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The Berean.

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

VOLUME II.—No. 49.]

QUEBEC, THURSDAY, MARCH 5, 1846.

[WHOLE NUMBER 101.]

THE STRIFE WITH WANDERING THOUGHTS.

There's wisdom in this volume :—let me trace
The page for deep instruction. 'Woe is me!
My wilful heart for wisdom hath no place;
Some glowing thought, some word of melody,
Some gem of lustrous radiance, meets my eyes:
And then loud fancy haunts me; and I stray
In magic worlds;—but I will strive and pray
That the new awakened thought may upward rise,
And make celestial song, though poor and weak:
Up! upward still my strain be thou ascending:
And not with things of this low earth be blending.
The good, the wise, the holy may I seek;
And eye in hallowed song—O my weak heart—
Cease not to pray and strive to bear thy part.

E. L. A.
(Christian Observer.)

MEDITATION FOR LENT.

Repentance and true conversion are the work of God the Holy Ghost, whereby man, through the law, comes to know his sinfulness and the wrath of God against sin, and so penitential sorrow is wrought in the heart:—and man, through the Gospel, comes to know the grace of God, and by faith obtains the forgiveness of sin in Christ. Now such repentance also works both the mortification and crucifixion of the flesh with all its lusts and corrupt affections, and brings about the quickening of the Spirit. Thus Adam and all that belong to his corruption dies in us through sorrow, but Christ becomes alive in us through faith. (Gal. ii. 20.) The two things hang together: upon mortification of the flesh there followeth the quickening and renewing of the Spirit; and upon the renewing of the Spirit there followeth mortification of the flesh. As the old Adam is deadened, the new man is made alive; and as the new man is made alive, the old man perishes. (2 Cor. iv. 16.)

The reason why mortification of the flesh must be brought about by genuine repentance, is to be learned thus. Through Adam's fall man is become altogether devilish, earthly, carnal, estranged from God, and destitute of love. His affection is averse from God and is set upon the world, and chiefly upon himself; so that in all things he seeks and loves and honours himself, and his efforts are directed to this, how he may be exalted in the sight of all the world. All this springs from Adam's fall, in that man desired to be even God himself—the abomination which now is inborn in every man. This perverse disposition of man must be corrected by repentance, which consists in real godly sorrow; and by faith, which lays hold on the forgiveness of sins; and by the mortification of self, of pride, and of fleshly lusts.

But repentance is not simply the forsaking and abstaining from gross outward sins: it is an interior work in which the inmost depth of the heart is altered and amended, and it turns from the love of self to the love of God—from the world and all worldly lusts to a spiritual and heavenly life;—a work in which faith gives participation in the merits of Christ.

Hence it follows that man must deny himself; (Luke ix. 23) his own will must be broken, he must surrender himself entirely to the will of God, not love himself, but esteem himself the most unworthy and wretched of men—renounce every thing that he calls his own (Luke 14, 26) that is, despite the world with its pomp and glory, set at naught his own wisdom and ability, depend upon no created thing; but depend upon God simply and alone. He has to hate his own life, that is, to mortify fleshly lusts and desires, such as pride, avarice, lasciviousness, anger, envy;—seek no satisfaction in himself, count all his doings nothing worth, glory in none of his own things, take no credit to himself, but rather blame himself. He has to die to himself, to the lusts of the eye and of the flesh, and to the pride of life: he is to be crucified unto the world. (Gal. vi. 14.)

Such is the deadening of the flesh, without which no one can be a disciple of Jesus. Such is real conversion from the world, from self, and from Satan unto God, and without it no man can obtain forgiveness of sin or be blessed. (Acts xvii. 18.)

Now this denial of self is the true cross, and the yoke of which Christ says: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." (Matth. xi. 29.) By deep lowliness of the heart within, thou art to quench thy self-love and self-esteem—by meekness thy angry passions and desire of revenge. Now this is an easy yoke and a light burden to the new man, but a heavy cross to the flesh. Such, however, is the crucifying of the flesh with its affections and lusts, required of them that are Christ's. (Gal. v. 21.)

Those, therefore, are greatly mistaken, who understand by the cross nothing but temporal loss and adversity, not considering that inward penitence and deadening of the flesh are the true cross which we have to take up and bear after Christ every day: that we are to hear with our enemies in great patience; and to overcome our slanderers by holy meekness, the pride and arrogance of our opposers by genuine humility. Christ has thus gone before us, in much meekness renouncing and dying unto the world and all the things that are in this world.—From TRUE CHRISTIANITY by Johann Arnd, General Superintendent of the Clergy of Zelle, died 1621.

To be continued.

THE BITTERNESS OF DESERTION.

O my God, I cry in the day-time, but thou hearest not; and in the night-season, and am not silent. Ps. XXII, 2.

How like the expostulation of a human child with an earthly parent! It proceeds on the ground of relationship—"I am thine; I cry day and night; yet thou art not heard. Thou art my God, yet nothing is done to silence

me. In the day-time of my life, I cried; in this night-season of my death, I entreat. In the garden of Gethsemane I occupied the night with prayers; with continual ejaculation have I passed through this eventful morning. O my God, thou hast not yet heard me, therefore am I not yet silent: I cannot cease till thou answerest." Here Christ urges his suit in a manner which none but filial hearts adopt. The child knows that the parent yearns over him. His importunity is strengthened by confidence in his love. He keeps not silence; he gives him no rest, because he confides in his power and willingness to grant the desired relief. This is natural. It is the argument of the heart—an appeal to the inward yearning of our nature. It is also scriptural, and is thus stated, "If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Luke xi. 13.

Our Lord seems to refer to Gethsemane by these words, "I cry in the night-season." Many a night had he spent with God in prayer, but never one like that. Here on the cross, he identifies the subject of his petition, with that which he thrice presented there in his agony. He complains to God that he is not yet silenced, and that what he there asked, has not yet been granted. If this view be correct, it enables us to understand the cause of that great agony, and it explains the bitterness of that mysterious cup. We know what the subject matter of his prayer was on the cross, and we hence learn on what his holy human will was fixed in his threefold prayer. It was neither relief from fear of death, nor deliverance from the expected cross; it was not mitigation of pain—nor escape from his persecutors—nor safety from Satan's assaults, for which he prayed. All these were as nothing to him. To be under such oppressive sorrow because of any one or more, or all, of these causes, were unworthy the Captain of our salvation, unlike him who said, "I delight to do thy will, O my God." But here is a worthy and a noble reason. Here is a matter, in every sense becoming the "will" of him who never felt, or thought, or spoke, but in perfect harmony with the "will" of his Father. Here is a prayer in which even Christ may possess, as assuredly he did, two wills, and yet be free from sin. That prayer is, that he may enjoy the light of his Father's countenance. What language can be conceived more appropriate in the mouth of a Son? What prayer more agreeable to the ear of a Father? This was the prayer which Jesus presented in the garden, and on the cross. In the one he deprecated a trial to which he was looking forward; in the other he prays under its pressure when already come. We all know how dreadful is the apprehension of evil. It is magnified by distance. We have time to think of its aggravations, and even the smallest appear large by being dimly discerned. When, too, the trial is of a strange, and unknown nature; of a kind which we have never yet passed through; its strangeness invests it with exciting and mysteriously fascinating power over us, which engages the whole mind, and often overwhelms it. Such, in some measure, we apprehend, was that sensation which made our blessed Saviour "exceeding sorrowful even unto death," when in the garden of Gethsemane; and which, with the excruciating reality and intensity of its presence, made him forget even the death itself when he was hanging on the cross. It is something which, before it came, Christ can liken to nothing but the last evil which humanity contemplates. No greater comparison, as to this world, can be employed. But when it is come, it proves, like death, to be enough of itself, and swallows up every other consideration. Therefore, throughout this psalm, and in all his words on the cross recorded in the Gospels, there is not the slightest allusion to, or the remotest intimation of, desire for deliverance from death. Oh no: it was something infinitely beyond mortal death which our Immanuel dreaded, and for deliverance from the oppressive horror of which he so importunately prayed. Exclusion, as our Surety, from a sense of his Father's presence, was the last and bitterest affliction which Christ was called to endure; and it was the one only trial which his holy filial heart must wish and rightly wish to be shortened—to be removed. To be passively contented in such a condition, is as sinful as it is fatal. It proves that we care not for Him from whom we are secluded; that we are indifferent whether he be pleased or angry with us. To the Father who orders the infliction, such an exhibition must be even more wounding and hateful than the original offence. That parent can answer who has been tried by a wilful and rebellious son. What cut deepest into thy wounded heart? Was it not this, that when ordered to leave thy house, and see thy face no more, he was still unmelted, and seemed as well satisfied with banishment, as if he were abiding under his father's blessing? The revolting picture which a prodigal thus presents, is the very reverse of what Jesus exhibited. His heart burned with love to his Father; his whole soul was occupied with an intense desire to please him, to be with him, to be near him. Christ was, to the utmost point of perfection, what a son ought to be. His happiness lay where his duty lay, his desires and delight were all centered in obedience. He had no separate interests, no selfish considerations, no personal gratifications, to further and attend to. His will was entirely one with the will of his Father; and that single passage in history which discloses the identity of his own separate and personal will, divulges, not only its holiness by the object on which it fixed, but also at the same

time its full acquiescence and harmony therein with the Father's will.

