Technical and Bibliographic Notes / Notes techniques et bibliographiques

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

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

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

Berean.

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

VOLUME III.—No. 19.

QUEBEC, THURSDAY, AUGUST 6, 1846.

[WHOLE NUMBER 123.

For what shall I praise thee, my God and my King? For what blessings the tribute of gratitude bring? Shall I praise thee for pleasure, for health, and for ease For the spring of delight, and the sunshine of peace?

Shall I praise thee for flowers that bloom'd on my breast For joys in perspective, and pleasures possess'd? For the spirits that heightened my days of delight, And the slumbers that sat on my pillow by night?

For this should I praise thee! but, if only for this, I should leave half-untold the donation of bliss; I thank thee for sickness, for sorrow, for care. For the thorns I have gather'd, the anguish I bear.

For nights of anxiety, watchings, and tears, A present of pain, a perspective of fears; I praise thee, I bless thee, my King and my God, For the good and the evil thy hand hath bestow'd.

The flowers were sweet, but their fragrance is flown, They yielded no fruithey are wither'd and gone; 'The thorn, it was poignant, but precious to me,-Twas the message of mercy,-it led me to thee. Dublin Christian Journal.

CHRIST, THE EVANGELICAL ALTAR. A Sermon,

preached before the University of Oxford, on Sunday, December 8th, 1844, BY THE REV. FRANCIS JEUNE, D. C. L. Master of Pembroke College, Canon of Gloucester, and late Dean of Jersey.

HEBR. XIII. 10. We have an altar, whereof they have no right to eat who serve the tabernacle.

Concluded.

Nothing less than the reply contained in the text, and such other passages, could place Christians on the same footing as the Jew; nothing less than a permanent efficacy in the sacrifice of Christ can correspond to the ever-repeated and typical ordinances of the law : nothing less than such an argument could satisfy those whom St. Paul addressed We may safely teach, on his authority, that full and entire pardon for sins of every kind—those of the converted profligate, as those of the saint who is near his reward-may, by all who repent and truly believe, every day be obtained by the virtue of the sacrifice offered once for all on Calvary, and must be sought through that alone. Would that the church had never lost her generous confidence in the large declarations of mercy which are found in the bible, in the love of the Father to each returning prodigal, in the rich provision made for the wants of God's children. But, alas! God's elect and baptized people was, by the narrow spirit of his ministers, brought to such a state that it might well envy the Jew. The gospel early became a system of rigourism: grace was no more grace.

This state of things is strikingly exhibited in the

Commentary of Origen on Levilicus, which has been transmitted to posterity in the Latin translation of Ruffinus. After dwelling on the abundant mercies vouchsafed in the Mosaic covenant, and the facilities offered there of making atonement for sin and recovering the favour of God, he thus interrupts his comments :- " But, perhaps, the hearers of the church may say, 'Surely the ancients fared better than we. Pardon was granted to them when they sinned, by the oblation of divers sacrifices. With us there is only that pardon for sins which is granted at the beginning, through the grace of haptism. After this, no mercy for sin, no pardon is bestowed."

Such were the impressions of the evangelical scheme which Christians received in the third century from their ministers. The heresy of Novatian was apparently little else than a formal statement of prevalent notions. Origen-actuated, perhaps, by that mistaken zeal for the interests of morality which then, as at all times, was thought to be endangered by that system of free grace which is, in truth, "the power of God unto salvation to every one that believeth"-seems, at first, inclined to leave his readers to their despondency. "Surely the Christian, for whom Christ died, should live under stricter discipline. Sheep, gonts, oxen, were slain for them : the Son of God was slain for thee ; and thou canst love to sin again !" f " Then, as if unwillingly, he adds, " Lest, however, these considerations should not so much inspirit thee to virtue as cast thee into despair, thou hast heard what mighty sacrifices there are in the law for sins, hear now how great remissions of sins there are in the gospel." Then, he enumerates remission in baptism, martyrdom, alms deeds, exceeding great charity, and the tears of penitence leading to confession to the priest.

Origen evidently contrasts these things with the sacrifice of Christ, making them co-ordinate with and independent of it-practically distinct atonements; means by which a man may save himself. when the work of Christ has become powerless as regards him. So soon was the cross lost sight of! se soon did the corruptions which Rome has since created into articles of faith fix their roots in the Church I When men have hewn them out cisterns that can hold no water, they forsake the living waters. How different from the language of Origen, is that addressed by St. Paul to his baptized but grossly sinful Corinthians !" Now, then, we are ambassadors for Christ: as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God; for he hath made him to be sin for us who knew no sin, that we might be made the rightcousness of God in him." He offers reconciliation as freely as when they first believed in

"O LORD, I KNOW THAT IN VERY FAITHFULNESS | Christ: he knows nothing more among them than themselves. It is a doctrine which, if stedlastly if time do serve; if not, hereafter to be endured, the grand majesty of God, unto whom we speak!

THOU HAST AFFLICTED ME." | he determined to know at the first—"Jesus Christ | maintained, must in the end eject every corruption | except it be lightened by masses, works of charity, | How little remove of our own miseries! How little those which he required before-repentance and faith. In his divinity there is no place for sacramental penance, none for purgatorial fires, for venal indulgences, for redemption by bequests on the death-bed. Neither does he so disparage the love of God and the virtue of Christ's blood as to intimate that it ever loses its power of effecting the guilt of penitents after baptism, however awful may be his language when he speaks of apostacy and final impenitence. The church of England surely has his warrant when she declares daily to the penitent and believing, the unconditional pardon of their sins—when, in her most solemn service, she sets forth Christ crucified as " a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

> All this is involved in our text. But we find in it also an answer to another important question: by what means on our part is the effect of Christ's sacrifice to be applied to each of us? It is implied they have no right to eat which serve the taberlanguage which shews me have a right to eat, that is, to partake of the seculice of Christ which was undoubtedly a sacrifice for sin as freely as the Jews were permitted to partake of sin-offering. Eating is the act by which elernal substances, of a suitable kind, are incorporated into living beings, and effectually appropriated, by them-an act which willing concurrence, but neither merit nor labour on the part of the recipient. By an energetic figure, this act is used in holy scripture to illustrate faith that heartfelt desire and confidence by which spiritual benefits—specially those earned by the sacrifice of Christ—are apprehended and made our own. So, too, the object of faith, the truths, that s, which Christ has brought to light, and the grace of God, are called "water," "strong meat," milk;" and Christ himself is, in his own precious words, the "bread from heaven-the bread of life." To eat this bread, to drink his blood, and to believe on him, are used by him as synonimous expressions in different verses of the sixth chapter of St. John's gospel. On these principles must we interpret the cating of the text. "De quo edere," says the great school-author named before, "De quo edere est fructus ejus passionis percipere et ipsi tanquam capiti incorporari." St. Paul teaches here, as in other passages, that it is by faith that the pardon obtained for all on the cross is secured by each; by faith, that habit of mind which shuts out all boasting, all dependence on ourselves, all idea of merit; for, to use Melancthon's illustration, how can the beggar who receives an alms be proud that he has extended his hand ?-that habit of mind which, involving lowliness, the sense of need, fear of God, love to Christ and dread of sin, most highly glorifies God, and necessarily produces holiness in the life, grateful obedience, mortification of the body, and deeds of charity; since it ceases to be faith, if it do not all

Some commentators have thought that in the text St. Paul makes special reference to the manducation of Christ in the blessed eucharist. We are perhaps justified in concluding that such is not the case, because in the preceding verse-" It is a good thing that the heart be established with grace and not with meats? —he opposes to Jewish privileges, grace, that is, the free salvation offered in the gospel; and the participation of grace and the eating of the text appear from the continuity of the subject to be identical; and both are internal and spiritual blessings, not outward rites to which blessings may be annexed. There is, however, no reason why we should not use such a passage as we use our Lord's discourse in the sixth chapter of St. John, with reference to the communion of the body and to eat of the bread which we bless is a high act of faith; and both have respect to Christ crucified. To eat by faith, and with faith to eat, are things in their blessed effects the same; and may, in devotional language, he spoken of in similar terms. In the eucharist, then, we fear not to say that we have an altar; that we there feast on Christ as on a sin-offering, and there drink of the blood of the New Testament, which is shed for the remission of sins. As the flesh of sin-offerings was denied to the Jews, so was the blood, which is the life and means of atonement in every kind of victim, withheld and for the same reason, namely, to show that forgiveness cannot be really due to such sacrifices. They who approach the Christian altar are allowed to partake of both, that so they may have full assurance. We cannot but think that, had the Romish church not lost sight of the sole and meritorious and perpetual source of pardon, and therefore of the real character of the encharist, she would not have mutilated the sacrament, and refused to the laity the cup which so clearly points to that source. she did not teach that sin, after baptism, can be pardoned only through other means; if she did not confine the remission of sins in the mass, to venial sins-that is, to sins which are so only "imperfecte et secundum quod," as Bellarmine says; to sins in fact which are not properly sins at all, and which may apparently be as readily effaced by holy water -she would not refuse that blood which, assuredly,

was not shed for venial sins alone. The text, then, if we have rightly interpreted it teaches that Christians are entitled to obtain remission of sins through the eternal sacrifice, whensoever they feel its need. In other words, it teaches that man may always be justified by faith: it teaches that cardinal doctrine which is set forth in so many unfigurative passages of holy writ, that doctrine which, as it excluded the divers and strange doctrines of Jewish teachers—their idea that man may be justified by the works of the law, that there is efficacy in meats, and a saving power in the Mosaic ritual—so it excludes the arrogant theory of justification by an inherent and perfect righteousness, the various satisfactions for sin devised by Rome, the

"To eat whereof is to receive the fruits of his pas sion, and to be incorporated with him as the head.

He requires no conditions but from the church, as it ejected long-tolerated Judaism; a doctrine, however, which every corruption tends to obscure, and to thrust aside. Whoever would bring us back to mediaval darkness, must undermine or openly assail this article of faith. We shall never be brought to sue for re-admission to the communion of unreformed Rome, until God's ministers can be prevailed upon to reserve, or evade, or deny it; and, what is perhaps more unlikely, until God's lay-people can forget it, and the articles of the church, and the scriptures of truth.

It is not my object to meet the cavils which have een brought against that doctrine from the days of St. Paul until now, and to guard against those perversions which led St. James to write. We should have cause to suspect our orthodoxy, if our teaching were not open to the same animadversions. Let me rather exhort all to come, and taste that the Lord is gracious; let men once find peace and joy in believing, and they will confess that there is no sacrifice to be applied to each of us? It is implied such inducement to godly sorrow for sin as the specthat this is by eating: "We have an altar, whereof licle of Christ crucified, no such preventive against sin as the freeness of God's mercy, no such motive to holiness. Every morning, then, and every night -whenever the arrows of remorse, the poison whereof drinketh up the spirit, are within me, in the struggle and pains of death, in view of judgment and the throne of God-1 will lay my hand on the victim provided by him, and he will forgive the iniquity of my sin. I have an altar: of this will I eat. I implies previous sense of need, strong desire, and have my Saviour's blood: of this will I drink. have his sacerdetal intercession; this shall be my confidence in life and in death. I will take the advice which Anselm of Canterbury gave to expiring Christians: "Thou believest," he said, that thou canst be saved only by the death of Christ. Come, then, while thou hast breath, place thy trust in this death; place confidence in nothing else; to this death commit thyself wholly; in this death array thyself allover; mingle thy whole self in this death; nail thy whole self to it; wrap thy whole self in it. And, if the Lord shall seek to judge thee, say, 'Lord, I interpose the death of our Lord Jesus Christ between me and thy judgement; on other terms, I contend not with thee.' And if he shall say, 'I will judge thee, because thou art a sinner,' reply, 'Lord, I interpose between thee and my sins the death of the Lord Jesus Christ.' If he shall say, 'Thou hast deserved damnation,' reply, Lord, I hold out the death of our Lord Jesus Christ between me and my ill-deserts. I offer his merits in lieu of the merits which I ought to have, and have not. If he shall say that he is wroth with thee, reply, Lord, I hold forth between me and thy wrath the death of my Lord Jesus Christ." In the faith of Anselm, in the true faith of the gospel, brethren, may we all live and die.

