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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 II.—No. 47.]

QUEBEC, THURSDAY, FEBRUARY 19, 1846.

[WHOLE NUMBER 69.]

ACTIVITY.

Open the casement, and up with the Sun!
His gallant journey is just begun;
Over the hills his chariot is roll'd,
Banner'd with glory, and burnish'd with gold,—
Over the hills he comes sublime,
Bridegroom of Earth, and brother of Time!

Day hath broken, joyous and fair;
Fragrant and fresh is the morning air,—
Beauteous and bright those orient hues,
Raim'd and sweet these early dews;
O, there is health, and wealth, and bliss
In dawning Nature's motherly kiss!

Lo, the wondering world awakes,
With its rosy-tipped mountains and glancing
lakes,
With its fields and cities, deserts and trees,
Its calm old cliffs, and its sounding seas,
In all their gratitude blessing HIM
Who dwelleth between the cherubim!

Break away boldly from sleep's leaden chain;
Seek not to forge that fetter again,
Hither with vigour and resolute nerve,
Up, up, to bless man, and thy Master to serve,
Thankful and hopeful, and happy to raise
The offering of prayer, and the incense of praise!
Tuppel's A Thousand Lines.
(Boston Ep. Observer.)

EARLY BIBLE TEACHING.

From an Address to Teachers in Union with
the Infant and Juvenile School Society, by
Mr. Reynolds, the Honorary Secretary.

Certainly there were many awful and
awakening signs of the times, much to alarm
even the firmest and the wisest statesman, and
perhaps few things were more unpromising than
the wide difference between men of acknow-
ledged ability as to the right remedies for
our difficulties. On two only could there be
said to be anything like a union of opinion,
the efforts of God's ministers, and the almost
equally important efforts of the Christian edu-
cator. He expressed his hope that both would
go on increasing as they had increased for the
last few years, and that no storm would arise
from the black clouds, sufficiently strong to
scatter their labours to the winds. When we
look around and see the extraordinary state of
religious opinions, how difficult is the path
even of the private Christian! The Roman
Catholic religion is obviously and visibly mak-
ing progress. On the other hand, persons are
coming forward and telling us that we are to
eschew every existing sect, party, and
denomination; when we see these opposite ex-
tremes and witness the effect they have upon
society, it becomes doubly gratifying to meet
so large a body of Christian teachers walking
in the good old way, reading their Bibles, and
looking to the Lord Jesus Christ for light and
life; and I would earnestly say to them, Keep
in that way, meddle not with them; that are
given to change, "Keep your hearts with all
diligence, for out of them are the issues of
life;" whatever may be the feeling of others,
whatever course they may take, hold fast the
truth, and keep to the Bible as the foundation
of that truth. I would speak especially to
teachers who are placed, by the providence of
God, in situations where changes have already
occurred, or are in the progress of taking place; where,
in consequence, they meet with no sympathy,
and where even the public ordinances of God's
house are lamentably perverted. I say, the
Lord is sufficient for you; look to him, and he
will guide and help you. It is essentially de-
sirable, that where false doctrines are taught
from authority, the young should be led to the
Bible; this is the only safe remedy. Let
nothing drive you from your post short of a
clear and positive dismissal; throw on others
the responsibility of discontinuing your ser-
vices—go not of your own accord. How
many are the encouraging expressions of our
blessed Lord in reference to little children!
How constantly and earnestly does he teach
us to begin early to make known to them his
truth! You have the blessed opportunity of
doing this work. A very excellent clergyman,
who preached the annual sermon of this
Society two years ago (Archdeacon Shirley),
said, amongst other good things—"The real
groundwork of these religious errors, and the
reason why you see and hear so much of them,
is that our population have not studied the
Bible in their youth; they have not had fully
wrought into their minds the word of God;
consequently, anything new and novel strikes
them, and they follow and go after their leader;
whereas, if they had really and prayerfully
studied the word of God in their youth, this
would not have happened." The remark
struck me forcibly, and I would once more
urge you to introduce the word of God as much
as you properly can in your schools; teach
your children texts, taking care also to show
how they are to be applied. It is not the
Bible by rote, but the Bible in the heart that
should be the object of all intelligent teachers.

THE BIBLE AT MANCHESTER.

(See BEREAN of January 29th.)

LETTER FROM MR. C. S. DUDLEY, DATED
22ND NOVEMBER 1845.

The Manchester and Salford Auxiliary was
one of the earliest of our affiliated Institutions,
having been instituted in the year 1810. The
population of that period did not much exceed
300,000; it is now estimated at more than
300,000, and is rapidly increasing. The dis-
tribution of Bibles and Testaments, in the
five years ending with 1815, was consider-
able, averaging about 7000 annually. During
the ensuing six years the sales gradually
declined to about 2500; but were again
materially and rapidly increased by the
establishment of the Ladies' Branch Society,
and its connected Associations, by whose in-
strumentality the annual sales were raised to
about 8000. They speedily, however, again
declined, until they reached their former level

of about 2500. In the year 1838, the present
Depository was established, and its bene-
ficial effects soon became perceptible. The
sales in 1839 advanced to 4837, and with the
exception of one year of severe privation and
distress, have steadily and progressively in-
creased, until, in 1844, they reached 12,577.
The total issue of the Society during thirty-
four years, ending Sept. 30, 1844, amounted
to 191,335, being an average annual issue of
5712.

Such was the state of this Auxiliary at the
end of its thirty-fourth year. To the casual
or unreflecting observer this, when viewed in
connexion with other means of supply, might
have appeared an adequate provision for the
population. The fallacy of such an opinion
will, however, at once appear, when it is
stated that, in the year ending Sept. 30, 1845,
the sales exceeded 15,000, being nearly three-
fold that of the average of preceding years.
And yet this was but the first indication of
that extraordinary demand for the Holy
Scriptures which has manifested itself among
the working-classes, and is progressively and
rapidly increasing. In the month of October
the sales of the Depository amounted to 9618;
and so rapid has been the increase of demand,
that in the first eighteen days of the present
month, 11,713 copies have been issued, the
sales during the ten days averaging more than
1000 a day;—a fact unprecedented in the
history of any similar Institution. But even
this extensive circulation seems only to have
stimulated the inquiry and demand; for on
Monday last the orders received amounted to
2600, and on Tuesday and Wednesday respec-
tively they reached 4000, thus making the
number required within three days more than
10,000! The orders transmitted to Earl
Street since the 1st of October amount to more
than 35,000 copies.

It is not improbable that, in the contem-
plation of this vast distribution of the Holy
Scriptures within the limits of a single Auxilia-
ry, a suspicion may be awakened that the de-
mand was prompted, in degree at least, by in-
terested motives, and that a portion of these
purchases have been made with a view to a
re-sale at advanced prices. Nor was my own
mind free from this impression, when first
witnessing the extraordinary scene at the
Depository. All my inquiries, however,—
and they have neither been few in number,
nor limited in extent—have failed to discover
a single instance in which Bibles or Testa-
ments have been purchased for pecuniary
gain.

The agency by which this work has been
accomplished, and is still proceeding, is not
the least remarkable feature of the case. The
impulse to offer, and the desire to purchase,
seem to have been alike spontaneous and
simultaneous. Teachers, and senior children
in Sunday Schools—clerks in warehouses and
factories—serious young persons employed in
the numerous and extensive cotton-mills—
and others, in various ranks of life, who had
been graciously taught the value of the Holy
Scriptures as a revelation of infinite love and
mercy—appeared to be animated by one spirit.
After imploring a blessing from on high on
their undertaking, they provided themselves
with specimens of different editions of Bibles
and Testaments, which they exhibited in the
schools and factories, where they appear to
have met with open doors and willing minds
in every quarter. Thus two young women,
employed in one factory, disposed of 300
Bibles and Testaments within a few days. A
youth of sixteen years of age, the junior clerk
in another cotton-mill, sold 460 within a
similar time; and, in a note now before me,
writes:—"Our mill has been in a commotion
to-day with the people coming to order books."
Two young Ladies, Collectors of a Bible As-
sociation, who had considered their district
supplied, furnished themselves with baskets
of Bibles and Testaments; and going forth
among the inhabitants of the same district,
have, for several weeks, disposed of from 20
to 25 copies daily. Passing over many other
interesting illustrations of the subject, I will
only add, that the superintendent, teachers,
and senior children of the Sunday Schools at-
tached to one place of Worship, have not only
sold, within a fortnight, 600 Bibles and Testa-
ments to the scholars, but have actually dis-
posed of 4000 copies in the various factories
in which these children are employed. In
almost every instance the sales have been
in single copies; the few exceptions being
those made to individuals for other members
of their respective families.

Such, my dear friend, is a hasty and very
imperfect sketch of this mighty moral
movement—a scene surpassing any I have
ever yet witnessed or hoped to witness.
I will not, at present, attempt to trace
it in its origin and history; nor will I
incur the risk of grieving one valued friend,
who, with the members of his family, has
taken a prominent part in these proceedings,
by mentioning his name; but I do not hesitate
for a moment in expressing the deep and
solemn conviction, that this extraordinary
manifestation is to be ascribed to the especial
blessing of Almighty God. It is true, we
shall find many co-operating accessories in
helping forward this movement; and, among
others may be instanced the present commer-
cial and manufacturing prosperity; the gen-
eral employment of the labouring classes; the
unprecedented low prices, and attractive ap-
pearance of the books; the scriptural instruc-
tion of more than 40,000 children in the Sun-
day Schools; the patient and persevering
labours of the Agents of the Town Mission;
the re-action on, or rather the revulsion of,
the public mind from the absurdities and de-
grading influence of mis-called "Socialism;"
and last, though by no means least, the ex-
ample and public and private instructions of
numerous faithful Ministers of the Gospel of
Salvation;—all these have prepared the way,

and accelerated the advance, but the impulse
has come from above. It is, I firmly believe,
an answer to the prayers of faith—faith in the
Word of God—in the promises of God—and
in the atonement, merits, and intercession of
that adorable Redeemer whom that word re-
veals, and in whom these promises centre.

SACRED CRITICISM, NOT THE GOD, BUT THE DOORKEEPER OF THE TEMPLE.