The vast importance of this subject demands the fullest consideration. It opens a path to the removal of all, or most of, those difficulties which encompass the mysterious scene in the garden. It presents the Saviour in an attitude which must have exceedingly endeared him to his Father, and at the very moment when he was pleading for the removal of that cup, which the Father had determined should not be withdrawn. What was that cup? It was the last, the bitterest, which the law had sentenced him to drink. Its dreadful ingredient was exclusion from the Divine presence. It was not put into his hand till he had hung some considerable time on the cross. The sun hid itself in darkness whilst this cup was administered. If such a darkness and horror spread itself over the whole land at the solemn and awful period, no wonder that an exceeding and overwhelming sorrow came upon the soul of Jesus, when he contemplated it in the garden. On the night previous to its being tasted. As the last sentence of the law, there was every reason for him to suppose that he was to die under it. Justice seemed to require this. As the Surety of sinners, he must undergo its sentence. The ignominy of the cross, the pains of the body, the assaults of devils, and the curse of the law, were to be continued till death ensued. Was the remaining part of the sentence—even exclusion from the Divine presence—to be similarly executed? No reason appeared why it should not. Awful thought! Did under the hidings of my Father's face? O dreadful sentence! The more he thought of it when he retired into the shades of Gethsemane, the more horrifying it appeared. No wonder, then, that it is recorded, "He began to be sore amazed, and to be very heavy."—Mark xiv. 33. He began to think of it with renewed attention, and consequently to feel it with greater acuteness. His sensations correspond with the nature of their cause. That cause is of a most strange and inexperienced kind, therefore he is "sore amazed." It is also dreadful, therefore "He began to be very sorrowful." It is awfully oppressive, therefore is he "very heavy." Must I be separated from my Father? Am I to die without the light of his presence? Is this the irrevocable sentence! I cannot bear the thought. "O my Father! if it be possible: Abba, Father, all things are possible unto thee: take away this cup from me; nevertheless, not what I will, but what thou wilt." (compare Matt. xxvi. 39, with Mark xiv. 36.) The sore "amazement" of his spirit was exhibited in his actions. He rose from his knees—he went to the disciples—he returned a second time to pray. Again he rose—again he came to the disciples—a third time he returned to pray. The amazement increased, "He fell upon his face." His "sorrow" became "exceeding;" and "being in agony, he prayed more earnestly." The oppression had become so great—the mental pressure so "very heavy,"—that "his sweat was as it were great drops of blood." But what is the subject of this last, this agonizing prayer? Is it not the same with the first? Does he not use the same words? Does he not deprecate the same cup? Yet he never names it. So sensitively does he recoil from it; so abhorrent is it to his nature; that it seems as if he cannot bear to mention it. Never till the darkness actually enveloped him on the cross, could his dreadful name be wrung forth in words. Then it was he gave utterance to it. "My God, my God, why hast thou forsaken me?" is a cry which burst from the inmost heart of the Saviour, and divulged the secret that oppressed it. What else was worthy to affect that sacred heart to such a degree? What else became the holy will of a Son, either while differing from, or acquiescing in, a Father's will? On what subject could Christ have a will of his own, which should yet gain the approbation of him before whom he stood? That Christ set his mind on an object, and prayed for it with threefold earnestness, yet never obtained it, is no pleasing thought to the Christian mind. That he desired that for which he ought not to have asked, is not for a moment to be believed. We conclude, then, that our Saviour "in the night season" in Gethsemane, entreated that he might not die under the hiding of his Father's countenance; but that his love and obedience were so great, that even in this he would submit, if it were the Father's will: and that God, acting towards Christ as a Judge, did not then answer his petition, but was so well pleased as a Father, with his earnest desire to be admitted to his presence, that he sent an angel to strengthen him: and we learn by this Psalm, that the Saviour renewed his supplications on the cross with such a vehement importunity, that the Father granted his petition to the uttermost, and filled his expiring soul with light, and peace, and triumph.—Christ on the Cross, by the Rev. John Stevenson.

THE PLEASANTNESS OF TRUE RELIGION.

Of all the paradoxes that are maintained in this paradoxical world, the saddest and strangest is perhaps the most prevalent, namely, that godliness and gloom are so identified, that they mean one and the same thing—that is, in other words, that the service of that Being, who is the fountain of all happiness, is a melancholy service—that the light of His countenance, whose smile is to archangels the source of all their bliss, will here overshadow with gloom the spirit on which it shines; and that the well-founded hope of eternal happiness in heaven, if habitually cherished, will incapacitate its possessor for the enjoyment of present happiness upon earth. In opposition to this insulting libel on true religion, I would observe, in the words

of a profound and powerful writer, that there is necessarily "no melancholy in religion, and no religion in melancholy." I would appeal to higher than human testimony, even that of the Angels, who, on ushering in, at the Redeemer's birth, the dispensation of the Gospel, proclaimed it to be "good tidings, glad tidings of great joy!" Yea, I would appeal to the very highest authority in the Universe, that of the Lord of Angels, who declares—"Blessed (or, as the word might be rendered, happy) are the meek, the merciful, the poor in spirit, the pure in heart;" and surely those whom he esteems happy must be truly so—those whom he calls blessed must be blessed indeed!

Were I then called upon to embody and delineate the spirit of the religion of the Gospel, I would not dip my pencil in the black dye of melancholy, to paint a dark and dismal figure, with clouded countenance, and gloomy brow; clothed in sables, and heaving sighs; with down-cast look and a mournful step, as if the world were one wide burial ground, and her pathway was continually among graves; and the only light that gleamed upon the path, was the ghastly light that glimmers in the charnel-house; and the only sounds that meet her ear, were the shriek of the death-struggle, and the chant of the funeral dirge! No, I would dip my pencil in the loveliest hues of heaven, to paint a bright and beautiful spirit from the skies, with the love of God sparkling on her countenance, and the glory of God beaming on her brow; clothed in garments of light, and crowned with a wreath of Ananath; with a smile of such sweetserenity as would tell, that all within was peace—the peace of God; and an aspect of holy gladness, caught from every sight of beauty and every sound of melody, of which a benevolent Creator has made our earth so full: with a buoyant step, becoming a traveller to the skies; and an upward look, raised rejoicingly to Him, who is all her hope, and all her happiness, and to that heaven from whence she came, and to which she is returning. And when she does look down to earth, it is that she may walk circumspectly amidst its snares, and keep her white robes unspotted by its defilements; or that she may descend from her high and holy communings with her God, as heaven's ministering spirit of mercy, to enter the abode of rejoicing, and hallow all their happiness by the smile of God; or to visit the fatherless and widows in their affliction, to wipe away the orphans' tears, and make even the broken heart to sing for joy! Such is the spirit of that religion which so many misapprehend or misrepresent as a system of moping melancholy.

Now, remember, that the believer's hope of eternal happiness, resting on the word and oath of Him, who will not change, and cannot lie, is itself the source of present happiness, the most abundant, exalted and unshaken. Remember too, this happiness is out of the reach of all earthly chance or change—that the strongest blasts of adversity only make it strike its roots deeper into the rock of ages—that sickness and sorrow, which cloud and chill all earthly enjoyments, only enhance and endear this—that death, the destroyer of all earthly felicity, only stamps on this the seal of heaven, the impress of eternity. Surely, when thus regarded as the exclusive spring of a happiness, so superior to all earth's joys, so unassailable by all earth's sorrows; which, rainbow-like, shines brightest amidst the darkest gloom; and which death itself can only make celestial and immortal; godliness must be admitted, in this respect, even by her enemies, to have the promise of "the life that now is, as well as of that which is to come."—Rev. Hugh White.—Selected by A WANDERER.

SUBSCRIPTION TO THE ARTICLES.

From a Charge to Candidates for Ordination, delivered December 21st, by the Right Rev. Samuel Wilberforce, D.D., Lord Bishop of Oxford.

If you are conscious to yourselves that you are about to sign the Articles in a sense of your own, and one which really differs from that in which they are proposed to you as the rule of your teaching, and the condition of receiving your credentials, you are most truly obtaining the office of a teacher under false pretences, and cannot expect God's blessing on your course. These may sound hard words, but they are unhappily necessary. So much labour has been spent, and so much perverted ingenuity employed in mystifying the requirements of common honesty in this matter, that they who are charged to enforce subscription as a preliminary to conferring orders, seem to me to be compelled to be even painfully explicit. I would not, indeed, strain the rule so as to require from all an absolutely passive uniformity of view on every several proposition of the articles as the test of a conscientious subscription; such conduct would be very unlike the moderation and wisdom of the Church of England, which has always (witness her 17th article) allowed a certain, nay, even a large, license to different minds; but I repeat my judgment, that unless you are honestly convinced that, in the main tone and tenor of your mind and opinions, you do thoroughly and heartily agree with the Thirty-nine Articles, as to what they assert and what they condemn, in the sense in which they are propounded to you, you cannot honestly subscribe them; and I will add, that I believe you could not more deeply injure yourselves than by allowing yourselves to sign documents at such a time with subtleties and reservations. I am sure that a more deadly blow could not be inflicted on our Church than that a people of whose character, thank God, sterling honesty is the distinctive feature, should have reason to suspect that

their clergy believed one thing whilst they taught another.

SUPREMACY OF THE SCRIPTURES.

From the same.

His [God's] word must be our meditation, our study, the subject of our prayers, the matter for our self-examination, the instructor of our praises, our guide, our light, our refreshment, our teacher. We must scrupulously exclude all rival teachers; the holiest and best must not come into any competition with it. Not in the early Church, not in the holiest fathers, not in recorded visions; not in any, or all of these, are we to learn the witness of Jesus, but in his word. It is at this day of the greatest moment to be explicit here. Want of clearness on this point, more, I believe, than anything besides, has tended to the unsettlement and fall of those who once seemed to be pillars of the faith amongst us. Once let the mind begin to allow itself to look out of God's word for some clearer light than is there to be found, and it is the prey of every phantasm and delusion. Once begin to set your scriptural faith right by your gleanings amongst fathers and councils, and there is no amount of error which you may not most logically develop.

THE LONDON TIMES

UPON DR. PUSEY'S RECENT SERMON.

