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The BEREAN.

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

VOLUME III.—No. 20.]

QUEBEC, THURSDAY, AUGUST 13, 1846.

[WHOLE NUMBER 124.]

BATTLE-SONG.

EPHES. VI.

Sons of Zion, hold your way,
Meet the host without dismay;
Yield not up a willing prey;
But face your deadly foe!
Jesus Christ is near at hand,
Cheering on his little band,
Passing to the promised land,
Then on to glory go.

Struggling with the battle-tide,
Though thy wounds are gaping wide,
Dead and dying side by side,
Yet soon the thought of flight;
By the God of heaven led,
Smiling from her glory-bed,
Victory shall crown thy head,
Thy rest in worlds of light.

Warrior, let the written word,
Furnished by thy risen Lord,
Be thy ever faithful sword,
To wield in flood or field;
Righteousness upon thy breast,
And thy helmet—hope of rest—
When by Satan sorely pressed,
Take faith to be thy shield.

Rev. S. C. E. Neville.

COLONIAL BISHOPS.

THIRD REPORT OF THE "COLONIAL BISHOPS' COMMITTEE."

The Committee appointed to arrange measures in concert with Her Majesty's Government, for the erection and endowment of additional bishoprics in the colonies and dependencies of Great Britain, cannot commence their third Report without an expression of joy and thankfulness at the progress which, by God's blessing, has been made in the great work since the time when it was committed to their care.

During the past year the important colony of New Brunswick, and the Island of Ceylon, were constituted independent dioceses, by the erection of bishops' sees at Fredericton and Colombo; and the Committee are happy in being enabled to state that Her Majesty the Queen has given her Royal consent to the immediate subdivision of the diocese of Australia into three distinct bishoprics, by the establishment of one see at Morpeth, for the northern division of New South Wales, and of another at Melbourne, for the district of Port Phillip.

These new sees, which could not have been constituted but for a generous sacrifice of private interests on the part of the Bishop of Australia, will derive a considerable portion of their endowment from the Colonial Bishops' Fund.

Thus, then, within the space of five years, which have elapsed since the "Declaration of Archbishops and Bishops," was signed at Lambeth, nine new dioceses have been created. Of these, two—namely Gibraltar and Fredericton—derive their endowments almost exclusively from the funds placed at the disposal of the Episcopal Trustees; and four others—namely, New Zealand, Tasmania, Melbourne, and Morpeth, receive important assistance from the same source. The remaining three, namely, Antigua, Grenada, and Colombo, have been endowed by means of a different distribution of the funds at the disposal of the Imperial or Colonial Government for Ecclesiastical purposes.

The foregoing summary will show that of the original design, as set forth in the "Declaration of Archbishops and Bishops," great part has been already accomplished; and the Committee have much satisfaction in reporting, that no less a sum than 15,000L. has been contributed towards the endowment of a bishopric (not originally contemplated) within the British possessions in the Chinese Seas.

Of this Endowment Fund, the sum of 5,000L. has been most liberally given by two individuals (over and above their donation of an equal sum for the erection of a College); 6,000L. was raised by congregational collections in the Diocese of London, under the authority of the Bishop's Pastoral Letter; a grant of 2,300L. was voted by the Society for Promoting Christian Knowledge, and about an equal amount has been remitted to the Society for the Propagation of the Gospel, by individual contributors; but a considerable additional sum will yet be required, and a Special Committee has been named to collect such further funds as may be necessary to make a permanent provision for the see.

Of the colonies still remaining without Episcopal superintendence, the Cape of Good Hope and South Australia have been mentioned in preceding Reports as presenting the strongest claims; and it would have been the duty of the Committee on the present occasion to renew the appeal on their behalf, had it not pleased God to put into the heart of an individual member of the Church, by an exercise of almost unexampled liberality to guarantee adequate endowments for a bishopric in each of those colonies.

It is well known that the Lord Bishop of Calcutta is using the most strenuous efforts to obtain a subdivision of his own enormous diocese, by the erection of a bishopric at Agra, for the north-western provinces. Such an arrangement is imperatively required for the welfare and extension of the Church of England in Northern India; while the recent wonderful spread of Christianity in the southern provinces of Tanjore and Tinnevely must, ere long, force attention to the importance of sending forth a chief pastor for the special oversight of those infant Churches.

The Committee, before concluding their Report, consider it a duty incumbent upon them to specify those other possessions of the Crown which, from their importance, as well as their distance from any existing see, appear to require resident bishops. They are principally Sierra Leone, Western Australia, the Mauritius, and Prince Rupert's Land.

But it is obvious that a further subdivision will ere long be required in many of the existing dioceses; and even at present, the rapidly increasing population of Canada, taken in connexion with its vast territorial extent, demands for the efficient administration of the Church within that province, an addition of at least two bishops.

Upon the whole, although the Committee do not look forward to an early termination of their labours, they cannot but regard the success which has hitherto been vouchsafed to them as an encouragement to persevere in the good work which they have undertaken, till the Church, by the Divine

blessing, has been fully organized in every dependency of the British Crown.

This important end, however, cannot be attained without a strenuous and united effort on the part of the Church at home; and the Committee feel assured that they shall not call in vain upon the faithful members of that Church to help forward its extension, by their active co-operation and their continual prayers.

W. CANTUAR.
E. EDOR.
JOHN G. ARMAGH.
RICHARD DUBLIN.
C. J. LONDON.
E. DUNELM.
G. ROCHESTER.
J. LINCOLN.

The Abstract of receipts and payments, since 1841 (when the Fund commenced), shews—
Special Donations and Subscriptions £9,196
General do. 51,653
Annual Subscriptions 1,725
Bishops of London and Salisbury's Pastoral Letters 9,399
The Balance in hand is £63,130.

PRIMITIVE EXTENT OF DIOCESES.

MY DEAR SIR,—Our friend Mr. ——— this morning showed me a paragraph of a letter from you, in which you intimated a wish that I would in some way make public the substance of the remarks on the subject of the division of our diocese, which I made in our last Convention. Of what I then said, I have now no distinct recollection, except that as a reason for deliberation, and action on principle, not expediency, I urged the importance of the position of our Church, not only in the estimation of her own members, but in that of disinterested observers in foreign lands.

I fear, my dear sir, that our brethren are not sufficiently aware of this characteristic of the discussion. Too many seem to think the question of division a mere question of dollars and cents, and miles and hours. "Given, a supposed inability to raise more than a certain amount of money, and the evident necessity of providing for at least a certain amount of travel in the discharge of Episcopal functions, what plan of adjustment is most feasible?" seems to be the form in which our ecclesiastical problem presents itself to the minds of not a few in different parts of the diocese.

Surely this is a low, unworthy view of the subject! It is an open attempt to unite the kingdoms of God and Mammon, and introduce the sway of the love of money into the Church which Christ bought with his own blood! Not that they who take this view have such intentions. I doubt not they err unwittingly. But I can as little doubt, that they do err, in putting foremost, in the discussion of so grave a question as that before us, considerations of a merely worldly nature—considerations that tend to debase the minds they occupy, and degrade the cause in which they are brought forward.

The truth is, we are called to decide a question of principle, fraught with most important consequences. Many seem to suppose fundamentalists wholly unaffected by the determination whether the Protestant Episcopal Church in the state of New York is to remain under the care of one bishop, or to be assigned to two or more.

If Episcopacy itself be not a fundamental, this is evidently true. But then our position as a distinct communion is unjustifiable, and our pretence to be pre-eminently, if not exclusively, primitive and apostolic in our constitution, an empty boast.

If Episcopacy is worth adhering to as a ground of distinction from other Christian denominations, it must be because we find it in the Scriptures, and derive it from the apostles. The possession of a pure, well warranted ministerial commission is one thing. The preservation of that commission, limited to a succession of a particular kind, inseparably connected with a certain division and subordination in the discharge of ministerial duty, is another. We might resolve that for the time to come, our ministers should be all bishops, admitted at once to the highest grade of the ministry. This would not affect the validity of our ministerial commission, nor the certainty of our succession to the apostles. It would throw open the doors to many brethren bearing the Christian name, and break down many a landmark by which we are bounded off into a comparatively narrow compass. Why not do it, then? Because our Episcopacy would then no longer be the Episcopacy of Scripture or the apostolic Church. We should have the ministry, but with an altered character. The commission would be still ours, but we should have changed the functions. The Church would be no longer ruled and fed as she was when men, taught by the Holy Ghost, provided for their wants. We should have departed from their practice, and substituted an invention of our own for the system which the guidance of the spirit led them to adopt. It is on this ground we make the three orders of the ministry a fundamental of our polity. We might give up two, and yet keep intact our inestimable possession, of a ministry sent by Christ as He was sent by the Father, with power and obligation to perpetuate itself, even to the end of the world. But we hold fast to all three, even under the necessity of separation from many of our brethren, because we honestly believe that in so doing we follow the mind of Christ our Lord, and keep his most precious gift as it was given, and apply it to the ends for which it was designed, in the mode designed. We consider the twelve master-builders who laid on the everlasting Rock the foundations of our goodly edifice, as best judges of its plan; and adhere to that plan, as left by them, because they left it, at all hazards, without fear of consequences.

Now this principle obviously applies just in proportion as our Episcopacy resembles that of the Apostles, in deed and truth, not name only. The Church of Rome has elevated certain deacons and priests to a position of higher prerogative and more extensive jurisdiction than that of any primitive bishops, and has placed at their head a bishop claiming to be God's sole vicegerent in the whole earth. Here are the three orders, and a bishop of apostolic succession, and therefore valid commission. But is this apostolic Episcopacy? Is it scriptural? Is it even sufferable in a church governed and fed on the principles of the gospel? No Protestant can admit

an affirmative answer. A valid Episcopacy, a ministry of three orders has lost its claim to respect by its departure from the apostolic pattern. It is corrupted, and become abominable, while it is nevertheless an Episcopacy, and an Episcopacy with the three-ordered ministry.

It is not enough, then, that we have an Episcopacy in the three orders, unless our Episcopacy be the same as that of the Apostles. The same principle on which we are Episcopalians, requires us to be apostolic Episcopalians.

Now the question comes up, may not Episcopacy be materially, if not essentially affected, by the limits assigned to each bishop, for the discharge of his peculiar functions?

The answer to this question depends on the notion entertained of the functions of a bishop. Were he a merely instrumental officer, kept by the church to do certain official acts, which must be done by some one, and for substantial reasons may be done by him only, the limits assigned to a bishop might be determined by his physical ability to go through the correspondent routine of duty, and within the range of that ability it would not be material whether he ordained, confirmed, and consecrated churches, for ten parishes or ten thousand. But, however this may accord with the loose notions of some who perhaps have given little thought to the subject, it is not the view of a bishop's office and ministry taken by our church.