Imagine a Roman traveller in the days of
Pompey the Great, attempting to describe
Jerusalem and the temple. Having arrived
in the city on the Sabbath, he goes directly to
the holy place with his guide; he walks around
it; he admires its enormous stones; he measures
its porticoes; makes enquiries about its antiq-
uity, its architects; he passes its gigantic gates,
opened every day at sunrise, and shut at mid-
day by two hundred men: he sees the Levites
and the singers in thousands, proceeding to the
temple in order, arrayed in their linen gar-
ments. In the interior, the sons of Aaron,
clothed in their sacred robes, are performing
their rites; while the psalms of the royal
prophet resound under the arched ceiling, and
thousands of singers, accompanied by instru-
ments, respond to each other in their sublime
antiphonies; whilst the aged Sincoots lift
their thoughts to that glorious salvation con-
stantly longed for; whilst more than one pub-
lican is smiting his breast, and returning to
his house justified: whilst more than one
young heart is consecrating itself to God, like
Nathanael; and whilst more than one poor
widow, under the impulse of holy zeal, is
casting her two mites into the treasury of
God; whilst so many prayers, invisible but
ardent, are mounting towards heaven, . . .
what is this traveller doing?—he is
counting the columns, admiring the pave-
ments, measuring the courts, examining the
assembly, drawing the altar of incense, the
golden censer; he then goes out, mounts the
battlements of the fortress, descends to the
Xystus or to the Cedron, traverses the walls,
all the while counting his steps, returns to his
hotel, to digest his observations and prepare
his book. He may boast, indeed, of having
seen the people, the worship of the temple
of the Hebrews; he will publish his volume;
and his numerous readers will open it for in-
formation; and yet, even in relation to the
very information he wishes to impart, how
many false judgments will he have made;
how many errors will those who are worship-
ping in the temple, be able to detect in it!

Listen then to our counsel, in regard to the
interests of your own science merely. On
account of the indispensable relations which
exist between the eternal ends of the word
of God and its external forms, you cannot
form a solid judgment of the latter, without
taking cognizance of the former.

If you desired to learn the character of a
physician, you would do well to inform your-
self of his country, of his studies, of the
universities which he has attended, and of
his certificate of recommendation; but, if
on the first visit, he should at once tell you
all your complaints; if he should awaken
impressions and a sense of miseries, until
then vaguely felt, but whose secret reality
you should recognise the moment he defined
them; and if, above all, he should finally
make you take the only remedy which ever
could have relieved you; oh! would not
such an experience tell you much more about
him, than his diploma?

This, then, is the counsel which we ven-
ture to give, to all our readers who have
paid any attention to sacred criticism. Read
the Bible, study the Bible in itself and for
itself; ask it, if you please, where it took
its degrees, and in what school its writers
studied; but come to its consultations, like
a patient longing to be healed: bestow as
much care upon acquiring the experience of
its words as you have given to the study of
its diplomas, of its language, and of its his-
tory; then you shall be not only healed
(which does not concern our present investi-
gation) but you shall be enlightened. "He
that made me whole, the same said unto me,
"Take up thy bed, and walk." "Whether he
be a sinner or no, I know not; one thing
I know; that, whereas I was blind, now I
see." John v. 9.

The author should here relate, what a
thirst he had for apologetic writings, during
the early stage of his studies; how Abbadié,
Leslie, Huet, Turretin, Grotius, Littleton,
Jennings, Reinhardt, and Chalmers, were
his habitual reading; and how, harassed by
a thousand doubts, he found no relief, no con-
viction, nor satisfaction in anything but the
Bible itself. It bears witness to itself, not
only by its assertions, but by its effects; as
the light, as the heat, as life, as health;
for it carries in its beams, health, life, heat,
light. You might prove to me, by sound
calculations, that at this moment the sun
should be upon the horizon; but what need
have I of your proofs, when my eye beholds
it, and its rays are bathing me?—Gausson's
Theopneusty.

ST. PAUL'S CHURCH, KINGSTON.

To the Editor of "The Church."

REV. SIR—As my name has been used
in "The Church," in connection with the
Report of the proceedings at the late meet-
ing of the Midland District Church Society,
either by yourself as Editor, or the Secre-
taries of the Society, in a note appended to
the Resolutions, in a manner calculated to
injure me as a Christian, and a Christian
Minister, I must trust to your sense of justice,
though not a subscriber to the paper, to allow
me the privilege of its columns for such an
explanation as may, at least, place before
your readers both sides of a question, which,

however trifling it may appear to some, to
others seems to involve questions of grave,
nay, vital importance to the spiritual interests
of the Church of England. I shall first state
facts as they occurred at the meeting. On
the motion for printing the Report being put,
I arose and suggested that the words
"dedicated to St. Paul" be altered for some
expression not liable to objection, such as
"dedicated to God and to be called by the name
of St. Paul." Not knowing who the author
of the Report was, I could not be supposed
to have any other object in view than to take
away an occasion from those who are seeking
occasion to charge on us as Clergymen of the
Church of England a leaning to tractarian-
ism. I had not the slightest idea that any
objection would be made to the alteration of a
phrase liable to be misunderstood and which
very possibly would be misunderstood at a time
like the present, when men's jealousies are
awakened—and not without some reason—
since members of our Communion both lay
and clerical of standing and literary acquire-
ments are leaving it for that of Rome. It
was the persuasion that the Report would be
in this respect altered which induced me
not to offer an amendment, which, had it
been offered, I have every reason to suppose
would have been carried. Added to this was
my unwillingness to appear on the min-
utes of the proceedings of the day as an
objector and seemingly marring the harmony
of an union for promoting the principles of
the Prince of Peace. The Rev. Job Deacon
objected to my suggestion being received; and
when the Rev. S. Givins enquired of the
Rev. Secretary (Mr. Bartlett) whether he
had any jesuitical intentions in the use of the
phrase objected to; to which, Mr. Bartlett
rejoined, most emphatically, "I know no term
in the English language which so exactly
conveys my meaning." By one present it has
been said that previously to this Mr. B. ex-
pressly denied any such intention; of this I
have no recollection. As I had never, for one
moment, supposed that any thing was de-
signed by the expression, which I objected to,
beyond what appeared, I again assured the
meeting of this, and pressed the erasure of
words which, if allowed to remain, would
render the Report itself less useful than its
merits would naturally demand. The Hon.
J. Macaulay expressed his desire that the
words should be altered to gratify my scruples;
but from having been the mover of the
printing of the Report, declined offering a
resolution for this purpose. Much was said
for and against; and from reasons stated
before, and which seemed to be common to
the laity and to myself, no amendment was
offered and the original motion was carried
—I alone offering a protest to the words
"dedicated to St. Paul." A little before this
stage of the proceeding the Rev. J. Allen
entered, and soon after came to me and pro-
posed the following:—Moved, That the
words "dedicated to St. Paul" be omitted,
and that the words "dedicated to Almighty
God by the name of St. Paul," be substituted
for them. To this I answered, that it would
be of no use since the motion for printing had
been carried. This was private conversation.
On the following day I forwarded to the Rev.
Wm. Macaulay, Chairman of the Midland
Clerical Society, (then in session) a copy of
the following protest, with accompanying
authorities; and, a letter to my brethren,
earnestly requesting that the same might be
read and that they would take measures for
rendering the protest unnecessary. This
was pressed, again and again, by the Rev. J.
Allen, both at that meeting and afterwards
in the evening, at the house of the Rev. W.
Herchmer. To the arguments and persua-
sions of Mr. Allen, and the request of the
Venerable the Chairman, for delay to afford
time for the calling another meeting of the
Church Society, for the re-considering the
Report, it was answered, not that the phrase
objected to was not liable to objection, but
that because the Report having been submitted
to a meeting of the Society and received, it
could not be altered.

If the phrase embodied an idea different
from the one proposed, then, certainly, the
objectors to the alteration were correct, but
if the terms, "dedicated to St. Paul," were
of the same meaning as dedicated to Almighty
God and called St. Paul's, then no greater
liberty would have been taken, than what is
frequently taken with Reports. It is notori-
ous, that grammatical errors, badly con-
structed sentences or synonymous terms, are
corrected or changed by the committees on
the printing of Reports. And is not this a
thought worthy of consideration—had the
words been changed, where could have been
the objection in any mind more disposed for
truth than victory? And here would have
been the advantage. The minds of many
could never have suspected that anything
objectionable to Protestant principles was
intended, and therefore the following meeting
would never have been; thus the heartburn-
ings consequent on the tenacity with which
this phraseology has been kept, would have
been obviated. Granted for the sake of ar-
gument, that the original objector's mind was
so weak as you are pleased to express it, as
to find a difficulty in a trifle—"to strain at a
gnat"—to use your own words—St. Paul
would have taught the strong to have borne
with him and kindly to condescend to his
infirmities and not needlessly to wound a
weak conscience. But, since many others
united in the objection (I have little doubt,
a majority of the laymen present, and cer-
tainly three of the clergy, but who abstained
from putting it to a Resolution from respect
to the clergy—and believing as several of the
laity said at the following meeting—that the
clergy would settle the matter among them-
selves) that which, perhaps, ought not to have
been conceded to the scruples of an indivi-

dual alone differing, might have been granted
when those who agreed with him were many
—as respectable for mind, as those who
persisted in the refusal of this, which would
have been received as a boon to Christian for-
bearance.

Such are the facts so far as they were con-
nected with any conduct of mine. And now,
sir, permit me to draw the attention of your
readers to the Report as it appears in your
paper. Immediately after Resolution 1st,
stands the following—whether to be consid-
ered part of the Report or not I am at a loss
to decide. "When the 1st Resolution, &c." [see
"The Church," Jan. 16th]. I can hardly
conceive it possible, that gentlemen, whose
scruples of conscience hindered them from
the alteration of a single phrase only for
another of the same meaning, as they al-
lowed, would have consented to an addition
of nearly eleven lines. This demands an ex-
planation which the Midland District Church
Society in common with myself will anxiously
await for; since, if such liberties be taken
with its Reports, the Society can have no
warrant of their speaking the sentiments of
the Society. If the Midland Clerical Asso-
ciation had no authority; if the Venerable
the Chairman of the Midland District Church
Society's proposal could not be acceded to; if
the individual Members of that Society could
not alter a word, how comes it that any
other authority could? Is the hand which
appended that note, or embodied it, of more
authority than all those put together, and of
equal authority with a general meeting duly
convened? These are questions which ought
to be answered, because if they cannot be
satisfactorily answered, then every one is at
liberty to draw his own conclusions from
conduct so scrupulous in maintaining its own
views, so regardless in respect to those of
others. Not only is this embodied or ap-
pended, but several Notes are added in cor-
roboration of the views of the framers of
the Report itself! I certainly heard of no
such appendage being submitted when the
Report was submitted. These proofs were
read at the second meeting, and objected to
by me, because the "Ecclesiastical Gazette"
can be considered of no higher authority
than any other public journal, being only a
record of the sentiments of the parties re-
ferred to in it; that a distinction must ever
be made in language of common conversation,
and that of an authoritative document as a
Report is, and that what might be allowed
in the former ought not in the latter, espe-
cially in the present day, and in this Diocese.
In relation to the proof from Wheatley I
must express my regret that the context as
well as the text was not copied, since, to my
mind, it conveys anything but proof of that
for which it is cited. See Wheatley, com-
mencing, "whether that Feast, &c." to the
end of the paragraph. The incompleteness
of the Report of the proceedings as it appears
will, I think, strike every one acquainted
with them. Why was not the Protest pub-
lished and the reasons for such Protest?
Surely, sir, if the note alluded to be
made known to your readers, the grounds
on which the objection was taken, should
not have been kept back. *Hear both sides*
is a motto which should have regulated you
and those who sent you the Report of the
proceedings. By obtaining what would have
enabled your readers to form a judgment on
the matter—might, perhaps, have spared you
the severe infliction of your editorial rod on
one no stranger in this Diocese, who, hitherto,
has supported the character of a man of com-
mon sense, in the discharge of duties difficult
and trying, and that, in no common degree.
Again requesting that you will see the jus-
tice of allowing me to plead my cause at that
bar to which you have summoned me, I
believe me, Rev. Sir, the devoted servant
of the Church of England, for Her Master's
sake,

R. V. ROGERS.

Minister of St. James' Church, and Chaplain
of the Provincial Penitentiary, Kingston.