It is now nearly three years since Dr. Pusey, Canon of Christ-church, was suspended from office by the Vice-Chancellor of the University of Oxford. The cause of such suspension is universally known. In a sermon preached before the University the Rev. Canon thought fit to broach and to approve the twin heresies of the "corporeal presence," and the "sacrifice of the mass in the Eucharist." So, at least, stood the general belief up to Saturday last. We learned yesterday, however, upon the authority of Dr. Pusey himself, that punishment proceeded not from the Vice-Chancellor, but from Heaven; was inflicted not for flagrant rebellion against the Church of England, but "for secret Faults which God knew in him, and from which, he trusted, He desired to cleanse him." It is with pain we confess that we cannot implicitly rely upon the sincerity of this statement. With such a trust at heart, the Rev. offender would have learned wisdom from adversity, contrition from punishment. To be conscious of error is already to advance towards truth; to aspire to purity is already to enjoy it. The sentence of banishment pronounced against Dr. Pusey is fulfilled. On Sunday morning last he was permitted to re-enter upon the duties he had formerly violated, and to become again the teacher of the youth whom heretofore he had wilfully or blindly misled. We have looked with something more than mere curiosity towards the re-appearance of Dr. Pusey upon that scene which has acquired no enviable notoriety in connexion with his name. We could not but hope that all that has transpired since his forced, but necessary exile, would have had due weight with one intrusted with a solemn and a high responsibility, and anxious, as he somewhat ostentatiously professes, to acquit himself in the sight of Heaven. Dr. Pusey cannot have been insensible to the effects of his own cherished but mischievous opinions, during the last few months. He has seen those who acknowledge themselves with pride and gratitude his pupils and disciples passing through every stage of duplicity, until desertion from the church has crowned their lamentable career of retrogression. We did expect that duty to the University and love to the Church would, at the very earliest opportunity, have urged the parent of this great calamity to express his sorrow for the past, and to utter a word of warning for the future; to fling away, at least, those gloomy crudities and that worse than useless mysticism with which he has ever delighted to invest baleful error, and to captivate the minds of the thoughtless and the weak. Nothing of the kind has happened. In a tone of spiritual defiance Dr. Pusey takes up the thread of his discourse at the point at which he quitted it upon the occasion of his summary dismissal. The sermon which he preached on Sunday last, so far from evincing a healthier state of thought and feeling, may be read in connexion with that which obtained for him the grave censure of the University, and be regarded only as its fit and natural conclusion. It betrays the same leaning towards doctrines repudiated by the Church of England,—it exhibits the same cloud and darkness, and deals in the like subtle and abstruse enigmas. Lowly as the style may look, there is no mistaking the animus that flows beneath it. Priestly self-satisfaction and sufficiency creep to the very surface; an unconquered will pervades it. The text of the sermon already announces the assumption of the old position, and proclaims the tenacity with which the holy warrior is prepared to fight for sacerdotal rights.

"Whosoever sins ye remit, they are remitted to them; and whosoever sins ye retain, they are retained." It is in illustrating these words that Dr. Pusey, in his first sermon after re-admission, remarks as follows:—"The greatness of the power thus intrusted to man might well exceed our belief, and make us tremble to execute it, and almost doubt as men had doubted whether we had it. But our Lord premised his commission with these few brief words, conveying at once its extent, and the rule and guidance of it:—'As my Father hath sent me, so send I you.' We are loath to enter in these columns upon any religious discussion whatever, but we do feel urged by the necessities of the case to step for once between the public and the acceptance of a doctrine that involves the spiritual independence and possibly the happiness of every member of the state. We need

hardly say, that the assertion contained in the sentence above quoted is one that has long been stoutly maintained by the Romanist. Once prove that human power is not inferior to that of Heaven,—that the ability to forgive and punish rests equally with the Creator and the creature, and what sacrifices shall not be made to purify the soul, what bribes shall be sufficient to satisfy the greedy man in whom this power lives? If sins may be forgiven, forgiveness may be purchased, and if forgiveness may be purchased, sinfulness may be indulged. Not so, says Dr. Pusey; for "true repentance must precede the priest's forgiveness; but true repentance has already gained the forgiveness of the sinner's Saviour. The pardon of the priest is useless, or is worse. If repentance is sufficient for pardon, priestly conflation is not required; if insufficient, priestly favour cannot be impartial, since it may be bought, and the rich only can make sure of the blessing."

THE KNOWLEDGE OF CHRIST, is his cleansing us from the guilt of sin; purifying our hearts by faith from the love of it; and clothing us with his perfect righteousness. This is his salvation.—Adam.

THE TRIUMPH OF FAITH.—Faith triumphs over self-unworthiness, and sin, and death, and the law; shrouding the soul under the mantle of Jesus Christ—and there it is safe. All accusations fall off, having nowhere to fasten, unless some blemish could be found in that righteousness, in which faith hath wrapt itself. This is the very spring of solid peace, and fills the soul with peace and joy.—Leighton.

THE BIBLE, THE SURE GUIDE TO PEACE.—O slighted Bible!—I feel—I feel that every deviation from the right way, every foolish and wicked thing that I have said or done, has been owing to a disregard of thy counsel; every misery and mischief into which I have fallen, has been through a neglect of thy warning! How true is that saying in my own experience, "Oh that thou hadst hearkened unto me, then had thy peace been like a river!" What peace would now remain if it were not for the Gospel?—When the heart turns away from the confusions and disturbances to which it is continually exposed, in a world of sin and sorrow, and taking wings flies to the bosom of God: when the voice of Christ, walking in the night on the troubled waters, is heard: "It is I, be not afraid!"—this is peace. And this, too, is his own direction for obtaining it: "In the world ye shall have tribulation, but in Me, ye shall have peace. Be of good cheer: I have overcome the world."—Cecil.

The Berean.

QUEBEC, THURSDAY, MARCH 5, 1846.

We have inserted an article from the London Times upon Dr. Pusey's recent sermon—not as if that journal were an authority on questions of doctrinal soundness, nor as if we wished to point it out as a safe guide in matters which concern the highest interests of man; but as possessing the interest which cannot fail to attach to the view set forth by a publication which has by far the largest circulation among English periodicals. Though the Times is sometimes called the Leading Journal of Great Britain, we believe that the prudence of its conductors makes it quite as frequently be led by the state of the public mind, as the public mind is led by the contents of its columns; and when it is recollected that the Times, for a considerable period, threw its weight into the scale for all the insinuations of the party to which Dr. Pusey belongs, but unexpectedly changed sides and has become its opponent, that variation will probably be with justice ascribed to a discovery generally which way the wind was blowing, as much as to the direct quarrel then arising between Mr. Walter, the leading proprietor of the Times, and his innovating parish-Clergyman.

We read the article from the Times, therefore, with satisfaction as indicating what is the prevalent feeling among the Laity, at all events, of the Church of England, with reference to the revival of Romish errors under the guise of English Churchmanship. We must hope that the University of Oxford and the Prelates of the Church will go to the extent of their power in rebeking Roman teaching in Anglican pulpits and lecture-rooms. The indications seem to become strong and numerous, of suspicion arising in the minds of the people of England, and the strong bond of confidence which used to attach them to the national Clergy being loosened; and the present Bishop of Oxford himself so faithfully uttered the note of warning while he held an inferior dignity in the Church (see Berean 9th of January 1845) that we may look with confidence for action corresponding with the results of his attentive observation, now when he fills a post of enlarged influence, of higher power, and of more solemn responsibility.

LONDON RECORD.—"We are sorry to see the old slander, on the Editor of the Record, contradicted and disproved not two years ago in our own and another Church Journal, revived by a correspondent and endorsed by the Editor of the Banner of the Cross. We do not by any means approve of all the views and measures of that fearless and ably conducted Journal. The Church of England and our Church in this country owe it, however, a debt of lasting gratitude for its early and manly and unequivocal hostility to Tractarianism; and its prompt and reiterated exposures of the tendencies of that system to Romanism. We receive it regularly among other publications from England, and we have yet to discover that its statements of

facts in general, are of a less reliable character than those of other English Journals."

We cut the above from the Southern Churchman, and as we have known the report respecting the Record to be circulated in this Province, even as it is sought to circulate it in the United States, we will just add that we have positive information of a recent date that the Editor of the Record is a member of the Church of England and GRADUATE OF THE UNIVERSITY OF OXFORD—that the Record has never been edited by any other than a member of the Church of England, and that it was once by an eminent Clergyman of the Church.

Least the tactics of those who are more zealous for success than scrupulous in the choice of means, should lead them to shift their ground to another charge, of which we heard some time ago, we will further give the intelligence which has reached us from the same respectable source to which we owe the former, that the Proprietors are all members of the Church of England, and no Presbyterian has anything whatever to do with the management or conduct of it.

There is no occasion for us, any more than for our respected brethren of the Southern Churchman and the Episcopal Recorder, to identify ourselves with the views or measures advocated by the Record any farther than as we readily give to the Conductors of it credit for zeal for the simple truth of God, and no small share of ability in defending it. The question is not about the merits of the publication at all; it is, whether grievous failings, suppose they were justly chargeable, would place its Editor beyond the benefit of that protection which God designs for every man's neighbour by the ninth commandment solemnly proclaimed from Mount Sinai, and more constrainingly enforced on the Mount where the Saviour unfolded the extent and the depth of the divine precepts.

The report has been taken up and propagated by those so respectable in station that it has come to the ears, within our knowledge, of two Bishops who were quite naturally led to mention it in conference with Presbyters under their jurisdiction who are readers of the Record. Now a communication of this nature, coming with the weight—as we believe it did in those cases—of the tenderest regard towards individual liberty, combined only with a jealous care against whatever hoists false colours, was likely to do the publication an undeserved injury springing from a violation, in the originators, of the command of God.

Though neither called upon nor disposed to pronounce upon the merits of the London Record, we will offer a fragment of history which comes to our recollection as often as we hear of the great wrath which that paper has stirred up. The Elector Frederic the Wise having an interview with the learned and elegant Erasmus, asked him point blank what did he think of Luther—was he right or wrong? There was a smile upon the great Grecian's face, but he was reluctant to answer. The Elector, says Spalatius who gives the particulars, opened his eyes wide, as was his wont when he looked for a straightforward answer; and at last Erasmus unburdened himself thus: "Luther has done two great wrongs which cannot be forgiven; he has touched the Pope's crown and the Monks' bellies."

GERMAN CATHOLIC CHURCH.—LOWER SAXONY, DEC. 22.—We have just learned from Breslau that the Romish priest T. Staniczewski, officiating clergyman at the Church of the Cross, in that city, has given in his resignation of his charge, and an intimation of his secession from the Romish communion, to the Prince-Bishop von Diepenbrock; this highly-respectable man, whose labours during the last sixteen years in various parishes are attested by the highest testimonials to his clerical zeal and personal character from his ecclesiastical superiors, has now joined the Christian Catholic Church, and promises to prove a very valuable accession. He has hitherto preached every Sunday and holiday in the Church of the Cross, in Polish, to the great edification of his hearers, and his perfect knowledge of that language will render him a most efficient minister for the inhabitants of Upper Silesia.—Morning Herald.