> JUSTIFICATION BY FAITH. BY THE JUDICIOUS HOOKER.

The difference betwirt the papists and us about justification. Wherein do we disagree? We disagree about

he nature of the essence of the medicine whereby Christ cureth our disease; about the manner of applying it; about the number and the power of means, which God requireth in us for the effectual applying thereof to our soul's comfort. When the Romanists are required to show what the righteousness is, whereby a Christian man is justified, they answer, "That it is a divine spiritual quality which quality received into the soul, doth first make it to be one of them who are born of God: and, se-condly, indue it with a power to bring forth such works, as they do that are born of him. Even as the soul of man being joined to his body, doth first make him to be of the number of reasonable creathe righteousness of justification. "Ye have your fruit in holiness;" this is the righteousness of sancblood of Christ, in the supper of the Lord. As tures, and, secondly, enable him to perform the faith in Christ is a spiritual manducation, so, worthily natural functions which are proper to his kind. That it maketh the soul amiable and gracious in the sight of God, in regard whereof it is termed grace; that it purgeth, purifieth, and washeth out, all the stains and pollutions of sin; that by it, through the merit of Christ, we are delivered as from sin, so from eternal death and condemnation, the reward of sin. This grace the Romanist will have to be applied by infusion; to the end, that as the body is warm by the heat which is in the body, so the soul might be righteous by the inherent grace: which grace they make capable of increase as the body may be more and more warm so the soul more and more justified, according as grace shall be augmented; the augmentation whereof is merited by good works, as good works are made meritorious by it. Wherefore the first receint of grace, in the divinity [of the Romanists] is the first justification ; the increase thereof, the second justification. As grace may be increased by the merit of good works; so [they say] it may be diminished by the demerit of sins venial; it may be lost by mortal sin. Inasmuch, therefore, as it is needful in the one case to repair, in the other to recover, the loss which is made; the infusion of grace hath her sundry after-meals; for the which cause the Romanists make many ways to apply the infusion of grace. It is applied to infants through baptism, without either faith or works, and in them [they say] really it taketh away original sin, and the punishment due unto it ; it is applied to infidels and wicked men in the first justification, through baptism without works, yet not without faith; and it taketh away both sins actual and original together, with all whatsoever punishment, eternal or temporal, thereby deserved. Unto such as have attained the first justification, that is to say, the first receipt of grace, [they consider] it is applied farther by good works to the increase of former grace, which is the second justification. If they work more and more, grace doth more increase, and they are more and more justified. To such as have diminished it by venual sins, it is applied by holy water, ave murias crossings, papal salutations, and such like, which serve for reparations of grace decayed. To such as have lost it through mortal sin, it is applied by superstitious practices—" holy cowls, holy girdles, the sacrament (as they term it) of penance; which holy pardons, holy beads, holy shoes," as our sacrament hath force to confer grace anew, yet in the sacrament (as they term it) of penance; which y speaks, and the countless other puerilities such sort, that being so conferred, it hath not altoby which men are taught to apply God's mercy to gether so much power as at the first. For it only cleanseth out the stain or guilt of sin committed [as they say], and changeth the punishment eternal into a temporal satisfactory punishment here,

"Doubtless," (saith the apostle,)" I have countmake it righteousness which is in us. If it be in us then is it ours, as our souls are ours, though we have them from God, and can hold them no longer than pleaseth him; for if he withdraw the breath of our nostrils, we fall to dust: but the righteousness wherein we must be found, if we will be justified, is not our own; therefore we cannot be justified by any inherent quality. Christ hath merited rightcousness for as many as are found in him. In him God findeth us, if we be faithful; for by faith we are incorporated into Christ. Then, although in ourselves we be altogether sinful and unrighteous yet even the man which is impious in himself, full of iniquity, full of sin; him being found in Christ through faith, and having his sin in hatred through repentance; him God beholdeth with a gracious eye, putteth away his sin by not imputing it, taketh quite away the punishment due thereunto by pardoning it, and accepteth him in Jesus Christ, as perfectly righteous as if he had fulfilled all that was commanded him in the law; shall I say more per-fectly righteous than if himself had fr aled the whole law? I must take heed what I say . but the aposile saith, "God made him to be sin for us, who knew no sin; that we might be made the righte-ousness of God in him," 2 Cor. v. 21. Such we are in the sight of God the Father, as is the very Son of God himself. Let it be counted folly, or frenzy, or fury, whatsoever, it is our comfort, and our wisdom; we care for no knowledge in the world but this, that man hath sinned, and God hath suffered; that God hath made himself the sin of man, and that men are made the righteousness of God. -You see therefore, that the church of Rome, in teaching justification by inherent grace, doth pervert the truth of Christ; and that by the hands of the apostles we have received otherwise than she teacheth. Now concerning the righteousness of sanctification, we deny it not to be inherent; we grant, that unless we work, we have it not; only we distinguish it a thing different in nature from the righteousness of justification: we are righteous the one way, by the faith of Abraham; the other way, except we do the works of Abraham, we are not righteous. Of the one, St. Paul, "To him that worketh not, but believeth, faith is counted for righteousness," Rom. iv. 5. Of the other, St. John He is righteous which worketh righteousness," 1 John iii. 7. Of the one, St. Paul doth prove by Abraham's example, that we have it of faith without works, Rom. iv. Of the other, St James by Abraham's example, that by works we have it, and not only by faith, Jam. ii. St. Paul doth plainly sever these two parts of Christian righteousness one from other. For in the sixth to the Romans thus he writeth; "Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life," Rom. vi. 22. "Ye are made

actual possession of clernal bliss, and so the end of both is "everlasting life." If indeed we have our fruit in holiness, notwithstanding, we must note, that the more we abound therein, the more need we have to crave that we may be strengthened and supported. Our very virtues may be snares unto us. The enemy that waiteth for all occasions to work our ruin, hath found it harder to overthrow an humble sinner, than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, we were not guilty of any thing at all in our consciences. (we know ourselves far from this innocency; we cannot say, we know nothing by ourselves, but if we could, should we therefore plead not guilty before the pre sence of our Judge, that sees further into our hearts than we ourselves can do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before Him: if we had never opened our mouth to utter any scandalous, offensive or hurtful word, the cry of our secret cogitations i heard in the ears of God. If we did not commit the sins, which daily and hourly, either in deed, word or thoughts we do commit; yet in the good things which we do, how many defects are there intermingled! God, in that which is done, respecteth the mind and intention of the doer. Cut off then all those things wherein we have regarded our own glory; those things which men do to please men. and to satisfy our own liking; those things which we do for any by-respect, not sincerely and purely for the love of God; and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered; we are never better affected unto God than when we pray; yet when we pray, how are our affections many times distracted! How little reverence do we show unto

free from sin, and made servants into God;" this is

tification. By the one we are interested in the right

* It is desirable to remind the reader, that this work was written before the present English Version of the Bible was made; the quotations, therefore, will not be found always to agree literally with the present authorized text. They appear to be taken principally from title to be so regarded has of late been grievously the two versions most used in the reign of Queen Eli- shaken. Opinions concerning the insufficiency of zabeth, usually called "The Bishops'," and "The Go Scripture, as the sole authoritative and universal neva," but occasionally with variations from them both. The words placed between brackets [] are put in by the publisher of this article in a tract-form, for the

purpose of making the author's meaning clearer.

except it be lightened by masses, works of charity, pilgrimages. fasts, and such like; or else shortened by pardon for a term, or by plenary pardon quite removed and taken away."

The grand majesty of God, unto whom we speak!

How little remorse of our own miseries! How little take of the sweet influence of his tender mercies do we feel! Are we not as unwillingly many times to begin, and as glad to make an end; as if in saying. the church of Rome doth cause her followers to tread, when they ask her the way to justification. I cannot stand now to unrip this building, and to sift it piece by piece; only I will set a frame of apostolical erection by it in few words. The standard of will see a demand. If Cod about 1 in few words that 2 is a sign of the said of will see a demand. If Cod about 1 is few words that 2 is a sign of the said of will see a demand. If Cod about 1 is few words that 2 is a sign of the said of the said of will see a demand. If Cod about 1 is a sign of the said of the sa begin, and as glad to make an end; as if in saying, apostolical erection by it in few words, that that unto unto a stas unto Abraham, if fifty, forty, thirty, may hefall Babylon, in the presence of that which God hath builded, as happened unto Dagon before the ark; 1 Sam: v. thus large; search all the generations of men since ed all things loss, and judge them to be dung, that the fall of our father Adam, find one man, that hath I may win Christ, and be found in him, not having done one action, which hath past from him pure. done one action, which hath past from him pure, my own righteousness, but that which is through without any stain or blemish at all; and for that one the faith of Christ, the righteousness which is of man's one only action, neither man nor angel shall God through faith," Phil. iii: 8; 9. Whether they feel the torments which are prepared for both; do man's one only action, neither man nor angel shall speak of the first or second justification, they make you think that this ransom, to deliver men and anit the essence of a divine quality inherent, they gels, could be found to be among the sons of men? The best things which we do have somewhat in them to be pardoned. How then can we do any thing meritorious, or worthy to be rewarded?

ESTIMATE FORMED OF THE JESUITS, IN

GERMANY.
From a Speech made in the Saxon Chamber of Deputies, with reference to attempts in 1844 and 1845 .. quoted in a work published by Partridge & Co., Paternoster Row, under the title " The Je-

suits of Fact, and the Jesuits of Fiction."

"I was present," says Deputy Hanel, "in Vienna in 1820, when the Jesuits, having been expelled from Russia by the Emperor Alexander, poured in crowds into Vienna, hoping, by casting themselves at the feet of the Emperor Francis, the most kindhearted of Monarchs, to obtain a place of refuge in Austria. I heard the expressions of detestation with which they were received by the people. I saw the anxious suspense with which the Emperor's reply was waited for; and I witnessed the triumphant joy which rang through the city when, on the following day, it was announced that Francis had not only declined to grant them an audience, but had commanded them to leave his capital within the next 24 hours. And this was in Catholic Austria! These were the sentiments of a Roman Catholic population! And shall we Protestants permit such men to nestle themselves clandestinely among us? The Jesuits are not better than they were. The order is the same to-day which it was at its first creation, nor has it varied by a hair's breadth from either its principles or practice. Its object is the persecution of Protestantism; and its motto, never to rest satisfied until the last heretic be either extirpated from the earth, or brought back to the bosom of the only true Church.

"In Austria Proper, and Bavaria, Jesuits do not exist de jure, but glide about under the guise of their congeners, or rather their second selves, the Redemptorists, who well perform the blessed work of sowing family and social dissension, confessional hatred and all the train of evils which have been so powerfully and vividly portrayed by the patriotic prince Von Wrede, in his late attempts to procure from the Bavarian chamber a vote for their banishment; attempts frustrated for the moment indeed, by the overweening influence of a bigoted Jesuit prime minister. Yet what is the account given of those holy fathers by the Catholic statesman Prince Louis Von Oettingen Wallerstein, from whom we have already quoted? That the Redemptorists are accused of sowing discord in families; exciting to confessional disunion and fanaticism; and commending chastity with such unchaste expressions, that honorable Catholic matrons are frequently forced to withdraw with their daughters from their churches, lest the ears of maidenly modesty should be polluted by the prurient discourses of those advocates of celibacy. "These, be it remarked, are facts of the present

of inheriting, by the other we are brought to the day; but if we inquire why Jesuits, under their own name and character, have been banished from Catholic Bavaria, history supplies us with the ans-wer. On the restoration of the order in 1814, they naturally enough desired to return to those rich establishments from which they had been expelled; but Bavaria was at that time blessed with the most paternal of monarchs, and most clear-sighted of prime ministers. Count Montgelas knew the history and services of the fraternity; and, unlike Mr. O'Connell, did not desire their entrance into his country; and, in consequence, advised his Sovereign to cause an examination to be made into the archives of the suppressed colleges. The Chevalier de Lang, chief secretary of the Court of Archives, was deputed to the task; and the result of his research was goen to the public in a small Latin work, entitled Amores Marelli. Munich, 1815 (published in French, 1837;) in which it is proved by documentary evidence, that during a very few years, thirtythree Jesuit priests had been guilty of such crimes as may not even be named among Christians, for which the culprits had been removed to other stations by their superiors (on account of their scandal,) but had not suffered any other punishment whatever. The result of the inquiry was a law being passed, prohibiting Jesuits from having any establishment in Bavaria."