KINGSTON, January 9, 1846.

To the Venerable the Archdeacon of Kingston,
Chairman of the Annual Meeting of the
Church Society.

VENERABLE SIR—It is the painful duty of
the undersigned to protest against the use of
the term "Dedicated to St. Paul," used in
the Report of the said Society. 1st, Because
the term is liable to be misunderstood as in
some sense favouring the Roman Catholic
Doctrine of a Tutelar Saint. 2nd, That the
present moment demands the greatest watch-
fulness against any symbolizing with Rome,
either in words or terms. 3rd, That it is be-
lieved to be a term unknown to the form of
Consecration of Churches and of Laying
Corner Stones, in connection with the Pro-
testant Church of England, however it may
be used in common conversation. 4th, That it
is believed that such an expression being
retained in the Report would give grief to
many tender minds, whilst it might em-
bolden all who are favourable to the Papal
Doctrine before mentioned.

I have the honour to be, Venerable and
dear sir, your obedient servant,

R. V. ROGERS.

Minister of St. James' Church.

NOTES.

In relation to No. 3, it appears from
Wheatley, ch. 2nd, part 2nd, though "all
churches were dedicated to none but God, yet
at their consecration they were generally dis-
tinguished by the name of some Angel or
Saint." Bingham says bk. VIII., c. IX., sec.
VIII., "Churches always dedicated to God
and not to Saints, though sometimes distin-
guished by their names for a memorial of
them." See also, sec. IX., especially the
closing words beginning "a thousand, &c." Bish-
op Short's History of the Church of

England, Appendix F. XVI., sec. 750. "In 1712 a form of consecrating Churches, &c., was sent down from the Bishops, &c. It is printed in Burns' Ecclesiastical Law, vol. I., p. 303, and is virtually that of Bishop Andrews. At XVIII., sec. 809, the Bishop speaks of the American Prayer Book, and says in a note, the form of consecrating Churches is nearly the same as that published by Bishop Andrews. In that service, see 1st Prayer, the words used are 'O eternal God, &c.' 'dedicating it to thy service.' In laying the foundation of a Church there is the same avoidance of the phraseology objected to. In a form for laying the Corner Stone of a Church set forth by Bishop Onderdonk, of New York, is found 'In the name of the Father, &c.' In this form we find these words: 'We consecrate this place, &c., to the honour of thy great name, &c., &c.' 'dedicating it entirely to thy service.' See p. 5, Form of Consecration, &c., Fareham, Hants, England. Note to No. 11. The Professor was led from reading in the public prints, that over the entrance to a Church lately erected in Leeds, England, by Dr. Hoak, was written, 'You who enter this Church pray for the sinner that built it.'—words so nearly alike, and which, except removed before the Builder's death, will be the same with the Roman Catholic Doctrine of Praying for the Dead.

With the above was forwarded to the meeting of M. D. Clerical Society, Bingham's Antiquities. Wheatley on Common Prayer. Form of laying the Foundation Stone, adopted by the Bishop of New York. Form of consecration of a church at Fareham, Hants, England, used by the Bishop of Winchester.

LOOKING TO JESUS.

When we know what Christ is to us: that he delivers from death, sets our feet in the way of peace, reconciles us to God, and makes us fit for God, we shall know where to look for our joy, and keep a steady eye upon the light, which guides us to him.—Rev. Thomas Adams.

CHRISTIAN ZEAL.

"Rivers of waters run down mine eyes because they keep not thy law." Heady zeal often mistakes and flatters itself: we find not here, a desire of "fir to come down from Heaven" upon the breakers of God's law; but such a grief as would rather bring water to quench it, if it were falling upon them.—(Ibid.)

The Berean.

QUEBEC, THURSDAY, FEB. 19, 1846.

The anxiety manifested by our Correspondent MIXROS is so likely to be thought excessive by some who see no danger to the character of our Church from the novelties which have for some time disturbed her peace, that we think it advisable to remind them in direct terms of a part of ministerial obligation which we had occasion to introduce incidentally on a very recent occasion: it lies in the following question proposed, among others, to the candidate for priest's orders, previous to the imposition of hands:

"Will you be ready, with all faithful diligence, to banish and drive away all erroneous and strange doctrines contrary to God's word?"

It is simply the consistent following out of this part of our vows that MIXROS, as we understand him, urges upon the Clergy; and a course, in accordance with the obligation therein implied, is undoubtedly no less incumbent upon the Laity, though they have not had to form the same engagement by implicit declaration.

We are well aware that there is a restlessness in some minds, when they are not engaged pugnaciously; they will seek an adversary, or will make him when he does not appear of himself—and nothing is further from our wish than to recommend or countenance a disposition so hurtful to personal piety and detrimental to the interests of Christ's body, the Church. But the concern with which scripturally enlightened Churchmen have for some time watched, and contended against, the perilous experiments made by some, and the treacherous facilities given to an irreconcilable enemy by others, is as free from pugnacity as our ordination-service is from incitement to such a spirit.

It is not the least painful part of many a Churchman's position at the present day, that he feels at a loss how to answer inquiries—good or ill-natured, as the case may be—from those without the camp of our episcopal community who in former days often felt the force of arguments in favour of a prescribed liturgy and express, authoritative exposition of the Church's doctrine. The care with which the Church really does fence herself round as a compact body requiring to know who they are that exercise authority within her pale—and the attempts which are often made by individuals to discourage co-operation with members of other Christian denominations for religious purposes where the Church has left us free—these have been represented as justified by the success with which the Church has guarded the purity of doctrine and discipline within her own pale: it has been contended that a seemingly unfriendly exclusiveness towards other religious bodies has brought to us rich fruits of unity and freedom from error among ourselves. But in point of fact, we have, within our close fences, for several years, had men exercising the ministry, who were Romanists—some without knowing it (Mr. Faber to wit)

and others well knowing it (such was Mr. Newman)—men who notoriously did that work which has excited the most glowing expectations of the Church of Rome, and animates her fervent aspirations for a return of our Church to subjection under the Pope. Men of this kind were not laid—perhaps the law did not allow them to be laid—under ecclesiastical censure; they enjoyed all the privileges belonging to Clergymen of our well-fenced Church, until they chose to quit her:—and we have such men in the Church now, and they do Rome's work while holding undisturbed the ministerial commission in the Protestant Church of England. Union on the part of Churchmen with Dissenters for the distribution of the Scriptures or the religious instruction of youth meets with reprobation; but union with those holding the views which have led Newman and Ward and Oakley into the Church of Rome cannot be spoken against. We are solicitous (as probably our Correspondent is) that this reproach should be wiped off—that it should not be possible for men to hold the ministerial commission of our Church as long as they please, shivering on the verge of Romanism all the while. We desire that a spirit should generally awaken, throughout our borders, of determination to banish and drive away all erroneous doctrines. If those who are ready to condemn Churchmen for co-operation with Protestant Dissenters have been found equally sensitive to the favour which has for some time been shown to the Romish errors of Prayers for the Dead—co-ordinate authority of tradition with the word of God—sacrificing priests and altars in the Christian Church—*opus operatum* in the sacrament, and so on—they may say that they are consistent. But when the embraces of Rome impart no bad odour, while the touch of Protestant Dissent taints with an ill savour, there is an inconsistency for which the Church herself is not indeed responsible, but which gives to her adversaries an occasion of reproach, and to her friends much cause of sorrow.

We shall make one more remark, and then close for the present. Though we have said so much of romanizing tendencies, we have not the remotest notion that it is a desire of subjection to Rome that gives the Tractarian perversion so much favour in the eyes of many members of the Church. It is the dislike of spiritual religion that does so; and the Tractarians have only just furnished those who abhor evangelical piety with a screen behind which they can deery what they would find it uncomfortable to come within their own circle of operations. On this subject we shall not now enlarge any further; but as we have been led to quote the more immediately militant part of the vow laid upon the Presbyter of our Church at his ordination, we will wind up this article with two separate questions succeeding that part of the ordinal, so as to show that we are not unmindful of the more peaceful, and to the Presbyter by far the more gratifying duty of our calling:—

"Will you be diligent in Prayers, and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?"

"Will you maintain and set forwards, as much as lieth in you, quietness, peace, and love, among all Christian people, and especially among them that are or shall be committed to your charge?"

THE BOSTON EPISCOPAL OBSERVER, in issuing its eleventh monthly number, announces an arrangement by which the Rev. C. M. Butler, Boston, and the Rev. W. W. Spear, Philadelphia, are associated with the original Editor, Ira Warren, A. M. The size of the publication is to be increased by 12 additional pages, besides enlarging the size and partly using smaller type. It is very satisfactory to learn that this periodical has met with support sufficient to ensure its continuance as a vehicle for the diffusion of sound evangelical truth.

THE WESTERN EPISCOPALIAN.—We are happy to welcome again this old friend, which has changed its place of publication from Gambier to Mount Vernon, Ohio, and has now the Rev. Joseph Muenscher for its Editor.

THE ABILITY OF GIVING LIBERALLY.—The following remarks are found in an able letter addressed by a writer who calls himself AMICUS, to the Churchmen of Nova Scotia, through the columns of the Halifax Times. They may have a peculiarly striking application to that Diocese and the particular channel of religious liberality which the writer has in view—the whole income of the Nova Scotia Church Society being stated to average about £390 a-year—but they might with great advantage be taken to heart by individuals in numerous other localities, and with reference to a variety of claims looking for cheerful givers.

"In this report we meet with many subscriptions of £1 and £2.—and these would be liberal sums if appended to the name of a poor widow, who made some painful sacrifice, or practised some real self-denial, that she might thus earn for herself the approval of her Saviour, 'She hath done what she could.'—but we can hardly invest them with the same character when coming from the abundance of men, who while they cast twenty shillings into the sacred treasury, can spend twenty pounds upon a single entertainment, or venture twenty thousand upon a speculation in the world.