We hold to no *opus operatum* in Episcopal services, no razing against time and space, ordaining by the score, confirming by the hundred, and doing a visitation by the mile square. The solemn office for "the consecration of Bishops," in our ordinal, tells a very different story. There a bishop is commended to Almighty God as one set in the church "to spread abroad the Gospel, the glad tidings of reconciliation"—"to use the authority given him, not to destruction, but to salvation"—"to give to the family of God their portion in due season." He is exhorted, in language of which it is hard to say whether it is more energetic or comprehensive, to "be to the flock of Christ a shepherd; to feed them; to hold up the weak, heal the sick, bind up the broken, bring again the outcast, seek the lost; to be so merciful, as not to be too remiss; so to minister discipline as not to forget mercy;" and to qualify himself for this arduous task, to "give heed unto reading, exhortation, and doctrine; to think upon the things contained in the book of God; to be diligent in them, that the increase coming thereby may be manifest unto all men." He is made to vow, in the presence of God's people, that he will instruct the people committed to his charge; that he will "teach and exhort with wholesome doctrine, and withstand and convince the gainsayers;" that he will "banish and drive away from the church all strange doctrine, contrary to God's word; and both privately and openly encourage and call upon others to do the same;" and that he will "maintain and set forward quietness, love, and peace among all men; and diligently exercise such discipline as by the authority of God's word, and by the order of this church, is committed to him." These are onerous engagements and responsibilities. They are not to be discharged, as I have some where seen it proposed to have the duties of a West Indian plantation chaplain performed, by a cast-iron person, warranted to wear long and run well. They call for the highest energies our nature can exert, and for their unceasing application, and under bonds the strongest that can be laid on man. The duties of a bishop, as our ordinal exhibits them, are not merely functional; they are literally the "care of the churches;" under which the greatest of the apostles groaned.

Is such a care not essentially affected by the extent of limits in which it is to be exercised? Will it, can it, be discharged alike effectively by the same man placed over a hundred congregations, or over ten? Are there not limits beyond which it cannot be at all discharged? And from the nature of the case, must not those limits be far within the range of physical ability to go through the routine of functional duty?

Thank God, our ordinal has established the spiritual character of the Episcopal office, rather than the ecclesiastical. Whatever anomalies may exist or arise in practice, tending to reduce a bishop in our church to a mere official, the voice of the church herself condemns them. She teaches that his charge, as a bishop, is eminently a cure of souls; that as a bishop, he is set over the whole flock, to watch over their souls, as one who must give account; that as a bishop, he is not merely to furnish pastors, and see that the flocks be fed, but himself to feed them, giving each his portion of meat in due season.

Yet this character may be destroyed, by the enlargement of his diocese. It is the tendency of such enlargement to destroy it. Beyond a given limit, every addition to the number of parishes, every enlargement of the extent of territory, assigned to a bishop, must tend to falsify the description of his office in the ordinal, and to nullify the vows he took on admission to that office.

This lesson is taught by the whole history of the church, if I read it right, that just in proportion as the boundaries of dioceses were enlarged, in just the same proportion the discipline of the church grew lax, her children ignorant, her clergy worldly, her bishops proud, dissentious and ambitious; the pastors became lords; princes rose up among the lords, and a tyrant set himself over all, ruling with a rod of iron the starveling flock which went unfed.

I can hardly think the fact will be questioned, that the boundaries have been enlarged. There are few now, corresponding in extent or number of souls with those of the first ages of the church. Here and there one, like the bishopric of Sodor and Man, in England, remains to prove by its blessed pre-eminence in Christian peacefulness, godliness, and spiritual thrift, the excellence of the system of apostolic Episcopacy, in its purity. The names of a Barrow, a Wilson, a Heldestey, and a Ward, burning and shining lights conspicuous in the galaxy of worthies that adorn our mother church, shew what kind of bishops have thought their labours well bestowed and fully engaged in a diocese of thirteen parishes and a hundred and sixty square miles. The spirit of innovation, and the process of mischievous lay-lapping in church affairs, recently led to an attempt to abolish this diocese, by annexation to a neighbouring see. The Church of England rose in arms against it, as one man. From every quarter, the voice of indignant remonstrance against the destruction of its best

diocese was heard. The ministry were forced to recede, and one of my latest English periodicals informs me that Sodor and Man is still to remain a monument of primitive apostolic Episcopacy; a specimen of what the church might be, had she wisdom enough and grace enough to make the sacrifices necessary for a return to the old paths, in which the fathers trod.

Such a return her reformers would have been glad to make had it been in their power, and they did do something towards it. Six new dioceses were actually erected in England under the auspices of Cranmer, and a temporary provision for the wants of the church at the same time made by the appointment of six-and-twenty suffragan bishops. The venerable martyr, it is well known, regarded this as only the beginning of well-doing; but the love of money interfered and crushed his plans in the bud. The funds with which Cranmer would have had new bishoprics endowed, became the spoil of rapacious courtiers; the inconvenience attending the system of suffragan Episcopacy were soon felt; and while the temporary provision was silently abandoned, worldly men and worldly views effectually shut out all hope of extensive permanent improvement.

And yet the dioceses which the reformers were thus anxious to have reduced were in extent of surface about one twenty-fifth of the size of the diocese of New York. England proper contains 50,260 square miles, and is divided into twenty-seven bishoprics. New York containing about 45,500 square miles is left under one.

But the dioceses of England are no fair representatives of the primitive apostolic Episcopacy. The present ecclesiastical distribution of that country is of irregular growth subsequent to the Anglo-Saxon invasion. It has been settled by circumstances not on principle, and under the baneful influences predominant more or less throughout the whole west since the sixth century, the date of Austin's mission. We know very little of the original British church. Yet the providence of God has preserved to us enough of information to assure us that its bishoprics were on a scale very different from that of their Saxon substitutes. Seven, at least, are recorded to have existed in the principality of Wales, comprising a surface of 8,125 square miles of mountainous country never capable of sustaining a dense population.

Even these, however, were neither primitive in origin, nor wholly conformable to the primitive model. The growth of Christianity in Britain was slow. We know that it had obtained no permanent settlement until toward the close of the second century; and we can then connect it with operations which materially altered the character of Episcopacy in the west of Europe. A band of zealous missionaries were then spreading the gospel in every direction from the valley of the Rhone, whither they had brought it from Asia Minor. They itinerated in large districts and, like our present missionary bishops, took charge of regions which they never dreamed of retaining as undivided bishoprics. In some cases, nevertheless, this was the result; and in the majority the subdivision was slow, irregular, and never brought down to the primitive standard of diocesan jurisdiction. Still that standard was not wholly disregarded; and an inspection of the ecclesiastical map of France curiously illustrates the gradual change of diocesan Episcopacy. The 110 dioceses into which France proper is divided, are of exceedingly unequal extent, comprising from 16 parishes to 1385, and covering from 8 square miles to 2500. Yet their inequality is not without discernible laws. There are three clusters of small dioceses, almost uniform in size, (at least all below a certain standard) from which as the rest recede in distance they visibly increase in size. Ask history for the explanation of this arrangement, and she will tell you that these are the three spots first christianized in France, and that the lapse of centuries intervened before their general influence had communicated itself to the more remote and larger bishoprics. Nismes in Languedoc, Lyons and Vienne in the Lyonnais, and Arles and Aix and Marseilles in Provence, are the earliest domain of the gospel in Gaul, and round them cluster the small dioceses. The provinces of Aix and Arles for example, including the exempt dioceses of Avignon, Carpentras, Carailon and Vaison, cover an area of about 5760 square miles. In this there are 15 dioceses, leaving to each 384 square miles, and ten of those dioceses average only 38 parishes each. The average of parishes throughout all France proper is indeed only 285 to a diocese; but as there have been great changes in the number and limits of the bishoprics in the Gallican Church, I do not insist on the general average. The particular district just instanced is as near as may be on the original footing. It is known that since the fifth century its ecclesiastical division has remained nearly or quite unaltered.

On this scale the diocese of New York would by superficial measurement divide into 119 bishoprics; by number of parishes it would constitute rather more than 8.

Does this seem startling? We have not yet got back to the apostolic churches, nor ascertained the standard of their Episcopacy. The earliest of the Gallic dioceses can be traced up only to the end of the second century. Let us go where apostles planted the church and fixed the character of its ministry and the bounds of its Episcopacy.

To be concluded in our next.

THE LATE REVEREND SYDNEY SMITH'S SERMONS.

Sydney Smith paid no attention to theological study; he was not a diligent reader of the word of God, as is evinced by his strange blunders in reference and quotation; he had no doctrinal system, except that of having none; he had no taste for writing sermons;—we mean discourses for the pulpit, embodying Christian doctrines and precepts, as distinguished from mere essays upon human life and manners;—no understanding of the Gospel of Jesus Christ, as the power of God unto salvation; or if he understood it as a matter of theory, he was apparently skeptical in regard to it. Every thing approaching to true religion in the heart, and evinced in the life, he scoffed at as rant and fanaticism; and, whether from distaste, or from a consciousness that divinity was not within the range of his attainments, he evidently eschewed it; so that wherever we find any remark in his discourses of a more than

usually doctrinal character—the doctrine being sound—we strongly suspect that it is borrowed."

[The above is from the *London Christian Observer*; several quotations from Smith and from Barrow, placed side by side, follow as specimens of Mr. Smith's plagiarism; and the Reviewer closes thus:]

"What might a man, gifted as Sydney Smith was, have been as a preacher of Christ's holy gospel, had he understood and felt it in its real character; had it been the joy of his heart; and had he determined, by God's grace, not to know anything among men save Jesus Christ, and him crucified; setting forth his salvation as the only remedy for the sins and the sorrows of a guilty world? There might have been peculiarity of manner; he might have been as original as an evangelical instructor, as he was as a political satirist;—every man has his gift—and it is not necessary or desirable to drill all the ministers of Christ into a platoon uniformity of topics or style; but the characteristics of the Gospel are unchangeable; its essential features must ever be kept in distinct prominence; and never must the preacher overlook man's desolate and degraded condition by reason of the fall; the work of the Holy and undivided Trinity in his recovery; the Father giving his Son as a ransom for lost mankind; the Son undertaking and completing the mighty task; the Holy Spirit enlightening, regenerating, and purifying the soul; justification by faith, which receives the Redeemer, as made unto us wisdom, righteousness, sanctification, and redemption; and the heavenly graces divinely implanted in the heart of the believer, and evinced, as the necessary fruits of faith, in a holy and spiritual life. Such was not the character of Sydney Smith's preaching; he did not recognize such principles, or look for such effects; and he would have scoffed at any man as a fanatic who should set forth the Gospel after this fashion. But if it be anything, it is this: if it is not a cunningly devised fable, it is 'the power of God unto salvation unto every one that believeth.' There is no middle course consistent with Scripture, or the documents of the Anglican confession; and those who declare that they believe themselves moved by the Holy Ghost to take upon them the office of a Gospel minister, and upon that declaration are admitted thereto, but when admitted become mere lecturers in good morals and good manners, abuse their trust, and are answerable for 'the blood of souls.' Whether Sydney Smith seriously considered his responsibility in this awful light, and acted upon it, was a question between him and his God; but his published sermons are before the world, and we dare not assert that they bear evidence that such were his views; or that he had duly weighed the solemn declaration of St. Paul, 'Woe is unto me if I preach not the Gospel.'"

