

## Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- |                                     |   |                                     |   |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/>            | Coloured covers /<br>Couverture de couleur  | <input type="checkbox"/>            | Coloured pages / Pages de couleur   |
| <input type="checkbox"/>            | Covers damaged /<br>Couverture endommagée   | <input type="checkbox"/>            | Pages damaged / Pages endommagées   |
| <input type="checkbox"/>            | Covers restored and/or laminated /<br>Couverture restaurée et/ou pelliculée   | <input type="checkbox"/>            | Pages restored and/or laminated /<br>Pages restaurées et/ou pelliculées   |
| <input type="checkbox"/>            | Cover title missing /<br>Le titre de couverture manque  | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/<br>Pages décolorées, tachetées ou piquées  |
| <input type="checkbox"/>            | Coloured maps /<br>Cartes géographiques en couleur  | <input type="checkbox"/>            | Pages detached / Pages détachées  |
| <input type="checkbox"/>            | Coloured ink (i.e. other than blue or black) /<br>Encre de couleur (i.e. autre que bleue ou noire)  | <input checked="" type="checkbox"/> | Showthrough / Transparence  |
| <input type="checkbox"/>            | Coloured plates and/or illustrations /<br>Planches et/ou illustrations en couleur   | <input checked="" type="checkbox"/> | Quality of print varies /<br>Qualité inégale de l'impression  |
| <input checked="" type="checkbox"/> | Bound with other material /<br>Relié avec d'autres documents  | <input type="checkbox"/>            | Includes supplementary materials /<br>Comprend du matériel supplémentaire   |
| <input type="checkbox"/>            | Only edition available /<br>Seule édition disponible  | <input type="checkbox"/>            | Blank leaves added during restorations may<br>appear within the text. Whenever possible, these<br>have been omitted from scanning / Il se peut que<br>certaines pages blanches ajoutées lors d'une<br>restauration apparaissent dans le texte, mais,<br>lorsque cela était possible, ces pages n'ont pas<br>été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion<br>along interior margin / La reliure serrée peut<br>causer de l'ombre ou de la distorsion le long de la<br>marge intérieure. |                                     |   |
| <input checked="" type="checkbox"/> | Additional comments /<br>Commentaires supplémentaires:  |                                     | Continuous pagination.  |

# The Berean.

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

VOLUME II.—No. 25.]

QUEBEC, THURSDAY, SEPTEMBER 18, 1845.

[WHOLE NUMBER 77

## SAFETY IN THE STORM.

Look aloft!—the raging storm  
Hides the vessel's trembling form;  
Dark beneath, the waters swell  
From the deep's unfathom'd cell,  
Raging tempests sweep the air—  
Look aloft!—our hope is there.

Look aloft! the pilot's skill  
Fails to heave the shatter'd wheel,  
And the trembling needle veers  
From the devious track he steers;  
Let not fear our souls o'erwhelm,  
Look aloft!—God holds the helm.

Look aloft!—see, God doth reign  
O'er the wide and raging main,  
He can chain the tempest's might,  
He can make the darkness light,  
He can quell the angry sea  
Look aloft!—our God is He.

Look aloft! our Saviour knows  
All our perils, wants and woes;  
On the cross he died for us,  
From on high he watches us;  
Meekly to his heavenly throne  
Look aloft!—He knows his own.

J. W. B.

From the "Wreck of the Sheffield."

## MUSINGS IN CAMP.

### THE RIGHT OF SEARCH.

In the administration of the affairs of this world, how often is it that some petty jealousy, or that the interest of an individual thwarts a scheme which, if carried out, would benefit the many. Thus it is with the *Right of Search*, where the rivalry of nations obstructs a measure, which if freely exercised, would be the means of releasing thousands of our fellow-men from the bonds of bitter slavery.

But, friends and comrades, there is a slavery—the thralldom of the mind, the bondage of the soul—a servitude far more galling and debasing to the human race—more dishonouring to God, than even the slave-trade, from which the Right of Search, if acted upon with a truth-seeking spirit, would be the means of emancipating hundreds, nay, millions of men. But to this the interest and influence of the great slaveholder, Satan, is opposed; wherefore he either positively prohibits, or by subtle devices causes men to neglect the God-given right of every man to search the Scriptures; lest "the light of the glorious Gospel should shine into their hearts," and enable his sin-bound slaves to see that the ransom has been paid for their souls (see 1 Tim. 2, 6), so that, casting off the "chains of darkness," they should stand in the liberty wherewith Christ has made them free.

Before I urge you to the pursuit of this object, I will lay before you briefly some proof that those Scriptures which I so earnestly call upon you individually, my dear comrades, to search, were in fact "given by inspiration of God." I will then show you that "Search the Scriptures" is a divine command given to every man, and that this search, if made with a prayerful heart, will discover to you a prize of inestimable value; "the prize of your high calling." Can you then—will you—dare you, my dear fellow soldiers, neglect or disobey? Well then, passing over other conclusive evidence, I will rest the proof on the Septuagint, a Greek translation of the Hebrew Bible now extant, and to be met with in most theological libraries. It is mentioned by the Jewish Historian Josephus, who was a distinguished prisoner at the capture of Jerusalem, the events of which direful siege he narrates, and also tells that the Jewish Scriptures, taken from the Temple, were carried in the triumphal procession to Rome. He speaks of this translation as being made at the desire, and in the reign of Ptolemy Philadelphus, King of Egypt, the history of which was handed down by Aristæus, a Captain of Ptolemy's guard. Thus we find that this Greek translation of the Hebrew Scriptures existed more than 200 years before Christ, because we learn from history that Philadelphus died 216 years B. C. Farther, most of the passages from the Old Testament cited by the writers of the New, excepting those of St. Matthew, who wrote his Gospel originally in Hebrew, are found verbatim quotations from the Septuagint, for you must know that the Evangelists, with the exception named, wrote in Greek for the information of the Heathen—Greek, since the conquest of Alexandria, being the language most generally known.

Unclasp then your Bibles, comrades: they were never intended, as you will find when you proceed to read, to be kept as a dead weight in your knapsacks, to be produced only at inspection of kits. What is this we read in the New Testament, in the fourth chapter of Galatians, at the fourth verse? "When the fulness of time was come, God sent forth His Son, made of a woman, made under the law, that we might receive the adoption of Sons." Now turn to the 4th verse of the 7th chapter of the Prophet Isaiah, in the Old Testament, which we have proved, to have existed in Greek, more than two centuries before Christ—in reality it existed a great many years before in the Hebrew language. Here it is written—"Behold a virgin shall conceive and bear a son, and call his name Immanuel," which in English is God with us. Refer now to the fifteenth verse of the third chapter of Genesis, and we learn that the seed of the woman (not of the man) shall bruise the serpent's head. Turn now to the ninth chapter of the Prophet Daniel, and at the twenty-fifth verse we find this exact year—the very "fulness of time"—predicted for the coming of the Messiah (or Christ, as the Greek has it,) the

Prince. And we learn from profane as well as from sacred history, that about this very time the notion of an advent of a universal king was entertained, not only by the Jews, but among heathen nations in the east and west. Well, at this very date, foretold by Daniel, Christ was born of the Virgin Mary. Here, then, we have the prediction and the wonderful accomplishment. Here, too, we see fore-knowledge; and as this belongs alone to Jehovah, it follows that "all Scripture is given by inspiration of God;" in fact, that "prophecy came not in old time of the will of man, but holy men of God spake as they were moved by the Holy-Ghost." And so "to the Jews were committed the oracles of God."

Yes, brother soldiers, in the midst of judgment God remembereth mercy, for "He so loved the world that He gave His only-begotten Son, that whosoever believeth in Him should not perish but have everlasting life." We may then rest assured—for an inspired penman has recorded it—that "if we confess with our mouths the Lord Jesus, and believe in our hearts that God raised Him from the dead, we shall be saved." Here, then, indeed, are "tidings of great joy" to you and to me, fellow-sinners as we are, "for unto us is born a Saviour, which is Christ the Lord."

Now, what says the Lord? "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." To whom was this said? To the priests only? Nay, to the Jews at large; and said now to laymen as well as to those priests who "bind heavy burdens, and grievous to be borne, and lay them on men's shoulders." And what, too, do we find recorded in the Acts of the Apostles? Why, that the Bereans are commended who "searched the Scriptures daily." And who were the Bereans?—Gentiles. So we see that the right of search belongs to the Gentile as well as the Jew—to the people as well as the clergy.

"Search the Scriptures," then, comrades, and you will learn that just before the Lord, in presence of his disciples, visibly ascended into Heaven, he said to his followers, "I go to prepare a place for you." Think you, my friends, that this place can be purgatory? Think you that He would go to prepare a place of torments for His believing people, not inferior to those of hell, as some teachers declare? This purgatory must be a fragment of heathen mythology, for Scripture says nothing of the kind. On the contrary, we read that "them who sleep in Jesus will God bring with Him" (1 Thess. iv, 14). Is it credible then, that any one can "sleep (or die) in Jesus" and then pass into torments? Did the penitent thief on the cross go into this purgatory, or did he sup that night in paradise? Surely St. Paul, who had been in "the third heavens," must have passed through, or seen this purgatory in his passage, if there had been such a half-way abode. But so far from having any apprehensions about it, he thought "to depart and be with Christ was far better" than living in the flesh. Did Lazarus of Bethany go into the torments of a purgatory, when he died, and did he say nothing about it, when he was raised to life again? Be assured, comrades, that those who teach this are aware that there is no scriptural authority for such a hideous fable—a fable which makes Christ's atonement only half finished. It is the craft of men who seek to keep souls in subjection to them, and to extort money from those who have it to give, for prayers after their decease, pretending to extricate their souls from torments. Purgatory for the souls who "die in the state of grace united to Jesus Christ;" when the Lord hath laid on Him "the iniquity of us all" (see Isaiah liii, 6)—the idea is monstrous! But, dear friends, you who have faith in the crucified Son of God, that you may banish such terrors for ever from your minds, that your spirits may be calmed when you shall be lying on your death-bed, just hear what the Redeemer himself said when on earth: "Verily, verily, he that heareth my word, and believeth on Him that sent me, hath everlasting life; and shall not come into condemnation, but is passed from death unto life." Mark that, I pray you: shall not come into condemnation, but is—observe is—passed from death unto life. Here then, we learn that the work of expiation is complete in Christ. The penalty for sin is too great for sinful men to pay, even in part, either here or in a "middle state."

