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The Brevon.

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

No. 46.]

QUEBEC, THURSDAY, FEBRUARY 13, 1845.

[Vol. I.]

THE JEWS.

They shall be my people, and I will be their God.
JER. xxxii. 38.

Oh happy people! favoured race!
The chosen of the Lord,
To whom He gave his richest grace,
The treasures of his Word!
Such heritage who would not claim,
Who would not boast thy honoured name?

What tho' they bear reproach and scorn,
Outcast and tempest-tossed,
From their own land of promise torn,
They mourn o'er blessings lost:
The Lord will not his covenant break,
His chosen he will not forsake.

Once more they shall his people be,
He, still their gracious Lord,
In all his glorious majesty
Fulfill his faithful word;
Angels shall be their guardian band
To bring them to their promised land.

And in the last, the happy day,
May we with them be found,
With Israel's loud, triumphant lay
Our thankful songs resound:
Hosannah to the incarnate Son,
With Father, Spirit, Three in One.

GS.

EPISCOPAL ADVICE.

The Lord Bishop of Worcester's Charge to the Candidates for Orders, December 21, 1841.

My dear young Friends,—It has been usual for the Bishop, on occasions like the present, to address such pastoral advice to the candidates for orders as he may think best calculated to prepare their minds for the solemn engagements which they are about or soon to undertake; and, in performing this important function of his Episcopal office, to dwell upon the general duties of the clergy, the doctrines which they are bound to teach, and the habits of life which they should endeavour to form. These are important matters, and in common times such as cannot be too frequently pressed upon your attention; but, in times like the present, it appears to me that it is incumbent on the Bishop to be somewhat more particular in his instructions to those who are about to embark in troubled waters, and who will need all the assistance which an experienced pilot can afford them. I have on former occasions, not only in my primary Charge addressed to the whole diocese, but afterwards, when opportunities like the present have occurred of giving advice to my younger brethren in the ministry, deprecated that spirit of innovation which, on the plea of a more punctual observance of the Rubric and a respect for the practices of the primitive Church, was, I felt convinced, calculated to alienate the affections of the laity from the clergy, and thus to give a fatal blow to our beloved Church, which must depend very much, not only for its usefulness but its security, on retaining its hold upon the affections of the people. However necessary it may be to recommend caution and discretion in these matters to the clergy at large, it is more especially so to those who are just entering on the discharge of their sacred calling. It too often happens, that those who have once taken a wrong direction, however much they may afterwards be sensible of the evil consequences resulting from their indiscretion, are deterred by a false shame, and perhaps by a not unnatural indisposition to give way before the prejudices of their people, from retracing their steps, and restoring the intercourse between themselves and their parishioners to that happy state of peace and tranquillity which may be considered as the general character of our Church before a mistaken regard for obsolete forms introduced discord and dissension among us. Those of you who are on the morrow to receive the first orders in the Church cannot have thus committed yourselves; and it may be reasonably hoped that they who have for a short time been ministering as deacons have been too sensible of their subordinate rank in the Church to have ventured to take a decided line on these controverted points, till a longer experience had enabled them to weigh certain evils against most problematical advantages. My advice to you, then, is, that in entering upon your several cures you retain the privilege which you at present possess, of not being committed to a party, and be cautious how you take a course which I am confident you will be anxious to retrace, when you have found that you have lost thereby the affections of your people; but in which a false pride and the feelings naturally belonging to party may induce you notwithstanding to persevere. In reviewing the history of our Church since the Reformation, it is hardly possible to note a time when its prosperity and usefulness was more remarkable than the period immediately preceding the publication of the "Oxford Tracts." An increased degree of zeal, a more entire devotion to their sacred functions, was manifest among the clergy; and not only did the most complete concord exist between them and the laity, but the latter attested their deep veneration for the Church of their forefathers, by contributing most liberally to the erection of churches and the support of Church and Missionary Societies. The service of the Church was then performed in strict accordance with the general directions of the Rubric; and though, on some trifling points, slight variations had been introduced, it was generally understood, that although these variations could not be legally sanctioned without the authority of Convocation, they were made in deference to public opinion, and under the authority derived from the tacit acquiescence of the Bishop. Schools were multiplied, the great truths of the everlasting Gospel were more distinctly and more generally preached