ADVICE TO NEWLY ORDAINED CLERGYMEN.

"Make up your minds deliberately, if you mean to be faithful, to lead a life wherein hardy and venturesome faith will be daily tested by calls to unflinching self-denial. Your own wish is to win souls to Christ; not to produce a certain general decency and amendment in the face of society around you, but as God's instrument, and through the power of Christ's name, to work in living souls the mighty marvel of their true conversion. How painful soever be the thoughts which it excites, never lose sight of this truth, that your ministry has failed as to every soul entrusted to you, who is not under it converted to the Lord, or built up in his holy faith. And such a work must be full of toil and self-denial. The strong man armed will not allow you to spoil his house, and be free the while from molestation. And he is ever ready with his assaults and craft; unless you slumber he will not seem to sleep. Reckon, then, first on opposition. And then secondly, remember that in all this you will have a real work to do. Let this thought be always with you. Go out to visit in your parish not because you ought to spend so much time in visiting your people, but because they have souls; and you have committed to you (feeble as you are,) the task of saving them, in Christ's strength, from everlasting burnings. Be real with them, strike as one that would make a dent upon their shield of hardness, yea, and smite through it to their heart of hearts. When you preach be real. Set your people before you in their numbers, their wants, their dangers, their capacities; choose a subject, not to show yourself off, but to benefit them; and then speak straight to them, as you would beg your life, or counsel your son, or call your dearest friend from a burning house—in plain, strong, earnest words. Let your sermon be your own, made up of truths learned on your knees from your Bible; in self-examination, amongst your people. And to make them such as this, spare no pains or trouble. Deal much in the great truths which the blessed God has taught us of himself; beware of always tarrying amongst the graves and corruption of our fallen, tempted state, but rise up to God and Christ and the Holy Ghost, and bear your flock with you there. To lead them for themselves indeed, through the Spirit, to believe in the person of the Eternal Son, and so to stand before the Father, accepted in the Beloved—this is life Eternal.—*The Right Rev. S. Wilberforce, D.D., Lord Bishop of Oxford.*

THE SINLESS HUMANITY OF CHRIST.

The holy Jesus had no sin, and consequently none of the imperfections which sin has brought upon us. His will was in harmony with God's will. "I delight," says he "to do thy will, O my God!" and he did it with all his heart, always and perfectly. And accordingly we read of him, in the Psalms, that "he spake the truth in his heart; his tongue and his heart always went together; he had clean hands;" not once defiled with any sinful pollution, "and a pure heart;" not one evil thought had ever arisen in it: nay "his mind had never been lifted up unto vanity;" not one vain thought had ever passed through his mind. Judge then how perfectly immaculate he must have been; for who is there amongst us, that has not had a thousand, yea ten thousand vain and wandering thoughts? Who does not find them passing through his mind against his will, and intruding into his hours of devotion, from which he hoped he had shut them out, and haunting him even at the Lord's table? But Christ's pure and spotless mind never admitted one vain thought. He was the very image of God; in

which the first Adam was made, and he did not de-
face it, as the first Adam did; but he kept it holy
and unblemished. The Scripture assures us, "He was
made sin for us, who knew no sin." He asserts it
of himself, "The prince of this world cometh and
hath nothing in me." Happy for us that Satan
could find in Him no part of our fallen image, and
therefore the accuser of the brethren could lay no
charge against his person, nor consequently against
the merits of those actions and sufferings whereby
we, who have by nature borne the image of the
earthly, through grace bear the image of the hea-
venly Adam, who is the Lord from heaven.—Ro-
maine.

TRUE LOVE TO GOD.

See if thou findest anything answerable to these
effects, in the affection which thou pretendest unto
God: Are his glory and honour the dearest of all
things unto thee? Wouldst thou rather hear thyself
and all thy friends reviled, than his holy name blas-
phemed? Is it thy greatest care and business to
please Him; and art thou watchful against every
sin? Is there nothing in the world so dear unto
thee, but thou wouldst part with it for his sake? De-
sirest thou that he should do his own will rather
than thine? Is nothing so delightful as to converse
with Him? And does everything seem burdensome
that detains thee long from Him? If things are thus
with thee, and the Holy Spirit beareth witness with
thy spirit, that they are so, go on thy way rejoicing,
but give to God all the praise.—Scougal.

SHINING AFTER RAIN.

"Ephraim generally smarts before he learns
to say with proper indignation, 'What have I any
more to do with idols?' They have first been
made thorns in his side: See Hosea ii. 6, 'I
will hedge up thy way with thorns, and make a
wall, that she shall not find her paths,' and verse
14, 'I will allure her, and bring her into the
wilderness.' The Lord makes use of natural
images to convey spiritual ideas: we all know
what a wilderness is—a dry and barren place:
it is famishing; persons in this state are apt to
try broken cisterns: it is pathless and thorny;
entangled and perplexed; it is terrifying; the
backslider is exposed to terrors of law and con-
science; it is dangerous,—and the thief cometh
in, and the troop of robbers spoileth without.
It is infested with venomous animals,—the ser-
pent ready to drop on his neck, the tiger to spring
before he is aware. Perhaps he is brought into
the solitary sick chamber, as Manasseh, David
and others: as though God should say,—I will
bring a thoughtless headstrong child into a state
of bad health, or mortifying disappointments;
there shall be no refreshing streams: and all this
is intended to humble, to instruct, to recall,—to
produce brokenness of heart, and poverty of
spirit. It is a great mercy if in a horrid desert
the heavens may be seen,—sun, moon, and stars.
To the believer there is, in the worst of times, a
prospect upward. 'I will speak comfortably to
her; there shall be a clear shining after rain.'—
Cecil.

DECLENSION FROM GOD.

"And he wist not that the Lord was de-
parted from him." (Judges xvi. 20.) It is the
duty of every Christian to examine the symp-
toms of a declension from God, in order that
we may try and prove ourselves. Have we
lost our love to spiritual things, or do we
want to mix them with carnal things? Do we
endeavour to find many excuses and palliations
for what God has frowned upon in his word?
Do we allow ourselves to lie down in the lap of
indulgence, and are we indisposed to be roused
when there? Are we apt to be careless, negli-
gent, and off our watch-tower? Can we rest
upon past experiences! upon what we have
been, instead of what we now are? Can we be
quiet and easy in this state, without praying and
entreating for a revival? These are dreadful
symptoms that we are at an awful distance from
God, and that we have only the shell of Chris-
tianity, but not the reality. God not being
present, implies not only the presence of an
enemy, but the prevalence of an enemy also.
If God is not with us, the Devil is; and he
will prevail to our hurt. 'Woe also to them
when I depart from them.' Hosea ix. 12.—
Cecil.

The Berean.

QUEBEC, THURSDAY, AUGUST 13, 1846.

CONSECRATION OF THE BISHOP OF JERUSALEM.

—We stated, in the Postscript of our last number,
that this solemnity had taken place on the 5th of
July. The following account of it, from a private
letter, is more full than any thing we have seen on
the subject in print:—our friend will, we are sure,
excuse the liberty we take in giving publicity to
that part of his letter, though it was intended only
for our private satisfaction. A great satisfaction it
is, to know a right-minded man like the missionary
Gobat placed at a post so interesting from its locality,
as well as from the testimony which the institution
of the Jerusalem Episcopate renders against the
perverse teaching of those who value a pretence of
hierarchical form above the substance of scriptural
truth. If we did not know, from the volume of in-
spiration, that there are individuals who can resist
even the severe operation of braying in a mortar
among wheat with a pestle (Prov. xxvii. 22) we
should hope, that the ignorance of foolish men
would be found effectually put to silence by the
dignified reproof to the clamour against Mr. Gobat,
implied in the simple grandeur of the solemnity as
described by the following account:

"I attended the consecration last Sunday week
at Lambeth palace. The service was conducted in
a most becoming manner—nothing that could be
called pomp, save that the venerable Primate had his
train borne by a Page in full livery, when he
walked from his stall (the only one in the Chapel)
to the communion table; but this is doubtless cus-
tomary—there was no music, singing, or chanting,
—all as quiet and unassuming as a religious service
in our Drawing Room. The Chapel itself is a
plain, simple building—in fact, anything but High

Church, although our highest ecclesiastical authori-
ties were present. The Archbishop, considering
his advanced age, got through the Service very
comfortably—he took the Litany, the entire Com-
munion Service and the usual series of questions to
the Bishop Elect; there were assisting the Bishops
of London, Litchfield and Calcutta; Archdeacons
Hare and Mamillon were present, besides Dr. Mill,
Rev. Messrs. Venn, Davis, Ayerst, Lincke, Muller
and about twelve other Clergy in their black gowns,
which I merely mention, so that you may know
how things went on—only the two chaplains of the
Archbishop wore surplices—thus there was no leaning
towards novelties in costume. Many influential
Laymen connected with the Church Missionary and
Jews' Societies were present, and among others
Earl of Chichester, Marquis Cholmondeley, Lord
Ashley, Sir T. D. Ackland, Sir R. H. Inglis,
Chevalier Bunsen &c. It was a truly solemn and
devotional service. The dear Bishop of Calcutta
preached one of his best Sermons from Isaiah lxvi. 1,
which took the enfeebled old prelate just an hour in
its delivery—it was almost too much for him; yet
if a sentence was to be taken from it, by way of
curtaining, I do not recollect which could have
been spared: it was a noble statement of sound
scriptural, evangelical truth. His Lordship's ad-
dress to dear Gobat was most touching;—he alluded
to first meeting with him in Switzerland, when the
Bishop (then Rev. D. Wilson) was travelling for
the benefit of his health—then he followed him in
his studies at Basle and at our Church Missionary
College, Islington—hence to Abyssinia, Jerusalem,
&c.: this being done, the Bishop, in his marked and
impressive style, delivered some severe strictures on
the course pursued by the No. 90 party—may be
some were present who had such reproofs as are
seldom sounded in these days within their hearing.
The boldness of the Bishop's sermon reminded me
of bygone days, when devout and faithful Prelates
were confined, within a few yards of him, for the
delivery of like precious truths."