"Search the Scriptures," then, comrades, and you will learn that salvation comes by unmerited goodness; that man is justified by faith alone. This you will see distinctly stated in the 2nd chapter of the Epistle to the Ephesians, at the eighth and ninth verses. (Pray do not take my word for it, but turn to it and see whether I am right.) "By grace are ye saved through faith; and that not of yourselves: it is the gift of God; not of works lest any man should boast." And in the 3rd chapter of that to the Romans, at the 25th verse, we read: "A man is justified by faith, without the deeds of the law." It is clear, then, that pardon—that salvation from the wrath to come, is irrespective of any deeds, that we have done, or can do. I will try to illustrate this. Suppose a sovereign were, out of pure love, to quit his palace and visit a lonesome spot, full of rebels, bound hand and foot, and chained to the walls, and that he should take off their manacles, and release them from their chains, and say: "I forgive you. Go to your homes. Rebel no more." Now, it is evident that these men would be pardoned and set free, not because they did the work of going to their homes and rebelling no more, but that going to their homes and rebelling no more, was the consequence of their being pardoned and set free; that in fact they could not have obeyed until released. In this case,

however, the freed men, not being touched by the clemency of the king, might again join the forces of a rebel chief. But it is otherwise in this respect with those "whose iniquities are forgiven" by the King Eternal. For he not only gives His pardoning grace, but also gives grace to "sit no more." This you will see decidedly stated in the 3rd chapter of St. John's First Epistle, in the connexion of the 1st and 9th verses. And in the 10th chapter of the Epistle to the Corinthians, at the 13th verse, we are told that God "will not suffer you (true Christians, not nominal ones) to be tempted above what you are able; but will, with the temptation, also make a way to escape." Again, in the sixth chapter of the Romans, it is written: "Sin shall not have the dominion over you, for ye are under grace."

"Search the Scriptures," then, that you may know what God's commandments are, and that you may see what sin really is. For, rest assured, if you be living in disobedience to "the powers that be"—in drunkenness, in fornication, and in cursing and swearing: if you be not contending against temptation, and wrestling with sin,—in fact, if sin have the dominion over you, you are not in the Faith—you are still the slave of Satan; for "Faith, if it hath not works," we are told by the Apostle James (chap. ii, 20), "is dead." Reader, if you say you have faith, and are thus living, your faith amounts to nothing more than a cold assent to the well-authenticated facts of Scripture—saying faith it is not—it is mere barren belief which you have in common with the devils, for they "believe and (do what you do not) tremble."

Well, then, turn to the 20th chapter of Exodus in any Bible issued from the Oxford or Cambridge presses. I particularize such editions, because I know they are faithful versions; and that you may be assured of this, just get some Jew to translate the passage to you from his Hebrew Bible. Here, then, we have given, as the second commandment, "Thou shalt not make unto thee any graven image or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth. Thou shalt not bow down thyself to them, nor serve them, &c." (this second commandment is altogether omitted in certain Catechisms, professing to give all the commandments, the last commandment being divided into two to make up the ten). Now, He who has said, "Thou shalt do no murder," has, as you see, said not only thou shalt not make to thyself any graven image, but also, "thou shalt not bow down to it" (pray mark this, not bow down to it). Therefore, if any of us bow down to an image (as we see some falsely-taught people doing), we are clearly as much breakers of God's commandments, as if we had committed murder.

The Apostles to whom Christ delegated authority to preach the Gospel and to baptize all nations, and those, again, whom they ordained to the like office, and so on, have, as I conceive, authority unquestionably committed to them to regulate the affairs of the Church, "taking oversight thereof," as we may learn from the council held at Jerusalem, where James (not Peter, note this—not Peter), appears to have presided; still they are not to act "as being lords over God's heritage." But if you will look at the second verse of the fourth chapter of Deuteronomy, you will see distinctly that they have no authority either to "add to, or diminish aught" from the word of God, as some do, mutilating the Decalogue, for instance. Neither are they empowered to make, as it were, a tariff of sins—as some do—by saying you may go the length of stealing so much from one man and so much from another, and yet only commit a venial sin, by which, according to their teaching, the commandment is not broken. But—and I am speaking to soldiers who know how strictly military orders are enforced—He who gave the commandments (and we see Mark x, 19, even under the Christian dispensation they are to be observed as a rule of life), distinctly says, "thou shalt not steal." Nothing can be plainer or more explicit: nor do we find any softening off of this law in any subsequent part of Holy writ. Therefore he who steals—be the theft ever so trifling; as we may call it—breaks the eighth commandment. God also as distinctly forbids bearing "false witness;" therefore, should the lie be even of "no notable prejudice to our neighbour," it is bearing "false witness;" it is a lie nevertheless; and from Revelation xxi, 8, we learn that "all liars"—there is no exception—meet with the same condemnation as whoremongers. Therefore, dear comrades, "let no man deceive you"—be he priest or layman—"sin is the transgression of the law, and all "unrighteousness is sin." And remember, I beseech you, "the wages of sin is—death." For "the soul that sinneth, it shall die." (Ezekiel xviii, 4.)

The soul that sinneth, it shall die. Ah! then, here we learn that sin may be committed mentally, without any act of the body. What, if I merely "look" upon a woman with an impure desire, even though I do not commit the physical act of fornication, am I an adulterer? What! will hatred of a brother-man constitute me a murderer in the sight of God, even if my hand do not plunge the knife or direct the murderous ball into the breast of that brother? Yes, brother-soldiers; "Search the Scriptures" (Matth. v, 28, and 1 John iii, 15), and you will find such to be the case. "An evil eye" and "evil thoughts" (Mark vii, 21, 22) are classed with those sins which exclude a man from the kingdom of God. For it is "the pure in heart, they (and they only) shall see God." But "Search the Scriptures," my dear fellow-sinners, and you will rejoice to learn that "if any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation (that is, the atonement) for our sins." Then how absurd, how dishonouring to Him, to invoke any inter-mediate intercessor, when He says "Come unto me all ye that do labour and are heavy laden, and I will give you rest," when his is above every name that is named, not only in this world, but also in that which is to come." Why invoke others when "He is able to save them to the uttermost that come to God by Him." (Heb. vii, 25.) Did the Centurion go to the Blessed Virgin Mary, for "blessed among women" she is, to ask her to intercede with Jesus for the healing of his servant? Did not the lame and the blind go at once to Him, and not to Mary, when he was on earth, and their petitions were known were granted? Then why not go direct to Him now that "all power is given to Him in heaven and earth?" Remember the blessed Virgin was herself one of the apostate race of man, and needed to be washed in the blood of the Lamb as much as any child of Adam. And why invoke any saint whatever? How do you know that he whom you call upon is not even yet in purgatory, and himself needs the prayers of the faithful? And after all, what certainty have you that he whom you invoke is really a saint? The mere decreeing a man's holiness will not make him a saint; "for the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." At the last day, possibly, it may be found that there have been accomplished hypocrites on earth, who are by men enrolled in the calendar of saints.

Now we may say the penitent thief on the cross was a saint, but we do not read in Holy writ of any one of the Apostles asking him to intercede with their Lord. Did the martyr Stephen invoke this or that saint, when he kneeled down to be stoned? Nay, nay, he appealed direct to Him whom he saw (and whom we know to be)—standing at the right hand of God? Him by whom alone we can be saved. With his last breath he cried, "Lord Jesus, receive my spirit."

Friends, be your sins "red as scarlet," go, God entreats you, go with a penitent heart direct to Christ, there is pardon for you. "The blood of Jesus Christ cleanseth from all sin." Recollect that at the day of Pentecost (Acts ii, 41), 3000 souls received evidence of their pardon, many of whom perhaps had but fifty days before been calling for crucifixion of the Son of God, or with ribald jeers had been "looking on him whom they had pierced." Comrades, let us then, in agonizing prayer, "go boldly to the throne of grace," calling, as Stephen did, only on Jesus; "for through Him we have access by one spirit to the Father," and "He will abundantly pardon" (Isaiah lv, 7), and send the Comforter to bear witness with our spirits that we are "the sons of the Lord God Almighty." "Fear not," saith the Lord, "I have redeemed thee, thou art mine."

[The above "Musings" are taken from a late number of the Naval and Military Gazette which has happened to fall into the Editor's hands; he has felt the more interested in it as it is found in a publication where nothing of the kind was looked for. The familiar style in which it is written is not without its recommendation. A few slight alterations have been made, to render the article more suitable for these columns. The writer has adopted the name "Matross."]