and such was the impression gradually made on those who had separated from us by such increased zeal and activity on the part of our clergy, that in several dioceses not only Dissenting ministers, but whole congregations of Dissenters, joined our communion. My brethren, I will not contrast this state of things with that which prevails at the present moment in other dioceses, and, I fear, in a small portion even of this diocese; but, as nothing human is perfect, and as in all the transactions of life it must be our lot to decide upon a comparative balance of advantages and disadvantages, I will request you to make the comparison, and then ask yourselves whether the advantages, whatever they may be, which can be derived from a minute regard to ritual observances and the usages of antiquity, may not be purchased at too dear a rate, if purchased at such a price. The limits within which I must necessarily confine myself on an occasion like the present will not admit of my going into the various points which have of late been made the matter of so much unpleasant discussion; but it may be useful to you that I should dwell upon one or two with regard to which you may entertain doubts, and on which you will be compelled to make up your minds when you take possession of your respective curacies. And, first, with regard to the habit which you ought to wear when instructing your people from the pulpit. This is a question which I consider so utterly unimportant that I have never hitherto thought it worth while to express my opinion on the subject. I have myself been present during the celebration of Divine service when the officiating clergyman has thought fit to preach in a surplice, without thinking it necessary to notice such a deviation from the general custom; and though I certainly should have been better pleased if no such innovation had been attempted, still I considered the whole matter as much too insignificant to require my interference. What, however, is in itself insignificant, acquires importance when it is considered as the badge of a party, and when, on this account, it becomes a stumbling block and an offence to others. On this ground I should be disposed to advise you to continue the practice which has so long prevailed of preaching in your academical habit, even though by so doing you deviated from the precise directions of the Rubric. For the sake of those, however, whose consciences are tender on this point I have carefully considered the question, and I have satisfied myself, and I hope that I may satisfy you, that it never has been the custom since the Reformation for the clergy to preach in their surplices. The whole argument upon this point turns upon the sermon being a portion of the Communion Service. If, therefore, we can show that the sermon is not a part of that service, there will remain no longer the slightest ground for an innovation which, though in itself indifferent, will be sure to shock the prejudices and excite the suspicion of your congregation. The 58th Canon, which relates to this matter, is thus headed:—"Ministers reading Divine service and administering the Sacraments to wear surplices;" and it directs that every minister saying the public prayers or ministering the Sacraments or other rites of the Church "shall wear a decent and comely surplice with sleeves; to be provided at the charge of the parish." Now, can it be said that when we are preaching a sermon we are either saying public prayers or administering a sacrament? That we are not doing the former is self-evident, and I will proceed to show that the sermon, thought introduced in the course of the Communion Service, forms no part of the proper Sacramental Service of the Lord's Supper. It is worthy of remark that in the first Prayer-book of Edward VI. so little were the Ten Commandments or the sermon considered a part of the Sacramental Service that, after this portion of the service had been concluded, the following Rubric occurred:—"Then so many as shall be partakers of the holy Communion shall tarry still in the quire, or in some convenient place nigh the quire, the men on the one side and the women on the other side. All other (that mind not to receive the holy Communion) shall depart out of the quire, except the ministers and clerks." It is clear therefore that at that time, so far from the sermon forming part of the Sacramental Service, a complete interruption occurred after the sermon, during which those who did not mind to receive the holy Communion are directed to retire, and then the proper Sacramental Service commences. This Rubric is indeed not repeated in the second Prayer-book of Edward VI., or in the Prayer-book which we now use; but it is clear that the like interruption of the service was contemplated, for immediately after the Nicene Creed the curate is directed to declare unto the people what holidays or fasting days are to be observed in the week following; and all briefs, citations, and excommunications, are directed to be read; and can these be said to form part of the Sacramental Service? "Then," the Rubric proceeds, "shall follow the sermon," so that you perceive the preaching a sermon is classed with reading briefs, citations, and excommunications, which certainly, in the words of the 58th Canon, can form no part either of Divine service, or of administering the Sacrament, during which ministers are directed to wear a surplice. The inference which I have attempted to draw from the Rubric is further confirmed by the practice adopted at our two Universities. It is well known that in no places is a regard for strict ritual observance more attended to than in our Universities; and yet so little is the sermon considered a part of the Sacramental Service that it is preached in a different place and at a different time from the college chapels; where the Sacraments are administered; and here I cannot but observe,

that if the surplice had ever been worn as the proper habit of a preacher, it would have been adopted in our University pulpits; but here we know that at the present time the gown is always worn, and I believe I may venture to say, that no record exists of the surplice having ever been used on such occasions, and the gown substituted for it; but such a change could not have been effected in a place where old customs are so strictly adhered to as in our Universities without authority, and if effected by authority, some record of it would unquestionably exist at the present day. Again, so far was the sermon from being considered as included in the reading of public prayers or ministering the sacraments, that we know it was frequently preached by some of our most eminent reformers at St. Paul's-cross, and it can hardly be supposed that the surplice was worn on such occasions. The true state of the case I take to be, that you are directed to use the surplice only when reading Divine service or administering the sacraments; you then appear in your proper character of priest or deacon, appointed to minister in holy things; but when you preach you assume the character of a teacher, and as such your proper habit (if, indeed, proper or improper be fit words for a matter so utterly insignificant) is your academical gown, with a hood, denoting your degree at the University. I have thus attempted to prove that it is a mistaken notion to suppose that the surplice is the proper dress for you to wear in the pulpit. If I have not convinced you, I think you must admit that, under the circumstances which I have stated to you, it is at best a doubtful question, and in any doubtful question I feel sure that you would obey the apostle's direction, which ought to have much more authority with you than anything I can say, and "follow after the things which make for peace." Another change which has of late years been attempted in our Church Service is the reading of the prayer for the Church militant, which, if originally intended to form part of the Church Service, had been almost universally discontinued in our parochial churches, and even in many of our cathedrals. Upon this point the Rubrics are certainly inconsistent. In that which immediately precedes that prayer the following words occur:—"And when there is a Communion, the priest shall place upon the table so much bread and wine as he shall think sufficient, after which is done the priest shall say, 'Let us pray for the whole state of Christ's Church militant here on earth.'" Did this Rubric stand alone, there could be no doubt that the prayer for the Church militant was to be read only when the Sacrament was about to be administered; but another Rubric occurs inconsistent with the above, at the conclusion of the Communion Service, where we read "that upon Sundays and holidays, if there be no Communion, shall be said all that is appointed at the Communion until the end of the general prayer for the whole state of Christ's Church militant here on earth." It is difficult to account for these two contrary Rubrics, which appear to have been inserted at the same time, that is, at the second revision of the Prayer-book in the reign of Edward VI.; but as they do exist, it is not extraordinary that the clergy should have felt themselves at liberty to observe which they pleased, and partly on account of the length of the service, so distressing to those who are in advanced years, partly on account of the awkwardness of being obliged again to exchange the gown for the surplice, this prayer became gradually discontinued. And here I cannot but observe that the disuse of this prayer is of itself a proof that the surplice was not usually worn in the pulpit. Had it been so, there would have been no difficulty in the minister returning from the pulpit to the Communion-table, and reading the prayer as directed by the second Rubric, to which I have referred. It was because he wore a gown, and not a surplice, that this practice was found inconvenient, and therefore was discontinued. The only other point to which I think it necessary to call your especial attention on the present occasion is the use of the Offertory, and the collecting of alms from the congregation on every Lord's day. There is no doubt that, originally, this collection was intended as a substitute for the alms which used to be given at the doors of convents, and as it is still continued in Scotland and the Isle of Man, where no poor-rates exist, we may reasonably conclude that it would never have been discontinued in this country, if the poor had not been otherwise provided for by a rate levied on all the parishioners. The custom then became almost universal that it should only be used at the administration of the Lord's Supper. Attempts, however, have of late years been made by some of the clergy to renew the practice of reading the Offertory and making collections every Sunday, for the purpose of procuring contributions towards the support of our Church Societies; and where this can be done without offence to the congregation, it is impossible to object to a practice which, while it encourages the charitable feelings of the congregation, might, if extensively adopted, materially aid those most valuable institutions. The consent, however, of the congregation is a material element in the propriety of adopting such a practice, for we have no right to force upon a congregation, without their consent, what is not strictly legal, and I have always been intimately convinced, that no collection can be legally made in a church during the reading of the Offertory except for the benefit of the poor residing in the parish and where the church is situated, or under the authority of a Queen's letter. The phrase of the "poor man's box," which occurs in the Rubric, can have reference only to that box which used to be placed in all our churches to receive the alms of the