A PRISONER'S CONFESSION.—WHOSE PROPERTY? (see Berean of December 26th.)—This question has been dropped for the present, probably not to be re-agitated; a majority of the magistrates having voted that nothing can be gained for the ends of justice by the publication of any communication which the murderer John Tawell may have made to the Chaplain for the relief of his conscience.

A PEEP INTO STUDENTS' ROOMS AT OXFORD.—A Correspondent of the London Times utters that in the rooms of more than one student of the ancient University of Oxford there is to be seen at this time a small wainscot hook-closet, externally as plain and unpretending as possible, exciting no suspicion, and affording no clue whatever to the mysteries within, but which, being opened, is found to be a portable altar, of which the following description is given: "In its form it copies the triple of the Roman Catholic altar. The inner side of either door presents richly embellished scrolls, upon which are portrayed with suitable inscriptions the passion of our Saviour and such like scenes. At the back of this cupboard altar, and in the vesica, is fixed the cross, now bare, and now, where the proprietor is rich enough to command the treasure, adorned with the figure of the Saviour and other accompaniments of a similar nature. The ground is painted deep blue, and is studded with stars. At this altar, the far

simile of many used in Romish families, the early matins of the student are devoutly offered up."

By way of apology for the University, another Correspondent contends that the "two or three, or it may be half-a-dozen young men" who may be found at Oxford, "weak and misguided enough to turn their scout's closet into an oratory, and deck it with popish emblems," "are for the most part notorious to the University." It is a somewhat odd kind of an apology which justifies the toleration of an evil by the notoriety of it; and the Editor of the Times may well remark, "the parents and guardians of the students will derive small consolation from the admissions made." It must be hoped that, if no authoritative denial can be given to the report, the public will speedily hear of vigorous measures taken by the College and University authorities to punish the offenders and prove the efficiency of her discipline for the protection of the youth entrusted to her care against the insidious snares of those who lie in wait to deceive.

TRINITY COLLEGE, DUBLIN.—A case of considerable interest with regard to this ancient Protestant Seminary of learning has just been decided by its visitors, the Archbishops of Armagh and Dublin. Some time ago, Mr. Denis Caulfield Heron stood the examination for scholarship in this University, and was declared to be the successful candidate among sixteen; but upon being required to take the prescribed oath, he refused on the ground of his being a Roman Catholic. The oath acknowledges the supremacy of the Sovereign, denies the authority of foreign Princes or Prelates within this realm, binds him who takes it to obey willingly the College-statutes, which require various religious duties according to the Protestant worship, and makes him promise diligently to perform all the business of the College which shall be entrusted to his charge. Upon his refusal to take the oath, he was denied admission to the benefits connected with the scholarship. He applied to the Board of Visitors who declined interfering until, on an appeal to the Queen's Bench, that Court decided that the Board of Visitors had jurisdiction in the matter, and were bound to entertain the case. Mr. Heron's counsel was accordingly heard, on the 11th of December, by the two Archbishops, who were attended by the Judge of the Prerogative Court as their Assessor. An elaborate opinion was subsequently submitted to the Visitors by this legal functionary, and in accordance with the advice given by him, the Board dismissed Mr. Heron's appeal. The concluding sentence of the learned Assessor's opinion is to the effect that, looking to the whole body of Trinity College charters and statutes, he thought it was intended indeed "to give to Roman Catholics the benefit of a liberal education, and the right to obtain degrees, but without allowing them to become members of the Corporation of Trinity College, or in any manner changing its Protestant character."

TRINITY CHURCH, NEW YORK.—The Corporation which at present consists, by Act of the New York Legislature, of "the Rector, Churchwardens, and Vestrymen of Trinity Church, in the city of New York," consisted formerly of "the Rector and Inhabitants of the city of New York, in communion of the Protestant Episcopal Church, in the State of New York." Its property was granted by Queen Anne in the year 1709, the city then constituting only one parish, and that parish including the whole city. After the separation of the Colonies from the mother-country, an Act of the Legislature (in 1781) confirmed to the Corporation the possession of its property, Trinity Church still being the only Protestant Episcopal church in the city of New York; accordingly by that Act all the members of that communion who resided in the city were members of the Corporation, and had an interest in the property.

When, however, by the year 1814, other churches had been built and congregations formed, in the city of New York, in communion with the Prot. Episcopal Church, but separate from, and independent of Trinity Church, the Act was passed which, as indicated at the commencement of this article, confines the Corporation within much narrower limits, and constitutes an electing body, by giving the right to vote at the annual election for Churchwardens and Vestrymen of the said Corporation, to the members of the congregation of Trinity Church only and of the two Chapels connected with the same—thus passing by the members of some five and twenty other congregations by this time formed in the city of New York, as much in communion with the Protestant Episcopal Church in the State of New York as the members of the congregation of Trinity Church and its two Chapels, St. Paul's and St. John's.

The landed property originally granted by Queen Anne has become of enormous value—we have seen 50 millions of dollars mentioned—through the extension of building in New-York, and it has been found that the money-power wielded by the Corporation has had no small influence upon the affairs of the Church at large—an influence, it is thought, not favourable to the advancement of her best interests. The Protestant Episcopalians, resident in the city of New-York but not comprised within the body charged with the election of members of the Corporation, are now preparing to assert their claim to be recognised as successors of that body to which the grant was originally made, that is, of the members of the English Church residing within the limits of the city. It is maintained that the Act of 1814 is unconstitutional and might in truth be set aside as void by the Judiciary; but the proceeding now in contemplation is not to take that course, but by petition to apply to the Legislature and get it to reconcile its own Acts, passed at different times, by constituting those the owners of the property who have succeeded to the parties in whom the grant was originally vested. No surprise can be felt at the resistance offered to this measure by those who have now for more than thirty years had the disposal of a princely estate—fully allowing that they have spent the funds under their control according to strong convictions of fitness and utility, but admitting the possibility, at the same time, that their administration of affairs may have strengthened a party which shows itself more and more

hostile to the distinguishing character of that Church which the Legislature of New-York can recognise only as she remains PROTESTANT as well as EPISCOPAL.

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

Payments to the Treasurer at Quebec on account of the Incorporated Church Society, in the month of February, 1846.

Table with 2 columns: Description of payment and Amount. Includes entries for Feb. 4—H. Gowen, 2 years' Subscription to 1st July, 1845 (£2 10 0), and others totaling £61 17 5.

T. TRIGGE, Treasr. C. Socy.

Quebec, 28th February, 1846.

MISSIONARY COLLEGE AT CANTERBURY.—The Right Rev. W. H. Coleridge, formerly Bishop of Barbadoes, is understood to have been appointed Warden of this new Institution.

THE MEDITERRANEAN.—The Right Rev. the Lord Bishop of Gibraltar arrived at Alexandria from Malta, in the French steamer Osiris, on Tuesday, the 23d December last, accompanied by the Rev. J. R. Errington. The next day the Bishop held a Confirmation at the British Chapel, being assisted by the Rev. J. Errington, and the day following (which was Christmas-day) his Lordship preached at the chapel, and afterwards administered the Sacrament of the Lord's Supper, assisted by the Rev. E. Winder, the Chaplain at Alexandria. The Bishop and his friends left again on the morning of the 27th for Cairo and Upper Egypt.

For the Berean.

There is more in my dear Friend's words than perhaps either of us imagine:

"I will not dare to ask you to come and preach for me; you would, I fear, be mortified at our mode of conducting the services."

This is the language of one Presbyter of the Church of England to another. Both, therefore, are supposed to hold the same doctrines by virtue of their subscription to the articles;—to be one in Discipline, having solemnly subscribed their hands to an *ex animo* uniformity. And yet the one feared that the other would do so much to be offended at in our mode of conducting the services; that he dare not (because unwilling to give offence) ask the other to come and preach for him!

Let us suppose A. to be the writer; and B. the one written to.

Let it be premised that A. and B. have been, hitherto, intimate friends; and therefore, it may be supposed, would not allow trifles to separate them.

B. has been in orders nearly twenty years; has never been accused of any want of conformity to the Rules and Regulations of the Church of England, as he found them administered in the Diocese of York at his ordination—Salisbury and Winchester in which he afterwards served—and as he still finds them in that of Toronto. B. has frequently preached for A. in times past, as well as A. for B. with mutual acceptance. All these points must be considered before the present positions of A. and B. are understood, which have become so altered, that A. fears to ask B. to come and preach for him, lest B. should find that in A.'s present mode of conducting the services of the Church, at which B. would be offended.

So nothing, then, different from their former practice (a practice, be it remembered, taught them by the Church of which they are each Ministers, and which that Church has never altered) keeps the two apart who once took pleasure in each other's ministrations;—that fellowship of hearts which never seems so real as when, in God's House, with one heart and one mouth we "worship the Father, in Spirit and in Truth," which—it is feared—can be no longer. Ancient friendship is broken up, ministerially at least, and what may follow depends rather on their love for each other than on the wisdom of adopting any practice which may be cause of separation.

A. then, and not B., has changed his relative position—so far at least as that no longer can exist that outward unity which once did; and which every consideration as Christians, as Christian Ministers, as servants of the Church of England, faithful to her, in her hour of distress and trial, would induce him to cement, not weaken; preserve inviolate, and not destroy. For surely this is no day for division in the Church of England, when Rome on the one side, and Dissent on the other is sounding, with no doubtful notes, the alarm of war; and when the hearts of God's adopted children are yearning, and their heads devising a way of reconciliation: is so that they, whom the Spirit of Christ has joined together, on so many points, may not be put asunder by differing on one.

And yet, our dear Church is divided—DIVIDING—rather, I should say, many of her members, both of the Clergy and Laity, are desirous of stripping their mother of her former comeliness, to deck her out in the gaudy trappings of Rome's harlotry; to change her

modes of worship; awakening suspicion, where should be confidence; removing the ancient landmarks which so clearly marked out the regions of truth and error; casting a bridge over the gulph which hitherto separated primitive truth and practice, from the unfounded assumptions of a system possessing no good ground of claim to either.