### PREACHING CHRIST CRUCIFIED.

My sermon seemed never to have finished its course, till by some road or other it had arrived at the cross. My weapons always felt as if they had no power, till by some means or other they had been dipped in the blood of the cross. No passage of Scripture has ever stood before me so much like a pillar of cloud by day and of fire by night, to guide me how and what to preach, as that which I have so often repeated, "Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." (1 Cor. i, 30.) Blessed be God, for all that I have learned from this one precious text! It has been my pole-star: I ascribe whatever precious fruits God has given to my ministry, to my having been led to steer, amidst all varieties of modes and doctrines, by the unflinching light of this one truth, that Christ is made unto us wisdom, and righteousness, and sanctification, and redemption; that to lead sinners to Christ is the only way to lead them to wisdom and holiness, as well as to justification and redemption; and consequently that nothing can be done to make men holy in heart and life, or happy in the hope of peace with God, but in proportion as they are led to set their affections directly upon Christ. Faith and works, pardon and purity, are one in Christ Jesus. Out of his precious side came both water and blood. The same spear drew them both. Thus will be that cometh to Jesus derive from his death, by the same act of faith, as well the purification of his heart from the pollution of sin, as the justification of his soul from his guilt. Thus has it been my endeavour, by the help of God, constantly to preach.—From the Rev. Dr. McNeill's Farewell Sermon to his flock, St. Ann's Church, Brooklyn, on his election to the Episcopate of Ohio.

### EXTEMPORANEOUS SPEAKING.

From the Life of the Right Rev. Richard Channing Moore, D. D., Bishop of the Protestant Episcopal Church in Virginia; by the Rev. Dr. Henshaw (now Bishop of Rhode Island). Soon after Dr. Moore's settlement on Staten Island, a circumstance took place which exerted an important influence upon his whole

future ministry, adding greatly to its acceptableness and efficiency: I mean one by which he was driven, without any such purpose of his own, to adopt the habit of extemporaneous speaking. It was what he had never attempted while at Rye; and had never thought of doing so, because it was not customary with the clergy of the Church at that day. But he seems to have been drawn into it against his will. We here recite the facts, learned from his own lips, as an addition to the many instances on record in which God has employed strange and apparently trifling incidents as means of accomplishing most important results. Being at the house of one of his parishioners, where he had been invited to spend the evening, after tea several of the neighbours came in: at dusk, very much to his surprise, the master of the house placed a stand with a Bible on it before him, at the same time requesting that he would give them a word of exhortation. He found himself placed in a most embarrassing position. It seemed very much like the scene exhibited at the house of Cornelius, when the devout Centurion, having called together his near kinsmen and friends, said to Peter, "Now, therefore, we are all here present before God, to hear all things that are commanded thee of God." What could be done? He was indeed the ambassador of God, charged with a message of peace and reconciliation to man, but he never presumed to deliver the heavenly message except in the form of a written communication. But would it do for him to dishonour his commission in the view of the people, by pleading inability to discharge it? Could he answer it to God, if he were to refuse the word of pious instruction thus solicited of him by a waiting assembly? No! Necessity was laid upon him, and he felt that he could not, without disgrace or guilt, evade the duty thus strangely and unexpectedly demanded of him. He might be filled with trembling and fear at the prospect of failure, but there was no other alternative but to nerve himself for the undertaking. He gave out a hymn, and while it was being sung, selected a chapter for exposition, at the same time, doubtless, lifting his heart in fervent prayer to God for grace to do his duty. His month was opened, and the Lord enabled him, as he did St. Peter, to preach peace by Jesus Christ, and to say to his hearers, with tenderness, fidelity, and affection, "To you is the word of this salvation sent."

His success in this first effort so far exceeded his expectations, that he "purchased to himself great boldness in the faith which is in Christ Jesus;" and ever afterwards was ready to improve every opportunity of usefulness that was afforded, and whether "in season" or "out of season," to preach the word without fear, relying upon the sure promises: "My grace is sufficient for thee," and "as the day, so shall thy strength be."

Would it not be well if others of our clergy should, by the like means, be forced into the discovery and exercise of ministerial gifts which the Lord has conferred upon them, not to lie idle and unimproved, but to be freely used for the conversion of sinners and the edifying of the Church.

Bishop Moore was at no period of his ministry a purely extemporaneous preacher. His sermons were the result of studious and careful preparation, and his general habit was to take his manuscripts into the pulpit with him, although his attention was not much confined to them during the progress of delivery; and his manner had much of the ease and animation which characterize that of the extemporaneous speaker. When he was so far advanced in life as to render glasses necessary in the use of his written discourses, some of the most intelligent and pious of his hearers were accustomed to say, "We are always glad to see him push his spectacles up; for we are certain that we shall then have something peculiarly impressive." Who that has ever listened to his lecture-room addresses, or to those fervid and eloquent appeals after sermons by other preachers, which he was in the habit of describing as "codicils," and which he so much delighted in, would hesitate to reckon them among his happiest efforts? Their paths melted the wills hearts—their persuasiveness moved the wills and swayed the decisions of his auditory: and while all gazed with admiration at those brilliant scintillations which sprang out like sparks from the glowing furnace of his soul—the trembling sinner was invited to flee from the wrath to come, and the mourning penitent was inspired with consolation and hope. Undersuch affecting exhibitions of the Gospel, none could doubt its truth, or fail to realize its power.

### EVERYBODY, ALWAYS, EVERYWHERE.

Since public attention has been more directed to antiquity, we have been inundated with papers, and letters, and remarks, especially in the periodical publications, laying down this or that doctrine with all the calm dignity of an oracular response, as what "everybody always everywhere" in the primitive Church from the beginning proclaimed and maintained with one consent, and showing nothing more than that their authors need to go to school on the subject on which they would fain be teachers of others. One might suppose, from the tone of some of these writers, that all that has been done or said in all past ages of the Church was to be ascertained without the smallest difficulty or uncertainty, and could even be gathered second-hand from the notices of a few modern divines. For my own part, I freely confess to being in no small degree sceptical as to the possibility of any man knowing what "everybody always everywhere" in the primitive Church thought on any point; even from a careful perusal of the records of antiquity themselves that remain to us. Indeed,

though I can quite conceive a monk in his cell getting together the works of some few dozen authors of great name, and fancying himself able hence to vouch for the sentiments of "every body always everywhere," I feel a difficulty in understanding how men of judgment and experience can allow themselves to be so deceived. But still less are such representations to be taken from those who have not even made themselves acquainted with those sources of information that are open to us. It would be amusing, were it a less important subject, to see the way in which, under the much abused name of "Catholic," mistakes and corruptions are recommended to public attention, almost as if our salvation depended upon them. Statements, indeed, more unchristian than some that the Tractators themselves have made.—as for instance that of Dr. Pusey, that "to the decisions of the Church Universal we owe faith,"—were never uttered. We appeal for proof to the writings of the early Church.—Goode's *Divine Rule of Faith and Practice*.

TRIBUTARY BILLS.

When your mind is much occupied with any subject, you are often surprised to find how many things can be made tributary to its illustration and enforcement. Mingle with society, or go to your common labours, with a ruling passion in your breast, and you tinge every thing with the colour through which you look at it; you discover resemblances which nothing but your ruling passion could unveil, while ideas are suggested whose connection with the occasion which suggested them is so remote and subtle and invident, that you can scarcely trace it. The merchant, ever intent on his gains, holds his ears and eyes open wherever he goes, and aims to make every thing serviceable. The general, full of the spirit of his profession, travelling even over a country in which he has not the remotest expectation of ever exercising his skill or prowess, still cannot move or be moved along, however rapidly, without studying the ground, allocating his forces, imagining and directing their movements. It is to the same source we trace the correct and enlarged and various knowledge of human nature which some preachers make to bear so effectively on their ministrations. They are always studying man in individuals, comparing and contrasting, generalizing and classifying, getting the particulars from which they draw their careful inductions, but having the inductions themselves digested into the very substance of their thoughts. Men who have to study for the pulpit, have only to be intent on their calling to make every circumstance in which they are placed, and every book they read, auxiliary to their own fitness for their office. So with the teacher. Always gathering, by the spontaneous action of a mind imbued with devotion to the labours of the school, thoughts and illustrations which lie scattered over nature or society, his instructions will have a freshness which will please and impress many who cannot understand the secret of his power. How important that Sunday School Teachers should appreciate their office highly, and cultivate a befitting spirit, if these benefits may be expected in any measure as the result!—*S. S. Teachers' Magazine*.

The Berean.

QUEBEC, THURSDAY, SEPT. 18, 1845.

We have on one or two occasions expressed our anxieties respecting a class of publications which have for some time been issuing from a particular portion of the press in the mother-country, pervaded by a "leading idea," as we quoted from an English secular journal in our number of December 19th,—that idea suspected by us as hostile to the Protestant character of our Church. With deep concern we have learned that a supply of publications from that press has recently been offered by public sale in this city; and though that sale, we are told, was not successful, they may be expected to find their way into the hands of the public, and by their attractive exterior as well as their interesting contents will win attention and find readers among whom but few may be sufficiently clear-sighted to discover the poison conveyed amidst really well-told narrative, and great profession of zeal for the Church of which we are members.