> A STUMBLING-BLOCK LAID, WHERE BE-FORE THERE WAS NONE.

It has been publicly stated, that one ground of our trenuous opposition to the lately-projected measure of public education was its obvious tendency to give to the clergy of the Established Church an unfair and undue control over the religious teaching in the schools which it would have established. We think it right to confirm this statement, not out of any nostile feeling towards the Established Church as such, for this has never been the feeling of our body, but with a view to bear our distinct and solemn testimony against those grievous errors which are now tolerated within her pale. We have been hitherto accustemed to regard her as one of the main bulwarks of the Protestant faith; but her Scripture, as the sole authoritative and universal rule of faith and practice, the exclusive validity of Episcopal ordination, and the necessarily saving efficacy of the Sacraments, which can only be dis-

Sod fortasse dicant auditores ecclosie, melius fere agebatur cum antiquis quam nobiscum, ubi oblatis diverso ritu sacrificiis, peccantibus venia prestabatur. Apud nos, tantummodo venia est peccatorum, que per lavaeri gratiam in initiis datur. Nulla post hanc peccato misericordia ; nec vonia ulla conceditur."

†" Decet quident districtloris esso disciplinm Christianum pro quo Christus mortuus est: pro illis oves. hirol, boyes jugulabantur, pro to Dei Filius jugulatus

est, of iterum to peccare delectat." Et tamen no tibi hoo non tam origant animos pro virtuto quam pro desperatione dejiciant, audisti quanta sint in logo sacrificia pro peccatis, audi nune quanta sint remissiones peccatorum in evangeliis.

observer, and which in their necessary consequences lead directly to Popery, have been revived when they were almost extinct, have spread with fearful rapidity, and are now held by a large number of the Established clergy. As a natural result of such a state of opinion, an exclusive and persecuting spirit has appeared in many parts of the land. The influence of rank and station is arrayed, in various forms of annoyance and intolerance, against liberty of conscience; the common offices of good neighbourhood are often denied to all but strict Conformists; and every approach to Christian intercourse and co-operation for religious purposes with those beyond the pale of Episcopal jurisdiction, is repudiated almost with indignation. A preference for Papists over their brethren of the Reformation is, in some cases, openly avowed; and the feelings of tenderness, and even veneration, for the Church of Rome are carefully cultivated by this party. The simple worship hitherto practised in this country is depreciated by them in comparison with the gorgeous ritual of Rome; and the appliances of art are in constant and increasing requisition for the purpose of bringing Englishmen nears, to that standard of supposed perfection. Amidst all this zeal about externals, the vital and essential doctrine of justification oy faith only is awfully obscured or denied. We deeply condemn and deplore this alarming departure from the truth of the gospel in doctrine, and from its godly simplicity in divine worship and ecclesiastical observance. Yet we are aware that there is a numerous and powerful body of holy and faithful men to be found in the ranks of the National Church; and we cherish the hope, that they, and the authorities of that Church, may soon feel it to be a duty which they owe to Christ and the souls of men, to stand forth, and by a more vigorous, explicit, and united assertion of the doctrines of the Reformation, purify their branch of the Christian community from the evils which at present threaten it. destruction .- From Address of the English Me-thodist Conference, 1843, (we believe.)

The Berean.

QUEBEC, THURSDAY, AUGUST 6, 1846.

In that portion of Dr. Jeune's Sermon, "Christ the Evangelical Altar," which is found on the first page of this number, the reader will meet with the following sentence:

"We shall never be brought to sue for readmission to the communion of unreformed Rome. until God's ministers can be prevailed upon to reserve, or evade, or deny it; and, what is perhaps more unlikely, until God's lay-people can forget it, and the articles of the church, and the scriptures of

Here we find a Divine of eminence brought by his observation to fear that "perhaps" the Clergy of the Church in which he occupies a dignified post might be more likely than the Laity to forget the cardinal article of Justification by Faith, and the Articles of the Church, and the Scriptures of truth. We inquire, is there foundation for such a fear? and the answer is furnished by events which tell more convincingly than conjecture. It is among the Clergy, and chiefly among that influential portion of them under the preacher's immediate observation —influential especially in the formation of the minds of young men preparing for the ministrythat alienation from the Church's faith has manifested itself, and defection from her ranks has taken place as the consequence. And so it has come to pass that the loyalty of the Laity to the foundations of our reformed Church is looked to as a guarantee, rather than that of the Clergy, against the temptation of suing " for re-admission to the communion of un-reformed Rome."

We hardly expect that the majority of the Clergy would be found to admit the justice of the doubt thrown out by the Master of Pembroke. But we earnestly pray that it may become a subject of seil inquiry and candid consideration-how much ground has been given for such fears, and whether there is not that in the corruptions now seeking for admission again into our Church, which bespeaks favour with the Clergy, and therefore naturally makes them more liable to be ensuared than the Laity to whom these novelties do not promise authority and exaltation. A grave and melancholy truth it is, that a number of Clergymen, with ordination-vows upon them, have really "reserved, evaded, or denied the doctrine " of Justification by Faith, and have endeavoured to beguile into the deadening error of justification by the sacraments those flocks to whom they were sworn to minister "the doctrine and sacraments and discipline of Christ, as the Lord hath commanded, and the Church hath received the same. according to the commandments of God." Some of these have brought themselves to the necessity of relinquishing their position in the Church and separating from her communion; but many others are willing enough to retain their connection with her, while they labour, to destroy her character:and in the case of parishes so perilously situated, it is to a right-minded Laity only that we can look for the preservation of our Church from that falling away which is accomplished as soon as men look to their sacramental observances, instead of looking to Christ apprehended by faith, for their justitification in the sight of God.

We hear or read statements, from time to time, to the effect that the danger is now over, and the Church is at rest. The admission that there was danger, is only just extorted; the men who have apostatized were held up as true Churchmen to the last. Mr. Gresley, who once wrote, "I have never believed, and never will believe, that any of the writers of the Tracts for the Times' will separate themselves from their mother Church " is quite likely not to believe now that Newman, Ward, Oakley, &c.; have separated themselves from their mother Church-may be he thinks they are only gone to labour "in another portion of the vineyard." Men of his way of thinking certainly can see no danger even now, and their purpose would be answered if Clergy and Laity could be induced to sight of his duty; and if they fail, then complaints repose in a persuasion that the Church is at rest. | carried to the proper quarter, to the Diocesan him-

tinguished from Popery by an acute and practised [Thanks to the Head of the Church, there are faithful watchmen yet upon the walls of our Zion; and a voice such as Dr. Jeune's, sounding before the fair to state that Chancellor Raikes's charge has University of Oxford, is a most cheering token for been gravely contradicted by the Bishop of Exeter; good: a promise of earnest contending for the truth but as the Chancellor has not ceased to enjoy the in the midst of the insidious efforts still made for the confidence of his own Diocesan, Bishop J. B. Sumdiffusion of error in that society of inquiring and iatelligent minds.

We have been induced to insert on our first page a well drawn-up statement of the reasons which a dissenting body in England saw, some years ago, for resisting the Government educationscheme which was intended to give to the Established Clergy an official privilege in the management of public schools. It is useful to read what that careful and moderate body, the Methodist Conthough every part of their objections may not be considered as valid, it must be admitted as substantial truth that the opinions, recently revived, of the insufficiency of Scripture, as the authoritative and universal rule of faith and practice," and "the necessarily saving efficacy of the Sacraments," can be distinguished from Popery by only an acute and practised observer, and in their necessary consequences lead directly to Popery." The truth of the remark has been sadly verified since that paper

So far from the danger being over, we think it is only become more threatening by the subtlety which has been learned. Men know a great deal better now than they did two years ago, how to maintain their connection with the Church while corrupting her doctrines. Two years ago, Dr. Pusey preached before the University so as to make himself liable to suspension; this year he takes up the thread of his former sermon, but handles the subject of his discourse before the same University so that he cannot be touched. Notwithstanding which increase of subtlety, defections continue to take place: -several Clergymen have fallen away in the mother-country since the last case of perversion recorded by us; and our sister-Church in the United States has to lament similar cases. A young Clergyman, not long ago, we forget his name, inmate in the family of the Bishop of Maryland-the Rev. Henry Major, of Philadelphia, more recently -the Rev. E. P. Wadhams, of Ticonderoga, last month: such are the fruits of the seed-sowing in which the romanizers have for some time been encouraged by misguided men, some occupying the igh and influential stations in the Church.

While this has been going on in the ranks of the Clergy, there has not been any proportionate failing away from the Laity, but on the contrary an opposition to the revival of ancient superstitions which in many cases assumed the character of popular agitation, simply because a legitimate mode of utterance for the voice of the Laity was not found. Popular agitation is very undesirable in matters of religion; and it is much to be wished, therefore, that the voice of the Laity should have a legitimate organ through which to make itself heard.

But if even in the mother-country the Laity are found to view with a jealous eye any movements which look towards suing for " re-admission to the communion of un-reformed Rome "-more so will hey be found to do in these Provinces, where the hold which the Clergy have upon a changing and much divided community is comparatively loose and iable to be dissolved altogether. Would we possess their affection and confidence, we must be straightforward and decided in maintaining the pure, scriptural principles of our reformed Church: consistently adhering, indeed, to an episcopal form of Church government as to a valued inheritance of apostolical order; but valuing far above it the cssence of our apostolical inheritance : justification by faith; free access to the Saviour without mediators of man's invention; the use of sacraments as signs of benefits which not the sacrament but the grace of God bestows; the unforbidden search of the Scriptures with the promise of the Spirit to give us individually their profitable understanding; and the hope of eternal life through that unseen membership in the body of Christ without which all visible Church-membership is a mere name and vainly flattering unction.

In the Halifax Times which came to hand yesterday, we find a communication from the Rev. R. F. UNIACKE, dated St. George's Rectory, July 17th, in which he requests the insertion of an extract from the Rev. Chancellor Raikes's Charge, delivered about two years ago, in the Diocese of Chester; designed as a help towards healing some of the existing divisions, and an important statement of the limits of the Wardens' power. The Reverend gentleman correctly describes Mr. Raikes as " a man of long standing in the Church, and looked up to by men of all parties." The main portion of the extract thus introduced to the readers of the Times is the one found in the 13th number of our 1st volume, under the head " Churchwardens' duty in cases of innovation." We take, from the columns of the Times, the following additional passages. In the first, the Reverend Chancellor describes Churchwardens as

"not merely protectors of the Church's property; but the friends, the supporters, and advisors of the Clergy themselves; we look to you not merely for the preservation of order during the time of public worship, but for the extension of the influence of Religion itself in your parishes; for the correction of scandalous immoralities; and for the prevention of everything which dishonours Gol and, by dishonouring God, injures man."

The next passage is one which immediately succeeds the recommendation at which we closed our extract, in the 1st volume of the BEREAN; it advises " remonstrances, respectfully addressed, in the first place, to the Minister who appears to have lost

self, and submitted with sufficient evidence and proof to his consideration and decision." It may be ner, we must make our election; and so it is, that we prefer the judgment of Bishop Sumner of Chester to that of his brother of Exeter.

"And here let me say in vindication of the step which I recommend, and of the right of judgment which I advise you to exercise, that you are never to lose sight of the distinction that there is between the Church of which you are members, and the ministry that officiates within it. To the Church we do not hesitate to require your allegiance, and likewise the dutiful submission of your private ference, assign as the ground for their mistrust; and opinion in doctrinal matters. And we feel that we are justified in requiring this, as due to the authority which the Church possesses, as being by law established; and likewise to the character which it bears as a pillar and ground of the truth; a character which three centuries of controversy have only strengthened and confirmed .- But though we speak with this sort of confidence of the Church, we use a very different language when we speak concerning her ministers. Her ministers are but men. As men they are fallible; fluctuating in sentiment with the age in which they live; open to error, as individuals, and therefore liable to censure; and the authority of what they say, must be derived from its conformity with scripture, and with the principles of the Church itself.