To return from this digression: A., the cause of this feared disruption, calls himself a High-Churchman, and looks upon B. as Low—very Low.

If Churchmanship mean an undeviating attachment to the Church's doctrines and discipline, and conformity to her Rubrics, literally, and as they are interpreted by an overwhelming majority of the Rulers of the Church and the practice of his own Diocese—how can A. reconcile his conduct with his professions? What an anomaly is man!

It is time that we considered what that is, sanctioned by no authority, either in this Diocese, or by the Episcopal Bench or the Imperial Parliament, which one brother Presbyter retains, or introduces in his mode of conducting the services, which ought to be—and are by law—uniform.

"The Prayers are all offered up at the Communion Table—The Sermon preached from a Stand and in the Surplice."—A. adds: "There is, however, no Popery in the Sermon." As an elder brother, I would say to him:—"Obsta principis! Rome was not built in a day!—No! Nor did Rome Ecclesiastical, at once, stand forth, the Mistress of all abominations. 'The mystery of iniquity doth already work,' said St. Paul; but it was irresistible to all but the spiritually minded (1 Cor. ii. 15.) Departure, in forms, from prescribed order, plainly marks the possibility of its being the preface to far more serious evils. It was so with those whose beginnings were hailed as attempts which would revive all that was lovely and of good report in the Primitive Church; compress the various disagreeing principles in the Anglican Church so firmly, as to crush Dissent for ever; and introduce a millennial state of Ecclesiastical Unity—when Rome should no longer envy England—nor England vex Rome!—Has it secured these promised advantages? Let the sad history, written as it is in the departure of many, the weaned affections of more, tell its own tale. That Church which, at the first publication of Tract No. 1, was the fond and cherished hope of the millennial state; the boast of friends, respected by foes, is, now that Tract No. 90 has leavened the minds of so many, the laughing stock of Dissent, the triumph of Rome, whilst her dearest friends take up a lamentation for her, and say 'How is the fine gold become dross! how is the most fine gold changed!'—'Even the sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people is become cruel.'"

Let me ask my friend—can there be greater cruelty than to introduce or continue that which may, in this Diocese, produce what it has, at home? (Eccles. i. 9.) My friend A. would shudder at the idea, could he realise it! He has no such apprehensions—and smiles at B.'s fears as the conjurings of a Low-Churchman's mind!

Let me quote the language of another respecting the difficulty between the Bishop of Massachusetts and one of his Boston Clergy:

"We know that the beginnings of these attempts (to introduce into our Mother Church of England some of the most pernicious doctrines of the Church of Rome) to change the Church of England, so that she should no longer stand upon Protestant ground, were distinguished by substantially the same alterations in her forms of external worship as those which have been introduced in the Church of the Advent in Boston. Fears were entertained then, and expressed by sentinels on the watch-towers of our Zion, that these changes, though merely in forms of worship, were of an alarming portent; but no; it was answered that their only object was to conform the Church of England more to primitive usage—none manifested more abhorrence of Romish doctrines than the authors of these novelties—even Mr. Newman himself declaimed vociferously against Rome—but now, where is he?—and where are the rest of these leaders? All, all, except Dr. Pusey, in the bosom of the Church of Rome, and he, if recent reports be true, will not long remain an exception. Yet these gentlemen, when objections were made to their early deviations from the established usages of their Church, defended themselves by substantially the same arguments that the Rev. Mr. Crosswell does now—they were only a little more strict than their brethren—their only sin was, that they had gone back to the primitive usage of the Catholic Church; and for this, forsooth, they were maligned and persecuted! The result is before the Church and the world. It is not a matter of wonder, that Bishop Eastburn, and every other Protestant Bishop, should now regard even the beginnings of changes in the forms of our worship with anxiety and alarm."—Protestant Churchman, Jan. 17, 1846.

B., who makes no pretensions to Bishop Eastburn's clear-sightedness, with that Right Reverend Watchman regards even the beginnings—and such as his dear brother A. admits to exist in his Church—of changes in the forms of our worship, with anxiety and alarm; if not for A. himself, yet for many a youthful minister, who, without my friend's strong mind to discern things which differ—in the adoption of his practice, imbibe the dangerous opinions with which they are too frequently connected; and from which they usually arise.

In my next I will show that these changes are not within our power to make, or not at the private will of the Clergy of the Church of England.

That the God of all grace may abundantly pour out of His Spirit on my friend, and the Ministry at large—is the prayer of His friend B.

TO CORRESPONDENTS.—Received C. B. and direct the next paper again to MG. C.—A Wanderer—yes, rather too sharp—we must take some of the edge off.

PAYMENTS RECEIVED.—Messrs. C. Wood, No. 104 to 166; J. Church, No. 79 to 104.

Local and Political Intelligence.

LAW EDUCATION.—The learned society of the Middle Temple having, on the 21st of November last, appointed a Committee to ascertain and report upon the best mode of promoting the legal education of their students, a report has been received since, and was approved and confirmed at a "Parliament" of the Middle Temple held on the 16th of January last, the Committee being further instructed to report upon such further regulations and details as may be requisite for the purposes had in view by the society. It is intended to appoint a Lecturer on Jurisprudence and Civil Law, who is to give three terminal courses, each consisting of twenty lectures, and coming within the space of one year; the Lecturer to receive 300 guineas annually from the society, and one guinea from every student for each terminal course of lectures; honorary distinctions and also two prizes of 100 guineas each to be bestowed upon the most deserving of those students who shall attend the lectures and present themselves for examination; the other Law-societies in the metropolis to be invited to concur with that of the Middle Temple towards the adoption of a general system of Law-Education. The lectures to commence in October of this year, unless it should be found practicable to begin at a period still earlier. The first examination to take place in Trinity Term 1847.

The number of vessels which entered and left the port of Liverpool was—in 1844, 35,686; in 1845, 34,771.

Of the quantity of iron produced in Great Britain, South Wales produces 279,1 thousand tons, Staffordshire 219,4, Shropshire 81, Scotland 37, Yorkshire 33, Derbyshire 22, and North Wales 25. The quantity has increased 10,000 tons per annum.

The use of diseased potatoes in Ireland by the destitute poor is becoming, as was expected, a frightful source of fever and disease. A fearful increase in the number of fever patients has taken place in the hospital of Fermoy.

The tide of emigration continues to flow towards Algeria. Upwards of 10,000 colonists have embarked at Toulon for Algeria within the last three months. A considerable number have come from Spain, the Balearic Islands and Malta.

The first sod of the Midland Great Western (Irish) Railway was turned near Dublin, on the 8th ult., by the Lord Lieutenant, in the presence of a large assemblage of influential persons.

The restoration of Eton College chapel, including the enlarging of the choir, the erection of Gothic stalls, and a new screen, &c., is to be proceeded with immediately. The cost is estimated at from £10,000 to £12,000.

OCEAN STEAM SHIPS.—We learn that a contract has been entered into by the Government of the United States, with the Ocean Steam Navigation Company, chartered in this state, for the establishment of a line of steam ships, to run between New York and Europe. A vessel to take her departure twice in each month, for Cowes and Bremen. The Government is to pay \$100,000 per annum for the conveyance of the mail, &c. The vessels are to be not less than 1,400 tons burthen, and they are to make their voyages with speed not less than that of the Cunard line. The arrangements for building are in active progress, and it is expected that the first will be ready to start on the 1st of January, 1847.—N. Y. Com. Advertiser.

COMPARATIVE NAVAL POWER.—In the course of his reply to Senator Allen, of Ohio, on the Oregon Notice question, the Hon. J. M. Clayton, of Delaware, introduced a table of valuable naval statistics, carefully collected from the highest authorities. His object was to refute the remark of Mr. Allen, that England "dare not go to war, because she is exceedingly weak; so weak that she cannot defend herself; and this because her navy has lately lost that supremacy which it formerly enjoyed?"

Table with 4 columns: Vessels of all classes, No. of guns, No. of men. Rows include England, France, U.S., Russia, Denmark, Sweden, Holland, Turkey, Egypt.

England has 98 war steamers; France 61; United States 4; Russia 8 (many contracted for); Denmark 76 gun boats; Sweden 2 steamers and 377 gun boats; Holland 132 gun boats; Turkey 3 steamers.

DISTRESSING SHIPWRECK OFF NEW YORK.—The ship John Minthorn sailed from New Orleans on the 24th of Jan., and nothing of interest occurred until the 14th of Feb., when she took a pilot, about twenty miles south of Sandy Hook. At 8 o'clock the same evening it commenced blowing heavily, with snow, when the ship was put under close reefs, and every preparation made for the storm; but soon after she struck heavily and almost immediately went to pieces. The cargo and ship are of course a total loss and, what is more melancholy, of fifty-one persons on board only thirteen were saved. Among those lost were the wife and two children of the master, two other females, and nearly all the passengers. Those who did not perish, suffered much from exposure to the severity of the weather: the waves breaking over them and freezing upon them.

THE NOVA SCOTIA LEGISLATURE presented a scene, on the 20th of February, of the kind which it has hitherto been thought were peculiar to popular assemblies somewhat farther south than the British North American possessions. Mr. Howe is reported as having expressed himself in the following terms: "Apart from the subject of Railroads altogether, he rose there as a Nova Scotian to protest against the infamous system of putting the names of individuals in 'despatches, and sending them across the water in order to slander them officially in Downing Street. I speak now (said he) in a case where I am not personally interested, as I was a year ago; and I say further that if this system is continued, it will compel those who have to complain of it, to hire a black fellow to horse-

whip the Lieut. Governor in the public streets."

The Honourable the Attorney General resented this language by retorting Mr. Howe's own expression "infamous"—and describing his "folly" as being "only equal to his insolence;" and great confusion was the consequence. One question has arisen since, whether Mr. Howe used the expression "the Lieutenant Governor" or "a Lieutenant Governor"—and another question, whether the modification here proposed would mend the matter. The matter terminated in a vote of censure upon Mr. Howe, carried by 29 against 21.