The current of public opinion in the mother-country, greatly influenced, for a number of years past, by the hostile attitude which dissenting bodies have assumed towards the National Church, has called forth an inquiry respecting the circulation of religious reading in a popular form, which for many years has been in a great measure supplied by the Religious Tract Society. In the points of popularity of style and neat getting-up, no other religious book-Society has successfully competed with that institution. It has also to the present time succeeded in conciliating the good-will, and obtaining the support, of active and liberal members of various religious denominations; laying down for its guidance the rule that it will exclude from its publications that which is distinctive of different religious bodies, but will invariably set forth in them the method of a sinner's recovery from guilt and misery by the atonement and grace of the Redeemer. The managers of the institution have all along found so much common ground of scriptural truth which they could occupy without raising any objection on account of denominational peculiarity, that their issues have gone on increasing from year to year in number as well as in variety, and have been gladly received; for personal use or purposes of circulation, among a large body of the

members of our Church, both lay and clerical. An uneasiness, however, has arisen on the part of Church-members here and there, lest the exclusion of what is peculiar to their Church, from the religious reading current in their families and wider circles of influence, should in fact give the advantage to those who dissent from the Church:—it has come to be questioned whether an equivalent is given, by those who think lightly of our distinctive principles, for the concession made by Church-members to whom these principles are objects of reverence. And so it has come to pass that a desire is felt for reading, equal to that furnished by the Religious Tract Society in the maintenance of the grand scriptural truths which we hold in common with orthodox non-episcopal communities, but at the same time not excluding affectionate reference to the usages and discipline which distinguish the Church of England from them, as an Episcopal community.

Now we will state our persuasion, without fear of violating the bond of old attachment towards the Religious Tract Society, that such a desire is not at all unreasonable, and is perfectly consistent both with the kindest sentiments towards dissenting Christians, and the most unshaken attachment to those great scriptural principles in which we rejoice to be one with them now, and to be travelling with them towards a common abode of happiness to dwell in hereafter. But when we come to inquire after the realization of this legitimate desire, we find publications presented to us which have proceeded in great variety from one London publishing-house, prominently enough exhibiting the Church's outward arrangements, but displacing her scriptural truth and doctrinal purity by the most insidious approaches to those very perversions from which she cleared herself, three centuries ago, in spite of threatenings and persecution. A class of professed Church publications have sprung forth which make Churchmen, it must be allowed, look sufficiently removed from dissenters, but scarcely suffer them to be distinguished from papists.

The books to which we have referred in the opening of this article, bear the name of James Burns, as their publisher. We have had one of them sent to us for consideration, which will probably cause us to offer some remarks upon it in our next number. For the present we close with an earnest entreaty to those Church-members upon whom rests the responsibility of selecting reading for persons under their guardianship, to be considerate in executing that trust. A book may be offered to them, beautifully got up with vignettes and ornamented borders and initials, and the name of the Church or her peculiarities "lugged" (as we have heard it called) into every paragraph—and the spirit of the book may be in direct opposition to that of the Church whose interests it professes to advocate. It may profess simply to give due honour to the sacraments, and may in reality pervert them into the *opus operatum* of the Tridentine Council;—it may profess implicit submission to the Bishops, and in reality only prepare the way for their subjection to an Italian Bishop and Potentate;—it may profess to revere our Church-formularies, and in reality may bring them into disrepute for the changes by which they have been made to differ from the Roman Breviary. It will be no gain, but bitter loss, if, by removing far off from Protestant dissent, we fall back into that bondage from which the great work of the Reformation has set us free.

We have, from time to time, seen advertisements which, among other articles of Church requisites, offer for sale "Fair Linen Cloths" for the communion-table; this term being in strict accordance with the nomenclature of the Book of Common Prayer, would excite no remark, if observation had not discovered, under the guise of an ostentatious regard for Church usages, a treacherous longing for the restoration of usages which the Church repudiated at the Reformation. It has been, accordingly, taken notice of, that the unauthorized term "Altar Cloths" has been soon slipped in under cover of the former—unauthorized we call it, because the Church studiously abstains from the use of the term "Altar" to designate the Table on which she places the elements for the celebration of the Lord's Supper. A more audacious innovation, however, has met our eye recently: "small fair linen napkins or Corporal" to cover the Paten and Chalice" are advertised for sale. The term here smuggled into the midst of Church-of-England phraseology is characteristic of the Church which teaches that in the sacrament of the mass a change of the bread or wafer on the Paten takes place into the body (Corpus) of our Lord; an error which our Church, in the rubric at the close of the Communion service designates as "idolatry to be abhorred by all faithful people." In the Church of Rome, if we are correctly informed, the Corporal signifies the sacred linen spread under the chalice, to receive any fragments which might by possibility be dropped there; it has been turned to various superstitious uses, for instance by carrying it to fires (where the more powerful charm of relics is not at hand for the purpose) and having it solemnly against the flames, in order to stop their pro-

gress. Philip de Comines says, the Pope made Louis XI. a present of "the Corporale whereon St. Peter sang mass." Now this napkin is consistently called a "Corporale" by those who hold the dogma of the corporal presence; but there is not a dogma against which the Church of England more decidedly protests—against which her reformers more resolutely testified on the rack and in the fire—than this, nor one the re-admission of which would more fatally strike at her character as a reformed community. Since, then, we have not *Corpus Christi* (Christ's body) on the Communion-table, so the napkin which is to cover the Paten and Chalice can with no propriety be called a *Corporale*.

Our remarks on this subject are far from being levelled at the man of business in whose advertisement we have met with the objectionable term; we make no doubt but he found it in his Invoice, and thence transferred it into his public notice as a matter of course. But we have not the slightest hesitation in expressing our belief that the introduction of the term into the Prices Current of manufacturers or linen-draper's of the mother-country is the work of that party which has announced its persuasion that the Church of England must be "unprotestantized"—must "recede more and more" from the principles of the Reformation; and we therefore raise our voice against its adoption among us, especially, in any quarter which seeks (and we are willing to believe deserves) the patronage of the Clergy of our Church.

CRISIS IN INDIA.—Unquestionably a crisis seems approaching in India with rapid strides. Education has been going on for fifty years: all offices, up to a certain class, are thrown open to Hindoo talent and character; the native mind is bursting out with knowledge; commerce is opening for riches; medicine is following the steps of western sciences; railroads are about to accelerate internal communication; the present Governor General Sir Henry Hardinge, is full of enlightened zeal for native improvement; the invention and application of steam vessels is rendering Calcutta a suburb, as it were, of London. In such a moment Christianity must sanctify the process, or inordinate luxury and selfishness will blight the gifts of God. Christianity must stand upon her watch, and set herself upon the tower, to seize every favorable opportunity as it arises; for at any moment a sudden downfall of eastern idolatry and superstition may take place, and then, if we are ready to enter in, India may quickly be the Lord's.—*Lord Bishop of Calcutta*.

AMERICAN CHURCH PRESS.—The Edinburgh Observer, in commenting upon the proceedings of the last General Convention of our Church, uses the following language in respect to the influence of the press upon the welfare of the Church and country: "We cannot but ascribe a great portion of the success of the American Church, under the blessing of God, to the liberal support which the press has always received in that country. The Church papers are numerous—of course, differing in principles, some being High Church and some Low Church—but the mass of sound information they contain cannot fail to have the most beneficial effect on the country. They, in a manner, supersede the mass of ephemeral publications which are so greedily devoured by the lower classes of this country, but which are so much a disgrace to it."—*Episcopal Recorder*.

FRANKFORT, AUG. 1.—The Senate has just adopted a strong resolution against a Catholic priest of the name of Roose, who has recently created a sensation in this town. The priest had tried to persuade a Catholic woman, who is married to a Protestant, to endeavour to convert her husband and children to Catholicism. She refused, and Mr. Roose upon that refused to give her absolution when she went to confession, and added that her marriage being a mixed one, was no marriage at all, and that she therefore lived, in fact, in a state of concubinage. The Senate in the first place requested the Bishop to change the residence of the priest, but the bishop declared that he could not punish a priest for such an offence as that alleged, for that the advice given by M. Roose at the confessional was under the seal of secrecy, and that to raise any question as to what passed in that place would be an attack upon the liberty of religion. The Senate replied, very truly, that the seal of secrecy was binding upon the priest only, in as far as he was bound not to divulge what was confided to him at the confessional, but that there was no such obligation on the communicant, nor could the priest be exempted from punishment should he make an improper use of his office as confessor. It, therefore, persisted in its determination, and sent an order to the priest to quit the town within a stated time. M. Roose refused to obey, upon which the Senate sent a body of police to his house, who without further ceremony carried the refractory ecclesiastic beyond the boundaries of the Frankfort territory, giving him a parting hint that he might meet with a disagreeable reception if he ventured to return.—*Globe*.

COMMON SCHOOL ACT.—The following letter has appeared in the Quebec Gazette:

Nicolet, 26th Aug. 1845.  
Sir,—Should a dissentient school—i. e. a school of a denomination different in faith from the majority, be established in any district—I would like to know whether I, being a Canadian and belonging to what is called the majority, and being willing to pay for the education of my children, and acquiring for them the knowledge of the English Language—I say, I would like to know whether a Teacher or the Trustees can legally refuse to admit my children in such dissentient school, or deprive the Master of a due share of the government allowance for scholars of such description?  
An answer through any of the Montréal

papers, say the Transcript, will oblige, Sir, your most obedient servant,  
A CANADIAN.

To Dr. J. B. MEILLEUR, Superintendent of Schools, &c. &c.

The latter part of the inquiry is no doubt meant to ask whether the School Commissioners and the Superintendent could withhold from the Master who teaches a scholar of that description the share of Government allowance which falls to him—that is, whether the school which the parent declines would be entitled to the Government allowance for his child, or the school where the child actually receives his instruction. We do not know whether the inquiry has met with any answer; but we think the law as it stands is against the inquirer.

ECCLESIASTICAL.

