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tinguished from Popery by an acute and practised 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 nearer to that standard of supposed perfection. Amidst all this zeal about externals, the vital and essential doctrine of justification by 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 its destruction.—From Address of the English Methodist 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 re-admission to the communion of un-reformed 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."

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 ministry—that 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 serious 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 ensnared 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 justification 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. Griesley, 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 repose in a persuasion that the Church is at rest.

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 University of Oxford, is a most cheering token for good: a promise of earnest contending for the truth in the midst of the insidious efforts still made for the diffusion of error in that society of inquiring and intelligent 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 education-scheme 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 Conference, assign as the ground for their mistrust; and though 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 was drawn up.

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 high and influential stations in the Church.

While this has been going on in the ranks of the Clergy, there has not been any proportionate falling 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 they 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 liable 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 essence 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. UNACKE, 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 being

"not merely protectors of the Church's property; but the friends, the supporters, and advisers 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 God 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 sight of his duty; and if they fail, then complaints carried to the proper quarter, to the Diocesan him-

self, and submitted with sufficient evidence and proof to his consideration and decision." It may be fair to state that Chancellor Raikes's charge has been gravely contradicted by the Bishop of Exeter; but as the Chancellor has not ceased to enjoy the confidence of his own Diocesan, Bishop J. B. Sumner, 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 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 distinctly traced. If you are required to furnish articles for the service of the Church which have not 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 of 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, falstools, 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 countenance 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. Journey-men, 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 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 again the curious question of the indelibility of orders; 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 Church of England, and, therefore, by the canon 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 Berry 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 it under the Toleration Acts; and hereupon Mr. Shore took the oath 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 the enormous hubbub about "liberty of conscience," which the whole corps of Popery in the House of Lords, the House of Commons, the press, and elsewhere, 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 \$101. 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 bishoprics 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 primary, candidates 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 affairs.

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

"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 principles 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."

ECCLESIASTICAL.

Diocese of Quebec.

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

"ORGAN FOR QUEBEC CATHEDRAL.—Messrs. BEVINGTON & SOXS 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 Street, Soho Square."

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 Scarborough, 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. Five-and-twenty Clergymen were present. The assembly 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 Nanapanee 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.—Church.

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.	
Mrs. Platt,.....	£1 5 0
Hon. J. Killaly,.....	1 0 0
Miss Handy,.....	0 10 0
Two Clergymen at St. John's,.....	0 7 6
Rev. M. Willoughby,.....	1 5 0
Rev. C. Bancroft,.....	0 10 0
C. Penner, Esq. (Lachine),.....	1 5 0
H. Stuart, Esq.,.....	2 10 0
Mrs. Dunford,.....	0 10 0
Mr. Moore,.....	0 5 0
Captain Townsend,.....	0 5 0
Anonymous,.....	0 10 0
D. Davidson, Esq.,.....	1 5 0
Dr. Badgley,.....	1 5 0
Two Sisters,.....	0 7 6
Cash,.....	0 10 0
Mr. T. Musser,.....	0 5 0

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Dr. Holmes,.....	0 10 0
Chief Justice Heild,.....	1 5 0
Miss A. Robertson,.....	1 0 0
Colonel Lightfoot,.....	1 0 0
Colonel Holloway, R. E.,.....	3 0 0
Mr. Ludlain,.....	0 10 0
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W. White, Esq.,.....	0 10 0
W. Henry, Esq.,.....	2 10 0
Colonel Ord, R. E.,.....	1 5 0
A. Beran,.....	2 10 0
S. Goddard, Esq. (14th Regiment),.....	0 10 0
Rev. G. Mackie,.....	1 5 0
E. Q.,.....	1 5 0

£47 0 0

R. V. ROGERS, 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, will admit of a little explanation.

Will you have the kindness to inform me, for I own myself unable to perceive, how we are to learn 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 intercession, the minister of the true sanctuary's daily ministrations alone can guard from error, keep in the way of truth, and supply all the need of his people?"

I trust we are all agreed as to the main point, that 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 much 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 instituted some outward means and ministrations, in order to guard "from error" &c., and also that the means which he did institute will be effectual for that end and purpose.

I would not willingly admit the supposition that your correspondent intended a sneer at the unhappy defections from the Church of England, as 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.

LIUKIOS.

[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 "not 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 manifestly been brought to "believe the lie" that they ought to leave our communion for that of Rome?]

LIUKIOS does but justice to our Correspondent MIKROS 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," LIUKIOS 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 "the pure word of God is preached," and "the Sacraments" duly ministered according to Christ's ordinance in all these things that of necessity are requisite to the same"—there we find

the Church. The safe way to prove the Church is by discarding the truth in her, and not by finding deficiencies in others.—Editor.]

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 Ancestor 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; H. Black, No. 105 to 156; J. R. Eckart, No. 105 to 156; J. W. Leaycraft, No. 105 to 156; Jer. Leaycraft, No. 105 to 156; R. Chambers, No. 105 to 156; S. Colman, No. 105 to 156; Thos. Wood, No. 47 to 72; Mrs. Woodbury, No. 105 to 156.