"I am persuaded that there is not one of our country parishes in which there would not be a better return, if this appeal to their independence were properly made:—instead of this common cry is poverty; and the Clergy, in the kindness of their hearts, too

frequently encourage it—and by the manner in which they solicit the contributions of their parishioners; and the excuses they readily make for the smallness of them, they justify their morbid feelings, and make themselves really slighted a great privilege.—for with all our complaints of poverty, there is more money spent in any of our provincial towns, at a single exhibition of meagre books, than is sent as the contribution of a whole year to the Diocesan Church Society."

THE PORT COVENANT, giving a very good account of himself.—The ball was prepared for, the ball was held, and the ball passed, and we had nothing to do with it. (Letter to Lady Bessborough, Dec. 10, 1785.)

ECCLESIASTICAL.

Diocese of Quebec.—The District Branch of the Church Society held its annual meeting in the Episcopal Church in this Town on Wednesday the 21st ult., the Rev. Mr. Jackson, president, and the Rev. Mr. Reid, Secretary. Divine service was in the first place performed by the Rev. Mr. Lenoir, and an appropriate sermon preached by the Rev. Principal Nicolls. The report of the past year was read and adopted. Addresses were made by the Gentlemen who took part in the proceedings, and several Resolutions connected with the objects of the Society were passed. We understand that no less than 9 Clergymen were present on the occasion.

The following gentlemen were named Officers of the Branch Society for the ensuing year:—
The Rev. C. Jackson, Chairman;
The Rev. C. P. Reid, Secretary;
L. Col. Morris, Treasurer;
R. V. L. Doolittle, Auditors.
Wm. Lloyd, Esq.,
Liaison Committee.

Lt. Col. Morris, A. G. Woodward, Esq., Hon. E. Hale, Rollins Smith, Esq., J. Filson, Esq., David Connel, Esq., G. P. Bowen, Esq., Ezekiel Elliott, Esq., Wm. Lloyd, Esq., S. Fuller, Esq., R. D. Mackill, Esq., J. B. Johnston, Esq., M. D.—See *Spoken Gazette*.

Diocese of Toronto.
Collections towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—
Previously announced, 128 collections, in amount £33 5 5;
St. Mary's Church, Chippewa, 29 15 9
Clark's, Gore of Toronto 0 12 1
English Wagon, Alton 0 9 7 1/2
—per Rev. G. S. J. Hill 1 17 3/4
Williamsburg 23 8 3/4
Maitland 0 16 8 1/2
—per Rev. L. J. Boswell 4 5 0
Georgiana—per Rev. John Gibson 1 7 1/2
Komptville—added per Rev. H. Paton 0 2 6
Charleston 21 5 8 1/2
Robinson's School-house 0 18 1/2—2 3 10
136 Collections. £33 1 4/5 (to 28th Jan.)

THE GORE AND WELLINGTON DISTRICT BRANCH of The Incorporated Church Society held its 10th Annual Meeting at the National School, Robinson's Hill, on Wednesday the 7th of January, 1846. The service being first performed in Christ's Church, after preliminary remarks upon the Society's practical usefulness, the privileges which Churchmen enjoy, and the responsibilities springing therefrom, the Report was an abstract of the Treasurer's accounts, showing Receipts to the amount of £298 18s. 10d. and expenditure (which includes £82 2s. 4d. to the Rev. J. Mockridge, Travelling Missionary, and £70 6s. 3d. remitted to the Parent Society, Toronto) £231 18s. 4d. thus leaving the balance of £67 18s. 6d. at the year's end. The statement shows an increase of £55 in the receipts, compared with the year preceding. One new parochial Association had been formed among the Indians on the Grand River. The Report closed with appeals for renewed exertions; and after its adoption by the meeting, a series of suitable resolutions was proposed, by various effective speeches, and unanimously adopted.

THE NEWCASTLE AND COLBORNE DISTRICT BRANCH of the Incorporated Church Society held its Third Anniversary in St. Peter's Church, Colborne, on Thursday the 5th of January. After the usual evening prayer, the chair was taken, and the Report read which, after some introductory remarks upon the increasing zeal and enlarged efforts in the Church at home, adverts to the appointment of the Travelling Missionary formerly connected with this branch to be the resident Minister of a parish, and the hope that the want of a Travelling Missionary would be supplied at the next ordination, with an expression of the conviction that not one only but two Missionaries are required in these united Districts. The receipts of this Branch have amounted to £188 16s. 6d. and the expenditure to £123 7s. 3d. leaving a balance of £65 8s. 3d. in the Treasurer's hands. A series of appropriate resolutions were unanimously adopted.

To the Editor of the Berean.
Mr. Faber, I was anxious to call the attention of the public, through the medium of your valuable paper, to an Institution which I think does not possess so large a share of patronage as it deserves;—and more particularly do I wish to do so at this moment when, from circumstances in connection with the distressing consequences of the fires last summer, we have not been reminded of the existence of the Quebec Infant School by the usual yearly examination.

This school has been established fourteen years, and with the assistance of occasional grants from the Legislature has been supported by voluntary subscriptions. Like other institutions, it has suffered from the changes in Quebec, as was to be expected, and been deprived of many valuable subscribers. Of those who remain, I grieve to learn that many have reduced, and others altogether withdrawn their subscriptions, which has been a source of anxiety to those who have steadily laboured to promote its interests.

I have often visited this school, and when I have looked upon so many young children, most of them of the lowest orders, there requiring early habits of attention and obedience, and the first principles of Christian faith, I could not but feel convinced that with God's blessing it must prove a benefit to the public.

But for the Infant School, these children might with sad companions be in the streets, where even at their early age the seed is sown (and in soil too ready to nourish it) that cannot fail to render them pests to the community at large.

All other schools feel the benefits arising from infant school training. Children go to them, grounded in the first rudiments of education, instead of having to commence the Alphabet,—whilst the children are thus enabled to profit more by the short time allotted them before going to service or to a trade.

Parents also with children too young to leave at home alone, yet obliged to maintain them by their own exertions, can go to their daily work leaving their children in safe hands during their absence. This, though a minor consideration, is one of the objects of the Infant School, the interests of which I am sure, Mr. Editor, you will be disposed to advocate, and by so doing may induce some to increase instead of reducing their subscriptions.

A FRIEND TO THE QUEBEC INFANT SCHOOL.
Quebec, Feb. 17, 1846.

[We are truly sorry to hear that so useful an institution should lack the support which it requires. The community which does not pay for the early education of the poor now, in voluntary contributions, will have to pay in taxes for police and jails hereafter. Most readily do we commend this course to the liberality of those whose influence may reach, and will trust that the discouragement under which it is now suffering can be only temporary.—Evd.]

RULES AND REGULATIONS OF THE PAROCHIAL VISITING ASSOCIATION, OF THE DIOCESAN CHURCH SOCIETY, IN THE PARISH OF QUEBEC.

The Church Society of the Diocese of Quebec, having provided, under the 11th article of the Constitution, for the formation of Parochial Associations, to be organized by the Clergy and Wardens of each parish, Mission or Chapel, who are ex-officio Sub-Committee of the Society, the following rules are agreed upon for the parish of Quebec, exclusive of the Chapels of St. Peter and St. Paul.

I. In connection with the Sub-Committee of the Church Society in the Parish of Quebec, there shall be a Parochial Visiting Association, under the direction of a Committee of Management.
II. The Committee of Management shall, under the existing arrangements of the Parish, be composed of the Rector and Curate of Quebec and the Minister of the Chapel of the Holy Trinity; (being an Assistant Minister of the Parish) together with the Wardens of the Parish Church and of the Chapel. All meetings of the Association shall be presided over by one of the Clergy, who shall be the senior when more than one may be present.

III. The Committee shall appoint a Secretary who shall receive the written Reports of the Visitors hereinafter mentioned and shall enter the names of proceedings in a book to be provided for that purpose.

IV. The parish shall be divided into Districts to be assigned respectively to Parochial Visitors, of whom there shall be two or more for each District.

V. It shall be the special duty of the Visitors within the Districts so assigned to them, to forward to the ministers of the Church Society, by endeavouring to induce all the members of the Church of England, who have the ability, to contribute to its funds.

VI. The Visitors shall collect these contributions from such parties only as are unable to become annual subscribers; and shall make their collections either weekly or monthly as may be found most convenient—the same to be paid over into the hands of the Secretary at the monthly meetings hereinafter provided for, to be by him transferred to the Treasurer of the Church Society. One half of the money so collected may be applied for the purchase of Bibles or other purposes falling within the direct objects of the Church Society, for the benefit of the families visited.

VII. It shall be the general duty of the Visitors to promote by their best endeavours, the spiritual and temporal good of those who may be reached by their influence; recommending such a life and conversation as becometh the Gospel of Christ, and such habits of industry, forethought, order and cleanliness among the poor, as may tend, under the Divine blessing, to health, comfort, and prosperity.

VIII. In furtherance of these objects, it shall be their special duty, (besides making their collection for the Church Society.)

1. To ascertain, in their Districts, the entire number of residents of different classes in life, professing to belong to the Church of England, and to make a list of the families or single individuals who do so.
2. To enquire into the attendance of these persons individually upon the public worship of the Church.
3. To enquire whether they have Bibles and prayer-books, and whether they keep up the practice of family devotion.
4. To enquire who are communicants and whether they regularly communicate.
5. To circulate books and tracts, which shall be always such as are upon the list of the Church Society, so soon as the Book and Tract Department of that Society shall be in operation, and in the mean time, such as shall be put into their hands by the Clergy.
6. To enquire whether the children are regularly attending School, and whether they attend any of the Sunday Schools conducted under the auspices of the Church.
7. To use their endeavours for the correction of all neglects and deficiencies in these points, and to call in the aid of the Clergy when required, as well as to procure the attendance of the Clergy in all cases of serious

illness, and to procure relief for all proper objects of charity, by reference to the Clergy or Church-Wardens, or to such Charitable Institutions within the Parish as the nature of the case may dictate.

8. To recommend it strongly to persons who earn their bread by their industry, to make such deposits as they can spare from their earnings, in the Savings Bank of this City.

IX. A Meeting of the Association shall be held on the first _____ in every month, at _____ o'clock, P. M. in the National School-House, which it shall be the duty of the Visitors to attend.—All such Meetings to be opened with prayer selected from the Liturgy, and to be dismissed with one of the forms of benediction there adopted.

X. Every Visitor shall be provided with a book, in which shall be entered the heads of enquiries made and of information procured under the provisions of Rule No. VIII., as also the amount of contributions obtained or of relief afforded: such book to be presented for inspection at every Meeting of the Association.