charitable for the benefit of the poor of that particular parish. A very curious decision of Sir Lyttleton Powys, in the reign of George I., has been lately published, which sets this matter at rest, for it is therein distinctly stated as the law at that time (and it does not appear that any adverse decision has been since made to reverse it), that no collections can be legally made in churches during the reading of the Offertory, except for the poor of the parish, but by the leave and permission of the Crown. If, therefore, you think fit to restore the use of the Offertory in any of the churches where you may be appointed to serve, you will hear in mind that all the money so collected can only be legally applied to the relief of the poor of the parish. There can be no objection to collections being made for other purposes, in cases where the congregation themselves are consenting parties to them; but, wherever such collections are resisted, it will not be safe for you to persist, while the law upon this subject remains at least so doubtful. I have thus stated my opinion upon some of those points which have been the most fruitful causes of dissension between the clergy and the laity; and in conclusion, I will only refer you to one of the questions which you will be called upon to answer to-morrow. You will be asked, "Will you maintain and set forward as much as lieth in you quietness, peace, and love, among all Christian people, and especially among those that are or shall be committed to your charge?" To this question you will be required solemnly to reply: "I will do so, the Lord being my helper." Be assured that your usefulness in your parishes will very much depend upon your fulfilling the pledge which you will thus give; and if you will go forth to your respective cures anxious to fulfil your sacred duties in the spirit of peace,—not pertinacious about trifles, even if the law be on your side, and still less so, if the law be doubtful,—anxious only to win souls to Christ, and with this view endeavouring to conciliate the affections of your people while you point out to them the way of everlasting life, the Lord will "be your helper." He will bless your ministerial labours with success; and may you hereafter be enabled to appear before his judgment-seat, and say, with well-grounded confidence, "Of those whom Thou hast given me have I lost none."

MEDITATION FOR LENT.

HEB. ix. 26.—Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.—In the phrase, *hath appeared*, or, *been manifested*, there is probably coched an allusion to the practice of the High Priest, as there certainly is a contrast to it in the word, *once*. It was among the Levitical ordinances, that the high priest should present himself with the blood of a sacrifice before the mercy-seat in the holiest of all, once every year, on the great day of atonement. Now in the chapter before us, we find it stated of Christ, that "by his own blood, he entered in once into the holy place, having obtained eternal redemption." And a little lower down, that he "is gone to appear in the presence of God for us." Whence it may be inferred, that St. Paul had an eye to the Saviour's proceeding soon after his immolation, or, as some think, directly from the cross, to present himself as slain in the heavenly sanctuary: without which his sacerdotal performance would not have been perfect; the slaughter of the victim being hardly a more essential part of sacrifice, than its subsequent presentation to the party it was designed to conciliate. Moreover, this excellent sacrifice being once slain and presented, no repetition of it was necessary. It was offered up once for all: wherein it differed from legal expiations, which, having only a typical and not an intrinsic virtue, required to be perpetually renewed. But our High Priest, who was both victim and sacrificer, is free from the imperfection that attached to the Levitical priests and oblations. From his sacrifice a rich and exuberant virtue goes forth for the healing of nations: it exhales a pacificatory fragrance that fills all places and ages; and that is constantly diffusing itself, in all its primitive freshness, throughout earth and heaven.

We observe, yet further, the importance of this great sacrifice being *displayed* to the world. For what was the reason that sin was irremissible without a satisfaction made to Jehovah? Not surely that He, whose nature is love, was actuated by a revengeful passion that thirsted for agonies and blood; for revenge is not assuaged by the infliction of evil on any other than the real offender. So injurious a conception of God must be abhorred by every pious Christian. It has been abundantly shown that the intent of Christ's death was, to make known the unspeakable love of God to undone and helpless sinners; to prevent the disorders that must have ensued in the community of man, had sin appeared to be a trifle in the divine estimation; and to make it conspicuously agreeable with all the perfections of God, to receive his disloyal subjects back into favour. Now these ends would not have been obtained, had the affair of our redemption been privately transacted between the Father and his Son, Jesus Christ, instead of being an overt act divulged and interpreted to mankind. Had Christ not been evidently set forth as the victim, upon whom was laid the chastisement of our peace, the due exercise of faith in his name would have been impossible; no honour would have been bestowed to the law; the exceeding evil of sin would not have been recognised; nor would God have appeared alike glorious for justice as for mercy in pardoning the believer in Jesus. It was therefore essential to the demonstration of the divine excellency, not only that Christ should die, but likewise that his death, with

its intent and circumstances, should obtain the widest notoriety.