"I must therefore beg you to bear in mind the distinction to be observed between the Church and the minister, in all questions of doubt; and to remember that the respect which may be reasonably claimed for the one, can only be claimed conditionally and with reserve for the other. If any fresh doctrines therefore are brought forward in the Church's name; if any new forms are pressed as belonging to the Church's constitution, you must consider whether it is the Church that speaks, or the minister that requires; and suspend your assent till the authority is ascertained.

"With regard to the other subjects that I have alluded to, your course is clearer and more dis-tinctly traced. If you are required to furnish articles for the service of the Church which have no been hitherto supplied, you have only to look back on the questions which the Churchwardens are called to answer; and if you find in them no mention o the things demanded; you have but one reply to make, and that may be made in the language of the Apostle: We have no such custom; and may decline compliance without fear of incurring blame.

"I am the more willing to draw your attention to the Visitation Articles in reference to this subject, as I am conscious that some seeming authority may be pleaded in behalf of a few of these peculiarities which men are labouring to introduce; while the truth is, that they rest entirely on the requisitions issued in former times by individual Bishops, who assumed a right of recommending what they thought to be expedient, instead of confining themselves to that which the Church had required as necessary If you find then that neither the Canons nor the Rubrics make any mention of Lecterns, Credence tables, faldstools, candlesticks, turning to the East, or repeating different parts of the service in any other tone and manner than that which shall be audible you may feel no scruple at refusing your counte nance to such innovations, and even at positively remonstrating against them. The Liturgy of the Church has dignity enough in the purity of its tone, and the scriptural character of its service, to secure attention, and to raise the devotional feelings of the people, if performed with the seriousness and earnestness that belong to it; and we should gain nothing that was worth having, if we endeavoured to produce an increased solemnity of tone in our congregations, by any addition of unauthorised ceremonial and pageantry to our public worship."

The calamities by which this city has been repeatedly visited, do not prevent the recurrence of that Anniversary of special dissipation, cruelty drunkenness, and rioting, called RACES. Journeymen, labourers, clerks, apprentices, &c., have, during these three days, preferred the excitement of the race-course to the performance of duty to their employers, their parents, their wives, and their children-and to that sober and steady part of the community, on whom eventually will fall the burden of maintaining them in time of want and distress. The world must have its giddy way, reckless of the misery and demoralization which the pursuit of its vanities and passions involves. But there are Street, Soho Square," those who wish to maintain a character in the Church, and who have a stake in the country, which makes them looked up to for guidance and example: they might be expected to withhold their patronage from a public nuisance, the source of so many evils.

P. S .- We are told that the Police-Reports of to-day will furnish text for these remarks, which were penned yesterday.

INDELIBLE ORDERS. The case of the Rev. Mr. Shore has brought up ders; but there seems some difficulty to know what orders are indelible, and by what virtue they are so Mr. Shore is "a priest in holy orders" of the Courch of England, and, therefore, by the canor law he is subject to the bishop, and he cannot secede. Mr. Shore was the minister, for some ten years, of an unconsecrated and unendowed chapel built by the Duke of Somerset in the parish of Ber ry Pomeroy. The duke was willing to endow the chapel, provided he retained the patronage. Two successive incumbents agreed to Mr. Shore's ministry, but a third refused to permit him unless the chapel were endowed, and the patronage vested in the Incumbent. Hereupon the duke turned the chapel into a dissenting meeting-house, and licensed t under the Toleration Acts; and hereupon Mr. Shore took the oaths as a dissenting minister. The bishop prosecutes him in the Arches Court; and, because orders are indelible, he is prevented from becoming a dissenter.

But now the question arises as to Mr. Newman, Mr. Ward, and all the other seceders to Rome. Were not their orders indelible ? Could not they be prohibited by the Arches Court ? We can fancy he enormous hubbub about " liberty of conscience," which the whole corps of Popery in the House of Lords, the House of Commons, the press, and else-where, as they swarm through the land, would raise, if the "seceders to Rome" were assailed in the Arches Court, and imprisoned for contempt because they exercised their liberty of going to Rome. -Dublin Statesman.

BISHOPS IVES, DOANE, AND WHITTINGHAM .-In our last number but one, the names of these three Prelates were mentioned as of those at whose earnest solicitation the Mission in Turkey was continued, under an assurance from them that the necessary funds would be forthcoming. The Mission cost \$5,000 during the past year; and the contributions for Foreign Missions in all parts, received from the Dioceses of the three Bishops during the

same period, were \$104. 61 from North Carolina, 343. 59 " New Jersey, 1639. 52 " Maryland, making a total of \$2087. 72, only.

THE CLERGY IN SWEDEN. According to the Swedish constitution, religious toleration is sacred, though dissent from the Lutheran standard of orthodoxy is not exempt from civil disabilities. There is a Roman Catholic chapel in Stockholm; but the priest dares not preach his peculiar doctrines in the vulgar tongue; when he does use the Swedish, he must not deviate from the points of faith common to all Christians. Of the established clergy, Mr. Clausade speaks favourably. They attend punctually to their professional duties and at the same time do not neglect either literature or science. Their livings are not rich; but they frequently improve their incomes by marrying well. The bishopries are of some value-the poorest that of Hoernesand, being worth about three hundred pounds, which in Sweden is a considerable income, especially as, in addition, every prelate holds land, to be cultivated for his own advantage. The average for the eleven bishoprics is, at least, double the sum just mentioned. There is only one archbishopric-Upsala-of which the revenue, independent of a considerable farm, is about one thousand pounds per annum. The number of clergy is said to be three thousand six hundred; and the patronage is administered with little corruption. On the vacancy of a living in the royal gift (and many are the livings thus circumstanced) a list of three persons, named by the consistory of the district (which consists of both lay and clerical members,) is presented to the king, who chooses any one of them-usually the first. In the other livings, the minister is elected by the parishioners, though generally with the approbation of the bishop. In like manner, when a see is vacant, the clergy of the diocese meet, and prepare their triple list, to be laid before the monarch. On the vacancy of the primacy, can didates are chosen by the clergy of the whole kingdom, assembled in each diocese; and the three bishops who have the greatest number of votes are in like manner submitted to the crown for the selection of one. It appears, therefore, that the crown has no direct patronage, though its recommendation of a candidate may often be successful. Thus the evils both of royal, aristocratic, and episcopal patronage are obviated by a procedure as uniform as it is simple.—Church of England Magazine.

NATIONAL CLUB. - An Association formed in the mother-country under this name, proposes to itself the promotion of the following general objects, and calls special attention to the qualifications of Candidates for the House of Commons; the Club is presided over by some of the most influential noblemen in England and Ireland :

" I. To maintain the Protestant principles of the Constitution in the administration of public af-

"II. To uphold a system of National Education based on Scripture, and conducted by the ministers

" III. To preserve the Church of England and

Ireland in its truth and integrity.

"IV. To use every effort that the government of Ireland may be conducted according to the priniples of the British Constitution; and for the establishment, in Ireland, of religious liberty. " V. To endeavour by every means in their power

to raise the social condition of the people. "VI. To communicate with all who hold these principles, and to diffuse them, by forming Local Associations for these purposes, and by presenting in the metropolis a central place, where all who hold the same views may meet and may devise the fittest means of promoting their common end."

ECCLESIASTIC AL.

Diocese of Quebec.

The London News of June 27th contains the following advertisement :-

"ORGAN FOR QUEBEC CATHEBRAL .-- Messis. BEVINGTON & Sons respectfully inform the nobility, gentry and public, the Grand Organ for the QUEBEC CATHEDRAL, being completed, can be viewed on Monday, the 29th of June, between the hours of eleven and eight, at their Manufactory 48, Greek

Diocese of Toronto.
The Lord Bishop of the Diocese has made appointments for Confirmation, of which a list is contained in the Toronto "Church," commencing on Monday the 17th of this month at Scarboro', including Cavan (on Monday the 23rd) Cobourg and Port Hope (on Sunday the 30th) and terminating

at Colborne on Monday the 31st instant. The Venerable the Archdeacon of Kingston held a Visitation of the Clergy of his Archdeaconry in that City, on Wednesday the 8th instant. Fiveand-twenty Clergymen were present. The assemblage took place in St. George's Church, at 11 A. M., when the Prayers were read by the Rev. J. Deacon, Rector of Adolphustown, and the Lessons by the Rev. M. Harris, A. M., Rector of Perth. The Sermon was preached by the Rev. S. Givins, Rector

of Napance and Missionary to the Mohawks, Bay of Quinte; after which a Charge was delivered by the Ven. the Archdeacon. We understand that both the Sermon and the Charge will be published.

ST. JAMES' CHURCH, KINGSTON. It is with great pleasure that the undersigned most thankfully acknowledges the following contributions towards the paying off the debt on St. James' Church, Kingston:-MONTREAL.

	~1 0
Hon. H. Killaly,	1 0
Miss Handy,	0.10
Two Clergy en at St. John's,	0 7
Rev. M. Willoughby,	1 5
Rev. C. Bancroft,	0 10
C. Penner, Esq. (Lachine),	1 5
H. Stuart, Esq.	2 10
Mrs. Durnford,	0 10
Mr. Moore,	0 5
Captain Townsend,	0 5
Anonymous,	0.10
D. Davidson, Esq	1.5
Dr. Badgley,	1 5
Two Sisters.	0 7
Two Sisters,	0.10
Mr. T. Mussen,	0 5
	~ ~
化环状态 化二氯化物 医海绵性结合 化二甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基甲基	of the fact of the

Cash	0	10	. ()
- Simnson, Esq	2	10	U
Min Dustante	- '0'	49	6
Mr. Lovell,	0	15	0
Cash	1	5	0
W. Molson, Esq.,	2	U	0
Cash	0	10	0:
Mrs. Holloway		0	0
Dr. Holmes,	0	10	0
Chief Justice Reid,	1	5	0
Miss A. Robertson	1	0	0
Mice C. Lightfool	1	0	0
Colonel Holloway, R. E	3	0	0
Mr. Ludlain,	. 0	10	0
Cash, 2s. 6d.—Cash, 5s	0	7	6
hlr. J. Thornton,	1	0	Ö
OHUBBA		-	1.
Christian Wurtele, Esq.	2	10	0
H Wolch Esn.	. 1	0	0
II. Burstall, Esq	1	. 0	Ö.
Subscription,	0	10	b
Friend	. 0		_
W. White, Esq		•	
W. Henry, Esq.			
Colonel Ord, R. E			**
A Berean		-10	**
S. Goddard, Esq. (14th Regiment),			
Rev. G. Mackie,	0		
E. Q		-	
E. Q			
	C 17		7
R. V. Rogens		. 0	U
n. v. nogers			

Minister of St. James' Church, Kingston.

To the Editor of the Berean. Rev. and dear Sir,

I am far from wishing to press anything of a controversial tendency into the columns of the Berean," but I think you will allow that the communication of your Correspondent MIKROS, vill admit of a little explanation.

Will you have the kindness to inform me, for own myself unable to perceive, how we are to earn this lesson from the present position of episcopally ordered churches, rather than from the present position of other assemblies of Christians (he would be full as likely to hear it within their walls) that the "High Priest's perpetual ntercession, the minister of the true sanctuary's laily ministrations alone can guard from error, seep in the way of truth, and supply all the need of his people.?

I trust we are all agreed as to the main point, hat the offices and influences of the Holy Spirit are as essential now as they ever were to the very existence of the Church of Christ upon earth. For, if it be true of any individual, how nuch more is it true of any Church, that if " it have not the Spirit of Christ, it is none of his." But the question now appears to me to be, what is the method, or what the prescribed and constituted order which that Great High Priest and Minister of the true sanctuary did himself appoint? for I suppose it will be allowed that he ustituted some outward means and ministrations, n order to guard "from error" &c., and also that the means which he did institute will be thought upon the whole the most likely to be effectual for that end and purpose.