XI. An annual sermon shall be preached in the Parish, in order to assist in defraying the contingent expenses of the Association; the surplus, if any, to be portioned out by the Committee among the Visitors for the charitable objects of the Institution. The Committee shall also make appropriations in the same way at the Monthly Meetings where necessarily so requires from such aid as may be spared out of the poor fund by the Church-Warden in charge; and with the view of checking the pernicious practice of common mendicancy, an annual collection shall be made, if necessary, from house to house, by parties to be appointed specially for that purpose, with a request to householders of the Church, that such bounty as they may allot to paupers of their own Communion, may be placed at the disposal of this Institution, instead of being given to these paupers at their doors.

XII. A competent number of physicians shall be requested to afford their charitable services to the sick poor in the several Districts, under such arrangements as shall be agreed upon among themselves; the medicines furnished being chargeable to the Association.

Description of the Districts or Wards of which mention is made in Rule No. IV.

St. Louis Ward shall comprise all that part of the Upper Town, within the fortifications, south of a line drawn from Prescott Gate to St. John Gate, along the middle of Mountain street, Brade street, Fabrique street and St. John street.

The Seminary Ward shall comprise all that part of the Upper Town, within the fortifications, north of the above mentioned line from the Grand Battery as far as Collins street (leading to the Hotel Dieu.)

Palace Ward shall comprise all the other part of the Upper Town, north of St. John street, to the fortifications, including the west side of Collins street.

St. Paul Ward shall comprise St. Paul street from its junction with St. Peter street to St. Nicholas street, Sault au Matelot, Hope Gate Hill without the walls, and the by-streets leading from St. Paul street to the river.

St. Charles Ward shall commence at the Canoterie, (which it shall include) and shall extend along the line of St. Valier street to the east side of St. Roch street, comprehending St. Charles street, St. Nicholas street, and all the cross streets running from St. Charles to St. Paul street.

St. Peter Ward shall comprise St. Peter street, Sault au Matelot street, St. James street, Mountain street, Sous-le-Fort street, Notre Dame street, Col de sac, and Champlain street, as far as the late Custom House.

St. Louis Suburbs Ward shall comprise the Grande Allée to the limits of the City, and all the streets leading therefrom towards Artillery street, the south side of Artillery street, Claire Fontaine street, Prevost street, Amable street, and St. Julie street.

St. John Ward first, will comprise the north side of Artillery street, and all the intermediate streets from the said street to St. John street, without the walls, the south side of St. John street, to the limits of the City, Plessis and Burton streets.

St. John Ward second, shall comprise the north side of St. John street (Suburbs) from Ste. Genevieve street to the extent of the City limits, d'Aiguillon street, Richelieu street, and St. Olivier street, westerly from Ste. Genevieve street, Latourville street, Richmond street, and all the by-streets leading from St. John street to the Côteau Ste. Genevieve.

St. John Ward third, shall comprise the north side of St. John street from the Gate to Ste. Genevieve street, including the latter street, all the intermediate streets from the City walls to Ste. Genevieve street, St. George street, St. Joseph street, Côte d'Abraham, the Easterly portions of d'Aiguillon, Richelieu and St. Olivier streets, i. e. from the Glacis to Ste. Genevieve street.

Note from the friend who has transmitted the above document.

"Although the above Association requires yet to be much enlarged, which there is full reason to hope will be done, it may be satisfactory to state that it has been successfully carried on for the last eighteen months. Meetings of the Visitors, male and female, are held at the Rectory on the first Tuesday in every month, for the purpose of receiving the reports of their proceedings in the intervals. These meetings are opened with prayer, and concluded by a statement made of any interesting particulars respecting the labours of the Church in different parts of the world of which recent information may have been received. Attendance is given once a week at the Repository in the National School-House, for the purpose of issuing tracts to the Visitors, which they lend to the poor.

"Nothing can possibly be farther from the objects of this Association than to encourage an exclusive principle of charity in relieving the distressed; but it is constituted to meet a special demand, and has specifically the purpose in view of engaging the sympathies and exertions of members of the Church who are at ease in their own circumstances, in behalf

* For example, the Church of England Clothing Society; the Male and Female Orphan Asylums; the Fuel Society; the Female Compassionate Society (for lying-in women) and the St. George's, St. Andrew's, and St. Patrick's Societies of this City.

of the poor who have the direct claim upon them of belonging to the same communion: and it is an instruction given, to the Visitor, to avoid any interference calculated to cause jealousy or offence in other quarters."

To the Editor of the Berean.

Dear Mr. Editor, At my first leisure I again ask the attention of your readers to the Charge of the Right Rev. and Diocesan of Montreal, although to none of my queries have I yet been honoured with an answer.

I do not wonder at this. Our clergy have their hands and heads full of that which is far more congenial to the faithful, zealous servant of the Lord "occupying, till He come," his time and talent—with ministrations in season and out of season. The combating of error is painful to one who loves to follow the advice of St. Paul to Timothy, giving himself wholly to his work (εἰς τὸ ἔργον ἅπασαν) in the midst of your studies &c. as the merchant among his goods.) But, I would respectfully ask my brethren, whether a time has not arrived, somewhat analogous to that, in which the Jews, after their return from Babylon, built up the temple: holding, in one hand, the instrument of work, in the other, that of defence? Granted, that the work of the ministry is the edifying of the body of Christ, as the task of the Jews, in Ezra's and Nehemiah's days was the rebuilding of the symbolic Church of the living God—their weapons for defence as well as the builders' tools are as needful now, as then. Sabbath and his company seem like types of the Ecclesiastical Agitators of to-day. The same loud pretensions of help—the same mockery of the men who were building, and the means they were adopting—the same deceit and treachery (Nehem. iv. 11).—And it will be the fault of those who know Him who says—not by might nor by power, but by my Spirit, saith the Lord—if the same blessed result does not follow the watchful, ceaseless, untrusting servant of Christ! Let me address my brethren as Nehemiah, (iv. 14) The teaching of the Holy Spirit will not suffer us to doubt but that it shall come to pass, when our enemies hear that it [the teaching] is known unto us, that God has brought their counsel to nought, that we shall be able to return all of us to the wall, every one unto his work" (15.) But, I again repeat it, at present, every one must with one of his hands work in the work, and with the other hand hold a weapon (17.) Our swords are drawn in self defence, and must not see the scabbard till God has given us victory. In what place, therefore, ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us! (20.) May the Holy Spirit enable us to adopt the remainder of the chapter as our practice in these days of rebuke!

Have another reason for asking the prayerful attention of your readers to what is going on. Things cannot remain as they are. The bold, decided front of those whose avowed aim it was to "EX-PROTESTANTIZE" the Church of England,—in which, to a fearful extent, they have succeeded—must be met with equal decision—or the Church of England will be ruined—her Protestant spirit will depart; then, forsaken of her God, with the lock of her strength shorn—she will be bound by Tractarian cords, and delivered up to Roman sport and cruelty, far worse than Philistian!

There are to be found—among the conductors of the press, as well as in the ministry—those who laugh at such fears as these. The middle path is the safe one, say they.—Admitted! But what way are we to understand by this term? The loudly exulted Via Media of Mr. Newman has brought him where he is—in Rome!—Quæ via ducit in urbem? This interesting question has been answered by the Traveller himself! Will our Editors and others, who have so extolled Mr. Newman's writings, recommend them still as safe guides to the members of the Church of England? Let the eye go back, for a few years, over the files of certain papers, and read the eulogies lavished from editorial pens, and mark whilst they read;—then inquire—if such be guides to be trusted by the young mind.—I believe, they honestly recommended the writings of Dr. Pusey, Mr. Newman, Dr. Hook, Mr. Palmer, &c. &c. and (the difference between these is in degree, not in kind.) Their eyes were so filled with the idea, that a more excellent way had been discovered for Ecclesiastical Unity, that they could not see the defects in these systems, though palpable enough to those who know the distinction between Uniformity and Unity; and that the former may be secured by an ecclesiastical apparatus; but that the other must flow from the Holy Ghost.

The question to be considered is: will these now admit their mistake? That they have been mistaken, is plain—if they thought that this "Middle way" would end in a firm adherence to our dear Church as she is. Will they have the candour to explain how they were mistaken in the writings of these men? They were either deceived or deceivers.—If the former (as "no one is wise at all times") let them not be ashamed to confess, that even the wisdom of the Editor is not proof against making mistakes; and if they are not as implicitly trusted as before, yet they will be honoured for their sincerity. Will any say, that the Tractators are inconsistent with themselves? That their first productions were not the first principles of their more matured systems?—That their theories did not necessarily lead to their present practice? It has been said so; but I, for one, must question the truth of such an assertion. It seems to me that if a man shuts his eyes and then throws himself over a precipice, he is a self-destroyer, as much as if he took the leap with them open. A pilot would be as culpable, if he threw away his nautical instruments and then ran the ship aground, as if he had wilfully run her ashore. So with these theologians. They first set aside the only sure guide, the Bible, for the traditions of men; and doubtless they are responsible to God and man for all the errors into which they have fallen. The secret of their present degraded condition is this: They did not like to retain God, (his word as supreme) in their knowledge, and God gave them up (as he ever will) to a reprobate mind; & they believe a lie. "Let us fear lest we fall after the same example of unbelief!"

These remarks flow rather from the spirit and tenor of the Charge now before me, which gives such a pre-eminence to The Written Word—than referring to any particular portion of it. His Lordship tells those who are privileged to be under his eye, "what is the work for which they have been set apart: The Salvation of Souls—and this can be done only by taking heed to the doctrine which they find embodied in the standards of their Church, as the transcript of the revealed will of God."

Having extended this beyond what your space would warrant—I conclude, (When our Correspondent speaks of success, to a fearful extent, in unprotesting the Church of England, we conclude that he means "members of the Church of England." The Church herself is as Protestant as ever.—Ed.)

The ladies of the Gospel Aid Society held their annual sale yesterday in the Parliament Building, (up stairs) and the rooms are open this day also. The object of Aids is to diffuse the Gospel, commends itself to every Berean; and we are pleased to learn that the attendance yesterday was very satisfactory, and that the sales amounted to about sixty pounds.

To CORRESPONDENTS.—Received W. and followed instructions;—R. enclosing 15s. without particulars;—A Friend to Eccl. enclosing 6s. 3d. for Juv. C. M. Ass.

PAYMENT RECEIVED.—From Rev. H. Hazard, from No. 93 to 149.

Local and Political Intelligence.