Once more, you will observe that Christ is not said to put away sins, but *sin*. He is not described as atoning for the particular sins of particular individuals, like a surety who pays down an exact numerical equivalent for specific debts; but he expiates the common delinquency of mankind,—removes all legal bars to the remission of it,—by making a moral satisfaction to the governing justice of God, beyond what could have been attained by executing the extreme sentence of the law on the universe of sinners. There resulted from his sacrifice a fuller vindication of the rights of God, and a brighter illustration of the moral excellencies of his government, than could have been attained by making the whole creation a holocaust, to burn for ever in the fire of almighty vengeance.—*Christ Crucified*, by the Rev. J. N. Pearson.

ENGLISH SYNODS.

It may be most reasonably questioned whether the supremacy of the temporal power infers not merely the right of assembling synods, but the exclusive right of calling them. The universal practice of the church for many centuries is opposed to the notion that all synods must be convened either by the Roman pontiff or by the temporal sovereign. The canons required provincial synods to be held twice every year: it is plain that the emperors and kings were not troubled with requests to hold such synods, but that the metropolitans of every province assembled them by their own writ. Such was certainly the case in England, where, as archbishop Wake says, "the provincial synod was held by the sole power of the metropolitan: the king might sometimes approve of, or advise the calling of it; but I believe it will be hard to find out any one instance wherein he required the archbishop by any royal writ to assemble such a council."* To these provincial synods the bishops alone were necessarily summoned, and they only had a decisive voice. Their office was to take cognizance of appeals from particular dioceses, to judge bishops and metropolitans, and to enact canons for the province. This *lotter* power, which had frequently been exercised by provincial synods without seeking the permission of the crown, was in the reign of Henry the Eighth relinquished by the clergy so far as related to enacting new canons without the royal consent: a submission which was only consistent with the harmonious co-operation of church and state, and which is in fact enforced by every sovereign in Europe, with or without the consent of the clergy.

But it is a different question, whether provincial synods may not meet simply by the writ of the metropolitan, and proceed, without making new canons, to act on the old canons. It is true that Coke and other lawyers assert that no such synod can meet without the king's writ, basing themselves on the submission of the clergy in the reign of Henry VIII., and on the common law or ancient customs of England evidenced by authentic history; but I doubt not that a constitutional lawyer, less anxious to extend the prerogative of the crown than to give due consideration to justice, and to the genuine voice of history, might be able to prove that the right of the English metropolitans to assemble provincial synods without the royal writ, is still in fact the common law of England.

With regard to the submission of the clergy, in which they declared that "all convocations had been, and ought to have been assembled by the king's writ, and promised in *verbo sacerdotum* never for the future to enact any new canons in their convocations without the king's licence, it appears to me that this submission, and the act which comprises it, relate to convocations *only*, not to provincial synods, because it is as notorious that the former have always been summoned by the king's writ, as it is that the latter were not so. The whole clergy and the whole parliament of England would scarcely have been so devoid of information or of veracity as to affirm, that provincial synods had always been assembled by the king's writ; it would seem therefore that they must in this submission and act, have only meant to refer to convocations properly so called. In Ireland the clergy made no such submission, and provincial synods have continued to be held by the metropolitans without the king's writ even to the present day.†—*Palmer's Treatise on the Church*.

INFLUENCE OF A PHYSICIAN.

Beyond this view of his position, to no man does the responsibility of personal example, and the influence of that example, become greater, or a fact more worthy of grave consideration, than to the physician. He stands in a position of great moral authority to every

* Wake, State of the Church and Clergy, p. 27. See also Kennett, Eccles. Synods p. 201, 202.

† Ibid. p. 107, 108, 111, &c.

‡ Coke, 4 Inst. 322, 323.

§ Act 25 Hen. VIII. c. 19.

Atterbury limits it to parliamentary meetings of the clergy.—On Convocation, p. 82, et. 170. If the term "convocations" were taken to mean any meeting of the clergy, it would be illegal even for a bishop to hold his visitation.

† I learned from the late eminent metropolitan, archbishop Magee, that the provincial synod of Dublin has usually been assembled at intervals of 30 or 40 years, to exercise the right; and that he himself held such a synod, which in his opinion even possessed the power of making canons. Bishop Bedel made canons in the Diocesan synod of Kilmore, A.D. 1639, for which see Wilkins's Concilia, t. IV. p. 537. The lord deputy of Ireland, it seems, was unable legally to prevent this or to trouble the bishop.—See *Harrot's Life of Bedel*.