ST. PAUL'S (MARINERS') CHAPEL.—On Tuesday the 9th inst., at 7 o'clock, P. M., a meeting was held in the School-room of this Chapel, for the purpose of making a collection to defray some expenses on the building, and to raise a small fund in aid of the Parochial Visiting Association, to be subscribed annually, and vested in the hands of the Minister and Chapel-Wardens. Though the evening was very wet and unfavourable, there was a good attendance, with a willing spirit and a ready mind. The Collection has already reached about £10. and some additions to it are expected.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.—The Lord Bishop of Montreal has paid into the hands of the Treasurer of the Diocesan Committee the sum of £25, a donation from an anonymous contributor, on behalf of the Society.

The Treasurer [at Montreal] of the Church Society begs to acknowledge the receipt of twenty-six pounds five shillings from an unknown friend.—*Courier*.

ST. JAMES CHAPEL, PETITE COTE, MONTREAL.—Friday being the day fixed upon for laying the foundation stone of this structure, the Rector of the Parish, attended by several of the Clergy and their friends, repaired to the site to assist in the performance of the solemn rite. On arriving upon the ground, the Rev. W. Thompson proceeded to read the beautiful service of the Church of England appointed for this purpose; at the conclusion of which, and after the inspection of the drawings, a glass cylinder, hermetically sealed, and secured by a metal cover (containing the latest Province and city papers, current coins of the realm, and a parchment roll having been presented, and by the Rev. gentleman deposited in the cavity prepared to receive it, the cover stone was lowered to its bed, firmly set, and the ceremony was concluded. The following is a copy of the roll, as read by the Architect, William Footner, Esquire:—

1845.  
In the ninth year of the reign of Queen Victoria,  
The Right Hon. Charles-Phillip Lord Metcalfe Being Governor of Canada,  
On Friday, the Twelfth Day of September,  
This Foundation Stone  
of a  
New Episcopal Church  
Was laid at the North-East Corner of the intended Building;  
The ground being presented to the Lord Bishop and Clergy of the Diocese by George Smart of this place, Containing 80 feet front on the Road and 146 feet depth.  
This stone was laid by the Rev. W. Thompson, Assisted by the Rector and several of the Clergy of the Diocese.  
William Footner, of London, Architect.

The Chapel will be of the Early English style of the plainest era, but possessing the outline and proportions of the most admired examples of English village churches, and will be entirely of stone—the use of a stone quarry having been liberally placed at the disposal of the Committee by Mr. G. Smart. The design reflects the greatest credit on the architect, who is already well known to the public as the successful competitor for the market; and that beautiful little building, St. George's Chapel of Ease, is also from his design. There were a great many persons present—several of them ladies.—*The Times*.

ST. GEORGE'S IN THE EAST, LONDON.—The Rev. Dean King, Rector of this parish, having introduced changes in the performance of divine service which are distasteful to the parishioners, the latter have evinced their hostility by refusing a Church-rate for the payment of current expenses. In consequence of this proceeding, the Church-bells have for some time not been rung, nor has the organ been played, and moreover the surplices have remained unwashed. The Rector has recently addressed two formal requirements in writing to the Churchwarden: the first, to demand that the bell be rung at a convenient time before daily morning prayers; the second to inform him that the surplices require washing, and that the Churchwarden is "to provide decent and comely surplices for the celebration of divine service in the parish-church." Both the requisitions conclude thus: "If you should fail in the premises, it will be my duty to sue for the interference of the ecclesiastical courts." Suits in the ecclesiastical courts are exceedingly expensive; it remains now to be seen whether the parish will risk the costs and results of a suit or whether an arrangement will be come to.

ECCLESIASTICAL RETURNS FOR COLONIES.—From a bulky parliamentary return published, it appears that according to a schedule of the grants, endowments and appropriations made for the purpose of religious instruction, or of education, in the colonies (the gross total population of our colonial dependencies amounting, in the aggregate, to 4,705,639 souls), there was paid in 1842, a total sum of £226,902 to the clergy of the churches of England, Scotland, and Rome, and the Methodist and dissenting ministers; of which £49,964 was paid by the British Treasury, and £176,938 from colonial funds. The grants from the British Treasury to schools during the same period amounted to £26,117, and that from colonial funds to £146,900; making a grand total of £172,407. Of the sum of £49,964 granted by the Treasury to the clergy, those of the Anglican Establish-

ment received £34,593; those of the Scotch £13,347; and those of the Romish £2,024. Of the sum of £176,938 granted from the colonial funds, £118,443 was received by the Anglican clergy, £29,645 by the Scotch, £4,634 by the Wesleyans and Dissenters, and £24,216 by the Romish priests.

[The above statement has gone the round of the papers with the absurd sum of £347 as allotted to the Scotch Ecclesiastical establishment in the Colonies out of the British Treasury; by which a sum of exactly £13,000 of the total remains unaccounted for. We have not the correct statement before us, but we have thought ourselves perfectly safe in prefixing 13 to the £347, which makes the statement reasonable, and the items to agree with their total.]

To the Editor of the Berean.

MR. EDITOR.—I observe in the account which the Montreal papers give of the laying the corner-stone of St. James' Church the other day, that after the stone was laid and all was over, some evil disposed person overturned the stone and removed all the coins and other valuables which had been so carefully deposited there for safe keeping. While lamenting the perversity and wickedness of one who could thus violate the commands both of God and man, one can hardly help smiling to think of the disappointment to the hopes and expectations of the builders, and of the motley collection which became the prize of the rogue. I suppose there was one of every coin which passes current in the province: perhaps some rare pieces diligently and laboriously collected, the envy of antiquarians!

But joking apart, Mr. Editor, can you tell me the meaning of thus depositing newspapers, coins, &c.? It seems to me unmeaning, if not absurd.

When the corner stone of a building is thus laid with care and ceremony, surely the expectation and presumption is that it will stand firm for ages; that if all else decays, at least this stone will last, and yet this ceremony presupposes that the building will be taken down and the stone removed, and then that the coins and papers will tell a story of by-gone days! Can "the oldest inhabitant" inform us if the valuable deposit was ever thus discovered after the lapse of many years? Generally, I think, it has become the prize of some unprincipled fellow, who, while using his ill-gotten booty, has laughed in his sleeve at the credulity of those who deposited the money.

Believe me, Sir,  
Your obedient servant,  
COMMON SENSE.

Quebec, 16th Sept. 1845.

[Our Correspondent must permit us to remark, that his observations are too sharp, and that truth would not be less likely to be elicited if it were sought for in less pungent terms. We should suppose that, as long as the practice of collecting ancient coins is not an absurdity, that of depositing coins in corner-stones is not to be ridiculed. Some of the ancient coins now carefully preserved in Museums furnish historical proofs of much value. Men of research at this day would certainly appreciate the benefit very much, if they could depend upon finding, under the corner-stone of every ancient building that may tumble down, some coins or records of the time when the foundation was laid. We are not aware that the removal of the deposit by thieves is quite so common a thing as our Correspondent seems to assume. Of course such a trespass ought to be provided against by watchfulness.—Ed.]

KEY TO GOVINLOCK'S SYSTEM OF PRACTICAL ARITHMETIC.—We have to acknowledge the receipt of a copy of this little publication, from the preface to which we are happy to find that the Arithmetic itself is likely soon to be required in a second edition.

PAYMENTS RECEIVED:—From Messrs. H. Dyer, No. 77 to 128; Geo. Colley, No. 53 to 104; J. Dore, No. 1 to 52; Jer. Leaycraft, No. 53 to 101.

TO CORRESPONDENTS:—Received SUM CUIQUE;—our friend W. will perceive that we have so fully concurred in his suggestion respecting the "application" as to endeavour to mend it: have we done right?—Recollections of a beloved Pastor.

Political and Local Intelligence.

EUROPEAN NEWS.—The arrival of the Steam Ship Great Western at New York furnishes us with accounts four days later than those by the Boston Steamer. The Great Western experienced strong westerly gales, and, in consequence, had a long passage. She brought out 145 passengers. The weather in England, which, at the sailing of the steamer of the 19th ult., was very unfavourable for the crops, had slightly improved, and though a good deal of damage has been done, hopes are entertained that the harvest may be a fair one. A good deal of speculation in corn had taken place.

There is nothing of importance to mention as having occurred in England since the last arrival. The English papers give full details of the progress of Her Majesty and Prince Albert on the banks of the Rhine, where they have been received in the most affectionate and enthusiastic manner.

Railway accidents are becoming very prevalent in England; and if some way is not devised to prevent the frequent recurrence of these calamities, public confidence in the railway as a safe and certain means of transit will be destroyed, and, when lost, will not easily be regained. Besides those which have been before mentioned of late, the present mail brings accounts of no less than four recent ones with more or less destruction of property. We believe no lives were lost, though several persons were much injured.

Mr. Green, the aeronaut, also had a narrow escape. He made an ascent in his balloon by night from Vauxhall Gardens, and had great difficulty in reaching the ground again. As it was, he lost his balloon, together with all his instruments.

Mr. Fitzroy Kelly, the new Solicitor General, has received the honour of knighthood. The cheap railway trains, now so general, bring thousands of persons from the manufac-

\* Letter to Bishop of Oxford, p. 53.

turing and the agricultural districts, on a visit to Liverpool, who never before saw a seaport, a ship, or even the sea.

An English Company has offered to deepen the Tiber, demanding from the Papal Government no other pay than the monuments of antiquity which may be found in the bed of the river.