Local and Political Intelligence.

SPEED OF THE LOCOMOTIVE "GREAT WESTERN."—This engine recently made an experimental trip on the Great Western Railroad, from Bristol to London, 118 1/2 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 panic.

PROSECUTION OF THE "NATION," DUBLIN NEWSPAPER, 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 secrecy. 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 declaration. 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 disgraced our press—our halls of legislation—and carried its baneful influence into all the relations of social life. If Sir John Harvey can stop it, he will be 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 his sincere gratitude for 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 feelings would be, that "£100. of the sum would 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. John's of small means, who have been severe sufferers, in their comforts, from the effects of the late fire; and that the remaining £100. should be applied to the purchase of a Town Clock, to be placed in some conspicuous position in the centre of the city. The House has expressed its readiness to comply with Sir John's wishes in those respects. The Press of Newfoundland is again in full operation, and so is the business of St. John's, if we may judge by the numerous advertisements contained in the papers, all of which have been inserted since the fire. 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 St. 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, towards 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 £22,000, 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.

CORNWALL.—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 subscriptions.

If Subscribers order the discontinuance of their papers, the publisher may continue to send them till all arrearages 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 bills, and ordered their papers to be discontinued.

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.—Brookville Statesman.

The Aurora 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 H. Laberge.—Herald.

A gentleman who came passenger in the Lady Colborne, which returned last night from the Saguenay, 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 were buried there last Sunday. The Chief Mate, who gave a statement of the number of deaths, says they had had 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 Tuesday.

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 elapsed since this unfortunate 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 Captain 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 inst. for Percé, 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 St. George.

THE FORGES OF ST. MAURICE, which for many years 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 to publish the following document:—

We the undersigned Members of the General Committee of Relief, in consequence of measures recently adopted in that body, and actuated by considerations of respect for ourselves, deeply regret that we cannot any longer seem to sanction its proceedings by a useless attendance, and we therefore hereby signify our retirement from the said Committee of Relief.

Quebec, 29th July, 1846. (Signed) J. Charlton Fisher, H. Atkinson, Jeffrey Hale, John Munn, Jno. Bonner, Wm. Walker, Wm. S. Sewell, Jas. Gibb, H. Jessopp, George Hall, Noah Freer, Edward Bustall, W. Stevenson, J. P. O'Meara, C. Gethings, M. Connolly, A. Gillespie, Jas. A. Sewell, G. H. Parke, Thos. Wm. Lloyd, H. Gowen, Henry S. Scott, Charles Sharples, J. Douglas, Edward Boxer, J. Grainger, Henry Burstall, H. LeMessurier, Arch. Campbell, 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 into the Wellington wharf;—we have not been 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 supposition that Col. Cameron would have filled the situation of Deputy Adj. General West; that supposition having failed, 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 Esché Casgrain, of Rivière Ouelle, Esquire, is appointed Second Commissioner of Public Works.

Captain's Edward Boxer and Robert Young, and Henry Jessopp, Esquire, are appointed to be Commissioners 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 morning 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 his author.

COLONIAL BISHOPRICS.—The benevolent individual 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 bishoprics to which she wished her subscription 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 IRELAND.—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 Maynooth 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 retained his opinions which he had then expressed with respect to the Protestant church and a Roman Catholic endowment; but he did not think that it was necessary to urge those opinions now, or to attempt to do that which he believed to be impracticable. With regard to the abolition of the Protestant church, he thought that there could not be a worse or a more fatal measure. Politically, it 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 sanguinary 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 JERUSALEM by His Grace the Archbishop of Canterbury, took place on Sunday the 5th of July, in the Chapel of Lambeth Palace.

Port of Quebec.

Table with columns: ARRIVED, AMONG OTHERS; DEPARTURE, AMONG OTHERS. Includes entries for Bark Minna, Brig Kate, Ship Millicette, etc.

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 Schri. Victoria, Vigneault, 14 days from Quebec.

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 Rutan, Minister of St. George's Church, son of Henry Rutan, Esq. Sheriff of Newcastle District, to Margaret Jane, third daughter of the late Lieut. Col. Duncan Cameron, C. B., formerly of the 79th Highlanders. On Thursday, the 16th July, at Barrie, Lako Simcoe, by the Rev. S. B. Ardagh, Rector, John Russell Ardagh, M. D., St. Albans, Holland Landing, to Anne H. Gowen, daughter of H. Hutton Gowen, Esq., 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 months, Mariane, daughter of the late J. J. Lowdies, Esq. On Tuesday morning, at Point Levy, aged 1 month and 12 days, Ambrose, 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 ultimo, 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 deceased was from the County of Monaghan in Ireland, and came to this country in 1832.

QUEBEC MARKETS. Table listing prices for various goods like Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, Veal, Do., Pork, Eggs.

ENGLISH MAIL. LETTERS 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 notice leave Quebec on TUESDAYS, THURSDAYS 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 announce 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 REV. PRINCIPAL NICOLLS, LENOXVILLE. July 24th, 1846.

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

EDUCATION.