I would not willingly admit the supposition hat your correspondent intended a sneer at the unhappy detections from the Church of England, is if her system of orders &c., were responsible. There is, however, an argument to be drawn from these very defections (however unfavourable present appearances may be) which seems to establish her claim—beyond all controversy—to being "the temple of the Lord," viz. that the "wicked who is to be revealed, whom the Lord shall consume with the breath of his mouth, and destroy by the brightness of his coming," is to be the head or principal or representative of the great apostasy or departure from the true fold; and that the chief mark or character of the apostates was their separating from the true fold to join themselves to him. The mark in their forehead being the open and avowed profession of their apostasy; and that in the right hand, the making use of the right hand of their authority, influence, or persuasion to induce others to follow their example. There are other marks besides these which cannot be counterfeited any more than they can be transferred, or put away from that order to which they properly belong.

Si quid novisti rectius istis, Candidus imperti; si non, his utere mecum.

31st July, 1846.

[If our Correspondent had quoted the entire passage to which he seems to object, the answer to his question would be found in it; Mikros said that anot Bishops, Priests, and Deacons, but the great Shepherd and Bishop's watchfulness alone can guard from error " &c. This lesson can not be learned from "other Christian Assemblies" which reject episcopal ordering; and therefore any reference to them would not have been pertinent to the writer's argument. The question is not about the divine institution of episcopacy; it is this: has not there been an unwarranted boasting in our Church of the superior advantages we enjoy as members of an episcopally ordered Church, exalting these advantages so sinfully as to provoke God to

"send strong delusion" to some who have mani-festly been brought to "believe the lie" that they ought to leave our communion for that of Rome? LIKMOS does but justice to our Correspondent Mignos in refusing the supposition that " a sneer?" was intended at the defections from the Church. Sneers uttered and sneers imputed tend to angry controversy, and not to the elucidation of truth.

We on our part will also suppress the supposition that, by designating our Church as "THE temple of the Lord," Liknos should mean to cast out of the pale of the Church all those who do not belong to her communion; so serious a disregard of the prophetic warning against that rashness and presumption which made some of old boast "the temple of the Lord, the temple of the Lord, the temple of the Lord are these," (Jer. vii. 4.) we would not willingly impute to our Correspondent.

But taking his words in the more moderate sense, we would rather decline the proof in favour of our Church, drawn from the defection of those who desert her, and seek evidence of her character by those marks to which she herself has authoritatively directed us (Art. xix.) ;--where we find "faithful men," to whom "thepure word of God is preached," and the Sacraments de fully ministered according to Christ's ordinance in all these things that of ne-O cessity are requisite to the same "-there we find

To Correspondents: Received C. M:-S. B. A has paid as far as No. 100; -J. P. B; -R. A; -The Ev. Packet: we hardly know how to make use of the article, we cannot elicit detail enough from it; -5s. from Ancaster will be devoted towards Theological Education in this Diocese.

PAYMENTS RECEIVED :- Messrs. Edw. Taylor, No. 105 to 156; Thos. Cowan, No. 53 to 104; T. Poston, No. 105 to 156; R. Craig, No. 53 to 104; II. Black, No. 105 to 156; J. R. Eckart, No. 105 to 156; J. R. Eckart, No. 105 Leaveraft, No. 105 to 156; R. Chambers, No. 105 to 156; S. Codman, No. 105 to 156; Thos. Wood, No. 47 to 72; Mrs. Woodbury, No. 105 to 156.

Local and Political Entelligence.

SPEED OF THE LOCOMOTIVE "GREAT WESTERN." -This engine recently made an experimental trip on the Great Western Railroad, from Bristol to London, 1181 miles, which were accomplished in 2 hours 34 minutes, a weight of 100 tons being attached to the engine. The greatest speed attained during the journey was 70 miles to the hour. The average is 46 miles to the hour. No uneasiness was felt by the passengers, notwithstanding this extraordinary speed.

MISS MARTINEAU ON THE CHOLERA. - Another fact of the time is, that the cholera is again approaching us. It is spreading from Asia, and has already crossed the Russian boundary. There is time to consider what we can do to make it as little mischievous as possible, if it should visit us, probably in a few months. It will be wiser to begin now to keep our persons and houses clean, to preserve our general health by wholesome and temperate food and exercise, and by encouraging in our homes a cheerful tranquility of mind, than by making a fuss, when the time comes, with white-wash and flannel petticoats, and drugs and new diet, all tried in hurry and

PROSECUTION OF THE " NATION," DUBLIN NEWS-PAPER, for a seditious libel contained in an article which pointed out the advantage to be taken, by an insurgent force, of the passage of troops by railway in a narrow pass &c. This proceeding has turned out unsuccessful, the jury being unable to agree upon a verdict, on which account they were discharged.

ESCAPE FROM SLAVERY.—Capt. Kelly of the Tory, on his way homeward from St. Lucia, fell in with a small boat containing four negroes, almost exhausted, who had made their escape from the French island Mariegalante, and would probably have perished, if they had not fallen in with the Tory, whose Captain humanely took them on board and landed them at the British W. I. island Nevis. They were received there as free agricultural labourers, and obtained employment, at once, on an estate from which they sent their hearty thanks to the Captain of the Tory, for his kindness and humanity.

THE OREGON TREATY has been published by the North American, while as yet it was supposed to be safe under the seal of secresy. The Editor has been arrested by the Sergeant-at-Arms of the Senate, in order to answer for the breach of privilege thus committed.

SLAVERY .- A negro at Richmond, Virginia, last month drowned himself in the river, his hands being tied behind, preparatory to a whipping, by the employer who had hired him from his master. The circumstance is called "an unpleasant occurrence." Such will occur, as long as "the institution" of slavery exists in the American Republic.

Mexico.—The National Congress of the Republic of Mexico are engaged about a declaration of war against the United States. In the mean time, the American Army and Squadron are making all the war they can, without waiting for any declara-tion. But they have difficulties before them, arising from the nature of the country, though the character of the enemy they have to contend with does not present any very formidable obstacles.

A NOBLE TASK FOR A GOVERNOR .- The senseless personal squabble which has so long agitated the country, every body is getting tired of—it has to publish the following document:—
disgraced our press—our halls of legislation—and
We the undersigned Members of the General carried its baneful influence into all the relations of social life. If Sir John Harvey can stop it, he will recently adopted in that body, and actuated by conbe a public benefactor .- Halifax Times.

NEW FOUNDLAND .-- The House of Assembly having voted £500. " to enable them to bestow upon Sir John Harvey a testimony of their sincere gratitude hereby signify our retirement from the said Comfor the great services he has conferred" upon the Island, His Excellency has consented to transmit their vote to Her Majesty, but at the same time acquaints the House that the description of testimonial which would be most in accordance with his Jeffery Hale, feelings would be, that "£100. of the sum would Jno. Bonner, be appropriated to the formation of a fund to be loaned, under regulations to be framed by the Governor, in small sums, to Housekeepers in St. Noah Freer, John's of small means, who have been severe suffer- W. Stevenson, ers, in their comforts, from the effects of the late fire; and that the remaining £100. should be A. Gillespie, applied to the purchase of a Town Clock, to be G. H. Parke, placed in some conspicuous position in the centre of II. Gowen, the city. The House has expressed its readiness | Charles Sharples, to comply with Sir John's wishes in those respects.

The Press of Newfoundland is again in full Henry Burstall, operation, and so is the business of St. John's, if we Arch. Campbell, may judge by the numerous advertisements contained in the papers, all of which have been inserted since the free. There were numerous arrivals from this Province and elsewhere with provisions and building materials, and there is no reason to suppose that the credit of Gl. John's will be at all impaired by the calamitous visitation with which it has recently been afflicted .- Halifax Times.

The Home Government have authorized the Governor of the Island to draw for a sum not exceeding £5,000. to be applied, under his authority and superintendence, lowards such purposes as may appear to him to be the most pressing in their demands, and to be duly accounted for.

The Quebec Collections for Relief to the Sufferers at St. John's, are stated, by the Gazette, to amount to £2,000., exclusive of the £1,600. voted out of the Relief Fund, but including the subscription which was so spiritedly commenced among the mercantile men, before a public meeting had been obtained, and which alone amounts to £1200.

Connwall.—Mr. Cameron, it is said, will be returned by the constituency of Cornwall, Mr. R. Macdonald having, with the consent of the electors, resigned in that gentleman's favor.—Kingston News. SIMCOE. The Hon. W. B. Robinson has been re elected without opposition.

LAW RESPECTING NEWSPAPERS. - Subscribers who do not give express notice to the contrary, are considered as wishing to continue their subscrip-

If Subscribers order the discontinuance of their papers, the publisher may continue to send them till

all arreatages are paid up.

If Subscribers neglect or refuse to take their papers from the office to which they are directed, they are held responsible till they have settled their

The Courts have decided that refusing to take a newspaper or periodical from the office, or removing, and leaving it uncalled for, is 'prima facie' evidence of Intentional Fraud !- Brockville Statesman.

The Aurore says, no one can fail to be struck with the manner in which our native Canadian workmen sculpture the fine stone, with which we build in Montreal. We invite the friends of Canadian industry to cast their eyes upon the capitals of the pillars of the New Bank of Montreal. One of the workmen is a M. Sarsenour: we should be happy to give the names of the others; these are true artists.

The same thing may be said of the sculptured work before the house which Mr. Beaudry is building in Notre Dame Street, and of the Theatre, the two last mentioned edifices being the work of II. Laberge.-Herald.

A gentleman who came passenger in the Lady Colborne, which returned last night from the Sagnenay, reports that the Elizabeth and Sarah, A Simpson, master, 8 weeks from Killala, with passengers, was off Basque Island, that she had lost 42 of her passengers on her way out, and that the Captain and two more passengers have died since her arrival at Basque Island, and wore buried there last Sunday. The Chief Mate, who gave a statement of the number of deaths, says they had bad water on board, and there can be no doubt but that the sickness has originated from the use of it. What can the Emigrant Agent at home have been about? We observed in a late Limerick paper that fearful mortality on board a ship in that port had lately arisen from the same cause .- Mercury of

The steamer Canada went down to low the above vessel to Grosse Isle, where she will land her passengers. She also took down a supply of water and medicine, and a medical gentleman from town accompanied her.

THE LATE STEAMBOAT COLLISION,-Although more than a week has now clapsed since this unfor-tunate occurrence, the public are still without definite and official information as to the loss of human life and the cause of the accident. It has been said that a legal investigation would take place; if so, it is to be hoped that more light will be thrown upon the matter. Two persons are known to have perished: one a passenger on board the Rowland Hill, named Peppin, the other cook's maid of the same boat; and reports are current of others being missing. Justice to all parties demands an inquiry. From the published statements it seems the Quebec was slowly approaching the wharf at Three Rivers, just as the other boat was leaving it at full speed: instead of clearing the Quebec, the current forced the Rowland Hill directly against her. The Rowland Hill has been pumped out and brought down to Quebec. A meeting of the passengers of the two boats was held on board the Quebec, when resolutions were passed expressive of gratitude to God for their preservation, and conveying thanks to aptain Ross of the Quebec, and Captain Armstrong of the Sydenham, for the kind assistance rendered by them.

The steamship St. George which leaves Quebec on the 13th instant for Perce, will return there early in September. Persons wishing to spend a short time in Gaspé or Chaleurs' Bay, will thus have a good opportunity of doing so, and returning in the

THE Forges of St. Maurice, which for many ears past have been held by the Hon. M. Bell of Three Rivers, under a lease from the Crown, were offered for public competition at the Court House in Three Rivers on Tuesday last, pursuant to public notice. The attendance at the sale was numerous, both from the vicinity and from a distance. The property was finally adjudged to Henry Stuart, Esq., of Montreal, for the sum of £5.575; he being the highest bidder.

Relief Committee.-We have been requested

Committee of Relief, in consequence of measures siderations of respect for ourselves, deeply regret that we cannot any longer seem to sanction its proceedings by a useless attendance, and we therefore

H. Atkinson,

John Munn, Wm. Walker,

Jas. Gibb, George Hall,

mittee of Relief. Quebec, 29th July, 1846.