THE OREGON QUESTION still continues in an unsettled and unsatisfactory state. The latest news from Washington is rather unfavourable to a continuance of peaceful relations. A communication, made by the President of the United States to Congress, of the correspondence which has recently taken place between Mr. Pakenham and the American Secretary of State, shows that two offers have lately been made by the former, on the part of his government, to submit the disputed question to arbitration, first to a friendly power or state, secondly, to commissioners chosen by the two nations; but both have been rejected by the American Secretary, while, at the same time, he expresses "the earnest desire of the President for an amicable adjustment of the question." This is to be effected, while the United States Government thus close the only door which seems to allow of "amicable adjustment," it is for the American President to explain. In the eyes of every unprejudiced person Great Britain stands free of blame for any distressing consequences which may ensue; she has done every thing but compromise her nationality and honour and the rights of her subjects; and should the peace of the civilized world be disturbed by the deliberate and unprovoked aggression of the United States, the united voice of Christendom will place the odium where it is deserved.

The following is the opinion of the Washington Intelligence upon the present aspect of public matters in the United States; and it is gloomy enough:

"Younger men, not witnesses of what existed twenty years ago (midway only in our political experience), must be less sensible of the frightful changes of which we speak; changes such, and so visibly threatening still more rapid and terrible ones, that amidst a hundred sects and schisms bewildering the popular mind with new fanatisms every day, amidst a practice as unscrupulous as the doctrines preached are over virtuous amidst a universal disorder, demoralization, violence, venality, infatuation and selfishness; with a patriotism of office-seekers and President-makers; with a liberty such as the worst and most ignorant men are loudst for; we turn our eyes only with dismay upon the spectacle of public affairs, and endeavour in vain to dispel from our hearts impressions the most melancholy. It is in the midst of all these distractions that madden, and these corruptions that infest the land, that insensate visions of boundless dominion are placed before us—visions of blessing the subjugated earth with the sway of a people pulling their own government to pieces, and who will, as things are going on presently, be without laws or money, as they are already without arms."

"The proceedings in relation to the Oregon question, have caused a severe panic in stocks all of which are very much lower, and close with very little firmness."

"It is now a subject of discussion with many intelligent merchants, whether it would not be greatly to our advantage, to admit Canadian canal boats and vessels, with their produce, through our canals, on the same terms as our own boats. It is contended, and with some reason, that this privilege, extended to British subjects, would be universally to our advantage. It would enable the Canadians to ship their produce to England, or the West Indies, two months later than they now do. If British canal boats had the free passage or navigation of the canals, for the transportation of their produce, it would greatly increase the receipts from Canal tolls. Our warehouses would be better filled, and shipping would have additional freights."

The above extract from a New York paper shows the unceasing efforts which the Americans are making to divert the trade of Canada from its legitimate and natural outlet; and what inducements they are holding out to invite the produce of Canada, destined for Europe, to pass through their canals, over their railroads, and finally to be conveyed from American ports by American ships, instead of coming, as heretofore, to Montreal and Quebec for shipment by the St. Lawrence. The Draw-back bill, passed some short time ago by Congress, renders such an arrangement as that proposed above quite feasible and, with the advantages of two months later navigation by canals, and access over railroads already made or fast being completed, to sea-ports open the whole winter, who can doubt the very injurious and fatal effect it must have upon the carrying trade and public works of the Province? All this then shows the absolute necessity of doing something to prevent these evil consequences by affording to our merchantile facilities for reaching a Colonial seaport, at all seasons, equal to what is afforded on the other side of the line; and as the Quebec and Halifax Railway promises these advantages, the Government, it is hoped, will consider the scheme worthy of their patronage and powerful support. As a private enterprise or as a mere speculation it is too gigantic to allow the expectation of its immediate accomplishment; but, as a means of preserving the Colonies from the insidious incursions of our "unhappy" neighbours, it deserves the consideration of the Imperial as well as of the Colonial Legislatures, and if thus supported must succeed.

The resolutions in favour of giving notice for the termination of the treaty of joint-occupancy in the Oregon Territory were finally brought up in the House of Representatives on the 29th inst. and, after a debate in which Mr. J. Quincy Adams made a long speech, denying the right of Great Britain to any part of the Territory, were passed by the large majority of 163 to 51. The news caused a still farther decline in stocks.

A fast-sailing pilot-boat left New York on the 28th inst. for Liverpool, and is supposed to have taken out dispatches for the American Minister in London. It is also stated that a special messenger from the British Ambassador passed through Boston on his way to Halifax, whence it was his intention to proceed at once to England in the Margate, the reserve steamer of the Royal Mail Line which is kept at Halifax ready for any emergency.

HARVARD UNIVERSITY, Cambridge, Massachusetts.—The Hon. Edward Everett, late U. S. Minister to England, was elected President of this Institution on the 5th inst., by the Board of Overseers.

THE GRAIN MARKET, EASTERN TOWNSHIP.—There was never such a plentiful supply of Irish grown oats as we have had this year; and except some unfortunate fatalities should occur during the sowing season, I think the prices of all descriptions of grain will be low in the ensuing summer. Oats at present are 7s. 6d. per 112 bushels; Wheat 11 and 12s. The price which many people fell in regard to Potatoes has nearly subsided. The increased quantity planted last season, and the economy which has lately taken place in the use of this valuable root, will prevent any scarcity from being felt in this country.—St. John's Gazette.

MILWAUKEE RAILROAD.—We observe, by the last Sherbrooke Gazette, that our friends in the Eastern Township are zealously co-operating with the gentlemen at Quebec, who are now forming a Company for the purpose of constructing a Railroad from that city to Milwaukeem, on the St. Francis, near which place it would intersect the line of the St. Lawrence and Atlantic Railroad. Meetings, numerous attended, were held on the 27th and 28th ult., at Develille and Richmond, in the Township of Shipouan, and on the 28th ult., at Tremblayville, in the Township of Kingsley, at which various resolutions, in favour of the undertaking, were proposed and unanimously adopted.—Herald.

M. VIGAN, Feb. 16th.—The Grand Jury brought in true bills against:

Edward Lamoignon, Adolphus Handfield, and Robert Philburn, for knowingly receiving stolen goods and securities; Adolphus Handfield and Robert Philburn, a substantial felony, in causing a clerk to embezzle the property of his employers; and an bill against Edward Lamoignon for the offence charged in the last bill; a true bill was also brought in against Joseph Filiber Ready, for stealing from his employers, on an indictment for embezzlement.

The trial of Felix Mercure for burrowing the Court House, occupied the Court several days and was terminated by a verdict being returned of not guilty. The prisoner is still detained upon a charge of larceny.

Edmond Lamoignon, one of the parties against whom a true bill was found, has been admitted to bail, the trial of the other parties contemplated in the grand jury transactions has been put off to the next term. The following inappropriate remarks are from the Quebec Gazette.

"Gambling, or gaming, for a valuable consideration, is contrary to law, which all are bound to respect; but there are too many cases among gentlemen, as well as others, where the law is forgotten. The evil consequences which have resulted, in the present instance, it is hoped, will be a warning to all in like cases of law."

"Lottories of all kinds, unless expressly authorized by a special statute, are also contrary to law, and all concerned are subject to heavy penalties, as well as Justices of the Peace, for not proceeding against the offenders."

ADDRESS TO THE LATE MAYOR.—At a public meeting of the citizens held last Thursday at the Hall of the City Council, it was Resolved unanimously that an address should be presented to the Hon. R. E. Caron, acknowledging the services entertained by his fellow citizens of the public services rendered by him during the ten years that he has been the Mayor of Quebec; and that a piece of Plate be presented to Mr. Caron, as a testimonial of the sentiments expressed in the address; the maximum of each subscription to be ten shillings.

It was further resolved, that the address be presented by the citizens in a body, and that public notice be given of the day and hour at which it is to be presented.

The following gentlemen were named to carry into effect the Resolutions of the Meeting:—

The Hon. J. Neilson, T. C. Aylwin, Ls. Paquet, F. X. Paradis, H. LeMessurier, Wm. Phillips, F. Buisson, E. L. Montfizeant, W. O'Brien, Michel Tessier, N. P., P. J. O. Chauveau, M.P.P., J. Maguire, Dr. Rousseau, A. Simpson, Jos. Robitaille, N. F. Belleau, Esquires.

SECRETARY'S OFFICE, Montreal, Feb. 7, 1846. His Excellency the Administrator of the Government has been pleased to associate Jas. Alsopp, Esq., of Cap Santé, in the Com-

mission of the Peace for the District of Quebec; and to make the following appointments: J. Dickson, J. L. M. Lajoie, and J. B. Pothier, Esqs. Commissioners to superintend the House of Correction at Three Rivers. J. Couster, Esq., of Kingston, to be of the board for superintending Grammar schools in the Midland District.

GENERAL RELIEF FUND.—The Treasurer has received the following sums since the 31st ult:—

Inhabitants of Industry village by J. Turnbull, Esq.	£8 2 0
A friend in Manchester, by Messrs. Paterson, Young & Co.	1 4 4
Proceeds of flour sold under direction of R. Symes, Esq.	400 2 6
Mr. Saml. Thompson, Fordling-bridge, Hants, by J. Hunt, Esq.	6 17 8
Messrs. Bevington & Co. Organ builders, London, by the B shop of Montreal.	6 1 8
Balance from Cornwall, C. W. by Mr. Park.	18 15 0
Balance from Liverpool, by Messrs. A. Gilman & Co.	21,799 14s. 8d. at 19 per c. 2,176 8 2

QUEBEC, FEBRUARY, 1846.

Date.	Thermo.	Weather.
12 Thurs.	8 below	Very Cold.
13 Frid.	3 "	Fine—cold.
14 Sat.	1 "	Cold—windy.
15 SUN.	4 above	Very Cold—Stormy.
16 Mon.	0	Fine—cold.
17 Tues.	6 above	Cold.
18 Wed.	1 below	Fine—cold.

MARITIME EXTRACTS. The hull and materials of the ship "William Bayard," D. Millar, late master, wrecked last fall about 25 miles below Little Matane, on the south side of the St. Lawrence, were sold for account of the underwriters—the hull brought £135; materials £23; 172 barrels flour saved from the wreck—10 6 1 per hbl £141 18s.—Total £308 18s.

The ship "Belinda Kelly," owned by Messrs. G. H. Parke & Co. of this city, and built last winter by Mr. J. J. Nesbitt, arrived at New Orleans on the 23rd ultimo, in the remarkably short passage of 33 days from Belfast.

The Hon. Lady Bessie, Williams, which sailed here on the latter end of November, and put into Halifax in a distressed state and leaky, sailed from that port for Liverpool on the 5th instant.

MARRIED. At St. Hyacinthe, on the 2nd inst. Louis Pierre, Colonel Desjardis, Merchant, at St. David, to Miss Charlotte Josephine, eldest daughter of Joseph Bower, Esq. formerly Lieutenant in the Regiment of Montreal.