STEAM COMMUNICATION BETWEEN HALIFAX AND P. E. ISLAND.—A special general meeting of the P. E. Island Steam Navigation Company, took place at the Court House in Charlotte Town, recently, to take into consideration the propriety of providing a steamboat in the place of the St. George, recently sold at Quebec. The object of the meeting met with much favor from gentlemen who were present. The Hon. Chs. Heusley, the Chairman of the Board of Directors, was so satisfied it would be a profitable speculation that he intended to increase his interest in the Boat from £100 to £1000. Other gentlemen expressed similar confidence. A Resolution was passed to provide a boat of 50 to 60 horse power, and of a speed equal to 11 knots. We hope the P. E. Islanders will be able to carry out their object. The benefit of a steam communication connecting Nova Scotia, New Brunswick, and the Island, is great, and can be well appreciated by every individual who has had experience of its facilities, and experience also of the inconvenience and hazard of the former mode of communication.—We observe that a petition is before our Legislature from the Steam Boat Company of Charlotte Town, and as the advantages of the communication to Nova Scotia, are only secondary to that of the Island, we have no doubt their wishes will meet with favourable consideration.—Halifax Times.

STEAM NAVIGATION BETWEEN HALIFAX AND ST. JOHN, N. B.—A meeting was held at Yarmouth, on the 3rd February, for the purpose of preparing measures for establishing Steam Navigation between the two important places above mentioned, taking Lunenburg, Liverpool, Yarmouth, and Eastport, if possible, on the route. Very satisfactory estimates were submitted, the plan of a Joint-Stock Company was approved of, and a subscription immediately opened which filled up to the amount of more than £1500 in two days.

MONTREAL.—Private letters received in town to-day mention, that disturbances occurred at the Municipal Elections which commenced on Monday; that the military had to be called out and, it was feared, some lives were lost.

MONTREAL MEDICAL TARIFF, Adopted at a Meeting of the Medical Chirurgical Society, and published in the Brit. N. A. Journal of Medical Science.

Table with 4 columns: Single visits from 7 o'clock, Advice at Practitioner's residence, Acute cases, Evening visits, Night visits, Detention during the whole night, Consultation with a Physician or Surgeon, For each subsequent consultation up to the 5th one, if not daily, For do, do, do, if daily, Consultation by letter between medical men, Written advice and certificate.

Table with 4 columns: VISITS TO THE COUNTRY, To St. John's, To Chambly, To Laprairie, Longueuil, Lachine, Cote St. Laurent, Cote des Neiges, Long Point, Point au Tremble, Beauharnois and St. Ann's, Terrebonne.

Table with 4 columns: In all ordinary cases of Midwifery, Attendance with a Midwife, Extraction, Extracting Placenta, OPERATIONS, Bleeding, Vaccination, Introduction of Catheter, Introduction of Probing, Capital Operations, Lithotomy, Cataract and Artificial Pupil, Minor Operations, Removing Tonsil, Setting Fractures of Thigh, Setting Fractures of Leg and Arm, Daily Prescriptions, Extra Prescriptions.

SHENBROOKE, Feb. 26.—FIRE.—On Monday night last a little after 7 o'clock, a fire broke out in the Woollen Factory in this town, owned by the British American Land Company, and occupied by Mr. Adam Loomis, by Mr. J. P. Lee, as a Knitting Mill, and by Mr. James Scott as a Grist Mill. In about two hours the whole building was burnt to the ground. The fire is supposed to have taken

from a stove pipe in the 4th loft, over the Grist Mill, which passed through two floors before entering the chimney. The Land Company are the greatest sufferers. Their loss will probably amount to \$10,000, with no insurance. The whole amount of loss is estimated at \$14 or 15,000.

The Right Hon. the Secretary at War, at the recommendation of Major Jebb, R. E., Inspector General of Military Prisons, has appointed Captain Knight, (late 25th Regt.) to be Governor of the new model district military prison, established at St. Helen's, Montreal, by Lieut. General Lord Cathcart—salary, 14s. per diem, with house and allowance.

RELIEF COMMITTEE.—At the regular weekly meeting held last Monday the following resolution was adopted: "That this Committee do petition the three branches of the Legislature, praying that they will, during the approaching session, pass an enactment, giving permanent effect to two By-Laws adopted by the Corporation of Quebec, on the 19th day of June, and 8th day of July last, for the prevention of accidents by fire, and for regulating the manner in which buildings are to be erected, or make such other regulations as in their wisdom they may think calculated to secure the safety of the City."

The acting Chairman (J. C. Fisher Esq., L. L. D.) with the Secretary (E. L. Montzambert Esq.) and the Mover and Seconder of the Resolution (Messrs. H. S. Scott and T. W. Lloyd) were appointed a Sub-Committee to prepare the said petition.

RELIEF FUNDS.—Sums received since the statement in Berean of February 19th, from Wesleyan Congregation in St. John, N. B., and vicinity £35 6 0. Thos. Dunn, Esq. and Lieut. Col. Dunn, by G. O. Stuart, Esq. 50 0 0. Jas. Douglas, Esq., Cayes, Roxburghshire, by John Thompson, Esq. 21 6 8. Proceeds of Flour sold 1106 12 3. " Herrings 17 1 3. " Goods 33 0 4. Balance from Dublin 342 19 0. Township of Hatley, by the Rev. C. Jackson 8 10 0. Parish of St. Patrice, River du Loup 1 0 0. From Gibraltar 41 4 0.

(In the following sums:—) Lt. Col. Dames, 66th Regt. 50 0 reals. Capt. Hyde, R. A. 4 0. Captain Aylmer, R. A. 5 0. Lieut. Martindale, R. E. 2 6. Colonel Mitchell, C. B., R. A. 2 0. Colonel Harding, R. E. 4 0. Lieut. Huey, 35th Regt. 5 0. Ens. Bannfield, 1st Royal Regt. 1 0. Lieut. Carlyon, 1st Royal Regt. 3 0. Lieut. Scott, R. E. 2 6. Capt. Irving, R. A. 1 0. Capt. Skyeing, R. E. 2 0. Lt. Col. Gascoyne, 72nd Highlanders 3 0. Capt. Lacy " 2 0. Capt. Baillie " 2 0. Capt. Bowen, " 2 0. Lt. Col. the Hon. L. Maule and the Officers and men of the 79th Highlanders £21 7 3.

LUNATIC ASYLUM.—His Excellency the Administrator of the Government has been pleased to appoint HENRY JESSOP and JOHN GEORGE IRVINE, Esquires, to be Commissioners for superintending the Temporary Lunatic Asylum at Quebec, for the Districts of Quebec, Montreal, Three Rivers and Saint Francis, jointly with the Honourable Louis Massue, the Honourable John Neilson, and Joseph Painchaud, James Gibb and Peter Langlois, Esquires, previously appointed to be such Commissioners.

THE PRISONER CAIN.—We understand that a Court of Oyer and Terminer, for this district, will be held early next month, when Cain will be again tried. This proceeding is judicious, as, if the trial of the individual alluded to had been delayed until the next Criminal Term, it is probable that some of the chief witnesses against him might be absent from the country, &c.—Mercury.

Table with 2 columns: QUEBEC GAOL CALENDAR, 1st March, 1846. Number of prisoners under sentence by the Courts, Do. under Police Ordinance, &c., Do. untried, Military prisoner, Debtors.

THE ARMY.—It is expected that the following military changes will take place at the opening of the navigation:—The 89th Regiment, now stationed in Quebec, proceeds to England. The 93d Regiment from Montreal to Quebec. The 60th Regiment from St. John's to Montreal. The 46th Regiment from Laprairie to St. John's. The 82d Regiment from Toronto and Kingston to London. The 81st from London to Toronto and Kingston.

ARRIVAL OF TROOPS.—The transport ship Blenheim, Captain Watkins, arrived on Sunday afternoon, in 23 days from Montego Bay, Jamaica, with the right wing of the 77th Regiment,—337 men.—Halifax Times, Feb. 24.

Table with 4 columns: QUEBEC, FEB. & MARCH, 1846. Date, Day, Thermo, Weather. Rows include Feb. 26, 27, 28, Mar. 1, 2, 3, 4.

MARITIME EXTRACTS.

The following five vessels, which sailed hence at the latter end of November, had not reached their ports of destination on the 4th February last, when the Cambria left:—

Syria, Cox, and Athole, Lang, for Liverpool; Suir, Reed, for Llanely; Wm. Harrington, Herbert, for London, and Sir Walter Scott, Blass, for Limerick.

(From the Portland Argus of Thursday.) SHIPWRECK AND LOSS OF 45 LIVES.—We are indebted to J. T. Sherwood, Esq., British Consul in this city, for the following particulars of a most melancholy shipwreck and loss of life. The mate, Mr. Robert Mowbray, arrived in this city yesterday, and has made his protest.

The British bark Ida, 650 tons burthen, Wm. Chambers, master, sailed from London, where she was owned, Dec. 15, 1845, with 38 passengers and a crew of 18 souls bound for Portsmouth, Eng. to take in government stores for Canada. From thence, sailed about 4th or 5th January last, for St. John, N. B. On the 26th, being in lat 41, N. lon 52, 39, W. the bark broached to, while scudding before a severe gale from S. E., and was thrown on her beam ends. Orders were given to cut away the foremast; but before they had time to do so, the bark righted, full of water. The captain then ordered the long boat to be got under the lee, the other boats having been lost. The passengers immediately rushed in promiscuously, followed by the captain and crew, to the number of 45. The painter parted, and the boat dropped astern. The land bore N. N. E., distant about 30 leagues by observation. The boat got about two cables' length from the vessel, when she shipped a sea, filled, and all in her perished. The mate, nine men, and one young woman, remained on the wreck, in the tops, from Monday morning until Friday morning, when they were taken off by the schooner Three Sisters, of Eden, where they were landed, much frozen, and in destitute circumstances; the mate being the only one able to travel.

BIRTH.—At La Colle, on the 10th ult., the Lady of the Rev. Chas. Morice, of a daughter.