(Signed) J. Charlton Fisher, Wm. S. Sewell, H. Jessopp, Edward Boxer.

Edward Bustall, J. P. O'Meara, M. Connolly, Jas. A. Sewell, Thos. Wm. Lloyd, Henry S. Scott, J. Douglas, J. Grainger, H. LeMesurier, John Sewell. J. Drummond,

The above communication having been read at the stated meeting on Monday last, the following resolution was passed by the residuary Committee "That the Chairman be instructed to return the document signed by Dr. Fisher and certain other members of this committee, and to express the regret which this committee feels that, from considerations of respect for itself, it cannot receive a document couched in such terms."

A young man was drowned last evening by falling from the Wellington wharf ;-we have not beer able to ascertain his name.

APPOINTMENTS.—The appointment of Sir A. McNab to be Adjutant General of Militia (Berean 9th July) has been ineffectual, that gentleman having declined the same on grounds which have given occasion to much controversy. It seems that Sir Allan had accepted the appointment under the sup-position that Col. Cameron would have filled the situation of Deputer Adj. General West; that sup-position having funed, Sir Allan declined his own appointment, and he is now on his way to England.

Lieut. Colonel Plomer Young, K. H., is now gazetted as Adjutant General of Militia for the Province, with the rank of Colonel in the Militia.

Charles Eusèbe Casgrain, of Rivière Ouelle, Esquire, is appointed Second Commissioner of Public Works.

Captains Edward Boxer and Robert Young, and Henry Jessopp, Esquire, are appointed to be Com-missioners under the Provisions of the Imperial Act 7th and 8th Vict. Cap. 112, commonly called the Merchant Seamen's Act.



The arrival of the Montreal Steamer this mornng furnishes us with the melancholy news of a destructive fire which happened at La Prairie last Tuesday evening. No lives were lost, but 300 or 400 houses are reported as having been burnt down. The English Church and R. Catholic Church were saved; we are sorry to say the Scotch Church fell a prey to the flames.

The same Steamer brought the English Mail of July 19th. The Oregon Treaty had been ratified, and laid before the two Houses of Parliament on the 17th.—Business more active and settled than it has been for some time past. The strike among the operative builders being at an end in all parts of the country, the Timber trade is in a more flourishing condition; prices stationary, with a tendency to improve. - The Crops in a splendid condition, promising all that one can desire. Sir Nicholas Tindal, Chief Justice of the Court of Common Pleas, having died, is succeeded by Sir Thomas Wilde, who was to have been the new Attorney General; this latter office is now given to Mr. Solicitor General Jervis, and Mr. Dundas is to be Solicitor General. -The two following pieces are cut from Willmer and Smith's European Times.

Dr. Hook on National Education .-- Amongst the wonders of the age is an exceedingly liberal pamphlet on national education, just published by Dr. Hook, the High Church Vicar of Leeds, in which the Rev. writer lays down and maintains principles which will remove all difficulties in the way of establishing a national system of education, if they are admitted and acted upon by the heads and leaders of the Established Church. The letter is addressed to Dr. Thirlwall, the Whig Bishop of St. David's, and will be acceptable to him as it is honourable to its author.

Colonial Bishoprics .- The benevolent indiridual who recently contributed the large sum of £35,000 for the endowment of two colonial bishoprics was Miss Burdett Coutts. It is understood that Miss Coutts consulted a right rev. prelate as to the sum that would be required for the purpose, and, on being informed, immediately gave a cheque for the amount. Miss Coutts then asked if she might be allowed to name the hishopries to which she wished her subcription should be applied, which of course met the ready acquiescence of his lordship. She accordingly named Adelaide (South Australia) and Cape of Good Hope.

LORD JOHN RUSSELL UPON THE CHURCH IN IRE-LAND .- From a speech in the House of Commons, July 14th :-

With regard to the Church of Ireland and the endowment of the Roman Catholic clergy, he had to observe, that he had voted in favour of Mr. Ward's proposition to provide for the College of May-nooth out of the funds of the Protestant church of Ireland. The House declared against that proposition by a large majority. He had then supported the proposition for providing for the College of Maynooth out of the consolidated fund. He still re-tained his opinions which he had then expressed with respect to the Protestant church and a Roman Catholic endowment; but he did not think that i was necessary to urge those opinions now, or to at tempt to do that which he believed to be impracti cable. With regard to the abolition of the Protestant church, he thought that there could not be worse or a more fatal measure. Politically, i would be most injurious; for it would alienate from England that part of the Irish population which was most attached to us; and, in a religious point of view, it would be the commencement of a sangui-nary religious war. The question next to be considered was, whether you could endow a Roman Catholic church in Ireland? Mr. Pitt was of opinion that you could; and he believed that if Mr. Pitt could have carried that measure in his day, it would have tended more than any other to the permanence of the union between the two countries. In 1825 he had supported a motion of Lord Francis Egerton, for making provision by law for the clergy of the Roman Catholic church. But he found that the dissenters of England, the established church of Scotland, the free church of Scotland, the Protestant church of Ireland, and, lastly, the Roman Catholics themselves, were all now combined in vehement opposition to that plan. He therefore said it was a measure which he could not bring under the notice of the House until there was more favourable disposition towards it in the public mind. There were measures for the benefit of Ireland which were practicable, and he preferred bringing them forward to bringing forward measures which circumstances rendered impracticable."

The Consecration of the Reverend Samuel Gobat to the Episcopate of Jenusalem by His Grace the Archbishop of Canterbury, took place on Sunday the 5th of July, in the Chapel of Lambeth Palace.

Port of Quebec. ARRIVED, AMONG OTHERS:

July 30th. Bark Minna, Clare, Sth June, Sligo, Jones, coals, 231

Robert & Ann, Christie, 26th May, Carthagena order, coals. 31st.

Brig Kate, Cuddie, 3rd July, New York, LeMesurier of Co. general.

August 1st. Ship Milicette, Hunter, 17th July, New York, Sharples & Co. conls.
- Hulen, Clayton, 25th June, Belfast, Parke & Co.

general, 143 pas. Ship Miracle, Elliott, 17th July, New York, Sharples Bark Syria. Cox, 25th June, Liverpool, T. Froste, general, 134 pas.

MARITIME EXTRACTS.

Halifax, July 27-The ship United Kingdom, Tulon master, 1257 tons, of Liverpool, G. B., 3 days from New York, bound to Quebec, went ashore at White Head, on the 20th inst., was got off on the 24th, and taken into harbour and grounded, bulged, and lost rudder—materials taken to Arichat—ship condemned. Halifax, July 28-Arrived Schr. Victoria, Vigneault, 14 days from Quebec.

ta is to have said on a great a lar

BIRTH.

At Montreal, on the 1st August, the Lady of Captain Griffin, Deputy Assistant Adjutant General, of a daughter.

MARRIED.

In St. George's Church, Toronto, on the 29th July by the Rev. T. H. M. Bartlett, M. A., the Rev. Charles Ruttan, Minister of St. George's Church, son of Henry Ruttan, Esq. Sheriff of Newcastle District, to Margaret June, third daughter of the late Lieut. Col. Duncau Cameron, C. B., formerly of the 79th Highlanders. On Thursday, the 16th July, at Barrie, Lake Simcoe,

by the Rev. S. B. Ardagh, Rector, John Russell Ardagh, M. D., St. Albans, Holland Landing, to Anne H. Gowan daughter of H. Hatton Gowan, E.q., of Barrie. In Shanty Bay Church, on Tuesday, the 21st July

by the Rev. S. B. Ardagh, A. M., Rector, Thomas Lloyd, Esq., of Barrie, to Matilda, second daughter of Wm. B. M'Vitty, Esq., Clerk of the Peace for the Simcoe District.

DIED.

On the 4th inst, Eleanor Hall, widow of the late Henry Cowan, Esq., aged 54 years.
On Tuesday, at Mount Pleasant, aged 3 years and 10 nonths, Mariane, daughter of the late J. J. Lowndes,

Esq.
On Tuesday morning, at Point Levy, aged 1 month and 12 days, Ambroise, infant son of S. McCaw, Esq. On Sunday afternoon. Emily Harriet, eldest daughter of Mr. J. H. Hardie, aged 4 years and 7 months.
On the 28th ultime, aged 55 years, after long and severe suffering from enlargement of the heart, at his

residence on the Lake Shore, Mr. James Duffy, First English Master in Upper Canada College. The de-English Master in Upper Canada College. The deceased was from the County of Monaghan in Ireland, and came to this country in 1832.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tues day, 4th Aug., 1846.

-	3.	q.		s.	α.
Beef, per lb	()	5	а	0	6
Mutton, per lb	Ú	3	а	0	6
Ditto, per quarter	2	3	а	3	9
Lamb, per quarter	ì	G	a	4.	0
Potatoes, per bushel,	3	G	а	4	Ü
Maple Sugar, per lb	0	4	а	0	5
Oats per bushel	2	ō	a	2	6
Hay per hundred bundles		ō	а	35	Û
Straw ditto	17	õ		22	6
Fire-wood, per cord	15	ō	а	17	6
Cheese per lb	Ű.	11		. 0	5
Batter, fresh, per Ib1	ī	4		1	
Ditto, salt, in tinnets, per lb	0	8			0.
Veal, per lb	ű.	5			6
Do., per quarter	ĭ				0
Pork, per lb	ō	_	a		
Eggs, per dozen,	. 0	- 6	a	Ξ.	7
-55-) [4020];		. •	•	•	
			_		

ENGLISII MAIL.

ETTERS for the above Mail will be received at the Quebec Post Office, till MONDAY, 10th August. - PAID Letters till THREE o'clock, and UN-PAID till FOUR, P. M.



PEOPLE'S LINE OF STEAMERS. THE Steamer QUEBEC, will until further no-tice leave Quebec on TUESDAYS, THURS-DAYS and SATURDAYS, at FIVE o'clock, and Montreal, on MONDAYS, WEDNESDAYS and FRIDAYS, at SIX o'clock P. M.

J. WILSON. Quebec, 1st August, 1846.

BISHOP'S COLLEGE.

THE COUNCIL OF BISHOP'S COLLEGE, beg to an nounce to the Public that the ensuing Michaelmas Term commences on the 1st, day of October next —and that the College-Building will be then ready for the reception of Students. For further particulars apply to the REVD. PRINCIPAL NICOLLS, LEN

July 24th, 1846.

WANTED,

CLASSICAL MASTER, to take charge of a small SCHOOL, a short distance from Mont-He must be qualified to direct the children in the ordinary branches of a classical and general

Address (post paid) stating qualifications and references, to the Rev. A. B. at the Rev. D. B. PARNTHER'S, Montreal.

EDUCATION.

CHAMBLY CLASSICAL SEMINARY.

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

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

Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of MONTREAL, and the Rev. Official MACKIE, Quebec the Rev. Mr. Anderson, Rector, Sorel; H. Stu-ART, Esq., Advocate, Dr. Sutherland, and C Gendes, Esq., Montreal, or by letter post-paid, addressed to

THE REV. JOS. BRAITHWAITE,

June 11, 1816.

Lately received by the Undersigned, THE ILLUMINATED

FAMILY BIBLE. Royal Quarto, superbly bound in Morocco, and em-bellished with numerous Engravings;

Small Editions of Bibles, Common Prayers, &c neatly bound and in cases;

eatly bound and in cases;
Family Prayers,—Psalms, Hymns,
Sermons, and various other religious works.
T. CARY & CO. Quebec, 14th July, 1846...

THE BEREAN. VOLUME II.-1845-6.

FEW volumes have been bound, and are to A FEW volumes have been bound, and are to be had at the Publisher's, GILBERT STANLEY, 4, Ann Street.
Price 17s. 6p.

A few copies of the First volume, bound, are still on hand.

BOARD AND LODGING MAY be obtained, for two or three respectable. Young Men, at Mrs. Widow JEFFERYS', No. 42, St. John Street, at moderate terms.

MANUAL

PAROCHIAL PSALMODY;

HYMNS

For the principal Festivals, &c. of the CHURCH OF ENGLAND, To which has lately been added, A SUPPLEMENT,

Printed on superior paper,
For Sale by T. CARY & CO.
Upper Town Market Place. July, 1846.