member of the families to whom he ministers. He becomes a chosen companion to the parents, and a necessary guide to the children. The adults seek his society, the youthful grow up with a reverence for his character. And so great is the moral influence of his relation, that while he may in an unsuspected manner do much injury, he must have become himself an extreme instance of moral obliquity, to be finally and thoroughly rejected from this conceded position. To assume the ground that he is not responsible for the known influence of his example, is to undermine one of the most important principles of scriptural and moral obligation. Nor is there a relatively superior station in human society, whose proper responsibility such an assumption would not overturn. If our acts of undeniable and positive duty, are abused by others into chosen examples for evil conduct, we certainly cannot relinquish our obligation to do right, for such a reason. The responsibility must then be wholly borne by the others who transgress. All the perverse and destructive imitations of the quack, cannot make the science and practice of the honest and educated physician less a duty to mankind. But if positive evil flows to others, from the example of our unnecessary indulgence of appetite or propensity; and still more if that indulgence is conceded by us to be useless for any benefit; and yet more, if we are made to see the evils which flow from it abounding actually around us; and beyond this, if we actually hear the extremes of the evil, palliated and excused from a knowledge and observation of our example; our responsibility for this example must be undoubted, upon every principle of correct morals; and both the precepts of the Holy Scriptures, and the common acknowledgments of truth among men, would unite to hold us to this responsibility, and to urge us by every consideration of duty to mankind, and accountability to God, to relinquish a questionable indulgence of appetite, in view of the undeniable wretchedness and sin, of which it ultimately was the parent and cause. The common sense of moral obligation, would concur with the utterance of the secret voice within ourselves, to testify how much nobler and more worthy of imitation was the spirit of that Christian hero, who said, "If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. For it is good neither to eat flesh, nor to drink wine, or anything whereby thy brother stumbleth, or is offended, or is made weak." To no class of men is this principle more important than to physicians, and the same noble spirit who uttered this glowing passage, I am sure would have united in the enforcement of its application, to every one, who should ask permission to enjoy from him, the title which he gives his friend in the text—"the beloved physician."

—Dr. Tynge, preaching to a Temperance Society of Medical Students, on Col. iv. 14.

The Berean.

QUEBEC, THURSDAY, FEB. 13, 1845.

A serious evil, formerly unknown, has arisen out of the movement which has for some time been going on in the Church at home—and it has more severely affected our sister in the United States—that is, the necessity under which the reflecting Churchman finds himself, to make choice between opinions on the churchman's duty, strongly pronounced by individual Bishops, which are found in diametrical opposition to each other. In the United States, the differences among Bishops have assumed the shape of correspondence carried on between them and printed in the periodicals of the day; to that extent matters have not proceeded, nor are likely to be carried, in our mother Church: but the course recently adopted by the Bishop of Exeter presents not less really a conflict between him and other Prelates, as will be found by the Charge which we print on our first page, delivered by the Bishop of Worcester to the candidates by him admitted to orders on the 21st of last December. We have found one Bishop deciding that the sermon on the Lord's day morning is part of the Communion service, and therefore ought to be preached in the robes which the Clergyman wears in reading prayers and administering the Sacraments: another gives it distinctly as his persuasion that the sermon is not a portion of the Communion service, and he expressly recommends his Clergy to wear their academical gowns in preaching; and this just about the time that in the other Diocese an authoritative direction has been issued for the surplice to be uniformly adopted in performing that part of clerical duty.

So much we may say upon the evil arising from an attempt at "taking order" in one Diocese by itself, for the appeasing of existing strife, while in other Dioceses the same attempt might possibly lead to the enforcement of precisely the opposite course. The Church thus may break into as many fragments as there are differences of opinion among Bishops; and those whom we have to thank for it are the persons who set out with bitter condemnation of Churchmen for not being united!

The Church is too dear to her affectionate and intelligent members to allow of their submitting the views which they are to hold as Churchmen to the peculiar circumstances by which it comes to pass that they are placed in one Diocese or the other. They want to

find themselves in their mother's house; whatever the name of the Diocese may be that supervises the portion of her domain in which their lot is cast. When, therefore, they find that in the one portion they are authoritatively bid to adopt a practice which in another they are told is founded upon a "mistaken notion," they feel as if their rights as children and heirs were infringed upon by either one or the other of the authorities which issue their conflicting directions, and they must anxiously look for some authority superior to both, that shall have weight to restore them to unison. They may also reasonably lament that the word of authority should have been used when the power of enforcing compliance does not exist.

We look with great anxiety, then, for some act, or delivery of opinion at least, to emanate from the whole bench of English Bishops, that may go some way, really to appease the strife with which our Church is afflicted. We think it may be assumed, from the Bishop of Exeter's withdrawing the command of preaching in the surplice, while he persists in his demand of compliance with every rubrical observance, that he has discovered the former to be such as he had no right to impose. We thought so from the first, upon His Lordship's own showing. If the law was to be enforced, it was Albe and Cope that had to be restored to use. But it is what nobody wishes, not the Bishop of Exeter himself. Then if we must deviate, where is the authority which can say how much?

The Bishop of Exeter seems to say, and we do not dispute it, no where. The following is taken from His Lordship's letter to the Dean of Exeter, dated 11th December, and expressive of grave displeasure at the course taken by the Chapter of that See, in memorializing the Archbishop of Canterbury, as has been mentioned by us before, that a meeting of all the Bishops of the Province might be convened for the purpose stated by the Chapter:

"Without the special permission of the Crown, such a Meeting for such a purpose would be not only incompetent to do what the memorialists prayed, but would be absolutely illegal. This you may think to be very hard; perhaps it is hard. But such is the law of the land, as stated by Archbishop Wake, after very grave inquiry; and the law of the land I, for one, shall always obey when it is not contrary to the law of God. Will it be said that the difficulty may be overcome by obtaining the license of the Crown? Let the memorialists seek to obtain it, and they will probably hear, from higher authority than mine, that such a license cannot be granted for such a purpose by any power known to the Constitution. If it were granted, which it never will be, and if the Archbishop and all the Bishops of the province acting under it should do what the memorialists desire,—nay, should obtain the assent of the Crown to what they had done,—they and the memorialists might perhaps find themselves at last to have been travelling on a fool's errand, and to have wasted so many sheets of paper or skins of parchment as shall have recorded the result of their deliberations.