It gives us some pleasure to discover a close co-
incidence between the remarks offered in our num-
ber of July 2nd, upon the objections which were
recently prepared against certain passages in Bishop
Gobat's book, and the manner in which he him-
self justified those passages—if the Christian Renem-
brancer which professes to know what passed be-
tween the Bishop Elect and the Bishop of London,
is correct. That periodical reports that, after de-
claring explicitly "his entire and cordial accepta-
tion of the formularies of the Church of England,"
Mr. Gobat stated

"that, knowing how the Abyssinians had, for se-
veral generations, been losing all their time in me-
taphysical discussion, to the utter neglect of the
practical parts of Scripture, he had resolved from
the beginning to avoid, as much as possible, enter-
ing into such discussions; although it was a matter
of no small self-denial to him to impose upon him-
self the necessity of abstaining even from the use
of arguments which he would otherwise have em-
ployed, drawn by inference from Scripture."

The following is from *Le Publiciste Suisse*, and
is in the main correct. What the article calls
"The Episcopal Society of London" is the Church
Missionary Society; and Mr. Gobat's destination,
when he was sent forth, was Abyssinia at once, not
Egypt, which country only detained him for the
purposes of indispensable preparation.

"Samuel Gobat spent his early years with his
parents at Cremlin,—a simple peasant, a happy rustic,
kind-hearted, a good son, religious and well in-
structed in the Holy Scriptures.—At the age of 15
an ardent desire to devote himself to the missionary
life took possession of his mind. He left his family,
to which he was ardently attached, and entered the
missionary institution of Basle, which had just been
founded. After a few years of study he went to the
missionary establishment at Paris, then under the
direction of Mr. Galland. In 1829 the Episcopal
Society of London sent him to Egypt; he learnt
the Amharic, a language of Abyssinia, to which
country he afterwards proceeded, amidst numberless
difficulties, taking with him the four Gospels and
some other books of the New Testament, which he
had translated. He settled at Gondar, conversing,
exhorting, and teaching with success; but in 1833
a violent attack of sickness obliged him to return to
Europe. He essayed twice since to return to
Abyssinia, but could not accomplish it on account of
his health. In 1835 he published at Paris, an ex-
cellent journal, wherein he relates his missionary
endeavours, and gives the religious history of
Abyssinia, where the Jesuits take such a leading
part. After his departure, these men, who had
caused themselves to be expelled, managed again to
re-establish themselves, and at the present moment
the whole country is under their sway."

On the first page of this number will be found the
last Report published by the Committee for the erec-
tion of Colonial Bishopsrics; in connection with
which we recommend to the attention of our read-
ers a letter from the Rev. W. R. Whittingham, D.D.,
formerly Professor in the General Theological Semi-
nary, now Bishop of Maryland, which we print
partly in this number, and purpose to conclude in
our next. The letter was written in the year 1833,
when measures were in progress for dividing the ex-
tensive diocese of New York—at that time compris-
ing the whole State of that name—into two Dio-
ceses, as was eventually effected by taking off that
part which now forms the Diocese of Western New
York, presided over by Bishop De Lancey. The
writer brings into view some very important con-
siderations bearing upon the question what constitutes
the essence of Episcopacy. If it is needful for us
to have Episcopacy, because it is an apostolical in-
stitution, it is equally needful that we should have
it as it was instituted by the apostles; it being evi-
dent, from the state of many episcopally ordered
churches at the present day, that there may be a
ministry of three orders which has, as the latter ex-
presses it, "lost its claim to respect by its depar-
ture from the apostolic pattern." We have been
induced to bring to view Dr. Whittingham's very
sensible statements, specially because we find in the
report of the Colonial Bishops' Committee an ad-
mission that Canada requires "the addition of at
least two Bishops;" which coincides, as most of our
readers will recollect, with the hope expressed by
our Diocesan in his Charge delivered last year to
the Clergy, that "it is no mere baseless specula-
tion to keep in prospect the division of" the Diocese
of Quebec.

We shall probably offer a few remarks upon the
subject next week, when the letter shall be com-
plete before our readers. It may be as well to men-
tion, with reference to the able writer of the letter—
who has caused much grief, since his elevation to the
Episcopate, to some who value him highly—that at
the time when he penned this communication upon
the primitive extent of Dioceses, he was among
those who deprecated, in language fortunately on
record, the perilous course followed by the *New
York Churchman*. That periodical had in those
days broached certain latitudinarian postulates res-
pecting the salvability of the heathen, which Dr.
Whittingham characterized as "rash, unwarranted
by Scripture or the standards of our Church, unpro-
fitable and dangerous." It has seemed, since, as if
the Bishop of Maryland had found points of coin-
cidence between his views and those at this time
advocated by the *Churchman* as the thorough-going
organ of Tractarianism. We are thankful, there-
fore, that so valuable a statement as that which we
are laying before our readers flowed from his pen
before he fell under the influence which at present
compels us to receive with caution what has him
for its author.

The drift of Dr. Whittingham's argument and of our
remarks being in favour of a subdivision of Dioceses,
the alarm may be taken on account of the expense
involved in such a measure. It is not a little re-
markable that one way of meeting this difficulty—
we do not say that it is the right or the practicable
way—is suggested by Dr. Hook, in his recent pam-
phlet from which some extracts on the question of
general education will be found in another column.
He says thus:

"I think our colonial bishops ought to be support-
ed, not merely by private subscriptions, but by the
more wealthy bishops at home; but, be this as it
may, we have certainly no right to make a demand
for such a purpose upon the State. And if the
Church of England claims a right to the exclusive
education of the people, it becomes her duty to seek
to supply the deficiency of the funds required, by
appropriating her property to this purpose. Our
bishops are, on this principle, bound to go down to
the House of Lords and seek powers from the Legis-
lature to sell their estates, and their example should
be followed by the more opulent of the inferior
clergy. The help of the laity would be then suffi-
cient. It would be better for the Church to have a
pauperized hierarchy than an uneducated people;
and never could the hierarchy be more respectable
than when pauperized in such a cause."

CHAPEL AT THE BISHOP OF RIPON'S PALACE.
—On the occasion of laying the foundation of this
building, on Wednesday, the 24th of June, His
Lordship gave the following account of the origin
and object, as well as the source from which the
funds were derived for the completion of this un-
dertaking:

"I need scarcely say that the usual purposes for
which the chapel of an Episcopal residence is des-
tined, are the domestic worship of the Bishop's
family, and for holding ordinations, in case age or
indisposition should happen to render it inconvenient
to resort to the Cathedral. But in the present in-
stance, there happens to be a small hamlet in this
immediate neighbourhood, distant two or three
miles from any place of public worship, the in-
habitants of which have been anxious to profit by the
afternoon Sunday service held in the Palace Chapel;
and as there sometimes assemble in it, on such oc-
casions, between fifty and sixty persons, you may
believe that the accommodation afforded by a room
of moderate size must be inadequate. It so hap-
pened that our venerable Archbishop, in a visit with
which he honoured me some time since, observed
this deficiency; and having heard about a year ago
that there was a movement in another quarter which
might eventually lead to the erection of a larger
chapel, his Grace, with a delicacy which enhances
the value of the noble gift, claimed to himself, as
metropolitan, the privilege and preference in this
matter, and insisted upon erecting it at his sole ex-
pense, presenting it as his own donation to the see
of Ripon. To carry this munificent intention into
execution, his Grace has placed the sum of £3,000
at my disposal. That this generous purpose was
partly influenced by the recollection of some willing
aid which was rendered to his Grace in the discharge
of his Episcopal duties, by the Bishop of this dio-
cese, it may not be presumptuous to believe—but I
have his own authority for saying that it was partly
also in remembrance of the connexion which once
subsisted between himself and this part of his former
diocese, and of the very ample and unexpected re-
venue which, at one particular period, he drew
from this immediate vicinity. So that, having re-
ceived so largely of your worldly goods, he gladly
seizes this fitting opportunity of making you some
return, by improving the spiritual condition of your
neighbourhood."

TEMPORARY CHURCH AT CAMDEN NEW TOWN,
ST. PANCRA'S, LONDON.—To supply the very press-
ing wants of the inhabitants of the estate of Mar-
quis Camden for whom a permanent church is to be
built, as soon as the necessary funds shall be ob-
tained, a temporary building has been erected,
which was opened for divine worship on Sunday
the 5th of July, the Rev. A. R. Thomas, minister.
Five weeks before, the spot was a piece of green
sward. The temporary church is neat and con-
venient, easy of access, and capable of accommodating
upwards of 700 persons. It contains a very good
organ, and is prepared for warming and lighting with
gas, if necessary. It was erected by Mr. Peter
Thompson, of Limehouse, and the cost of it, in-
cluding the walls required by the new Building Act,
is less than £400. Upwards of £3000 were already
subscribed for the permanent District-church; but
double that amount was required.

THE CHURCH-SHIP, during the recent conflagra-
tion at St. John's, N. F.—The shipping was in
great danger, and many vessels actually caught;
among them the dear 'Church-Ship,' and it was
only by great and courageous efforts on the part
of the mate and Mr. Tremlett (just ordained deacon)
that it was saved. The fire fell on the fore-sail
which, though closely clewed up, was burnt with
the yard. A vessel along side was seized in a pre-
cisely similar manner, and was obliged to cut away
her mast, by which she and many other ships es-
caped destruction. My captain was on shore look-
ing after his wife and goods, as his house was among
those that disappeared.—Letter from the Lord
Bishop of Newfoundland.

PARISH CHURCH AT ST. JOHN'S, N. F.—The
Committee of the Society for the Propagation of the
Gospel have determined, with the sanction of the
Archbishop of Canterbury, to open a Special Fund

for the erection of a Parish-Church in the place of
the one which was destroyed in the conflagration.

DR. HOOK ON NATIONAL EDUCATION.—The pam-
phlet from the pen of the Vicar of Leeds, mentioned
in the Postscript of our last number, is thus spoken
of by the *Morning Chronicle*: "A concern for the
welfare of the poor is stamped upon every page, and
the claims of a long neglected class to the blessings
of education are vindicated with extraordinary pow-
er; but all this is united, not merely with the con-
cession, but with the broadest and boldest assertion
of the rights of those who dissent from the Estab-
lished Church." The same paper gives the follow-
ing as a summary of Dr. Hook's conclusions:

"The existing means of education are wholly and
hopelessly inadequate. The attempt to do the work
by voluntary efforts has been made, and has failed.
Ignorance in our populous districts, instead of yield-
ing to our efforts, gains upon us. Thus secular in-
terests suffer much, but religious still more. The
religious instruction of many schools is a mere mock-
ery. There is no intellectual instruction to pre-
pare the mind for it, no moral discipline to aid its
practical working upon the heart. For the sake of
religion, therefore, Dr. Hook demands a change.
Voluntary aid, though it cannot do all, can do
much. Free it from the burthen of providing
school-houses and the indispensable secular teach-
ing—cast that load upon the State, and the zeal and
liberality of individuals concentrated upon religious
instruction may work wonders.