RECEIVED EX "PERSEVERANCE," FROM HAMBURG.

TWO HUNDRED Westphalia Hams, of superior quality,

C. & W. WURTELE, St. Peter Street.

25th June, 1846.

FOR SALE EX " PERSEVERANCE," FROM HAMBURG. CERMAN WINDOW GLASS (in half boxes)

AMA:

of all sizes and doub.

150 Demijohns,

German Scythes,

Best German Steel and Spelter.

C. & W. WURTELE,

S. Paul Street. of all sizes and double thickness,

25th June, 1816.

FOR SALE BY THE SUBSCRIBERS.
SHEET ZINC, TIN PLATES, Sheet IRON
Register Grates,
White Lead, Paints, assorted Colours.

Boiled and Raw Linseed Oil. C. & W. WURTELE. 16th March, 1816. St. Paul St.,

TO BE LET. ROM 1st May next, THREE OFFICES on Arthur Street, opposite the Exchange.
C. & W. WURTZLE, Quebec, 11th February, 1846.

PORTRAIT OF THE LATE REV. ROBERT DAVID CARTWRIGHT, For Sale at G. STANLEY'S, Bookseller, 4, St. Anne Street.

PRICE-5s. EACH. The proceeds will go to the benefit of Sr. JAMES' CHURCH, recently erected at Kingston. Quebec, 9th July, 1846.

PRIVATE TUITION.

PARENTS desirous of giving their children private instruction in the Latin and Greek languages, and the various branches of an English education, will have an opportunity, by applying at the office of this paper.

Address S. S. the office of this paper. Quebec, July 9th, 1846.

Just Received
EY C. STANLEY, NO. 4 ST. ANN STREET
A FEW COPIES OF

HYMNS;

Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book.

Selected and Arranged by
The Rev. Charles Bancroft, M. A.,
Minister of St. Thomas' Church, Montreal.
Price in cloth Is. 6d. plain leather Is. 9d.
best 2s. A liberal reduction will be made, if a
quantity be ordered. Selected and Arranged by

COALS.

NEWCASTLE, Wallsend, Grate and Smith's Coals, for Sale by H. H. Porter & Co.
Porter & Co's. Wharf, Late Irvine's.

Quebec, Jan. 1st 1846.



FOR SALE BY THE SUBSCRIBERS:
HEET ZINC,
Tin Plates and Canada Plates,

Red and White Lead, Refined Borax, Best Cast Steel, Octagon, Round, and Machinery Steel,

Blister Steel. C. & W. WURTELE, St. Paul Street.

25th June, 1846.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY;
HEAD OFFICE, 141, BUCHANAS-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 Di-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's state. anding. 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.

Wouth's Corner.

THE SHORT CUT. A countryman, having to go a distance of some miles in a parish where he had never been before, kept plodding along the turnpike till he had got within a mile of the house he had to call at. A man in a smock-frock, of whom he inquired the distance, told him "to a sheep?" "We have not the strength of man," depress the other through the encouragement take the short cut across the fields, and he returned the mother, "and I am sometimes in which vice obtains at your hands? You scatter Lord Rosse's monster telescope:—"With rewould save half a mile by it." The short cut doubt whether we have the subtlety; and the seed of evil, and think a harvest of good spect to the moon, every object on its surface was taken; but presently he came to two paths, vultures would seldom feed upon his flesh, had will come up from it?" and not knowing which to choose, he proceed- not nature, that devoted him to our uses, infused ed along the wrong one. Soon after this he into him a strange ferocity, which I have never that I was here to learn; and I perceive that favourable circumstances it would be so with came to a lane which branched off in opposite observed in any other creature that feeds upon I have given you at once some insight into objects sixty feet in height. On its surface directions, and he made matters still worse by the earth. Two herds of men will often meet going farther astray. At last, coming to a coni- and shake the earth with noise, and fill the air you may conclude that I have nothing of value | masses of stone almost innumerable. He had again, if you can. I am but a fool for my wrong." These short cuts may do very well

fool, shall not err .- Eun. Sch. Journal.

THE DISCOVERER OF STEAM-POWER.-It is though the world in general either overlooks or that they are hunting, and that you will soon is ignorant of the fact, that the Marquis of revel in human blood." "But still," said the II.'s time, an ancestor of the existing ducal family of Beaufort, was the person who first discovered and revealed to mankind the mechanical; capabilities of steam-that power I am reckoned the most subtle bird of the mounso vast and magnificent. In presence of his Maker he was humble. The following passage him elevated with the consciousness of being exhibits a mind imbued with humility and noble feeling: "Oh, infinitely omnipotent God! whose mercies are fathomicss, and whose most humble thanks from the very bottom of in understanding) an insight in so great a secret of nature, beneficent to all mankind, as to be puffed up with the knowing of it, but humble my haughty heart by thy true know-ledge of my own ignorance!" Such language as this used by one whose genius discovered the steam-engine, reminds us of Newton's comparison of himself to a child picking up shells on the shores of the ocean of truth. Dublin Christian Journal.

EPITOME OF WAR.

The history of every war is very like a scene I once saw in Nithsdale : two boys from different schools met one fine day upon the ice. They eyed each other with rather jealous and indignant looks, and with defiance on each brow. "What are ye glowrin' at, Billy?" "What's that to you? I'll look where I have a what's that to you at 1 mook where 1 have a mind, an' hinder me if ye daur." A hearty blow was the return to this, and then such a battle began! It being Saturday, all the boys and or the earth. But Mr. Quintus would afford to the intelligence, who, of course, looked at him author; and it is rarely that the most practised with no small degree of curiosity. The old author does not feel it necessary to make constitution respecting the modes of education practisof both schools were on the ice, and the fight ed on the earth. But Mr. Quintus burst out probably take an opportunity of spending of correction is again to be gone over. The instantly became general and desperate. At in warm admiration of what he had already some time with each of the Classes; and that one time they fought with missile weapons, heard respecting the scholastic arrangements of it was hoped he would receive a favourable such as stones, and snow-balls; but at length they coped in a rage, and many blood-raps were liberally given and received. I went up to try if I could pacify them; for by this time a number of little girls had joined the affray, and I was afraid they would be killed; so, addressing the one party, I asked what they were pelting the others for? What had they done to them? "O, naething at a' man; we just want to gie them a good thrashin'." After fighting till they were quite exhausted, one of the principal heroes stepping forth between, covered with blood, and his clothes torn in tatters, addressed the belligerent parties thus: "Weel, I'll tell you what we'll do wi' ye, if ye'll let us alone, we'll let you alone." There was no more of it; the war was at an end, and the boys scattered away to their play. I thought at the time, and have often thought since, that that trivial affray was the best epitome of war in general that I had ever seen. Kings and ministers of state are just a set of grown-up children, exactly like the children I speak of, with fighting out the needless quarrels they have raised, they sit in safety and look on, hound out their innocent but servile subjects to battle. and then, after a waste of blood and treasure are glad to make the boy's condition, "If ye'll let us alone, we'li let you alone."—Ettrick Shepherd.

A VULTURE'S JUDGMENT OF MAN, WARRING.

"My children," said the old vulture, "you will the less want my instructions, because you have fagging and slaving to get their lessons: had my practice before your eyes; you have seen me snatch from the farm the household fowl. you have seen me seize the leveret in the bush, and the kid in the pasture; you know how to fix your talons, and how to balance your flight when rest?" you are laden with your prey. But you remember the taste of more delicious food; I have often not succeed, if they tried ever so hard, and so simply cramming, twenty-five scholars are as regaled you with the flesh of man." "Tell us,"

you never brought a man in your talons to the treat despondency as an evil which one must nest?" "He is too bulky," said the mother; seek to relieve?" "when we find a man we can only tear away his flesh, and leave his bones upon the ground. "Since man is so big," said the young ones, work; and then for six weeks only by the how do you kill him? You are afraid of the stimulus of the vice ambition; while you conwolf and the bear; by what power are vultures sign the rest to the evil, despondency:-you superior to man? Is man more defenceless than exalt the one for no moral worth, and you mon, he was stopped, and obliged to go all the with fire. When you hear noise, and see fire, to communicate to you. Let me listen to you, no doubt whatever that, if such a building as way back again to the turnpike road, saying to with flashes along the ground, hasten to the that I may know your plans with regard to he was then in were upon the surface of the himself, "Catch me in taking the short cut place with your swiftest wing, for men are surely destroying one another; you will then find the pains, in leaving the turnpike road that I knew ground smoking with blood, and covered with to be right, for the path which has led me carcases, of which many are dismembered and gentleman. "The boys with us are fully alive mangled for the convenience of the vultures." for those who understand them, but for those "But when men have killed their prey," said the who do not, they are the longest that can be pupils, "why do they not eat it? When the taken. Depend upon it, you will, like the poor wolf has killed a sheep, he suffers not the vulture countryman, find it the safest way in most to touch it till he is satisfied himself. Is not man things, to take that method to obtain your ends another kind of wolf?" "Man," said the which experience has most approved. Beware mother, "is the only beast who kills that which of "short cuts," unless you are thoroughly he does not devour, and this quality makes him satisfied about them; but above all things, be- so much a benefactor to our species." "If man ware of attempting a "short cut" to heaven. kill our prey, and lay it in our way," said the young The good old way, described in the Bible, is ones, "what need shall we have of labouring not only the best, but the only way. In that for it ourselves?" "Because man will some. way of holiness, a wayfaring man, though a times," replied the mother, "remain for a long time quiet in his den. The old vultures will tell you when you are to watch his motions. When you see men in great numbers moving close tonow, we believe, admitted by men of science, gether like a flock of storks, you may conclude Worcester, an English nobleman of Charles young one, "I would gladly know the reason of this mutual slaughter. I could never kill what I could not eat." "My child," said the mother, "this is a question which I cannot answer, though which, in our own age, is working out effects | tain. When I was young, I used frequently to visit the eyric of an old vulture, who dwelt upon the Carpathian rocks; he made many observafrom a prayer of the Marquis, while it shows tions; he knew the places that afforded prey round his habitation, as far in every direction as the depositary of a stupendous discovery, also the strongest wing can fly between the rising and setting of the summer sun; he had fed year after vear on the entrails of men. His opinion was, that men had only the appearance of animal life, knowledge is immense and inexhaustible: next being really vegetables with the power of motion; to my creation and redemption I render thee and that as the boughs of an oak are dashed together by the storm, that swine may fatten upon my heart for thy vouchsafing me (the meanest the falling acorns, so men are, by some unaccountable power, driven one against another, till they lose their motion, that vultures may be this water-commanding engine. Suffer me not fed. Others think they have observed something of contrivance and policy among these mis-chievous beings; and those that hover more closely round them, pretend that there is, in every herd, one that gives directions to the rest, and seems to be more eminently delighted with a wide carnage. What it is that entitles him to such pre-eminence we know not; he is seldom the biggest or the swiftest, but he shows, by his eagerness and diligence, that he is more than any of the others a friend to the vulture."-Christian Penny Mayazine.

VACATION-JOURNEY INTO THE MOON. Continued.

The old gentleman expressed his hope that the unexpected visit which the moon had rethe Seminary in which he had become a guest, impression from what he should see of the and assured his hosts that there was nothing youth trained in the Seminary. The Classes for them to learn from what he had to commu. moved round again to their former places, and nicate. "I myself," said he, "am what you would call a Regent, in a Grammar-school; but we are sadly in want of a system. Every one seems to plague himself from morning till afternoon, and to be glad when school-hours are over, dreading the sound of the bell to call him to his Class again. No, dear Sirs, receive me as a learner, and let me profit by your experience, as much as my dulness will permit. My kind host has just been telling me of his paternal office with regard to punishment; now I suppose it belongs to the same also to distribute rewards and prizes?"