DIED.—On Monday evening, after a lingering illness, Charles, eldest son of Mr. Henry Smith, Hairdresser, of this city, aged six years and eleven months. Friends are requested to attend the funeral from No. 6, Arsenal Street, to-day, at half-past three o'clock, P. M.

Suddenly, at St. John's, on the 22nd inst., Jason Sherman, son of C. S. Pierce, Esq., aged 18 months.

On Sunday, the 1st March, of Measles, Mary Eleanor, only child of R. M. Harrison, Esq., aged seventeen and a half months. At Guelph, on the 14th ult. deeply lamented, Hester Madeline, wife of the Rev. Arthur Palmer, A. B., Rector of Guelph.

QUEBEC MARKETS.

Table with 4 columns: Corrected by the Clerks of the Markets up to Tuesday, 3rd March, 1846. Beef, Mutton, Ditto, Lamb, Veal, Do., Pork, Eggs, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, salt.

NOTICE.—A PAIR OF FUR-GAUNTLETS (ladies' size) were left in the Sale-room of the Gospel-Aid Society last week. The owner can have them (by proving property) upon application at the office of this paper. Quebec, 25th February.

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

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

ADVICE FOR THE NEW-YEAR; OR, A PASTOR'S OFFERING TO HIS FLOCK; BEING A SERMON Preached in St. Thomas' Church, Montreal, on Sunday, the 4th January, 1846, BY THE REV. CHARLES BANCROFT, A. M. Published by Request. Price—9d. PER COPY. Quebec, 11th Feb. 1846.

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.

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

ALL MAY BE CURED!!!!

HOLLOWAY'S OINTMENT AND PILLS. FIFTY ULCERS CURED IN SIX WEEKS. A large supply of the above celebrated Medicines received and for Sale by J. J. SIMS, Apothecary, AGENT FOR QUEBEC. March 5th, 1846. 6-m



DR. D. JAYNE'S FAMILY MEDICINES.

THESE medicines are recommended and extensively used by the most intelligent persons in the United States, by numerous Professors and Presidents of Colleges, Physicians of the Army and Navy, and by more than five hundred Clergymen of various denominations. They are expressly prepared for family use, and have acquired an unprecedented popularity throughout the United States; and as they are so admirably calculated to preserve health and cure disease, no family should ever be without them. The proprietor of these valuable preparations received his education at one of the best Medical Colleges in the United States, and has had twenty years experience in an extensive and diversified practice, by which he has had ample opportunities of acquiring a practical knowledge of diseases, and of the remedies best calculated to remove them. Names and prices of Doctor D. Jayne's Family Medicines, viz. Jayne's Expectorant, per bottle, \$1.00. " Hair Tonic " 1.00. " Life Preservative, per bot. 1.00. " Tonic Vermifuge 25 and 50 cts. " Carminative Balsam, large 0.50. " " small 0.25. " Sanative Pills, per box, 0.25. " American Hair Dye, 0.50. All the above mentioned Medicines are prepared only by Dr. D. Jayne, Inventor and Sole Proprietor, No. 20, South Third Street, Philadelphia.

ASTONISHING!!!

AMONG THE THOUSAND MEDICINES advertised as "certain cures for pulmonary complaints," JAYNE'S EXPECTORANT stands alone. Its path to public confidence has been paved, not with puffs, but CURES; and the vouchers for its efficacy include an array of names which, for character and respectability, cannot be surpassed in this country. Dr. JAYNE, being himself a Physician, does not profess to perform physical impossibilities; but he does assert, and he is borne out by well authenticated facts, that in all DISEASES OF THE LUNGS AND CHEST, which are susceptible of cure without miraculous interference, his EXPECTORANT will restore the patient to health. No other medicine will remove mucus or pus from the throat so thoroughly as this. It effectually loosens the coagulated masses from the membrane which lines the trachea, and at every cough the patient will bring up portions of the disengaged matter. IN ALL COMPLAINTS OF THE PULMONARY ORGANS, even where nature seems to be making no effort to throw off the disease, JAYNE'S EXPECTORANT imparts vigor to the machinery of respiration, and enables them to disencumber themselves of the obstructions which had impeded their free operation. It has restored hundreds to perfect health, after their physicians had given them up as incurable, with CONSUMPTION, Coughs, Colds, Asthma, Influenza, Bronchitis, Hooping Cough, Spitting Blood, in a word, all diseases of a PULMONARY nature yield to this preparation if properly administered.

For sale by J. J. SIMS, APOTHECARY & DRUGGIST, Upper Town Market. SOLE AGENT FOR QUEBEC. March 5th, 1846. 6-m

F. H. ANDREWS, ORGAN & PIANO-FORTE TUNER.

NATIONAL SCHOOL, Nov. 1845.

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.

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

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

Poath's Corner.

SPECIMEN LESSONS,

From "The Young Child's Catechism," published by the Episcopal Recorder.

LESSON 10.

Q. Did God mean that Adam and Eve should be idle? A. No. God set them to work. Q. What were they to do in the garden? A. To dress it and keep it in good order. Q. What harm is there in idleness? A. It makes people grow wicked. Q. What do idle children learn? A. To quarrel, swear, and steal. Q. What must little children do? A. Try to learn all they can. Q. Will God love children who do not learn? A. No. He will not bless them. Q. What must a child do who does not love to learn? A. Pray to God to make him love to learn.

LESSON 11.

Q. Might Adam and Eve eat the fruit of the garden? A. Yes; of all but one tree. Q. Why did God forbid them that? A. To try if they would obey him. Q. What did God threaten should happen if they eat it? A. That they should die. Q. Who tempted them to disobey God? A. The Devil in the shape of a serpent. Q. Who is the Devil? A. A wicked Angel.

LESSON 12.

Q. Why did he try to make Adam and Eve wicked? A. To have them sent to him in Hell. Q. Did he wish them with him from love? A. No. He hates every thing good. Q. Does he try to make you wicked now? A. Yes. He puts wicked thoughts in my heart. Q. May you let yourself think wicked thoughts? A. No. I must pray to God to take them away.

M. L. S.

[We have extracted the above, both for the use of our young readers, and as furnishing a useful specimen for the older who are engaged in the training of the very young. The answer to the question, "Why did God forbid them that?" seems to us objectionable, because the word "try" is almost sure to convey a notion to the child quite incompatible with the character of God as knowing the issue of every thing beforehand, so that He never tries in the sense the child would understand the term. Would some of our readers send us an answer to the question, short and simple, and not liable to that objection?—E.]

HISTORICAL SKETCHES.

LORD HOWE entered the naval service very young, and commanded a sloop of war in the year 1715, when he was only twenty years old; in a successful action with two French frigates he gave at that age already a proof of his courage and ability. After several other distinguished services, by which he gradually advanced in rank, he was made Rear-Admiral of the Blue in 1770, and went as Commander-in-chief to the Mediterranean. In 1782 he came to the relief of Gibraltar, and challenged the enemy's fleet to combat, but they prudently did not accept the offer. His greatest victory was achieved in the year 1794, when he defeated the most powerful fleet ever equipped by the French republic. The thanks of the Sovereign and of the two Houses of Parliament, with various other marks of distinction, were bestowed upon him on this occasion. He had already been raised to the rank of Earl, and in 1797 the King conferred upon him also the order of the garter. In addition to his naval rank, he was appointed General of the Marines, and for several years, when his services were not required to command a fleet at sea, he held the high station of First Lord of the Admiralty. He died in the year 1799, aged seventy-four.

LORD DUNCAN was another of the heroes celebrated in British naval history. He was born at Dundee in Scotland in the year 1731, and had advanced to the rank of Rear-Admiral by the year 1787, having distinguished himself in several actions under Admirals Rodney and Howe. He was further promoted to the rank of Vice-Admiral in 1793, and to that of Admiral of the Blue two years later, when he took the command of a squadron destined to act against the Dutch who had then a considerable naval force lying ready for service in the Texel. Admiral Duncan's position became a very difficult one through the mutinous spirit which at that time broke out among the British sailors, and the enemy's fleet was near escaping him altogether; he did, however, obtain intelligence of their having slipped out of the Texel while the British fleet had relaxed the blockade, and on the 11th of October the two fleets met, and an engagement commenced which ended in a complete victory of the British over the Dutch. This success was most important, because the enemy's fleet had been designed to assist the French in an attempt at invading England. Admiral Duncan was raised to the peerage by the title of Viscount Duncan of Camperdown, and a pension of £2000, a year was granted to him and the two next heirs to the title. He died in the year 1801.

LORD OF ST. VINCENT.—This distinguished commander, whose name was John Jervis, entered into the navy as midshipman at the age of fourteen, and obtained the rank of Captain in the year 1760, being then twenty-six years old. He had already distinguished himself by his gallant conduct on several occasions

when the command of a squadron in 1794 gave him an opportunity of very successful service in the West Indies, where he reduced the islands of Martinique, Gaudeloupe, and St. Lucie; he received the thanks of Parliament for his conduct in this command. Three years after this, he obtained his great victory by defeating twenty-seven Spanish ships of the line with a fleet of only fifteen sail, off Cape St. Vincent on the coast of Portugal; for this he was raised to the English peerage by the titles of Baron Jervis and Earl of St. Vincent, with a pension of £3000, a year. He held the important post of First Lord of the Admiralty from 1801 till 1804, with great advantage to the country by judicious reforms which he introduced. He attained the rank of General of Marines and Admiral of the Fleet before his death, which took place in the year 1823, at the advanced age of eighty-nine years.

A WATERING-PLACE IN NEW ZEALAND.