On the 4th December, at Claydon Church, Robert Rodwell, Esq. son of Meadows Rodwell, Esq. of Liverpool, to Elizabeth, eldest daughter of Lieutenant Colonel Kirby, late of the Royal Artillery, and for many years commanding the Royal Artillery in this Garrison.

DIED. On the 4th December, at Colne Villa, Twickenham, Barbara, Wife of Lieutenant Colonel Darrold, late of the Grenadier Guards, and only daughter and heiress of the late Hon. William Buntz, B. of Tara House, county of Meath.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 17th Feb., 1846

	s.	d.	s.	d.
Beef, per lb.	0	2	0	5
Mutton, per lb.	0	3	0	6
Ditto, per quarter	2	3	0	9
Lamb, per quarter	1	6	0	0
Veal, per lb.	0	5	0	5
Doe, per quarter	1	0	0	5
Pork, per lb.	0	5	0	7
Eggs, per dozen	1	3	0	1
Potatoes, per bushel	3	6	0	0
Maple Sugar, per lb.	0	4	0	5
Oats per bushel	2	0	0	5
Hay per hundred bundles	25	0	0	35
Straw, ditto	17	0	0	22
Firewood, per cord	15	0	0	17
Cannon, per lb.	0	4	0	5
Butter, per lb.	1	0	0	1
Ditto, salt, in tins, per lb.	0	8	0	9

Pot. Ashes per cwt. . . 21s. 6d. a 21s. 6d.
Pearl do. 23s. 6d.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till MONDAY the 23d inst.—PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

CHARITY SERMONS.

SERMONS will be preached in the Cathedral and Chapels belonging to the Church of England in this City, on SUNDAY MORNING next, for the general purposes of the Church Society in this Diocese.

By order, R. R. BURRAGE, Asst. Sec. C. S. D. Q. Quebec, 19th Feby, 1846.

MISS TRIPLELOCKE

HAS commenced taking a limited number of Pupils, to instruct in the usual branches of Education. For particulars apply at No. 3, St. Francois-street, on the Cape. Quebec, 11th Feby. 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.

THE Girls' department of the British and Canadian School will re-open on MONDAY, the 6th instant, in a room in the Military Asylum. JEFFERY HALE. Quebec, 2nd Oct. 1845.

THE GRAMMAR SCHOOL

IN CONNECTION WITH BISHOP'S COLLEGE, RE-OPENS at the close of the Christmas Holidays on MONDAY, the 26th instant, under the superintendance of H. Miles, A. M. one of the Professors in the College, from whom an application, a printed prospectus may be had, detailing the system pursued in this Seminary. Lennoxville, January 16th, 1846.

Just Received, and for Sale at the Office of this Paper:

ADVICE FOR THE NEW-YEAR; OR, A PASTOR'S OFFERING TO HIS FLOCK; BEING A SERMON Preached in St. Thomas' Church, Montreal, on Sunday, the 4th January, 1846, BY THE REV. CHARLES BANCROFT, A. M. Published by Request. PRICE—3d. PER COPY. Quebec, 11th Feb. 1846.



A T A MEETING of the MAGISTRATES of this City, held at the Court House, on the 30th instant, for the purpose of granting Certificates to obtain Tavern Licences for the City and Banlieue of Quebec, for the ensuing year, the following Resolution was unanimously adopted by their Worship, viz:—

Whereas, it has been found that the number of Taverns has of late years greatly increased, and that many persons who have Trades or other means of earning a livelihood are keepers of Taverns, which Taverns are in many instances without the accommodation by law required.

Resolved,—That after the expiration of the next twelve months, the Magistrates will not grant a certificate to obtain Tavern Licence in the City or Banlieue of Quebec to any Stevedores or Tradesmen.

Ordered,—That this Resolution be inserted in both languages in the public newspapers of this City for one month. Office of the Clerk of the Peace, Quebec, 30th January, 1846.

F. H. ANDREWS, ORGAN & PIANO-FORTE TUNER. NATIONAL SCHOOL, Nov. 1845.

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

OFFICE OF CROWN LANDS, Montreal, 19th December, 1845.

NOTICE.—To be sold by Public Auction at the Court House, Three Rivers, on TUESDAY, the FOURTH day of AUGUST, one thousand eight hundred and forty-six, at the hour of ELEVEN, in the forenoon:

That Real Estate, known as the Saint Maurice Forges, situated on the River Saint Maurice, District of Three Rivers, Lower Canada, comprising the whole of the Iron Works, Mills, Furnaces, Dwelling Houses, Storehouse, Out Houses, &c. and containing about fifty five acres, more or less. The purchaser to have the privilege of buying any additional quantity of the adjoining land, (not exceeding three hundred and fifty acres) which he may have at the rate of seven shillings and sixpence per acre.

The purchaser will also have the right of taking Iron Ore, during a period of five years, on the ungranted Crown Lands of the Fiefs Saint Etienne and Saint Maurice, known as the lands of the Forges, which right shall cease on any portion of the same from the moment the said portion is sold, granted, or otherwise disposed of by the Government, who, however, shall be liable to no indemnity towards the purchaser for such a cessation of privilege. Also, the right (not exclusive) of purchasing Ore from Grantees of the Crown, or others, on whose property mines may have been reserved to the Crown.

Fifteen days to be allowed the present Lessee to remove his chattels and private property.

Possession to be given on the Second day of October, one thousand eight hundred and forty-six.

One-fourth of the purchase money will be required down at the time of sale, the remainder to be paid in three equal annual instalments, with interest. Letters Patent to issue when payment is completed.

Plans of the Property may be seen at this office D. B. PAPINEAU, C. C. L.

The Canada Gazette will please publish this advertisement, and the other newspapers in Lower Canada, in the language they are printed in once a fortnight till the day of sale. The Chronicle and Gazette, Kingston, and Toronto Herald, will also insert the above.

NOTICE.

THE undersigned has been appointed Agent for the AETNA 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.

Mutual Life Assurance

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

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

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

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

YOUTH'S CORNER.

THE CASTES OF INDIA.

BY THE REV. F. M. CUNNINGHAM, M. A.
Curate of Lowestoft, Suffolk.

EVERY body who has been to a Missionary Meeting, and has heard the gentlemen who are kind enough to address them speak of India, has often heard the word "caste" used in the course of their speeches. When I was younger I often used to hear the word, and sorely was I puzzled to know what it meant. Now, an excellent rule for young people is this—when you don't know what anything means, try and find out. It is generally very easy either to get a book and read about it, or to ask for information from somebody who knows more about these things than you do. I have heard it said of the great Dr. Johnson, that when some one asked him how he came to know so much, he said, "Because I never was ashamed to ask a question." However, perhaps, some of my young readers may have difficulty in finding out what this hard word "caste" means. So I will try to tell you.

You know that all schools are divided into classes—the most forward children being in the first class, the next in the second, and so on. Just in the same way all India is divided into castes. To be sure there is one great difference, for in a school a good boy or girl by diligence and attention can get into a higher class, as I hope all my readers who happen to be at school know very well; but in India it is not so. A person may be turned out of his class altogether, but he cannot, by any possibility, raise himself into a higher. These different classes are called "castes,"—so now you know what the hard little word means.

There are, properly speaking, only four of these castes, or classes, in India, (1.) the Brahmins, (2.) the soldiers, (3.) the merchants and tradesmen, (4.) the sudras, or slaves. The Hindoos think that these four castes originally sprung from and were appointed by their great god Brahma. The Brahmins, they say, came from his mouth; the soldiers from his arm; the merchants from his thigh; and the sudras from his foot. When they were made he said to them, "What shall be your occupations?" and they answered, "We are not our masters, O god; command what we shall undertake, and we will perform it." He then settled what their duties and their stations were to be.

But besides these four great castes, there are several inferior ones which spring from them. As a general rule, each caste keeps itself distinct from the others; but sometimes a man of one caste takes it into his head to marry a woman of another. This is not forbidden by their laws. The children of parents who so marry, however, do not belong to the same caste as their parents, but are formed into separate castes inferior to the four principal ones. Among these inferior ones the most numerous is that of the pariahs, or persons whose mother was of higher rank than their father. It is considered a much greater degradation for a woman of high caste to marry a man of a lower, than for a man of high caste to marry a woman of a lower. The pariahs are the most degraded class in India, and often sell themselves as slaves to the farmers and others, who treat them with the utmost severity, and oblige them to perform the lowest and most disagreeable offices.

I have only one thing more to tell you about caste, which is this—There is nothing the Hindoos dread so much as losing it. If a man is turned out of his caste, from whatever cause, he at once becomes an outcast from society. Even his father, his mother, his sisters and brothers forsake him; nay, his very wife and children refuse to hold any intercourse with him. If they accidentally meet him, they turn away from him as if he had some deadly disease with which he might infect them. Many rich persons who have lost caste have offered large sums of money to be restored, but in vain; the poor outcast must tear all that he once loved from his heart, and drag out his miserable existence in dreariness and woe.

But now I must tell you shortly,

THE EFFECT OF CASTE ON MISSIONS.

In the first place, the cunning Brahmins have persuaded the people that the Europeans are of a caste far below even the pariahs, so that many of them consider it a degradation to be seen speaking to a Missionary. Mr. Weitbrecht says,* that often, when he has entered the house of a Hindoo, they have moved all the things out of his way for fear they should be polluted by his touch. Often, when a Missionary is preaching, the Hindoos of high caste will cover their mouths with their upper garment, lest they should be polluted by his breath.

But even this is not the worst. If a man becomes a Christian, he loses caste immediately, and, as I have before described, becomes an outcast from society, all his possessions are taken from him, and he is forsaken even by his parents and his wife. You may easily conceive that it requires strong resolution and firm faith in Christ thus to forsake father and

mother, and wife, and children, and lands for His sake and the gospel's.—*Ch. Miss. Magazine.*

THE AWFUL CASE OF DEFICIENCY IN WEIGHT.

(See last BEREAN but one.)

Whatever you may have heard of weighing-machines and of methods for ascertaining weight, (absolute or specific) with truth and nicety, none is to be compared with that which wrote its awful certificate with "fingers of a man's hand"—but the weigh-master did not make his appearance—upon the plaister of the wall in King Belshazzar's palace, thus: *TEKEL*—which Daniel interpreted to mean: "thou art weighed in the balances, and art found wanting." You may read the whole account of the matter in the 5th chapter of the book of Daniel.

Belshazzar presented to his courtiers and flatterers the outward appearance of great prosperity, so that they thought with him, they might pour contempt upon the worship of the God of Israel, and use for their drunken feast the sacred vessels of gold and silver which Nebuchadnezzar had carried away from Jerusalem. But God had laid Belshazzar upon the balances of the sanctuary, and there, the gravity of the divine justice in the one scale made the riotous monarch's perverse, worldly mind in the other fly up to the beam as a feather; and the very sight of the writing on the wall, before he ever knew its interpretation, "made the King's countenance change; the joints of his loins were loosed, and his knees smote one against another."