"Is religious instruction, then, to be left to ac-
cident? By no means. It is the most essential
part of education, and ought to be publicly recognis-
ed as indispensable. But the State cannot supply
it. It cannot recognise any exclusive religious
claim. What it supplies it must supply to all. Let
it supply the school-house and the purely literary
instruction. But let it not supply such instruction
as if it were all that man needed. Let it be offered
as a part only of education, and upon the condition
that the children who receive it give proof of regu-
lar attendance upon some religious instruction ap-
proved of by their parents. Such is Dr. Hook's
simple and striking plan for ensuring religious in-
struction without violence to the rights of con-
science."

The following quotation from the pamphlet itself,
affords further insight into the author's scheme:

"Having conceded and asserted the principle
that in any measure of education the State must
admit the co-operation of Dissenters as well as that
of the Church; let us proceed to consider what
religious men of all parties would require before they
would submit to the direct interference of the State.
They would require a recognition on the part of the
State of the solemn importance of religious training
—training in what is called special or doctrinal re-
ligion. Now, if the State were to establish a school
in which literary and scientific instruction only
should be given by the master appointed by Govern-
ment, would not this principle be sufficiently affir-
med, provided it were required of every child to bring
on the Monday of every week a certificate of his
having attended the Sunday school of his parish
church, or of some place of worship legally licensed,
and also of his having attended for similar religious
instruction, at some period set apart during the
week? Let this, then, be a principle laid down,—
that the State might endow schools in which instruc-
tion purely literary or secular should be imparted,
with due care to impress upon the minds of the chil-
dren the fact that this instruction is not in itself
sufficient; but that, to complete the system of edu-
cation, religious instruction is also secured for them,
in accordance with those traditions, whether of
Church or of Dissent, which they have received from
their parents."

"To effect this object, there should be attached
to every school thus established by the State a class-
room, in which the clergyman of the parish, or his
deputies, might give religious instruction to the
people, on the afternoons of every Wednesday and
Friday, another class being provided for a similar
purpose for Dissenting ministers. Suppose this to
be done, in addition to the requiring of the children
an attendance at some Sunday school, and I do not
ask, whether such an arrangement would be prefer-
red to any other by either party, for each party
would prefer having everything in their way; but
I do ask, whether there could be any violation of
principle on either side? I ask whether, for the
sake of a great national object, there might not be
a sacrifice, not of principle, but of prejudice on either
side?"

No one acquainted with the views long avowed
by Dr. Hook respecting the impossibility of recog-
nising the ministrations of dissenters, can be other-
wise than startled by this proposal, as coming from
him. According to it, a schoolmaster, brought up,
say at the National Society's Training College, to
the firm persuasion that the ministrations of an Epis-
copal Clergy alone are authorized, will "impress
upon the minds" of his scholars, during the week,
that the instruction which he is imparting to them
"is not in itself sufficient;" but that they will have
to satisfy him, next week, that they have also had
"religious education in accordance with those tra-
ditions which they have received from their pa-
rents." On Monday morning, therefore, he will
receive one scholar's certificate that he has been at
the Sunday School of the parish church, and he will
without difficulty acknowledge that to be "suffi-
cient." But another scholar will bring his certificate
that he has been to the Sabbath School connected
with the Methodist Chapel—a third to the Baptist—
a fourth to the Independent Sabbath School—and
the Schoolmaster will, by act, though he may avoid
doing so by word, have to admit all these certifi-
cates as "sufficient." Whether this scheme be
good or not, it involuntarily reminds one, finding it
proposed by the Vicar of Leeds, of King James the
second's declaration in favour of liberty of consci-
ence—it sounded marvelously tolerant, but the
design was the subversion of the Protestant faith
and the establishment of the Church of Rome.

ST. BEES COLLEGE, CUMBERLAND.—The office
of Principal of this Theological Seminary has be-
come vacant by the death of the Rev. R. P. Bud-
dicom, M. A. The appointment rests with the
Bishop of Chester.

ARMY CHAPLAINS.—The following appointments
are signified among the recent military promotions:
The Rev. G. R. Gleig, M. A., Principal Chaplain
to the Forces, to be Chaplain General to the Forces;
The Rev. G. Green, M. A., to be Chaplain to the
Forces, vice Courtois, who retires upon half-pay;
The Rev. W. Hare, M. A., to be Chaplain to the
Forces, vice LeMesurier, who retires upon half-pay.
It is stated in the papers, that the Rev. G. R. Gleig

is also appointed Inspector General of Military
Schools.

THE REV. PARSONS JAMES MASTING, late of this
Diocese, has been presented to the Incumbency of
the Church of St. John the Evangelist, Fursley,
diocese of Ripon. Patron, the Vicar of Calverley.

DIOCESE OF FREDERICTON.

CONFIRMATION AT CARLETON.—The Lord Bishop
of Fredericton held a Confirmation in St. George's
Church, Carleton, on the evening of Wednesday
last.—Divine service commenced at 7 o'clock. His
Lordship was attended by the Rev. Dr. Alley, Rev.
Dr. Wm. Gray, Rev. J. W. Disrow, Rev. J. McGi-
viren, and Rev. J. Boyer. After the Litany had
been read by the Rev. Dr. Alley, an Anthem, 'Lord
for thy tender mercies sake,' Farriant: was sung by
the choir. His Lordship then administered Holy
BAPTISM to two young women, the father of one of
them a Roman Catholic, presented to him for that
purpose by the Rector, Rev. F. Coster; who, after
this, presented to his Lordship a young woman,
brought up in the Church of Rome, who was desirous
of being reconciled to the Church Catholic, by
being admitted into the Communion of the Church
of England.—In the declaration which she made,
she stated that she had taken this step from con-
scientious motives alone, and then renounced certain
these several errors, by the profession of which the
Church of Rome has systematically separated herself
from the rest of Christendom. Three verses
of the 150th Psalm having been sung, the
Bishop admitted forty-six candidates to the
apostolic rite of Confirmation, which was suc-
ceeded by Psalm cxix. 9, and 3 following verses.
His Lordship then delivered an extemporaneous ad-
dress which lasted nearly an hour, in which in that
strain of piety and earnest devotion which so pecu-
liarly marks all his addresses, he noticed the differ-
ent services of the evening, giving to the differ-
ent parties who had been engaged in them, instructi-
on and advice adapted to each of them. The ser-
vice, which throughout had been of the most solemn
and impressive character, was terminated with the
EMSCOPAL BENEDICTION.

His Lordship held a confirmation in St. Ann's
Church, Musquash, on Tuesday last, on which oc-
casion twenty young persons were brought forward.
The Bishop afterwards addressed the congregation in
a lengthy and most affectionate manner.—Chron.

THE MIRAMICHT TROUBLES.—The Bishop of Fre-
dericton has written an answer (which is published in
the *St. John's Courier*) to the letter addressed to
His Lordship, under date of May 23, by desire of a
public meeting held on that day: the answer refers
throughout to particulars, in the representations
made by the parishioners, which we have not enu-
merated; we therefore do not find it necessary to
publish the reply, which is long. But we do our-
selves the pleasure of inserting the closing para-
graph, only premising that the account which has
come to our eyes furnished no proof that the parish-
ioners are "content to see every part of our Prayer
book violated." We do not believe, indeed, that
a disposition of that kind prevails to any extent
among the Laity of the Church of England.

"I shall add no more, but that no person has a
right to brand me with the title of a party-man.
Since my arrival in this Province I have attached
myself to no party; I have sought the interests of
no party but the Church. I have not enquired who
are high-churchmen, and who are low-churchmen;
I have taken every one by the hand who had any
sincere love for the Church to which he belonged,
without nicely calculating the shades of his belief.
No man can with truth accuse me of unchristian
and hard speeches towards Roman Catholics or
Protestant Dissenters; and I have received from
both those bodies marks of respect and good will,
which I am thankful for, and wish by all reasonable
means to cultivate. But I must deeply deplore
the existence of that intolerant spirit in our church,
which, whilst it is content to see every part of our
Prayer Book violated, makes no allowance for those
who would act on their conscientious convictions in
obeying it. I have now stated my sentiments
frankly and plainly; but I can assure you, I am
not less disposed to do you justice in any real griev-
ance, and to aid you in any cause which can pro-
mote general good, or the well being of the Church."

MR. NEWMAN'S BROTHER.—It is a singular cir-
cumstance that while Mr. J. H. Newman, the late
Fellow of Oriel, is labouring for the increase of the
dominion of Rome, his brother, Mr. Francis W.
Newman, formerly Fellow of Balliol College, Ox-
ford, is the successful candidate for the Professor-
ship of Latin in University College, London—an
institution remarkable for its disavowal of all deno-
minational—if not of all religious—character.

To the Editor of the Berean.

MR. EDITOR, Would some of your readers inform me what is
the precise character of a Church Warden in this
country. At home, previously to a Diocesan Visi-
tation, a list of queries used to be, and perhaps is
so still, forwarded to these officers—and I distinctly
remember that one, if not more, referred to the con-
duct of the Clergyman—thus giving the idea that
he was something more than a *Custos Rotulorum*—
or a mere servant of the parish—a guardian of their
spiritual interests in a certain yet qualified sense.
This idea seems quite consonant with the caution
of our Church in not allowing absolute and uncon-
trolled power.

AN INQUIRY.

TO CORRESPONDENTS: Received W. B.;—W. S,
and forwarded papers: remittance when opportunity
serves;—Mikros;—E. J. S, thanks, thanks;—C.
Y.;—R. A.
P. U. not to-morrow.

PAYMENTS RECEIVED:—Capt. Aylmer, No. 53
to 101; Messrs. Chas. L. Hall, No. 118 to 169;
H. S. Scott, No. 105 to 156; John Jones, No. 105
to 155; John Kane, No. 105 to 156; Mrs. John
Racey, No. 115 to 166.

Local and Political Intelligence.

THE CORN-LAW LEAGUE considering its object
to have been attained by the recent legislative en-
actments has suspended operations, preserving its
existence solely with a view to watch over the car-
rying out of the measures which have received the
sanction of Parliament.

WOODEN RAILROADS.—At the present time,
when so much attention is directed to railroads as a
means of facilitating the intercourse between distant
parts of our country, anything which promises to
render the execution of these great works easier or
cheaper is deserving of especial regard; and it is

with this view that we would call attention to the two communications addressed by Mr. Bauley of Montreal to the Editor of the Gazette, setting forth the merits of "Prosser's Wooden Railways," and supplying many interesting data relative to the manner and expense of construction, power of resisting heavy weights, &c. &c.

The experiments were satisfactory, and established the principle on which the guide wheels were adopted. The state of the wooden rails showed the durability of that material and its power of resistance to pressure and friction.