On our way we visited Wakarewarewa Hot Springs, by far the finest at Rotorua, about seven miles from Mr. Chapman's and about three from Ohinemutu. Here are to be seen all the varieties of Ngawha (hot springs). They are mud cauldrons, black, blue, grey, green, yellow, and red, the very emblem of laziness; a faint steam rises from them, and ever and anon a solitary bubble of gas disengages itself slowly from the surface, which then returns to its usual dullness. Close by the side of these, and in strong contrast, are the clear pools of boiling water, of great depth, and of bright azure, enclosed in precipitous walls of sulphurous formation; from some of these, hot streams flow down, which are guided by the natives either into artificial baths or into natural hollows of the rock; the supply of hot water being so regulated as to keep the bath at the right temperature. Among these cauldrons and pools, a strong and rapid stream of cold water rushes down, in some places not a yard from the spot at which the natives are sitting up to their breasts in hot water, shelling Tawa berries, or peeling potatoes, or, failing these employments, enjoying their never failing resource of smoking. But by far the most beautiful springs are the boiling jets, which are throwing up to the height of many feet from a narrow orifice in the top of an irregular cone, formed of the matter held in solution by the water, which is deposited as it cools, and forms a substance of a pinkish white colour, sometimes also tinged with yellow by crystals of sulphur. It is perfectly safe to stand upon the top of these cones, to the windward of the spout; and from that position it is grand, first, to hear the roaring and boiling of the cauldron; and then to see the jet spring up into the air, shivered by the force of its projection into silvery foam, and accompanied by a volume of white steam. The hot water, in its descent, trickles down the sides of the crater, and falls into several natural baths of most agreeable temperature, formed in the pure and white substance of the cone, and lined with the same matter in its half-formed state, still yielding and elastic. Here the traveller may lie at his ease, and watch the bursting of the boiling fountain above him; but, if the wind should happen to change, he must shift his position, or his place will soon be too hot for him. A small native village is here, with the usual appurtenances of a native steam kitchen at the hot springs, namely, hot plates, made of large slabs of stone, laid over boiling water to dry the Tawa berry upon, steam hangings, or native ovens, always in readiness, and holes of boiling water in which fish and potatoes can be speedily cooked. A native swing completes the equipment of this fashionable watering-place, which, together with the game of drafts, relieve the ennui of those who resort to the baths.—Bishop Selwyn's Visitation Tour.

A FRIEND TO MARINERS.—The island of Rona is a small and very rocky spot of land, lying between the isle of Skye and the mainland of Applecross, and is well known to mariners for the rugged and dangerous nature of the coast. There is a famous place of refuge at the north-western extremity called the "Muckle Harbour," of very difficult access, however, which, strange to say, is easier to be entered at night than during the day. At the extremity of this hyperborean solitude is the residence of a poor widow, whose lonely cottage is called the "lighthouse," from the fact, that she uniformly keeps a lamp burning in her little window at night. By keeping this light and the entrance to the harbour open, a strange vessel may enter, with the greatest safety. During the silent watches of the night the widow may be seen trimming her little lamp with oil, being fearful that some misguided and frail bark may perish through her neglect; and for this she receives no manner of remuneration,—it is pure unmingled philanthropy. The poor woman's kindness does not rest even there, for she is unhappy, till the benumbed and shivering mariner comes ashore to share her little board, and recruit himself at her glowing and cheerful fire, and she can seldom be prevailed upon to take any reward. She has saved more lives than Davy's belt, and thousands of pounds to the underwriters.

This poor creature, in her younger days, witnessed her husband struggling with the waves and swallowed up by the remorseless billows,—

In sight of home and friends who thronged to save. This circumstance seems to have prompted her present devoted and solitary life, in which her only enjoyment is in doing good.—Inverness Courier.

SLAVE-MARKETS AT NEW ORLEANS.

I will relate a fact with regard to the 'slave market in New Orleans,' called the 'Arcade,' which I got from an eastern gentleman who spent the winter in that city of whips and chains, prisons and tortures. Mr. — said he always avoided such scenes as much as possible, for they harrowed his feelings; and the fact that he could not relieve the poor sufferers, only made him feel worse. But on one occasion he was passing by the Arcade, and hearing something very unusual, was induced to go in. There was a great crowd assembled and a fine likely coloured man, apparently about 25 years of age, was placed upon the 'stand,' well dressed, but looking as though his all had been wrested from him. Three, four, and five hundred dollars were bid for him, and he was finally knocked off to the purchaser. The auctioneer presented him to his future master, and the poor man seemed to be frenzied. He wrung his hands, wept, and went up to his purchaser, and said, 'No sir, I will never serve you, I will die first. I have been torn from my wife, cheated, deceived, cruelly treated, and I have ever been a faithful servant. I have never been a faithful servant. I have not deserted this, and I will not serve you.' Said my informant, he was beaten dreadfully, and dragged off; and the auctioneer began to apologize to the bystanders for the interruption, by saying that the fellow had been brought there by his master in company with his wife, with the promise that they should be sold together, but on getting there the master had determined to keep the wife, and sell the husband; he had that morning been under the necessity of confining the man in goal until he could get away with the woman, whom he chained and took back again to his plantation, and it was that which the fellow was keeping such a fuss about!—From the Emancipator.

A DECADE OF EPISTOLARY MORALS. BY THE EDITOR OF THE RECORD.

Sir,—In these days of cheap postage all the world writes letters, and I think it may be useful to give this large letter-writing community a few hints on epistolary morals.—For morals enter into every thing; and nothing, however small in itself, is unimportant, which we are in the habit of doing very often.

- 1. Date your letter with time, and place, not omitting the post town.
2. Do not write in an illegible manner, especially proper names and figures, to save a little of your own time, at a considerable cost to your Correspondent of time, eye-sight, trouble, and temper.
3. Finish one word before you begin another; and end one sentence with a full stop before you commence another; cross every t, and dot every i.
4. Write your own name plainly, and give your proper style and address, if your Correspondent is not likely to know them.
5. Do not cross your letters, for postage and paper are cheap; but the time and temper which it often costs to read a crossed letter are very precious things.
6. Answer all letters of business, if possible, by return of post, unless you have some special reason for delay; and with regard to letters of friendship, consult not your own indolence, but "Do as you would be done by."
7. Always return a letter which has been sent to you to read; and be very careful to whom you send the letter of a third person.
8. Destroy letters respecting character, especially if unfavourable, as soon as you have read them, and never quote your Correspondent on such matters.
9. Direct your letter according to the address given to you, never omitting the post-town.
10. Pay all letters, and take care that they are not over-weight.

A LETTER WRITER. (London Record.)

A SPECIMEN OF WAR. THE FRENCH IN ALGERIA. (London Times of January 26th.)

The Monitor of Thursday publishes a despatch from General Levasseur, dated Setif, the 10th, containing the official details of the disaster experienced by the column commanded by that officer in the province of Constantine, a summary of which was given in The Times on Friday. After giving an account of his operations from the 23d ult. to the 2d inst., which comprised a succession of butcheries, burnings, the razing to the ground of every house and hovel, the cutting across of every fruit tree, the destruction of every morsel of food, and otherwise most completely depopulating and desolating various districts of that ill-fated country,—after this prelude, the Monitor states, that on the 2d inst., the Monassa and Ouled Adjiz tribes made their submission. The General thus proceeds:— "On the 2d the weather suddenly changed, snow fell in abundance, and covered the ground to a considerable depth. In the morning of the 3rd it ceased to fall, and I deemed it prudent to

quit the mountains without delay, and return to Constantine. In order to reach the plain, we had to cross a defile of about 1,500 yards in length, but that passage, which already offered natural difficulties, threatened to become impracticable when the snow recommenced. We moved forward at 7 o'clock a. m., one half of the convoy, the cavalry and the battalion, forming the advanced guard, had reached the plain, when at 10 o'clock, we were assailed by a snow-storm, and an icy wind checked the thaw, and rendered the passage almost impracticable. The horizon was completely darkened at a distance of about 25 yards. To fall back or stop was equally impossible; I consequently pushed forward in spite of every obstacle, and proceeded in the direction of Setif, from which we were only 15 leagues distant. It was nearly 5 o'clock before the convoy had passed the defile. I remained until that hour at the rear guard, after sending on three battalions under the command of Colonel Herbillon. At that moment I left at the rear a safe guide, and three hours afterwards I arrived, with Colonel's Herbillon and Bouscarin, amidst the howls of the Righa tribe. I resolved to spend the night there, and distributed my men amongst the douars. We suffered sadly that night, upwards of two feet of snow covering the earth. On the morning of the 4th, the moment daylight permitted us to see our way through that immense plain, I marched for Setif, where I arrived about 4 o'clock p. m. During the whole distance the snow never ceased to fall, and the wind blew with the same intensity. Nevertheless, the march had become less painful, and we reached Setif without having had to deplore any other accident.

"The cruel day of the 3d had unfortunately occasioned deplorable losses, and our road was marked by the bodies of the unfortunate soldiers killed by the cold. The Arab gnomes suffered as severely as the European soldiers. On the 4th, previous to my departure, I had recommended the most debilitated of the men to the care of the Caïd of the Righas, and placed them under the protection of a detachment of troops, commanded by an officer of Spahis. On the 5th I sent a squadron of Chasseurs with a surgeon and waggons to convey them to Setif. I am happy to inform you that a great number of the missing have joined, and that every day others, who had lost their way in the snow, arrive at Setif. This circumstance renders it impossible to fix the exact number of the dead. I will do so the moment it is possible to ascertain it. In the dreadful trial they have just undergone, the troops preserved the most admirable discipline, and evinced the greatest moral courage. The coolness of the chiefs and the patience of the soldiers did not belie themselves an instant. Many men have entered the capital in consequence of the cold and fatigue, but I can assure you, on the authority of the medical officers, that very few are in danger, and that, in a few days, the sanitary condition of the troops will be completely satisfactory."

OFFICE OF CROWN LANDS, Montreal, 19th December, 1815.

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

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

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

Fifteen days to be allowed the present Lessee to remove his chattels and private property. Possession to be given on the Second day of October, one thousand eight hundred and forty-six.

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

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

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

EDUCATION.

MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grands 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, 1815.

NOTICE. THE undersigned has been appointed Agent for the AETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage. DANIEL MCGHE, Hunt's Wharf, Quebec, 7th July, 1815.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF GRIMSTONE'S EYE SNUFF. Patrons by the ROYAL FAMILY OF GREAT BRITAIN. For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORGERS, 14th Dec., 1814. This Scientific Medical Reviewer in the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear. GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen. The Wholesale and Retail Agent for Canada has just received a fresh supply per Ze Zulus. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

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

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.

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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.

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