Now it may be thought that his deficiency was wholly owing to his dissipation and blasphemy—and that he might have been safe, had he just enjoyed his royal state and possessions moderately, keeping the temple furniture as proud trophies of his country's glory, but not attempting to use them as drinking-cups at his feast of revelry. But it requires something much more weighty than moderation in the use of worldly prosperity, to keep the balances of divine adjustment even, when souls are weighed in them. Nothing but the merits of Christ, appropriated to the soul by faith, will counterweigh the just demands of the divine law. There are many Belshazzars at this day, among outward Christians, not rioting and blaspheming, but treating religion with decent respect, while they use the world soberly as their portion: they will be found wanting, if they remain strangers to the experience of deep contrition and brokenness of heart, and destitute of lively faith in Christ our Saviour. Remember that you must be weighed in the balances of the sanctuary; provide yourselves with an effectual counterpoise to the claims of divine justice: take upon you the Saviour's easy yoke and his light burden; honour him as the Lord your Righteousness—then the weight of his merits will be in the scale with you, and you will stand the trial and dwell in endless bliss.

HISTORICAL SKETCHES.

LORD CLIVE.—This celebrated character was the son of a lawyer, Richard Clive, Esquire, of Styche in Shropshire, and became in his early youth remarkable for daring and enterprise, rather than for steady attention to his prescribed studies. In the year 1741 he was sent to Madras as a writer in the service of the East India Company, being only sixteen years old; but he did not fancy confinement to an office-desk, and ere long he exchanged his situation for an ensign's commission in the army. In 1748 he was at the siege of Pondicherry, where he distinguished himself, though the place was not taken; the attack upon Devi Cotta, however, proved successful, and Major Lawrence, the officer in command there, spoke so highly of his talents that he was appointed to the profitable post of Commissary General. Still we find him in command of troops, and so highly were his services appreciated that in the year 1753, when he had come to England on account of ill health, the Court of Directors of the Company presented him with a rich sword set with diamonds; and on his return to India, two years subsequently, he took with him his appointment as Governor of fort St. David, with the rank of Lieutenant Colonel. In conjunction with Admiral Watson, he subdued a noted pirate of the name of Angria, and then he applied himself to the exceedingly hazardous task of chastising the Nabob of Bengal for his hostility to the British, and of driving the French from the banks of the Ganges. The Nabob with an army of 50,000 men, was totally defeated at Plassey by Colonel Clive, whose force was little more than three thousand.

Clive deposed the Nabob, and placed on the throne another native from whom he received a grant of lands which yielded a revenue of £27,000 a year. He was obliged to visit England again in 1760, on account of health, and was raised to the rank of a peer of Ireland, by the title of Lord Clive, baron of Plassey. Thus he was raised to great earthly prosperity, but he was far from happy. The reduced state of his health was connected with a painfully dis-

ordered state of mind which caused him acute suffering. Yet his services were considered of so great importance in India, four years after, when the state of that country became disturbed again, that he was sent there once more with the rank of Major General, and really he restored tranquility on his arrival, without striking a blow. He remained in India till 1767, and then he returned finally to England, where he obtained the high distinction of wearing the order of the Bath. The enormous wealth, however, which he had acquired, brought on an inquiry in the House of Commons, in the year 1773, and he had to defend himself against the charge of abuse of power: here again he evinced his great ability, and instead of being censured, he received an acknowledgment of having rendered great and meritorious services to his country. But his state of mind became more and more distressing; he was always uneasy and dreaded being alone. On the 22nd of November 1774 he put an end to his own life by a pistol-shot—a striking instance of the insufficiency of wealth, distinctions, and advancement, to confer real happiness. The awful termination of his life is attributed to temporary insanity; but it seems a matter of regret after all, that the honour of a monument in the British House of Parliament should be given to one who laid violent hands on himself.

LORD HEATHFIELD'S father was Sir Gilbert Elliott, Bart., of Stubbs, in Scotland at which place this, the youngest son of the Baronets, was born in 1718. He was educated for the profession of war at a military school in France, and afterwards distinguished himself in the war in Germany, especially at the battle of Minden, where the Prussian and British allied forces obtained a decisive victory over the French, and General Elliott commanded a body of cavalry with splendid success. After the peace, he had the command of the forces in Ireland for a short time, but exchanged that for the still more important post of Governor of Gibraltar. In the year 1779, while England was at war with her revolted Provinces in North America, the Spanish fleet commenced a blockade of Gibraltar which, with occasional relaxation in consequence of naval victories obtained by the British over the enemy, was kept up till the conclusion of peace in the year 1783. General Elliott exhibited the highest order of military skill and valour under the extremely hazardous circumstances in which the fortress and its garrison were placed, especially on the 13th of September 1782, when the combined French and Spanish forces made an attempt upon the fortress so well concerted, and sustained by such vast preparations, that it was not thought possible, by the besiegers, for the fortress to hold out against it. Yet they were disappointed; and they attempted nothing of any moment against the place afterwards.

On General Elliott's return to England, both Houses of Parliament voted an address of thanks to him; the King conferred upon him the order of the Bath, and advanced him to the peerage by the title of Lord Heathfield, Baron Gibraltar. He died of a stroke of the palsy, in the year 1790, being in the seventy third year of his age.

LORD HOWARD OF EFFINGHAM was the chief commander of the English fleet which had the honour of defeating the attempt of the Spanish King, Philip V., against England, during the reign of Queen Elizabeth. England's deliverance from the hard yoke of the Popes of Rome was a great mortification to these ambitious usurpers; the Queen and nation had been excommunicated by the Pope—which they cared nothing about in respect of their souls, but which placed them in great danger from the readiness of bigoted monarchs to attempt their subjection and keep the country for themselves. The King of Spain was the fittest tool in the hands of the Pope, to carry that scheme into effect. He equipped that formidable fleet which, in their pride, the Spaniards denominated the *Invincible Armada*; and it made its appearance in the English Channel in the year 1588. Effingham, who had been advanced to the chief naval command, as Lord High Admiral of England, three years previously, came out of Plymouth harbour to meet them with only six sail at first; the next day he had thirty ships under his command, but they were quite small, compared with the large Spanish galleons; yet he managed so well that two of the enemy's vessels were taken, before the Armada had reached Calais where it anchored. The English fleet was joined by numerous ships fitted out by the nobility and gentry, for the defence of their liberty and religion, and it counted one hundred and forty sail, when the Spanish galleons left the harbour of Calais in order to get away from some fireships which the English Admiral had sent into the midst of them. Effingham, nobly seconded by the inferior commanders Drake, Hawkins, and Frobisher, hung upon the rear of the Spanish fleet on its way northwards, until the want of ammunition obliged him to give up the pursuit. The Armada met with a new and more formidable enemy in the rough weather it encountered on its progress northwards, and not one half of it re-

turned to Spain to tell the sad and surprising tale that the ships of the heretics and the storms of God had prevailed over an armament which had gone forth with the blessing of the Pope upon it!

In the year 1596, Lord Effingham commanded a fleet which took the important city of Cadiz, and thus caused the Spaniards the further surprise of seeing in their own country Protestants as conquerors; and moreover to find them humane, kind, and altogether very much like pleasant people to have to do with.

The Admiral received the title of Earl of Nottingham as an acknowledgment of his splendid services. In the year 1604, he was sent to Spain as ambassador from King James I., for the purpose of signing a treaty of peace. The people of Madrid had been told by the priests that Protestants were monsters horrible to look at; they were quite amazed, then, to see, in the representative of the heretic monarch, a dignified personage, and among the gentlemen of his retinue some of the handsomest men they had ever beheld, even as they were struck on witnessing the gracefulness of their manners, and the correctness of their deportment.

The Admiral died in the year 1624, being then in the 87th year of his age, and having spent the latter part of his life in the retirement which the infirmities of advancing years rendered grateful and necessary for him.

LYNCH LAW.—There was in our columns, yesterday, an account of the hanging, by Lynch law, in Florida, of a negro thief named Yeoman or Yoermans, which, as it stood, was sufficiently horrifying—disreputable to the participants in the outrage, and humiliating to every right minded citizen. The account furnished by the Albany (Georgia) Patriot is still more so. It seems that the citizens, to the number of one hundred and seventy-five, "organized themselves" at the line of Georgia and Florida, and appointed a jury, who, after hearing evidence, which occupied them until near night, brought in a verdict of guilty. A motion was made to deliver the prisoner into the hands of the constituted authorities of Florida, and *negatived by an almost unanimous vote.* A vote was then taken as to what punishment should be inflicted. This was decided to be death, by a vote of about six to one, and the time of execution fixed at twelve o'clock on the following day. The assemblage now crossed the line into Florida, where the presiding officer pronounced the solemn sentence of death. One would at least suppose that all this was done by a mob—without the presence of any administrator of the laws, if not in defiance of the constituted authorities; one would feel morally certain that all the participants in the murder were ignorant men—harsh, brutish, debased and lawless. But the outrage has not even this palliation.

The sheriff of Gadsden county, Florida, was present on the Florida side of the line during the early part of the day, but left before the trial (?) closed. "Three or four preachers of the gospel were present, participating in the proceedings"; and when the wretched victim, who "fell when he heard the sentence, as though he had been shot," recovered from his swoon and piteously besought the presiding officer to pray for him, that person called upon one of the "preachers of the gospel," and strange to say, every man present knelt and joined in a solemn prayer to the God of justice, that he would grant his mercy to the wretched man, whom, in defiance of justice and law, and common humanity, they were hurrying into eternity! The very recital of such an enormity would chill the blood of any man under the skies.—*N. Y. Com. Ad., Jan. 15.*

CHINESE ADVICE ON READING BOOKS.


A certain class of men, though they have read a great many books, are incapable of transferring and using the stores they have laid up.

There is one convenient rule for a man who has many worldly affairs to attend to, it is to make a good selection of a volume of ancient literature, and another of modern composition, and to place them on his table. When a little leisure is gained, let him study them. If, instead of adopting this plan, he wait until he may be entirely at leisure for months, the expected period is likely never to arrive. Time flies like an arrow; in the twinkling of an eye a month, and again a month, is gone, and behold the year is at an end. This loss and detriment arise entirely from putting off to the future.—*Davis' Chinese.*

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THE FORCES, 14th Dec., 1811.
This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE-SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.
GRIMSTONE'S EYE-SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen.
The Wholesale and Retail Agent for Canada has just received a fresh supply per *Zelus*.
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St. John Street, Quebec.

EDUCATION.
MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.
For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction.
Quebec, 15th April, 1845.

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* Protestant Missions in Bengal, p. 259.