The wood is hardened for the purpose of the road by a process for which Mr. Prosser has obtained a patent. The carriage has "guide wheels" attached, which allow it to traverse much sharper curves than ordinary rail-cars, and serve to keep the train on the track, preventing any danger of running off: and in the event of an axle breaking, or a wheel coming off, the guide and safety wheels take the duty of the bearing wheels, and carry the carriage to the next station.

The expense of laying a single line of road in Canada, including the cost of the wood, labour, hardening it for the rails, and cost of his patent right, Mr. Prosser estimates at £300. per mile: to show the amount of saving effected by using wood prepared in this way, it is only necessary to state that the average cost of railways in the United States has been £6,000. per mile for a double track.

Mr. Cobden, M. P., the leader of the Anti-Corn-Law movement. Mr. Cobden will not engage in any public business whatever for the next twelve months or more. He remained in London to vote on the Corn Bill, though advised, for the sake of his own health by his personal friends, and the friends of the Corn Bill, not to do so, and has now left London entirely for the present year.

His Excellency the Governor General in Council has been pleased to commute the sentence of death passed upon Robert Dow, for imprisonment for life in the Provincial Penitentiary; and the sentence of death recorded against Hiram Stoutenborough, James Stoutenborough and Nathan Case has, by the same authority, been commuted for imprisonment in the said penitentiary for a period of fourteen years.

REPORT OF A JUDICIAL DUEL IN PRUSSIA.—We find a report to have found its way into one of our Provincial papers, copied from some English journal, of a duel said to have been fought at Munster, under the eye of the judges of the Court of Honour who, it is said, had failed of effecting a peaceable adjustment of the affair which had caused the proceeding. It is a great pity to spoil so good a story, but we read in the Morning Herald thus:

"The Journal de Francfort states that the account of a duel at Munster, which has just run the round of the French press, was a hoax."

THE LATE CALAMITOUS FIRE AT ST. JOHN'S, NEWFOUNDLAND.—On Wednesday a numerous and highly respectable meeting was held at the London Tavern, Bishopsgate-street, for the purpose of promoting a general subscription in aid of the sufferers by that awful calamity, the details of which must be still fresh in the minds of our readers.

MEXICO AND THE UNITED STATES.—It is reported that the Mexican Government is favourable to an accommodation with that of the United States, and that Mr. Sillidell will proceed to Mexico to commence negotiations for an adjustment of differences.

ARABIA.—THE CHOLERA.—The cholera, which made its appearance early in May at Aden, has nearly vanished from thence, isolated cases occur only at intervals. The changing of the monsoon carried it away. During the few days it raged, 400 persons were carried off, the deaths being four out of five attacked.

COURT OF QUEEN'S BENCH.—The prisoner Kane has been found guilty of the deliberate murder of a fellow-workman; and the objection taken to the jurisdiction of the Court was overruled on Saturday morning, the Court deciding that the river St. Lawrence is comprised within the limits assigned to the Court of King's Bench, by the 34th, Geo. III.

THE MARCH GANG.—The existence of a large band of robbers and plunderers has been lately discovered in Upper Canada, where they appear to have carried on their nefarious designs in the most systematic manner for a number of years. They are entitled by the Newspapers the MARCH GANG; and the following particulars, which are from the confessions of members of the gang, present a picture of deliberate, coolly contrived, and as coolly executed villainy which has hardly ever been surpassed in the annals of crime.

rapidly all along the territory of Yemen. The mortality is fearful; Mecca, Lidda, Jamblo, and all the coast of the Red Sea on the Arabian side, are subject to it. The Abyssinian coast is healthy. The disease is retracing its footsteps of 1832 and 1833; and just fears may be entertained of its awful presence on the shores of the Mediterranean, and it were as well to prepare beforehand all those remedies against a disease which makes no distinction between high and low, rich and poor, and which sets quarantine regulations at defiance. Nevertheless, the cholera is not infectious. The disease is making awful havoc in India.—(L. Presse.)

ITALY.—MILAN, July 10.—The six cardinals comprising the temporary commission of government had disagreed among themselves, and cardinals Lambruschini, Mattei, and Bernetti had tendered their resignations. A full amnesty was to be published in a few days. The Pope signed on the 25th the pardon of Professor Orioli, Minister of Public Instruction during the revolution of 1831. His Holiness intended to permit the construction of railroads through the Papal dominions, and to introduce various reforms in the administration.

THE BELLEISLE SAILED FROM HALIFAX, on the 3rd inst., for Quebec, with the Rifle Brigade on board; she may, therefore, be looked for in a very few days. We suppose she will return with the 60th Royal Rifles and the remainder of the 14th Regiment.

POTATO DISEASE.—It is a matter of sincere regret to find that great fears are entertained in Ireland of a recurrence of the disease in the potatoes which has hitherto proved so destructive. The following extracts from Irish papers give but little hope. "There is not the least doubt that the severe calamity with which the country has been visited last fall—as the Americans phrase it—and which has driven Potatoes up to a shilling and eightpence for the fourteen pounds, is impending over the country again. At present, we learn that the calamity has visited Italy and Spain, which were described as perfectly free last year."

ARRIVED, AMONG OTHERS: August 6th. Bark Colobney, Wright, 23d June, Glasgow, Buchanan, general, 6 pas.

IRON STEAMER.—The Hon. John Hamilton has imported from the mother country, the prepared material for the hull of an iron steamer, which is now being put together at the ship-yard of Messrs. Fowler & Hood. The iron arrived here on Thursday last from below, and on Friday the keel was laid. The new steamer, which is intended for Mr. Hamilton's river line, will be about 150 feet in length, 26 feet beam, and will be propelled by an engine of 50 horse-power. She will probably be ready in eight or nine weeks to receive her engine, which she will do at LaCaine, and we understand her fittings will be of the first character.

CONFLAGRATION AT LAPRAIRIE.—The Montreal Gazette furnishes us with some further particulars of this calamitous event, to which we had just time to allude in the last Beretan. The Gazette states, contrary to the information received last week, that lives were lost:—

"Several sick persons died in consequence of their hurried removal and exposure, and it is reported that two or three persons were burned to death."

ATLANTIC AND ST. LAWRENCE RAILROAD.—Some time ago it was mentioned that the English stock holders in this undertaking were desirous of withdrawing altogether from the enterprise and recommended its abandonment. In consequence of this movement, it became necessary for the Canadian directors (who were anxious to go on with it) to ascertain the feeling of the friends of the road in Canada before taking any further steps.

MARITIME INTELLIGENCE.—The number of deaths on board the ELIZABETH AND SARAH, we are happy to say, is less than first reported. Up to the time of the steamer's leaving her at Grosse Isle on Wednesday last week, 22 had died. There were 16 cases of fever on board, brought on by bad water and the filthy state of the vessel. The passengers were all landed at Grosse Isle.

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

ROBBERY AND RECOVERY OF THE PROPERTY.—On Saturday Mrs. Baxter, of St. Roch, was robbed of a considerable sum of money by an emigrant girl who had recently come to her as a servant. Information of the theft being given to Mr. Russell, the chief of police, that active officer, by the prompt and sagacious measures which he took, succeeded in arresting the thief and recovering the whole of the money by the evening of the following day. The girl was committed for trial.

The young man whose accidental death by drowning was mentioned in our last number, when his name had not yet been ascertained by us, was a law-student in the office of Mr. Belleau, named V. Dupont, son of the late Mr. Robert Dupont, of this city.

The freight ship Emily, laden with ordnance stores, arrived in port yesterday evening. She had on board a detachment of the Royal Artillery, &c., and some persons for settlement in the country. The following are the names of the officers arrived:—

- Capt. E. Price, R. A. Lieut. M. B. Ford, R. A. " E. M. Reilly, R. A. " Dickens, 23d Fusiliers. Quartermaster Scotlock, 46th Regt.

Lieut. Reilly and a few men of the Artillery were landed this afternoon, and marched to the Artillery Barrack:—the remainder proceeded to Montreal this evening, by steamboat.—Mercury of Saturday.

The Belleisle sailed from Halifax, on the 3rd inst., for Quebec, with the Rifle Brigade on board; she may, therefore, be looked for in a very few days. We suppose she will return with the 60th Royal Rifles and the remainder of the 14th Regiment.

A private letter from Barbadoes, states that the mortality among the 71st Regt. has been very great, amounting to over 170 officers and men. Orders had, however, been received that the Regiment was to return to Canada.

POTATO DISEASE.—It is a matter of sincere regret to find that great fears are entertained in Ireland of a recurrence of the disease in the potatoes which has hitherto proved so destructive. The following extracts from Irish papers give but little hope.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 11th Aug., 1846.

Beef, per lb. 0 5 a 0 6 Mutton, per lb. 0 3 a 0 6 Ditto, per quarter 2 3 a 3 9 Lamb, per quarter 1 6 a 4 0 Potatoes, per bushel 3 6 a 4 0 Maple Sugar, per lb. 0 4 a 0 5 Oats per bushel 2 0 a 2 6 Hay per hundred bundles 25 0 a 35 0 Straw ditto 17 0 a 22 6 Fire-wood, per cord 15 0 a 17 6 Cheese per lb. 0 4 a 0 5 Butter, fresh, per lb. 1 0 a 1 3 Ditto, salt, in tins, per lb. 0 8 a 0 0 Veal, per lb. 0 5 a 0 6 Do., per quarter 1 6 a 5 0 Pork, per lb. 0 5 a 0 7 Eggs, per dozen 0 6 a 0 7

NOTICE. ALL persons having claims against the Estate of the late JOHN JAMES SIMS, Esquire, in his life time of Quebec, Druggist, will please file their accounts; and those who are indebted to the Estate are requested to make immediate payment to CHRISTIAN WURTELE, Esquire, St. Paul Street, Trustee on behalf of the Creditors.

DRUGGIST'S STOCK IN TRADE TO BE SOLD. THE valuable Stock of Drugs, Medicines, &c. &c., belonging to the Estate of the late J. SIMS, Esq., Druggist. The Stock comprises an extensive assortment of Drugs, Medicines, &c. &c. Garden, Field and Flower Seeds.

THE whole of the Shop Furniture, consisting of—Show Glasses, Bottles, Mahogany Glass Case, Cupboards, Counter, Chests of Drawers, Beams, Scales, Brass and Iron Weights, and a variety of other articles. The inventory of the above can be seen on application to the undersigned. Immediate possession of the Premises will be given to the purchaser, who will also have the preference of retaining them after the expiration of the present Lease, on the first day of May next.

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BIRTH. At New Ireland, on the 30th ultimo, the lady of the Rev. Richard Anderson, of a son.

MARRIED. At Lismore Cathedral, County Waterford, Ireland, on the 11th July last, by the bride's father, Major George Sheaffe Montizambert, 62nd Regiment, to Jane Vaughan Cotton, third daughter of the Ven. the Archdeacon of Cashel.