There is no legal mode in which 'the prelates of the Church,' as a body, can come to a concurrence in some uniform interpretation of Rubrics, and in some uniform rule for the direction of the clergy, or can 'sanction such a measure by their united authority.' We, the Bishops cannot hold a provincial synod, with power to make ordinances."

Our readers will find on our first page an extract from Mr. Palmer's Treatise of the Church, in which that author gives it as his opinion that provincial synods may legally be convened by the Archbishops, not to make ordinances, but to act upon the ordinances in force already. We do not think the author a safe guide in matters of doctrine or ecclesiastical theory; but on a question of positive law, his erudition gives some weight to his opinion, and we may well hope that the bench of Bishops is not in quite so powerless a condition as the Bishop of Exeter seems to suppose. But it does not signify to us, in the matter in question, whether the law entitle them or not to meet as a synod and make ordinances. If, as a body of men to whom the great mass of Clergy and Laity in the Church look up with reverence, they could come to an agreement—by an unofficial meeting, by correspondence, or whatever the mode may be—upon a uniform course for the discouragement of differences in the mode of conducting public worship, and if that agreement became known, it would, we entertain no doubt, be received with joy; the mode by them recommended would be cheerfully adopted and adhered to by the great body of the Clergy, and meet with no objection worth regard on the part of the Laity. That agreement, in fact, did exist until comparatively modern times; the uni-

* By the kindness of a friend, we have before us the "Form of administering the Communion" prescribed in the second year of King Edward VI.; and we discover an addition to the vestments which strict rubrical order would require the Wardens of a well regulated parish to provide: the "Tuniclet" to be worn with the Albe by those who are to help the Priest in the administration of the Sacrament.

form "tacit acquiescence of the Bishops," as we read in the Charge on our first page, was to the Clergy and Laity in place of law: the breaking away from what had become venerated usage, by individual Clergymen upon their own responsibility first, and at last by a Bishop imposing that course as a duty upon all the Clergy in his Diocese, is what has caused all the disturbance.

One very serious consideration forces itself upon us in reflecting upon the state of things which has arisen in the Diocese of Exeter. Great reluctance is entertained in our mother Church against anything like admitting the Laity to council on Church matters. We feel convinced that the admission of the Laity is primitive, and that it has worked beneficially in our sister Church in the United States. And we should think, it must strike any one, that the concession, to the Laity, of a constitutional share in Church-councils is infinitely preferable to the exercise of an unconstitutional influence which compels a Bishop to retrace steps which he still maintains that he took in the legitimate exercise of his authority. We would much rather have Lay Delegates speak and vote in council and so prevent measures upon which otherwise the Clergy might venture to the peril of the Church's peace and prosperity, than see them convene themselves in meetings unknown to the constitution of the Church, and apply a pressure from without which makes their Diocesan retreat. If the Church may be brought into imminent peril from within, that is one of the ways to bring it about.

We inserted a Grand Jury Presentment upon the Insane Asylum two weeks ago, and this day we present to our readers another on the same subject. It is exceedingly gratifying to find that the condition of the unfortunate inmates in that establishment presented itself so much more favourably to this Grand Jury than it did to the former, while we must continue to hope that different arrangements will be made for the accommodation of these objects of pity.

The Grand Jury enter very largely into the consideration of the urgent want of a new Jail and House of Correction; they recommend that the building now used as such be converted into a General Hospital, and the building lately used as a Custom House into the principal Station or Head Quarters of the Police Force, and a place of detention for the disorderly, in cases for summary decision before the Police Magistrate.

To the Editor of the Berean.
 Sir,—It has been a very prominent, perhaps the chief design of those with whom the Tractarian movement originated, to revive the principle of obedience. Upon the assumption that the genius of Protestantism is opposed to this principle, every effort has been made by them to disparage the Reformation, and to recommend the figment of an infallible something which they are pleased to term the Church. But is not the assumption gratuitous? Can it be asserted with truth, that Protestantism does violence to those deeper feelings of deference and awe, which are a constituent part of Christian humility? It has placed within the reach of millions, a rule of faith to which they can do bow with implicit submission. Under its influence, the spectacle is now exhibited of serious and profound thinkers receiving all the directions contained in the Bible as truth without any admixture of error; and what though the bare supposition of an uncorrupted text would seem to imply the existence of a standing miracle, yet are such thinkers found to read on with unshaken confidence, persuaded that no corruption in things fundamental could have been suffered to creep in. Surely this is the strongest practical acknowledgment of the Lord's continual presence with His Church, and the system which encourages such a state of feeling cannot be justly obnoxious to the imputations which have been brought against it. No, Mr. Editor, the reproach of Protestantism is this: it substitutes a childish obedience. Let us learn to glory in our shame!

I remain,
 your's faithfully,
 PRESBYTER.

[Yes, certainly, in shame like this we may glory. Our Correspondent correctly exposes the futility of the objection advanced by those with whom has arisen the design (professed design, we should call it) to revive the principle of obedience. What has the church of Rome, to equal the united endeavour of all orthodox Protestant Churches to circulate the Word of God without note or comment, union most strikingly exhibited in the unspeakably blessed operations of the Bible Society? None of them shrinks from laying that open before friend or foe, and from appealing to it as the judge of controversy. Let its voice be heard, and controversy is at an end among us. And it does speak so plainly that in the Protestant Churches there is essential unity, not by any means destroyed by that diversity in peculiar matters which gives us an opportunity of exercising the lovely grace of mutual forbearance, free from childish submission.