It is said to be the intention of the British Government to establish steam communication from Valparaiso to New Zealand, thence to Sidney, and from Sidney to Singapore.

Accounts from Rouen state that a large factory was blown down by the hurricane of Tuesday, 200 persons were said to have been killed and wounded.

The Paris Constitutionnel states, that the immense and rich appanage of the Princess de Joinville in Brazil is henceforth to be worked by free labour.

The directors of the Bank of England have contributed £100 towards the National Testimonial to Mr. Rowland Hill, the introducer of the system of penny postage.

The Bank of England returns for the week ending the 9th inst. state the amount of notes issued to be £29,141,605, against which in addition to the Government debt and other securities, there is in coin and bullion £15,141,605.

In the banking department the liabilities are set down at £33,166,517, and the assets include £528,049 in gold and silver.

An explosion of fire-damp took place on Thursday, in a colliery at Newcastle-on-Tyne, by which, it is said, upwards of fifty persons lost their lives! These accidents have become fearfully frequent of late.

THE CONTINENT.—Paris and its vicinity were visited on Tuesday the 19th ult. by a tremendous hurricane, which broke or tore up by the roots trees of large dimensions, and did other extensive damage.

GERMANY.—A serious riot occurred at Leipzig on the 12th of August, arising from the excitement produced by the religious movement which is every day gaining ground in Germany.

Prince John of Saxony visited Leipzig for the purpose of reviewing the Communal guards, of which he is Commander in Chief. It seems that the Prince is one of the most determined enemies of the Protestant Church, and in the Council he opposed granting liberty to the German Catholic Church to perform divine service according to its new forms.

At the review, much angry feeling was displayed by the people who were present, but no outbreak took place. In the evening of the same day, a great crowd of the people, and among them many students of the University, assembled in front of the hotel where the Prince had taken up his abode; after a while they proceeded to demolish the windows of the house.

A regiment of infantry was called out to quell the riot, and were ordered to fire, when about thirty persons were killed and wounded. The greatest excitement and alarm still prevailed at the last accounts.

Prince John left Leipzig at day break next morning, and was hunted out of the town by a great number of the inhabitants who followed him.

THE EAST.—The Overland Mail arrived in London on the 20th August. The cholera had re-appeared at almost every station in Western India, and had committed most frightful ravages on the native inhabitants, although the number of its European victims had been comparatively small.

In the Punjab it had made sad havoc, carrying off at Lahore from 500 to 600 daily. At Lahore from 20,000 to 30,000 had fallen victims to it.

THE LATE FATAL DUEL AT GOSFORD.—Lieut. Hawkey, who shot Mr. Seton in the late duel at Gosport, and Lieut. Pym, the second of Lieut. Hawkey, both of the Royal Marines, of the Portsmouth division, have been removed from the list of officers of the Royal Marine corps.

The following table of the population of the Mexican States, is corrected by a comparison with McCulloch. The census was taken in 1842, we believe:

Table with 3 columns: State Name, Population, and Additional Info.

Of this population of Mexico, say seven millions of people, one-seventh are whites, the rest are Indians, half-breeds and negroes.

INCOME AND EXPENDITURE OF ENGLAND.

Before the closing of the session of the British Parliament of this year, an important return was presented to the members, from which we extract the following, which will, no doubt, interest our colonial and foreign readers.

An account of the public income and expenditure of the United Kingdom in the years 1843, 1844, and 1845. As this return is only to the 5th of last January, it does not include the results of the tariff alterations of the present session.

The national income, as appears by this return, has been gradually increasing year after year, while the expenditure has remained nearly stationary. Thus the results may be briefly given as—

Table with 2 columns: Year and Income/Expenditure.

Thus it appears, that in the year ending January 5, 1845, there was £4,076,119 excess of expenditure over income, but there was an excess of income over expenditure in 1844 and 1845—nearly one million and a half in the former, and three millions and a half in the latter year.

The sources whence our immense revenue is derived are various. Taking the general

heads for last year, we find them to be as follows:—

Table with 2 columns: Category and Amount.

On the other hand, the expenditure runs into a great variety of channels. Last year, the mere cost of collecting the Customs and Revenue was £1,406,886; and with the Preventive Service charges, amounted to £1,967,584.

The annual cost of the Civil Government of England may be stated at £1,618,265, and may be enumerated as follows:—

Table with 2 columns: Category and Amount.

The annual expense of the British Army and Navy amount to about £13,961,245, which comprises:—

Table with 2 columns: Category and Amount.

The diplomatic expenses are £380,609 for the year; namely, £181,186 for foreign ministers, salaries, and pensions; £129,303 for consuls' salaries and superannuation allowances; and £70,120 for disbursements and outfit.

GUERNSEY MEAT MARKET.

To erect this market, the States of Guernsey voted, in or about the year 1821, four thousand pounds, and issued four thousand one pound notes, not bearing interest.

Mr. Charles Manuel is appointed City Surveyor in the place of Mr. Osell, resigned.

Notice is given by the Government to all parties claiming remuneration for property lying between Hope Gate and Cote-a-Coton, which it is proposed to purchase on the part of Government, that they must send in a statement of their respective claims with the titles to substantiate them, to the Office of the Commanding Engineer, St. Lewis-street, on or before the 24th inst. at latest, after which no claims will be entertained.

GENERAL RELIEF FUND.—The following sums have been received by the Treasurer since the last statement:

Table with 3 columns: Name, Amount, and Additional Info.

At the Meeting of the General Committee held on Monday last, the following was moved by J. Bonner, Esq., seconded by J. Hale, Esq., and adopted as an instruction for the guidance of the Committee of Distribution in the final disposal of the funds:

PRINCIPLE AND MODE OF DISTRIBUTION.

LOSS AND DISTRESS COMBINED TO FORM THE PRINCIPLE.

1.—That the basis on which relief is to be granted shall be the loss parties have sustained, combined with the amount of distress occasioned by that loss; and that the intentions of the contributors to the funds be considered to be, that distressed sufferers alone are 'sufferers to be relieved.'

LOSS DEFINED.

2.—That the loss sustained shall be understood to mean the value of property destroyed after deducting the amount of Insurance if any.

DISTRESS DEFINED.

3.—That the amount of distress be determinable on the age, state of health, sex of the family, remaining means of maintenance, &c. &c.

MODE OF ASCERTAINING BOTH.

4.—That the amount of loss and distress of each case, and the consequent admissibility of parties into the class of 'sufferers to be relieved,' shall be the subject of immediate consideration and decision by the Committee of Distribution.

DISTRIBUTION—PERCENTAGE ON LOSS.

5.—That, (assuming that the funds will ultimately afford a dividend on the losses of 'sufferers to be relieved' of between 3s. and 4s. in the pound), a dividend of 2s. in the pound be now declared and paid to the proprietors of moveables, and a like dividend to the proprietors of immovables, deducting the amount they have already received.

RESERVE FUND TO EQUALIZE DISTRESS.

6.—That the remaining funds be reserved for further relief in such varying amounts as

one Pound-note could not go to the Bank and demand from it twenty Guineas in yellow gold, or the corresponding quantity of coins in white silver. We should be very glad to know more of the Society which takes this friendly interest in our affairs: if they publish their proceedings, or the result of their researches, would they send specimens of them to the Quebec Library Association?

RACES.—The Mercury of Tuesday gives an account taken from the British Whig, of some races which took place at Kingston lately. The quality of the 'sport' may be conceived when it is known that three races were run, for each of which the same two horses were entered.

As usual upon such occasions, an affray closed the proceedings. Some dispute took place between the soldiers of the garrison and the townspeople present, which ended in a very serious fight. The officers who were on the spot once succeeded in parting the combatants, and were marching the soldiers off the ground when the civilians again attacked them, and the combat was renewed with more fury than ever.

At last a detachment of the 71st Regiment was sent out under arms, who succeeded in putting a stop to the disturbance and dispersing the rioters. Several persons were under examination. Many on both sides were severely hurt, though, fortunately, none were killed. The origin of the affray is not stated.

Can the greatest admirer of racing say with truth that the benefits which it confers, by improving the breed of horses, are not far more than counterbalanced by the great evils which are the certain attendants on this sport? Hardly a race-meeting passes off without serious accidents of different kinds, to say nothing of the many ruined by gambling, &c. &c. Well might a Kingston paper, quoted by the Quebec Gazette of last Thursday, say: "The disgraceful scenes enacted on Canadian Race Grounds of late years are fast bringing this kind of 'sport' into disrepute amongst all peace-loving people."

We cannot but regret that, when the sense of the community has this year required the omission of the Races annually got up by residents of Quebec, that sense of the community should be disregarded by the parties who have advertised Garrison Races.

MONTREAL.—The Corporation of this city have decided in favour of a system of registration of voters at municipal elections, which is a very useful and important change for the better.

Mr. Charles Manuel is appointed City Surveyor in the place of Mr. Osell, resigned.

MONTREAL, Sept. 12th.—The weather during the last week has been cold and showery. We regret to say that much wheat is now on the fields cut, and as the Canadian custom is not to bind and stook it, a good deal of it has begun to grow.—Potatoes will turn out a fair crop on the island, although the crop has suffered considerable damage in other parts of the district from the rot.—(Herald.)

We are requested to state that as the Beauharnois Canal—which was to have been ready by the 1st inst.—will not be opened to the public until some time in October next, the project of establishing a line of steam tug boats between Kingston and Lachine to commence on the 15th inst., will have to be abandoned this autumn.—Toronto Patriot.