"Prizes?" asked the old gentleman; "what

are they?" Mr. Quintus now gave a detailed account of public examinations and awarding of prizes; and he dropped a word or two about the pride of the successful scholar, and the envy of those who think themselves equal to him; and only this material difference, that instead of the heart-burnings of parents who had exnected that their sons would have carried off clear and perceptible limits, and it became evithe prize, and the whisperings about unfairness | dent to them, upon a slight consideration, at and partiality, and so on-at which the any stage of the term, whether they had Tutors gave signs of the utmost astonishment. | advanced sufficiently to justify an expectation "Is it possible, is it possible," they asked at that they would get through their appointed last; "can such work be done by those who work by the expiration of the term, and profess to aim at mental culture and moral advancement?"

> be surprised to see how some of the boys apply themselves for some five or six weeks before the examination; up early and late, nothing like it would be accomplished, it it gent, aided by the Observator. A very decided were not for the stimulus held out by the opinion was pronounced on this subject by the prize."

"Some of the boys, you say; well, and the

"Why, Sir, the dull ones know they would | nary. "If there is to be training, and not | known. they despond, and make no effort. Ambition | many as it is right to consign to any Tutor;

"Oh yes, but one must get boys to work." "And yet you get only some of the boys to

Mr. Quintus recollected himself: "I forgot the practices of Tutors upon earth from which were craters of extinct volcanoes, rocks, and rewards-for I see that prizes have no attraction for your scholars."

"You are mistaken there," replied the old to the attraction of distinction above their is or ever was inhabited by a race of mortals of them, do not appeal to that as the motive to make them apply themselves. No, Sir, the scholar's improvement ought to be his reward and prize. We endeavour to bring this out into sight and consciousness, mainly by his advancement from one branch of study to are drawn chiefly from his conferences with advancement as proficiency. They are not suggest the question—Had it met the fate to look for promotion to a higher Class from which Scripture told us was reserved for our the result of their examination in learning only, but from the dutiful regard also which they pay to what is right. As they move upwards, we let them know that not only our demands upon them for application to study we could wish them to find their reward in the journey into the moon to a close.] increased trust reposed in them, and the growing demand which they are expected to fulfil. -Will you come now, and see our young people at their work?"

This was a welcome invitation. Mr. Quintus followed his gray-headed friend, while the Censors went to attend to their engagements. In the middle of a large room was an elevated space with a table and seats, from which a view presented itself of Classes all round, separate from each other by partitions, the height of a man's shoulder, the Regents at the head of their Classes facing the centre, and the scholars facing the Regents, as they stood in half-circles. Light came into every part from windows elevated as high as the partitions, and from a glazed cupola in the middle of the ceiling. A few minutes' silent and thoughtful gaze unfolded to the man from the earth a multitude of arrangements which told of the completeness and liberality of the provision here made for the purposes to which the room was devoted. Ventilation and cleaniness were attended to; furniture and apparatus were ample and in perfect order. A signal from the old gentleman caused a cessation of study in all the Classes. "Will my friends allow their scholars to face me and see the visitor who has come to us. He takes a great interest in our labours and in young people."
The Classes now moved round into the halfcircles opposite to where they had been standing, and Mr. Quintus saw before him about two hundred boys, apparently full of health and

resumed their studies.

Mr. Quintus went from one Class to the other, not making any long stay, for he found that the presence of such a novelty as he was, caused some interruption to the studies of the of the studies which were pursued in it, tobooks in use there; and there appeared a which that book was assigned. The scholar, therefore, had a new set of books furnished him at every promotion, retaining the former ones simply for reference. The Regent and his scholars had thus their task defined within whether the individual scholar was likely to appear creditably fit for promotion. The "Oh," replied Mr. Quintus, "but you would least numerous of all the Classes contained 14 scholars, which was the most advanced; and the most numerons counted 25: this. Mr. Quintus was informed, was the greatest number that ever was placed under one Reof the system he saw in operation in the Semi-

work at less expense; but then cducation, I compressed into a few couplets her follies and that is, drawing forth what is latent, is out of the question."

(To be concluded in the next number.)

THE MOON, AS SEEN THROUGH LORD ROSSE'S TELESCOPE.

In a lecture on astronomy, Dr. Scoresby describes the earth's satellite, as seen through of the height of one hundred feet was distinctly to be seen; and, no doubt, that under very moon, it would be rendered distinctly visible by these instruments. But there were no signs of habitations such as ours—no vestiges of architectural remains to show that the moon fellow-scholars; but we, who have the training | similar to ourselves. It presented no appearances which could lead to the supposition that There was no water visible-not a sea, or a another. And this we refer to the Censor Hence would arise the reflection in the Morum, though the grounds of his decision mind of the Christian philosopher—Why mind of the Christian philosopher-Why had this devastation been? It might be the Censor Studiorum. We wish to impress further inquired-Was it a lost world? Had it it upon youth, that conduct is as necessary to suffered for its transgression? Analogy might world? It was obvious that all this was mysterious conjecture."

This article may seem to militate against the preceding one which professes to give an account of a school in the moon. The diffiwill be increased, but also misconduct on their culty will no doubt be removed in the next part will be more severely censured: indeed, number, which is to bring the Vacation-

TYPOGRAPHICAL ERRORS.

When the ordinary reader of a newspaper, or of a book, meets with an occasional blunder either of a letter or a word, he is apt to cry out upon the carelessnes with which the news paper or book is printed. It is in the very nature of the process of producing words and sentences by the putting together of moveable types, that a great many blunders should be made by the compositor in the first stage, which nothing but the strictest vigilance can detect and get rid of. The ordinary process of correction is, for the printer's reader to look upon the proof, while another person, generally a boy, reads the copy aloud. As he proceeds, the reader marks all the errors which present them-selves upon a first perusal. The proof then goes back to the compositor; and here a business of great labour and difficulty ensues. The omitted words and letters have to be introduced, and the incorrect words and letters have to be replaced by the correct. The introduction of two or three words will sometimes derange the order of a dozen lines; and the omission of a sentence will involve the re-arrangement of many pages. In this tedious process, new blunders are oftentimes created, and these again can only be remedied by after vigilance. The first corrections being perfected, the reader has what is called a revise. He compares this with his first proof, and ascentains that all his corrections have been properly made. In this stage of the business the proof generally goes to the siderable alterations. The complicated process printer's reader and the author have again revises, and what they again correct is again attended to. The proof being now tolerably perfect, the labour of another reader is in most large establishments called in. It is his business to read for press—that is, to search for the minutest errors with a spirit of the most industrious criticism. The author has often to be consulted upon the queries of this captious personage, who ought to be as acute in dis-Seminary. He found in every Class a schedule covering a blunder, as a conveyancer in finding out a flaw in a title-deed .- But in spite of all gether with a specimen of each of the lesson. his activity blunders do creep in; and the greatest mortification that an author can experistriking exactness in the arrangement. The ence is the lot of almost every author, -namely, books were all exceedingly short, each of them to take up his book, after the copies have gone designed only just for that one Class. The out to the world, and find some absurdly obbook commenced precisely at the point to vious mistake, which glares upon him when he which the scholars advanced in the Class next | first opens the book, and which, in spite of his below; and stopped at the point to which they conviction that it was never there before, has were expected to advance in the Class to most likely escaped his own eye, and that of every other hunter of errors that the best printing office can produce.-Penny Maga-

> LADY HAMILTON'S GRAVE. [Lady Hamilton was the widow of the British Ambassador at Naples-her name may be

found introduced at the close of the Historical Sketch, Lord Nelson, p. 200 of our last volume. The great celebrity of the naval hero is not sufficient to wipe out the stain which attaches to his character as a married man from his sinful connection with the woman whose grave is here described.]

The only thing respecting which I felt interested when passing through Calais, on my route for Italy, was to find out the spot where this female—who was under the protection of Lord Nelson, and the once-admired, courted, and flattered beauty-as to whom much had I heard two Censors, when their visitor met them in many parts of the Mediterranean-was inagain with loud expressions of his approbation | terred, after having lived to experience want, disgrace and scorn: a spot which is little

The fate of this unhappy and-truth compels me to add-most unprincipled woman, said the young vultures, "where man may be finds nothing to work upon in them."
found, and how he may be known; his flesh is condemn ambition as a vice to be checked, and the requires that trusty id besides, which is flesh is admirable imitation of Just as may be agreed upon.

Iton; above ten lines that trusty id besides, which is light have supplied Johnson with a striking in the requires that trusty id besides, which is light have supplied Johnson with a striking in the requires that trusty id besides, which is light have supplied Johnson with a striking in the requires that trusty id besides, which is light have supplied Johnson with a striking in the requires that trusty id besides, which is light have supplied Johnson with a striking in the requires that trusty id besides, which is light have supplied Johnson with a striking in the requires that trusty is required to the requirement of the requirement is requirement.

infamics, the triumphs of her carlier career. the deep and bitter wretchednes of her closing life. To the pseudo liberal this will appear to be unwarrantably harsh, but the really charitable require not to be informed, that to hold up such characters to reprobation, to exhibit them as wholesome warnings to the inconsiderate and inexperienced, is not unjust severity to the dead, but mercy to the living. Let those of her sex who may be thrown into circumstances at all similar, profit by that lesson she has bequeathed to them. With such an example before their eyes, let none flatter themselves that they shall be able to tread the same path without encountering similar perils. So flattering was the aspect of Lady Hamilton's fortune, it would have been censidered as an act of madness to predict, at its zenith, the reverse that afterwards overwhelmed her, leaving her to perish in the most horrible state of destitution, cut off from all sympathy. Nor let it be urged that hers was a most extraordinary fate. Quite the reverse, for it is in the common course of events that profligacy and misconduct should lead to misery and wretchedness. it contained anything like the green fields and It is the success of vice that forms the exlovely verdure of this beautiful world of ours. | ception to the general rule; and if it appears to be otherwise, it is because we take no note river, or even the measure of a reservoir for of the myriads who perish in their folly, while supplying town or factory; all seemed desolate, envy or curiosity fixes men's gaze on every instance of prosperous profligacy.

The grave of the once levely and adored Emma, who ruled this great commander of the British navy, and made so distinguished a figure at the court of Naples, might sober even the giddiest into serious reflection. She was actually buried in a ditch outside of the walls of Calais, and by a subscription from her countrymen. "Sie transit," &c.-Rae Wilson's Travels in France and Italy.

SIGHT RESTORED.

NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF

Patronized by ROYAL FAMIL Great Britain

Recommended by THE MOST MINENT PHY SICIANS,

For its efficacy in removing Disorders inciden to the EYES AND HEAD,

THE FORCERS, 14TH DEC., 1814.
This Scientific Medical Reviewer made the folowing critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

GRIMSTONE'S EYE SKUFF .- 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, he 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 nese, 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 he 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

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has ust received a fresh supply per Zeilous. THOMAS BICKELL. Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

RECEIVING EX "ERROMANGA," ALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws, Sugar Hogshead Nails, Tin and Slate Nails.

C. & W. WURTELE, St. Paul Street.

25th June, 1816.

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND. Is published every THURSDAY Morning,

BY G. STANLET, Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS: - Fifteen Shillings a-Year, or Twelve Shillings and Six Pence If paid in advance.

The Rev. Mark Willoughby, ! Montreal, CHARLES BANCROFT, W. THOMPSON, Christieville, Benjn. Burland, Esq. St. John's, WILLIAM LLOYD, Esq., Lennoxville, John Dunnford, Esq., Toronto, The Rev. R. V. Rodens, Kingston,

The Rev. R. V. Rogers, Kingston,
Samuel Muckleston, Esq., do.
J. P. Battersey, Esq. Ancaster, C. W.,
Alex. Dayinson, Esq., P. M., Ningara, C. IV., ard
so kind as to act for the Dercan,
Terms in Great Britain:—Ten Shillings Sterling in
advance. Subscriptions will be received by Mr. John
Henry Jackson, Bookseller, Islington Green, Islington,

Terms in the United States, including postage to the lines:—32 Dollars a-year, or 34 Dollars if paid in

AGENTS AT New York at 75 Nassau-street, Mr. F. G. Fish.

Brooklyn at 41 Front-street, Mr. F. G. Fish.

Boston: Mr. Charles Stimson, Washington-St.

Adventisements, delivered in the evening before the
day of publication, inserted according to order, at 28 6d
for six lines and under, first insertion, and 71d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion, and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequentinsertion.

Advertising by the year or for a considerable time