But in truth, the principle of obedience is advocated, by many, so long only as they

themselves hope to bear rule. Look at what Mr. McVickar says (see under the heading GENERAL THEOLOGICAL SEMINARY) to the instructors from whom he is just breaking away: he is admonished by them, his proper "governors, teachers, spiritual pastors and masters," upon the manner in which he speaks of the Papacy, and instantly he throws up his connexion with the Seminary, because they deprive him of his "reasonable liberty of opinion and freedom of discussion"—why, you imagine it is some untruly Protestant dissenter that has crept into this Episcopalian Seminary, but no: it is a disciple of the Tractarian school that thus kicks against the demand of obedience, and must break through the bounds which the Dean and faculty would set him, because they are not consistent with the regard he has to his "own proficiency in knowledge and wisdom!"

One more quotation from Mr. McVickar: "These reasons, as well as the uncertainty and annoyance arising from subjection to a power punishing transgression of bounds, themselves uncertain, and narrower than the Church allows; and the natural inference of feebleness and want of value in a course of instruction which uses an arm of power instead of the persuasions of reason, to expel what is deemed erroneous; not to mention the plain departure from equity in holding students amenable for crude expressions while in the course of forming their opinions, as well as a sense of the deep injustice done in the case of others who have met with harsher treatment than myself, have led me to the step I have taken."

How edifying it is to hear this romanizing gentleman talk against "using an arm of power instead of the persuasions of reason to expel what is deemed error." How harsh, truly, to admonish a theological student against straying towards Rome himself, and clandestinely leading in that direction his fellow-students by his recommendation of Romish Divinity! What ultra-protestant denomination can he point out that carries the demand for freedom of individual opinion farther than what he claims for himself!—EDITOR.]

To the Editor of the Berean.
 Sir,—I have had occasion to sojourn in your good City for the last month, and being now leaving take the liberty, while thankfully acknowledging the very many kind attentions I have received, to express my surprise that in a place of the size and standing of Quebec there is not any public Episcopalian Worship during the week, except on Sundays! Being accustomed, where I reside in general, to have the advantage of attending weekly evening Service, I made enquiries, shortly after my arrival here, in relation to the subject I refer to, and learned to my regret that there was none. I understand that exclusive of His Lordship the head of the Church in Canada, (whose personal zeal is too well known to need any comment) there are in Quebec not less than from six to eight resident Clergymen of the Established Church, and generally two or three more transient—I could not avoid noticing as remarkable that with such a number of Ministers the Episcopalians should be, (as I believe it is) the only denomination, which has not a stated weekly Service, and then learned that for two or three Winters past it had been tried, but was now relinquished for want of attendance and encouragement. Now this I should rather hold to be a strong reason for its continuance, in hopes that by perseverance, under the divine blessing, it might eventually become a means of great good. I should imagine that in the Summer season such Service is likely to be even better attended than during the Winter—the weather is always more inviting—the evenings longer—and fuel and candles not required. I have had much satisfaction in attending other places of worship during the week, but have a strong predilection for my own, when one can be attained.

I trust, Mr. Editor, altho' a stranger, I shall not be considered obtrusive in making these few remarks, which I venture to do in all singleness of heart, hoping they will be received in the same spirit in which they are made, and will be productive of no offence.

I remain, Sir,
 Your humble servant,
 A STRANGER.

P. S. In my place of residence the Service on the Festivals of the Saints has been generally and I think judiciously changed to the evening (not the afternoon) instead of the morning, and many more thereby induced to attend.

[The question of a week-day evening service was partially treated in our columns before. There would be no difficulty at all in having such a service performed, if a readiness among the Laity to make up a congregation called for it. Experience has proved that there is a readiness to so small an extent only as imposed upon the Clergy the most disheartening task of addressing in a spacious place of worship as many as a good sized room would contain. If we had space to treat this matter fully, we should have to turn our thoughts to the Cottage Lectures in England—they are the week-day service that used to attract congregations there.—It is but right to mention that a service is performed every Wednesday Evening half past six, at the Mariners' Chapel in Champlain Street.—EDITOR.]

RELUCTANT PREACHING OF JUSTIFICATION BY FAITH.—We are painfully struck, in reading this discourse, with the characteristic which marks so much of the teachings of many of our preachers at the present time. When they are called upon to simply state the gospel doctrine of justification, they seem—standing in the august presence of simple Scripture and of the Articles of the Church—awed into a reluctant and timid statement of the blessed truth which set the heart of St. Paul on fire with love. But immediately they escape from the mere statement of the doctrine, they dwell upon the danger of its too constant inculcation, and would keep it harmless by removing it from sight, and dwelling upon the works which are included in it as the ground of justification, rather than by presenting it with holy works as their only cause,

and ever showing that it does not make void, but fulfils the law.—Boston Christian Witness, reviewing a Sermon.

FEMALE EDUCATION.

It is only a few days since a gentleman of unquestionable veracity stated the following facts to the writer. He said he was acquainted with two families, who sent their daughters to a Roman Catholic seminary. The fathers of these families are highly respectable, and officers in Protestant Churches.—Their daughters completed their course of instruction at the seminary and returned to their father's house. The parents anticipated a great increase of pleasure, in the improvement of the minds and manners of their beloved daughters. You may judge of their amazement and horror, when these daughters told them that they had united with the Roman Catholic Church. Up to that hour, the parents thought that all was right. The crisis had passed, while the parents, unconscious of danger, were anticipating brighter days in the increased pleasure of social intercourse, which cultivation and refinement would impart. Now the awful reality of apostasy flashes upon them, withering all their hopes, as lightning withers the green and beautiful trees. The reader may imagine the heart-felt grief of those parents when the hour of family worship arrived. There was presented a scene of anguish caused by the strange, the unnatural conduct of those children, that we shall not attempt to describe. These daughters refused to hear their father's voice in prayer, because they said it was not right to hear heretics pray!