At Chamby, on Tuesday, the 4th instant, by the Rev. J. Braithwaite, A. B., Rector, the Rev. I. P. White, Minister of St. Stephen's Church, and acting Military Chaplain, Chamby, to Emmeline, third daughter of the late Samuel Potts, Esq., of the same place.

At St. Stephen's Church, LaCaine, on Thursday, the 6th inst., by the Rev. William Bond, the Rev. Edward George Sutton, Minister of St. Matthew's Church, Grenville, to Emily Catherine, eldest daughter of Edwin Fridham, Esquire, of the same place.

In Trinity Church, Cornwall, on the 5th inst., by the Rev. Mr. Patton, George Hamilton, Esq., second son of the late George Hamilton, Esq., of Hawkesbury Mills, C. W., to Julia, eldest daughter of George S. Jarvis, Esquire, of Cornwall.

DIED. On Tuesday, Joseph Frederick, youngest child of J. W. Leaycraft, Esq., aged 6 months. The same day, Francis Boreland Squires, son of H. F. Cairns, Esq., Advocate, aged 18 months and 27 days.

At New Ireland, on Saturday 1st of August, deeply lamented, the beloved and affectionate wife of the Rev. Richard Anderson.

Also, at the same place, on Tuesday, 4th of Aug., John, aged five days, third son of the Rev. Richard Anderson.

At his Quarters in the Barracks in the Garrison of St. John's, N. B., on the afternoon of Tuesday, 28th of July, Henry Stanway, Esquire, Captain in First Battalion Royal Artillery, aged 55 years.

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EDUCATION. CHAMBY CLASSICAL SEMINARY.

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

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

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

THE REV. JOS. BRAITHWAITE, Chamby. June 11, 1846.

RECEIVED EX "PERSEVERANCE," FROM HAMBURG, TWO HUNDRED Westphalia Hams, of superior quality, C. & W. WURTELE, St. Peter Street. 25th June, 1846.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG. GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Seythes, Best German Steel and Speller. C. & W. WURTELE, S. Paul Street. 25th June, 1846.

RECEIVING EX "ERROMANGA," GALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws, Sugar Hoghead Nails, Tin and Slate Nails. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

FOR SALE BY THE SUBSCRIBERS. SHEET ZINC, TIN PLATES, Sheet IRON Register Grates, White Lead, Paints, assorted Colours. Boiled and Raw Linseed Oil. C. & W. WURTELE, St. Paul St., 16th March, 1846.

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

Just Received BY C. STANLEY, NO. 4 ST. ANN STREET A FEW COPIES OF HYMNS, Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book.

Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

NEWCASTLE, Wallsend, Gratz and Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvine's. Quebec, Jan. 1st 1845.

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South's Corner.

THE BROKEN CRUTCH.

One hot day in the month of June, a poor sun-burnt sailor, with but one leg, was going along the road, when his crutch broke in halves, and he was forced to crawl on his hands and knees to the side of the road, and sat down to wait till some coach or cart came by, whose driver he could ask to take him up.

Soon after this, the tired sailor fell fast asleep upon the ground, and though a thick shower of rain came on, yet still he slept; for sailors, when on board their ships, have to bear all sorts of weather.

When the wind blows, the waves of the sea often dash over the decks of the vessel, and wet the poor men to the skin, while they are pulling the ropes and shifting the sails.

When the lame sailor awoke, he found a boy's coat and waistcoat laid on his head and shoulders to keep him from being wet; and the boy sat by, in his shirt, trying to mend the broken crutch, with two pieces of wood and some strong twine. "My good lad," said the sailor, "why did you pull off your own clothes to keep me from being wet?" "O," said he, "I do not mind the rain, but I thought the large drops that fell on your face would awake you, and you must be sadly tired to sleep on the ground. See! I have almost mended your crutch, which I found broken; and if you can lean on me, and cross yonder field to my uncle's farm-house, I am sure he will get you a new crutch. Pray do try to go there. I wish I was tall enough to carry you on my back."

The sailor looked at him with tears in his eyes, and said, "When I went to sea, five years ago, I left a boy behind me, and if I should now find him such a good fellow as you seem to be, I shall be as happy as the day is long, though I have lost my leg, and must go on crutches all the rest of my life."

"What was your son's name?" the boy asked. "Tom White," said the sailor, "and my name is John White."

When the boy heard these names, he jumped up, and threw his arms around the sailor's neck, and said, "My dear, dear father, I am Tom White, your own little boy."

How great was the sailor's joy, thus to meet his own child, and to find him so good to those that wanted help! Tom had been taken care of by his uncle while his father was at sea, and the sun-burnt lame sailor found a happy home in the farm-house of his brother; and though he had now a new crutch, he kept the old one as long as he lived, and showed it to all the strangers who came to the farm, as a proof of the kind heart of his dear son Tom.—Children's Friend.

NOT INVITED.

A few weeks since, a superb party was to be given in Bourbon street. The elite of the city was there, and many high dignitaries of the State honored the soiree with their presence. As may be supposed, there was a great fluttering among the fashionables, and a terrible demand existed for invitations. Divers young ladies were in great trepidation lest they should not be bidden, and said 'mamas' lost much of their matronly dignity in laying traps and anchors to windward, to ensure due attention to their children. I am not able to say how many were chosen out of the mass of butterflies, to make up the artificial summer of a fashionable saloon, with its gorgeous array of flowers and fruits! Nor do I know the number of aching heads and hearts which involuntarily testified, next morning, that all was vanity and vexation of spirit; though they would not own it either to themselves or others; but I do know of one beautiful creature, whose heart was and still is in a vexed, troubled, and humiliated state, because she was not invited!

How much she lost! Lost temper, self-respect, and charitable feelings. These are a great loss, but think you she missed these? Not at all. She missed only the glare of the ball-room—the crashing music—the noisy, chattering crowd—the dance—the flirtation and the supper. She was overlooked—she was not invited—she was not permitted to be at Mrs. —'s hall.

Let us see the other side of this picture. Sunday last was the occasion of administering the communion of the Lord's supper. A solemn time it was, (and this I say who am a sinner,) and one which pressed me to tears, even with my hardened heart.

The followers of Christ separated from the followers of the world, and with beating hearts and swelling bosoms, prepared in prayer and silence to partake of the body and blood of their departed Lord. It was, or should have been, to an impenitent sinner, an awful scene, only to be surpassed by the Judgment, when, in like manner, the goats shall be separated from the sheep.

This young lady, dressed in the extreme of fashion, blooming in health, and buoyant with gaiety, was at church. Again there was a rich entertainment—a noble company—a lordly host—a delicious banquet, and music which entered the soul; and still, she was not invited! She received no 'call'—she was neglected! Was she troubled, vexed, humiliated this time? Oh no! she arranged her veil, smiled sweetly, left the church, and was glad to get away! May God change her heart.—New Orleans Prot.

THE FIRST WRONG STEP.

Could the curtain be lifted that conceals the history of persons as the light of a future world will reveal it, of how many young men who have made wreck of character, conscience and soul, would the following confession be a true outline. This sketch is offered as a beacon voice to every young person, beware of the first step in sin. "Take care," said a

father to his son, "of the first step in sin." Good as the advice was, it was forgotten or neglected. The son, confident of his own strength of mind, felt indignant at the thought that he could be guilty of a dishonourable act. Years passed on, the venerable father had long been in the grave, and his son, at the age of fifty, reduced by disease to the last verge of life, made the following dying confession:

"Life draws to a close; my course has been miserable, and death finds me without a hope. A misspent life is about to be succeeded by a terrible reckoning. An affectionate father earnestly cautioned me, in the days of my self-confiding youth, to guard against the first step in sin. His advice was thoughtlessly rejected, and to this may all my after miseries be traced. While under my father's roof, and impressed by his example, I thought that I could never be induced to utter a falsehood; but when engaged in business, I was tempted to secure purchasers by exaggerating the quality of my goods, and this so weakened the moral sense, that I could soon, without compunction, habitually deceive purchasers by palming upon them inferior articles. This prepared the way for direct falsehood, and at this I learned never to hesitate, when I conceived it to be for my worldly profit. By constant practice, I soon lost all reverence for the sacred character of truth; and at length on more than one occasion, I perjured myself for gain, with no other counteracting feeling than that of the fear of detection. Between perjury and the first departure from strict truth there is a wide difference! and yet I can now see the descent was gradual and easy. The first step led to the last."

THE SECOND STEP.

"In regard to profaneness, I had been taught to regard it as disreputable and wrong. But mixing with men of the world, I soon imitated their example in confirming my word with strong asseverations. These are regarded as innocent by many, but they led to greater departures from the proprieties of speech. An occasional oath seemed to give force to a declaration, and God was appealed to on slight occasions. Soon all reverence for the divine name wore off, and in common conversation it was used in a profane and impious manner. Swearing became a habit, until at length my conversation was mixed with oaths, and my anger was expressed in the most terrible imprecations. Thus, also, between the first and the last there was a natural connection."

THE THIRD STEP.

"Could I ever commit a wilful fraud? The time was when I would have spurned the very thought. I felt strong in conscientious integrity. The artifices of business, however, to which I referred, not only involved a departure from truth, but led to the abandonment of common honesty. Praising goods beyond their value to tempt purchasers, was followed by more direct and positive frauds, and from frauds of a less kind, I was finally led to cheat my creditors out of a large amount, by a pretended and fraudulent insolvency. All the public disgrace consequent upon such a step was endured without a blush, and for the sake of present gain I was willing to throw away all the reputation I had."

THE FOURTH STEP.

"Often had I been cautioned against the insidious approaches of intemperance; and my father's maxim was, they only are positively safe who refrain from taking the first false step. This caution I soon learned to ridicule. It was well enough, I thought, for those who had no power of self-control, to avoid all contact with the exhilarating cup; but as for myself, I had too good an opinion of my own resolution to doubt my power of abstinence, whenever I pleased to exercise it. I felt no difficulty in enjoying myself in this way in moderation, and even should I, for the sake of good companionship, indulge in excess, now and then, I could prevent it from falling into a slavish habit. Thus I reasoned, and thus I blinded myself. I made the first false step; for some time I advanced, but still could perceive no danger. I began moderately, and only increased in quantity as I felt my system, from a little practice, abler to bear it. For several years I was sensible of no very serious evils resulting from the enjoyment, but at length I suffered the shame of a public exposure in a state of beastly intoxication. For a moment I repented, and determined to tax my resolution for an entire reform. It shall be so, I said; but it was not so. I felt chained like a galley-slave; my efforts to abstain only convinced me that I had placed myself under the power of a demon who could detain his prisoner. I was, in short, a hopeless drunkard; and each succeeding day only sunk me deeper into the depths of disgrace and ruin, from which I might have been saved by guarding the first step.