Notice is given by the Government to all parties claiming remuneration for property lying between Hope Gate and Cote-a-Coton, which it is proposed to purchase on the part of Government, that they must send in a statement of their respective claims with the titles to substantiate them, to the Office of the Commanding Engineer, St. Lewis-street, on or before the 24th inst. at latest, after which no claims will be entertained.

GENERAL RELIEF FUND.—The following sums have been received by the Treasurer since the last statement:

Table with 3 columns: Name, Amount, and Additional Info.

At the Meeting of the General Committee held on Monday last, the following was moved by J. Bonner, Esq., seconded by J. Hale, Esq., and adopted as an instruction for the guidance of the Committee of Distribution in the final disposal of the funds:

PRINCIPLE AND MODE OF DISTRIBUTION.

LOSS AND DISTRESS COMBINED TO FORM THE PRINCIPLE.

1.—That the basis on which relief is to be granted shall be the loss parties have sustained, combined with the amount of distress occasioned by that loss; and that the intentions of the contributors to the funds be considered to be, that distressed sufferers alone are 'sufferers to be relieved.'

LOSS DEFINED.

2.—That the loss sustained shall be understood to mean the value of property destroyed after deducting the amount of Insurance if any.

DISTRESS DEFINED.

3.—That the amount of distress be determinable on the age, state of health, sex of the family, remaining means of maintenance, &c. &c.

MODE OF ASCERTAINING BOTH.

4.—That the amount of loss and distress of each case, and the consequent admissibility of parties into the class of 'sufferers to be relieved,' shall be the subject of immediate consideration and decision by the Committee of Distribution.

DISTRIBUTION—PERCENTAGE ON LOSS.

5.—That, (assuming that the funds will ultimately afford a dividend on the losses of 'sufferers to be relieved' of between 3s. and 4s. in the pound), a dividend of 2s. in the pound be now declared and paid to the proprietors of moveables, and a like dividend to the proprietors of immovables, deducting the amount they have already received.

RESERVE FUND TO EQUALIZE DISTRESS.

6.—That the remaining funds be reserved for further relief in such varying amounts as

shall be adjusted according to the various degrees of distress, and that the work of ascertaining the amount of distress in each case be the leisure task of the Committee of Distribution.

DORCHESTER ELECTION.—Mr. Solicitor General Taschereau is elected member of Parliament to represent this county by a large majority over his opponent H. N. Patton, Esq.

A public meeting was held in the Mansion-house, DUBLIN, on Tuesday the 19th, the Archbishop of Dublin in the chair, to organize a subscription for the relief of the sufferers at Quebec. Resolutions in favour of that object were passed unanimously.

If H. M. Emerson, Travelling Dentist, will call at this office,—or send five shillings, he will learn something to his advantage. Printers, copying the above, may do a kindness to the young man, and serve the cause of honesty.—Shevbrooke Gazette.

PORT OF QUEBEC.

ARRIVED.

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

Schr. G. O. Bigelow, Jones, Halifax, Knapp & Noad, general.

Ship European, McBride, Glasgow, A. Burns, general.

Bark Great Britain, Wilson, Belfast, Muckle & Kelly, general.

Schr. Queen Victoria, Babin, Arichat, Knapp, & Noad, fish.

Bark Wm. Fisher, McLean, Liverpool, G. B. Symes, general.

Ship Britannia, Hamilton, Liverpool, G. B. Symes, general.

Brig Prince George, McFarlane, Alloa, Dean, & Co., general.

—Wm. & Joseph, Crisp, Swansea, Atkinson & Co., coals.

Schr. Gaspé Packet, Brulotte, Antigonish, order, plaster.

—Medora, Marshall, Halifax, for Montreal, sugar.

Brig Neptune, Beren, Nevis, Gillespie, & Co., rum, &c.

Bark Ireland, Matthews, Gloucester, Gilmour & Co., Bricks.

Ship Sarah, Barclay, Liverpool, Shaw & Torrance, gen cargo.

MARITIME EXTRACTS.

The bark June Blain, Rae, took the ground in hauling out of Tibbits Cove on Friday evening, and leaks badly. She will have to unload and go in the dock for repairs.

The brig Ocean, Jobson, hence on the 10th inst., was run foul of, off Goose Island, by a bark, which carried away her main-mast. She has returned to port.

The brig Lancer, of Sunderland, was passed on the 22nd ult., in lat. 45. N. long. 52, 60, W. water-logged and abandoned, by the bark Ireland, Matthews, arrived here.

The ship Cœur de Lion, was spoken on the 2nd ult., out 12 days, all well, by the brig Romance, McKinnon.

The master and six of the crew of the Osprey, previously reported wrecked on Anticosti, arrived here on Friday evening last, in the brig Pembroke Castle.

LOCHMADY, August 15.—The John White, Robinson, from Quebec to Newborough, got on a rock on a small island to the Westward of North Uist, during the night of the 11th inst., but was assisted off on the following day, and brought into this harbour; she is very leaky, and must be laid on the beach for examination, after discharging her deck load.

PASSENGERS.

In the steamship Great Western, from Liverpool—W. F. Coffin, Esq., Sheriff of Montreal; Mrs. Coffin, two children and two servants.

BIRTH.

At Montreal, on the 13th inst. the lady of the Rev. Charles Bancroft, of St. Thomas' Chapel, of a son.

MARRIED.

At Montreal, on the 10th August, Capt. Griffin, Deputy Assistant Adjutant General, to Georgina Augusta, eldest daughter of Capt. Wedderall.

FOR SALE.

MUSCOVADO and White Bastard SUGAR, Jamaica Coffee, Ginger, Arrow-root, high flavoured Spirits, Logwood, Mahogany, Tamarinds, Molasses.

J. W. LEAYCRAFT, Quebec, 8th September, 1845.

TEACHER WANTED.

AN Assistant for a respectable Boys' School; he should be fully master of the English branches and well acquainted either with French or with the Junior Classics. Enquire at the Publisher's.

Mutual Life Assurance.

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

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

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

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

JUST RECEIVED, FOR SALE BY THE SUBSCRIBERS,

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

NOTICE.

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

DANIEL MCGIE, Quebec, 7th July, 1845. Hunt's Wharf.

COALS.

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

RECEIVING AND FOR SALE.

BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil.

—ALSO— Best Refined Borax. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

CHINA, EARTHENWARE, GLASS-WARE, &c.

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

THOMAS BICKELL, Agent for Grimston's Eye Snuff. St. John Street, Quebec. uebec, 12th June, 1845.

ÆOLOPHON FOR SALE.

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

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

MONTREAL TYPE FOUNDRY.

TO THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c.

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

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

A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taken in Exchange at 6d. per Pound.

Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance.

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

ENGLISH MAIL.

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

RECEIVED FOR SALE EX "BRITANNIA."

500 BOXES CANADA PLATES. C. & W. WURTELE, St. Paul Street. Quebec, 15th Sept. 1845.

LOCH-PLINE HERRINGS, Souse Salmon, &c.

20 KEGS Lochline Herrings Just received 25 Kits Soused Sal-& in prime mon, & in prime order.

ALSO, Adamantine and Composite Candles, in Boxes of 12 lbs each, a new article, And daily expects his usual supply of Indian Corn Meal and Buck-Wheat Flour.

M. G. MOUNTAIN, No. 13, Fabrique-st. Quebec, 18th Sept. 1845.

Youth's Corner.

DILIGENCE AND ATTENTION.

There was a little boy named John Smeaton. He would often leave his play to watch men at their work.

Once he was seen at the top of his father's barn, fixing something like a windmill. At another time he saw some men fixing a pump and took great notice of all they did.

Another boy named Isaac Newton, lived at a farm, and was often set to mind the sheep and cattle or to assist in driving them to market.

One little boy, named Benjamin West, was set to mind a little baby in its cradle. He looked at it kindly, and felt pleased to see it smile in its sleep.

Any one, if he will try, may become useful, though he may not be able to become one of the most useful among men.

THE HARDENED CRIMINAL SOFTENED.

The following anecdote was related by Dr. Barth of Wurtemberg at the annual meeting of the United Brethren, held in London for the especial object of imploring the divine blessing on their missions in Labrador, and a prosperous voyage to the vessel which carries out to their settlements yearly supplies of such necessities, as the inhospitable climate of that northern latitude cannot afford.

"In a town in the North of Germany, a man was convicted of murder, and from the time of his condemnation, several ministers, with much zeal and Christian love, endeavoured to render him sensible of the heinousness of his sin, hoping to lead him to employ his short remaining time, in seeking peace with God through the merits of our gracious Redeemer.

the child fell into the water. The prisoner, alarmed and horrified at the imminent danger, immediately raised his voice and shouted;—the mother was within hearing, and instantly saw her child struggling in the river—she plunged into the stream, and succeeded in rescuing her child from a watery grave.

"Sympathy with another's danger, and joy over his rescue had softened the heart which before was closed to every entreaty of his ministers, and he was now led to feel that he was a sinner, and to seek for pardon."

This anecdote told powerfully in illustration of the blessing which attends the endeavours of Christians for the salvation of the heathen. Hearts which had remained shut up in selfishness, and had enjoyed no happiness in themselves neither, in the midst of their unconcern about their fellow-creatures' good, have been melted into tenderness at the discovery of suffering abroad, and have become solicitous about their own wants, while learning to feel for the destitution of others.

Ah Saviour! make the tidings which come to us, of the triumphs achieved by the Gospel in distant lands, melt the hearts of careless sinners! Let them become conscious of their own want of a Saviour, and may they throw themselves into the arms of Him who will draw them out of the perilous waters of alienation from God, and bring them to the safe landing of a firm trust in the best Deliverer, and a consistent walk in imitation of his bright example!