CHAMBLAY CLASSICAL SEMINARY. THE REV. J. BRAITHWAITE, A. B., of Queen's College, Oxford, begs to intimate to his Friends and the Public, that he will have VACANCIES for FOUR PUPILS, on the 15th August. The subjects taught by Mr. B. are, besides the elementary branches of an English Education, Geography and History, Ancient and Modern, the Use of the Globes, Algebra, Book-keeping, Geometry, &c., also, the Latin and Greek Languages. Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of Montreal, and the Rev. Official Mackie, Quebec; the Rev. Mr. ANDERSON, Rector, Sorel; H. STUART, Esq., Advocate, Dr. SUTHERLAND, and C. GEDDES, Esq., Montreal, or by letter post-paid, addressed to THE REV. JOS. BRAITHWAITE, Chamblay. June 11, 1846.

Lately received by the Undersigned, THE ILLUMINATED FAMILY BIBLE, Royal Quarto, superbly bound in Morocco, and embellished with numerous Engravings; ALSO, Small Editions of Bibles, Common Prayers, &c. neatly 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. A FEW volumes have been bound, and are to be had at the Publisher's, GILBERT STANLEY, 4, ANN STREET. Price 17s. 6d. 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 JEFFREYS', No. 42, St. John Street, at moderate terms.

MANUAL OF PAROCHIAL PSALMODY; TOGETHER WITH 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, GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Scythes, Best German Steel and Spelter. C. & W. WURTELE, S. Paul Street. 25th June, 1846.

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

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

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 St. 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. Quebec, July 9th, 1846.

Just Received BY G. STANLEY, 800, 4 ST. ANNE 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 2s. A cloth reduction will be made, if a quantity be ordered.

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: SHEET 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, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

South'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 take the short cut across the fields, and he would save half a mile by it."

THE DISCOVERER OF STEAM-POWER.—It is now, we believe, admitted by men of science, though the world in general either overlooks or is ignorant of the fact, that the Marquis of Worcester, an English nobleman of Charles I.'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 which, in our own age, is working out effects so vast and magnificent.

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.

A VULTURE'S JUDGMENT OF MAN, WARRING.

"My children," said the old vulture, "you will the less want my instructions, because you have 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 you are laden with your prey."

you never brought a man in your talons to the nest?" "He is too bulky," said the mother; "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, "how do you kill him? You are afraid of the wolf and the bear; by what power are vultures superior to man? Is man more defenceless than a sheep?" "We have not the strength of man," returned the mother, "and I am sometimes in doubt whether we have the subtlety; and the vultures would seldom feed upon his flesh, had not nature, that devoted him to our uses, infused into him a strange ferocity, which I have never observed in any other creature that feeds upon the earth."

VACATION-JOURNEY INTO THE MOON.

The old gentleman expressed his hope that the unexpected visit which the moon had received from Mr. Quintus would afford to the Tutors of the Seminary some useful information respecting the modes of education practised on the earth. But Mr. Quintus burst out in warm admiration of what he had already heard respecting the scholastic arrangements of the Seminary in which he had become a guest, and assured his hosts that there was nothing for them to learn from what he had to communicate.

treat despondency as an evil which one must seek to relieve?" "Oh yes, but one must get boys to work." "And yet you get only some of the boys to work; and then for six weeks only by the stimulus of the vice ambition; while you consign the rest to the evil, despondency;—you exalt the one for no moral worth, and you depress the other through the encouragement which vice obtains at your hands?" You scatter the seed of evil, and think a harvest of good will come up from it?" Mr. Quintus recollected himself: "I forgot that I was here to learn; and I perceive that I have given you at once some insight into the practices of Tutors upon earth from which you may conclude that I have nothing of value to communicate to you. Let me listen to you, that I may know your plans with regard to rewards—for I see that prizes have no attraction for your scholars."

work at less expense; but then education, 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 Lord Rosse's monster telescope:—"With respect to the moon, every object on its surface of the height of one hundred feet was distinctly to be seen; and, no doubt, that under very favourable circumstances it would be so with objects sixty feet in height. On its surface were craters of extinct volcanoes, rocks, and masses of stone almost innumerable. He had no doubt whatever that, if such a building as he was then in were upon the surface of the 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 is or ever was inhabited by a race of mortals similar to ourselves. It presented no appearances which could lead to the supposition that it contained anything like the green fields and lovely verdure of this beautiful world of ours. There was no water visible—not a sea, or a river, or even the measure of a reservoir for supplying town or factory; all seemed desolate. Hence would arise the reflection in the mind of the Christian philosopher—Why had this devastation been? It might be further inquired—Was it a lost world? Had it suffered for its transgression? Analogy might suggest the question—Had it met the fate which Scripture told us was reserved for our world? It was obvious that all this was mysterious conjecture."

compressed into a few couplets her follies and infamies, the triumphs of her earlier career; the deep and bitter wretchedness 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 considered 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 is the success of vice that forms the exception to the general rule; and if it appears to be otherwise, it is because we take no note of the myriads who perish in their folly, while envy or curiosity fixes men's gaze on every instance of prosperous profligacy. The grave of the once lovely 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. "Sic transit," &c.—Rae Wilson's Travels in France and Italy.

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