"Similar has been my career in other vices; the lustful thought has entailed licentious habits; anger in the heart has led to malice and revenge; and here, at length, lies the victim of those vices, worn out in body, broken down in reputation, lost in self-respect, shocked at the recollection of the past, affrighted in view of the future. Oh! how different might it have been, had I been careful to guard against the first step in sin!"—Teacher's Visitor.

VACATION-JOURNEY INTO THE MOON.

Mr. Quintus asked for one more piece of information; he had heard the Proprietors of the Seminary mentioned: what relation did they bear towards the body of Tutors? He was now informed that the ample building in which he found himself, was erected, a number of years ago, by a few private individuals for the purposes of education. These, as Proprietors, retained for themselves the power of deciding who was to have the use of the building. "They give it up to a body of men who possess the confidence of the community; and

it is in their power, at any time to revoke their grant, if they see fit. Over the management of the institution, they have reserved to themselves no authority; but they have a right to visit and inform themselves upon the use to which the building is turned. Consequently, they may ask for information on any point they please; to them every appointment of a new Tutor is referred for approval, even as they are requested to decide upon the removal of any whose services become undesirable. If we lose their confidence, they can turn us out; but if we deserve their confidence at all, we must know better than they, how the institution ought to be conducted. In point of fact, we have been sustained by the Proprietors against every attempt that has ever been made at complaints on the part of parents; and as long as we, the Tutors, are united, there is no power in the moon can prevent us from having the largest number of scholars under our tuition."

"Are there other seminaries besides this?" "Certainly; we should not wish it to be otherwise. They are a safety-valve by which the troublesome element of dissatisfaction on the part of parents who do not sympathize with us, makes its escape. Cases will arise in which we cannot bring the mind of a parent into conformity with ours: it is our great relief, then, that the son can receive education elsewhere. We live in habits of pleasant intercourse with the conductors of other seminaries, and look not upon them as rivals. Within convenient walking-distance from this building, the population furnishes between three and four hundred scholars, of whom we have one half. We think it a great benefit to the community and to ourselves, that we are not compelled to have the whole of them.

Study-time having expired, the scholars left the class-rooms; and while a number of them went to their homes, many enjoyed themselves on the play-ground. Several of the Observers remained among them or within sight. Mr. Quintus was glad to look on at their recreation, and one of the Observers was requested to afford him all the information he might find it convenient to ask for. When he had been for some time thus engaged, walking over the green in conversation with his new friend, a message was conveyed to him, proposing, if it were his wish, that he should join the Tutors at their Conference which had been opened. This call he met with ready acceptance. He was conducted into an apartment where the whole body of Regents was assembled, with the Censors and the venerable Chairman. Accounts were delivered by one after another, of occurrences which deserved special notice—wants which were felt—suggestions which presented themselves—progress which had been made—difficulties which retarded success. Some subjects were disposed of by conversation immediately; others were noted down with the view of becoming matter for future discussion. A tone of courtesy—of willing relinquishment of one's own opinion for the sake of harmony—of deference to longer experience on the one hand, and of yielding, on the other, to promising suggestions from the young and ardent—threw a charm round the assembly, which Mr. Quintus had not found his former intercourse with seniors and colleagues to possess. He had become deeply interested in the proceedings, when the subject of promotions began to engage the Conference. The Censor Morum laid before his Colleagues the movements which he intended to propose at the close of the Term. Upon registering these, one of the Regents found that the number of his scholars would increase to thirty, which was at once declared to require a division of that Class, and therefore the appointment of an additional Regent. The discovery was treated as a matter calling for much reflection, and which should engage their attention again at the next meeting of the Conference. The old Chairman spoke at some length upon the union of sentiment and action which had for a long time marked their meetings, and the melancholy consequences which would follow the admission of any disturbing influence. He entreated all of them to bear the measure upon their hearts against the time of their next Conference, so that they might then meet with a good prospect of making a wise and suitable choice.

While these proceedings went on, Mr. Quintus had in him a very strong desire that it might become his lot to labour in this Seminary. His heart was full and ready to flow over, while he heard the old gentleman talking; and when the address was ended, his mind was made up to entreat that they would consider whether their arrangements might not open for him a place of employment in their midst—no matter in what capacity—any charge that would keep him under the influence which he had found to run through the institution;—he started up and—knocked his head against the book-case which stood just before the arm-chair in which he had fallen asleep, and the blow awoke him fully out of his protracted nap—the whole of his flight into the moon and his discoveries there were only a dream, for he had never left his apartment. When he recollected the thoughts which had engaged him before he fell asleep, and the agreeable fancies which had since then been travelling through his brain, he determined within himself to try whether the dream which had given him so much pleasure when he thought himself in the moon, might not in some measure be reduced to reality while it was appointed to him to have his sojourn upon earth.

UNITY IN FAMILY GOVERNMENT.

In the whole community, not the head of a family can be found, who does not know, who will not acknowledge, that a unity, both in theory and in practice, between the father and mother of a family, is absolutely essential to the proper government of the children; and that a difference in parental administration is fatal to the best interests of those who are its unfortunate subjects. Even in those unhappy cases, where an irreconcilable difference of opinion exists between the father and mother, in regard to the best modes or means of family government, if they have a vestige of good sense remaining, or any glimmering perception of propriety, they will keep that difference to themselves. When before their children, it will be one of the interdicted subjects of conversation, and they will earnestly endeavour that the practical administration of the one shall not counterwork that of the other. What deplorable consequences must result from an open collision between those to whom allegiance is jointly due! How can children ever learn to obey, when a command issued by one parent is countermanded by the other? What salutary efficacy can there ever be in discipline, when the half-corrected child is snatched from the hand that is administering punishment, and the offender is left to read his present justification, and his future impunity, in the rebuke which is given to the corrector? What self-denial will a child ever learn to practise, if a dainty forbidden to him by one parent, is openly or secretly given to him by the other? A state of anarchy is had enough, in which to rear up children; but two hostile sovereigns, alternately exercising their authority, granting exemption from each other's laws; and vainly striving to enforce their own, would ruin any kingdom, though its subjects were angels.—Com. Sch. Journal.

A NOVEL KIND OF SCHOOL-PRIZE.—The municipal council of Paris has decided on founding prizes of apprenticeship for the pupils of the communal schools. The scholar who shall have been selected by the choice of his fellow-pupils, and who may be qualified with regard to age and other conditions, will undergo an examination, after which he will, at the expense of the city, be bound apprentice to any trade he may select. At the end of three years, the usual term of apprenticeship, if this adopted child of the city shows himself, by his conduct, worthy of its esteem and confidence, he will be put into possession of a small sum of money, deposited for that purpose in the savings-bank during the three years of his servitude.

MACHINE FOR WEIGHING AND ASSORTING COIN.—Mr. Cotton, who is governor of the Bank of England, has invented this machine for the purpose of weighing sovereigns, and separating the light ones from those of standard weight. It is so delicate, that it detects with precision a variation of a twelve thousand two hundred and fiftieth part of the weight of a sovereign. The coins are placed in a tube, or hopper, whence they are carried on to a small platform, which is suspended over a delicately poised beam, to the other end of which is appended the standard mint weight. On setting the machine at work, a sovereign is placed on the platform, and if its full weight, a small tongue advances and strikes it off into a till appointed to receive it; but if it is light, the platform sinks, and brings it within the reach of another tongue, at a lower level, which advances at right angles to the former tongue, and pushes the coin into another till. Other coins succeed in rapid rotation, so that the machine can weigh and sort 10,000 sovereigns in six hours, while an experienced teller can, at the utmost, only weigh between 3000 and 4000 coins by hand scales, in the same time; and even then, the optic nerve, by incessant straining, becomes fatigued, and errors occur.—Journal of Franklin Institute.

THE PETITIONS FROM THE ROMAN LEGATIONS TO THE POPE.—The address of the inhabitants of Bologna, which is to be presented to the Pope, is filled with signatures. According to accounts from Italy, although the signatures of working classes were not inserted, at Bologna alone 1,573 of the principal persons in the town signed their names, comprising 384 nobles; 242 lawyers, physicians, and engineers; 342 merchants; 324 heads of manufactories; and 261 others belonging to different classes of society. Similar addresses are preparing at Ferrara, Ravenna, and Forli. At this latter town the Mayor, of gonfaloniere, was the first to sign, and the example given by these towns will be followed in all the Legations. The principal point in view is to obtain the re-establishment of the provincial councils, with the rights conferred upon them by the pontifical government in September, 1831, and of which they were deprived two years afterwards. These rights were not of an exorbitant nature; they consisted principally in the right of laying before the Holy Father, without trespassing on his sovereign authority, the desires of the inhabitants of the provinces touching the administration which governed them. All accounts coincide in the hope that the just and peaceful demands of the inhabitants of the Legations will at length be listened to. It is universally believed that the new Pope is a man of good intentions, nay the German journals, generally speaking well informed upon what takes place at Rome, state that a general amnesty will be one of the first acts of his accession to power. It is however to be doubted if a few such manifestations will suffice to obtain the desired end. The wrongs of Italy are of ancient date, and it would be too sanguine to hope to see them vanish in a breath. A petition addressed to the government by 402 of the principal citizens of Piacenza, among whom were many ecclesiastics, who demanded, in most moderate terms, that education was not to be a monopoly in the hands of the Jesuits, proved of no avail; and on the other side some of the ultra-liberals have refused to sign the peaceful and moderate worded address which is to inform the Pontiff of the wishes of the Legations. These are dangerous shoals, and are to be attributed principally to ignorance of the political state of Europe, an ignorance which prevails in Italy owing to the rigorous veto of the governments on the introduction of books and newspapers,

and in general of anything tending to enlighten the public mind. To find a healing remedy for the ills of Italy is no light task. It is not by a sudden and bold stroke, or by desperate attempts, inevitably followed by a re-actio doubly deplorable, that the remedy is to be obtained. Moderation and perseverance are requisite; time and patience are the only remedies. Some reforms in the administration are all that can be demanded at present, and this is only to be brought about by obtaining gradual concessions by legal means from the governments. The instruction of the people, and political education in every class of society, must precede other reforms, which time and circumstances can alone effect. It is not by the aid of another armed power that Italy can raise her drooping head; it is by her own efforts, and by a slow but gradual progress, which the sight of the liberty in Europe produces every where, that her regeneration must be effected, and the French government has done more for the triumph of liberal ideas in Italy, the maintenance of peace in Europe, than if she had sent an army across the Alps.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF GRIMSTONE'S EYE SNUFF. Patronized by the ROYAL FAMILY OF Great Britain. Recommended by THE MOST EMINENT PHYSICIANS. For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE CONCERN, 14th Dec., 1841. 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 Express. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

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

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