TRIAL OF SAGACITY.

A GAME OF TWENTY QUESTIONS.

Parliament having just risen, Mr. Canning, and his two colleagues of the Cabinet, Mr. Huskisson and Mr. Robinson, seemed like birds let out of a cage. There was much small talk, some of it very sprightly. Ten o'clock arriving, with little disposition to rise from table, Mr. Canning proposed that we should play "Twenty Questions."

The game consisted in endeavours to find out your thoughts by asking twenty questions. The questions were to be put plainly, though in the alternative if desired; the answers to be also plain and direct.

First question (by Mr. Canning).—Does what you have thought of belong to the animal or vegetable kingdom?—Answer.—To the vegetable. Second question.—Is it manufactured, or unmanufactured?—Manufactured. Third.—Is it a solid or a liquid?—A solid. (How could it be a liquid, said one of the company, slyly, unless vegetable soup?) Fourth.—Is it a thing entire in itself, or in parts?—Entire. Fifth.—Is it for private use or public?—Public. Sixth.—Does it exist in England or out of it?—In England. Seventh.—Is it single, or are others of the same kind?—Single. Eighth.—Is it historical, or only existent at present?—Both. Ninth.—For ornament or use?—Both. Tenth.—Has it any connexion with the person of the King?—No. Eleventh.—Is it carried, or does it support itself?—The former. Twelfth.—Does it pass by succession?—Neither Lord Granville nor myself being quite certain on this point, the question was not answered; but, as it was thought that the very hesitation to answer might serve to shed light upon the secret, it was agreed that

the question should be counted as one in the progress of the game.] Thirteenth.—Was it used at the coronation?—Yes. Fourteenth.—In the Hall or Abbey? Probably in both: certainly in the Hall. Fifteenth.—Does it belong specially to the ceremony of the coronation, or is it used at other times?—It is used at other times. Sixteenth.—Is it exclusively of a vegetable nature, or is it not, in some parts, a compound of a vegetable and a mineral?—Exclusively of a vegetable nature. Seventeenth.—What is its shape? [This question was objected to as too particular; and the company inclining to think so, it was withdrawn; but Mr. Canning saying it would be hard upon him to count it, as it was withdrawn; the decision was in his favour on that point, and it was not counted.] Eighteenth.—Is it decorated or simple? [We made a stand against this question also, as too particular; but the company not inclining to sustain us this time, I had to answer it, and said that it was simple.] Nineteenth.—Is it used in the ordinary ceremonial of the House of Commons, or House of Lords?—No. Twentieth.—Is it ever used by either House?—No. Twenty-first.—Is it stationary or moveable?—Moveable. The whole number of questions being now exhausted, there was a dead pause.

Mr. Canning was evidently under concern lest he should be foiled, as by the law of the game he would have been, if he had not now solved the enigma. He sat silent for a minute or two; then, rolling his rich eye about, and with a countenance a little anxious, and in an accent by no means over-confident, he exclaimed, "I think it must be the wand of the Lord High-Steward!" And it was—EVEN SO. This wand is a long, plain, white staff, not much thicker than your middle finger, and, as such, justifies all the answers given.—Rush's Residence at the Court of London.

HER MAJESTY'S RECEPTION AT THE PALACE OF BRUHL.

Monday, August 11th. The Palace of Bruhl, which is immediately opposite the station of the Cologne and Bonn Railway, was the scene of a reception, as the train containing the Royal party came up last night, such as is not often accorded even to Royalty. Not less than 600 musicians, composed of thirty of the bands of different regiments in the Prussian service, joined their efforts to produce a concert, or musical salute of welcome. The effect of such an enormous mass of sound, regulated as it was by the finest musical taste, and accomplished with the most perfect precision of execution, was more grand than any to which we are ordinarily accustomed.

ON KEEPING ORDER IN A SUNDAY-SCHOOL CLASS.

Your scholars should be so placed that they may be immediately under your inspection. The teacher's eye is one of the best promoters of order. You may depend upon it, that some of the children will make a point of behaving badly if you give them an opportunity; and therefore they will require your strict and constant vigilance.

As the time for instruction is very brief in a Sunday-School, let no disorder shorten it or prevent its right appropriation. A settled, well digested plan of teaching is necessary, to save time and prevent disorder. The regular plan of instruction for each class should be written in the class-book and be known by the scholars; so that if the teacher be unavoidably absent, his substitute may be acquainted with the system. By consulting with the superintendent and your fellow-teachers, you will be enabled to draw up a suitable plan for your class, to which you should steadily adhere.

Let the children be fully employed; this will produce quietness and regularity. Keep up their attention to the full stretch, and their improvement and your comfort will be at the same time promoted. Give them no time to be restless, and talkative, and unruly. Study also so to vary your instructions, and to render them interesting, that the children may not be tempted to indifference, inattention, and bad behaviour. Disorder and irregularity should be

opposed at their first appearance: their beginning is as "the letting out of waters," easily checked at the commencement, but very difficult to control afterwards. In subduing any rising irregularities, quick decision is essential. Children greatly find out those teachers who will be obeyed, and they respect them accordingly; they also soon discover those who are lax in their discipline, and take great advantage of such remissness. Always maintain a powerful control over your scholars; and on no account allow any child to disobey you; to submit to this would be to slacken the reins of authority, and to encourage disorder and confusion. Harshness is not necessary, but judicious firmness is indispensable.

One of the best rules for promoting order is, to arrange your scholars properly. Some children possess such vivacity of mind, that they are sure to be disorderly, if they have an opportunity; and should two or three such children sit near together, confusion will necessarily ensue. Let those children who are inclined to be unruly be carefully separated one from another, and steady children be placed next to the volatile and unruly. To enforce good order, it is absolutely necessary that each teacher should exhibit an example of this excellence in his own conduct. If you be employed in talking with your fellow-teachers, or in paying attention to any other object besides your class, confusion will be the result, and you will be justly chargeable with the blame. Disorder and irregularity are not merely to be deprecated as injurious to the scholars; they will produce a bad effect on the minds and habits of teachers.

You should be particular not to leave your class till the children are regularly dismissed; and then you should see, as far as you can, that your children retire peaceably to their homes. When the children are conducted to the house of God, each teacher should accompany his scholars, and see them quietly seated. The books, papers, &c., used in your class should be arranged with great regularity. Let there be a "place for every thing, and every thing in its place." The books which are the property of the school, are entrusted to your care; you are responsible for them; let them be kept carefully; and, when you lend any of them, make a minute in your class-book, and see that they are returned. You should write the name of the Sunday-School, and of your particular class, on every book which you receive to be used in your class; and, if you number each book, you will find this a further advantage.

It must be manifest to every reflecting mind, that the preservation of order is the individual duty of each teacher; and that the co-operation of all is necessary to secure complete regularity. It should never be considered that this may be entirely left to the superintendent's care, without exciting any of the teacher's solicitude; "one and all" must concur, and then the duty will be individually easy. The following comprehensive scriptural precept should be the motto of every teacher: "LET ALL THINGS BE DONE DECENTLY AND IN ORDER," 1 Cor. xiv. 40.—Lloyd's Teacher's Manual.

PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

This Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A.M. to 4 P.M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

FOR SALE, ENGLISH Lined Oil, French Burr Stones, London Bottled Porter, Imported this season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT ROD-DAGE assorted. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes " 3 1/2 to 9 Inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes, Ship Scrapers, Iron, Conlage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

RECEIVING AND FOR SALE EX "NICARAGUA," "AUCKLAND," and "AURORA." ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Black Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Frying Pans, &c. &c. &c. C. & W. WURTELE, St. Paul Street. Quebec 5th June, 1845.

RECEIVING per 'Vesper,' 'Doughlas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c. Shoe Thread and Seine Twines. —ALSO— Double Boiled and Raw Linseed Oil in Pipes, Illus. Qr. Casks & Octaves, Gunpowder, Blasting F. F. F. F. & C. & W. WURTELE, St. Paul's Street. Quebec, June 26, 1845.

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

NOTICE. THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay. CHRISTIAN WURTELE, St. Paul's Street. Quebec, 26th June, 1845.

NOTICE. THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES. HENRY W. WELCH, W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

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

QUEBEC HIGH SCHOOL.

REV. D. E. J. SENKLER, A. M. Of the University of Cambridge, &c. &c. &c. CLASSES, MATHEMATICS } REV. D. E. J. SENKLER AND NATURAL PHILOSOPHY } CLASSES..... W. S. SMITH. ENGLISH..... LEWIS SLEEPER. ARITHMETIC..... DANIEL WILKIE. FRENCH AND DRAWING... H. D. THIELCKE. PREPARATORY DEPARTMENT..... REVEREND J. MC MORINE.

DIRECTORS. REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGTON, ANDREW PATTERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REV. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. Hon. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £16 above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

PRINTING-WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THE BEREAN, On the most reasonable terms.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning BY G. B. F. S. L. E. Y., Printer, Bookseller and Stationer, 4, ANN-STREET. Terms:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILLOUGHBY, (Montreal, " CHARLES BANCROFT, " W. THOMPSON, Christeville, Mr. BENJ. BURLAND, St. John's, " SAMUEL MUCKLESTON, Kingston, are so kind as to act for the BEREAN. Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$1 Dollars if paid in advance;

AGENTS at New York at 75 Nassau-street, } Mr. F. G. FISK. Brooklyn at 41 Front-street, } Boston: Mr. CHARLES STIMSON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.