These are not the only cases of the kind. They are adduced as specimens. They show as clearly as sunbeams, that the teachers in these seminaries have exerted a powerful influence to unsettle the religious principles of their pupils, and to persuade them to enter the Roman Catholic Church.—Charleston Observer.

TOLERATION IN FRANCE.—On the 29th Dec. M. Smith, a printer, and M. Delay, bookseller, of Paris, and two persons named Eck and Rolier, were brought before the Court of Assizes of the Marne, held at Rheims, the two first named persons for printing and publishing, and the others for distributing certain religious Protestant tracts. The prosecution was instituted by the Procureur du Roi of Vitry-le-Francois, on the ground that the tracts contained matter offensive to the religion of the majority of the French, and tending to excite hatred and contempt towards the ministers of the Roman Catholic religion. The defence to this accusation was that the tracts in question were entirely free from the offensive matter—that they had been long in circulation without exciting any attempt at legal repression—and that one of them had been reprinted fourteen times. M. Brouard, of the Paris bar, who appeared for the defendants, read extracts from the works of several Roman Catholic writers, some of them members of the clergy; to show that they contained, in support of the Roman Catholic religion, language much more energetic than that complained of in these Protestant tracts, the authors of which had not departed from the limits of fair discussion, whereas in some of the Roman Catholic publications from which he read extracts, the Protestants were not only attacked, but also calumniated. The defence was attended with complete success. The *Industrial* of Rheims, at the close of its report of this trial, says—"The verdict of acquittal, which it was easy to foresee, was received favourably by the numerous auditory present. May the demonstrations of sympathy which were shown to the defendants cause them to forget the strange prosecution—we had almost said persecution—to which they were subjected!"—*Galignani's Messenger*.

SENSIBILITY OF THE VOTARIES OF PLEASURE.—On Saturday the 14th of December, Miss Clara Webster, a dancer, was almost burned to death on the stage of Drury-lane Theatre, by her dress catching fire. She died in consequence of the injury received. The following reflexions are from the *Record* newspaper:

"Events are every now and then occurring that confirm and illustrate in a very striking manner the testimony of Scripture as to the innate depravity of human nature. They hold up the glass to its deformity, and penetrate the meretricious decorations under which it fancies itself most securely hid, demonstrating that man, both in his individual and social capacity, is what the word of God describes him to be. There is perhaps no feature in that sad picture which the tinsel lackering of dissipated worldly society has more disguised than the heartless cruelty of the voluptuary, the selfishness that clieves to sensuality, the 'being past feeling' which the Scripture has linked with 'lasciviousness.' Am I a dog that I should do this? would be the indignant reply of even many a man whom the habit of licentious pleasure has hardened to its true nature, were the issues of selfish sensuality held up to him in all their extent and deformity.

We have on former occasions denounced the ballet of the opera house and of the theatres as the most polluting and debasing form of vice with which this country is cursed. * * * Let us hope that the equal-handed justice which has of late begun to pursue the gambler to his splendid haunts, will not be deterred from this duty also, nor shrink from attempting to deliver our public streets from the propagation of the evil through the vulgar exaggerations of French indecency, with which our leading print-shops now abound.

But our present business is with a recent fact which may well astound our boasted and self-complacent feelings of national virtue, and awaken the inquiry whether the epoch of blood-thirsty cruelty which marked the pleasure spectacles of Pagan Rome before her fall, may not find some parallel in Christian Britain? We find an audience at our largest

national theatre indulging in the lascivious scene of the interior of the harem; the Himsy dress of one of the poor actresses in this now awful scene, catches fire—she is enveloped in flames—runs distracted about the stage—sinks down in the agony of horrible burning, and is borne away to an eternal world.

The performance is continued to its close!! The silent reflections of our readers on such a fact will prove a better comment than any that we can offer."

NAPOLEON BUONAPARTE, ON THE NEW TESTAMENT.

In his solitude at St. Helena, it appears that the subject of religion occasionally occupied his attention. The following anecdote extracted from Las Casas' Journal, will show the opinion which he entertained of the morality of the New Testament:

In a conversation on the subject of religion, which he had with his friends at St. Helena, he said, among many other things, "How is it possible that conviction can find its way to our hearts, when we hear the absurd language, and witness the acts of iniquity of the greatest number of those whose business it is to preach to us? I am surrounded with priests who preach incessantly that their reign is not of this world, and yet they lay hands upon every thing they can get. The Pope is the head of that religion from heaven, and he thinks only of this world," &c. The Emperor ended the conversation by desiring my son to bring him the New Testament, and taking it from the beginning, he read as far as the conclusion of the speech of Jesus on the mountain. He expressed himself struck with the highest admiration at the purity, the sublimity, the beauty of the morality it contained, and we all experienced the same feeling.—Dick on the Future State.

NURSING SISTERS.—Some apprehensions having arisen from a report that a Society of Protestant Sisters of Charity had been formed in London, inquiry was made through the Record newspaper, and the following explanation obtained: "Such a Society was commenced in 1810, under the patronage of Her Majesty the Queen-Dowager, but the name being considered objectionable, as savouring of Rome, it was soon changed, and is now carried forward under the title of the "Nursing Sisters." The object of this Society is to supply a want long felt by the public, that of experienced, conscientious, and Christian nurses of the sick. The plan on which it proceeds is simply this, conscientious women are selected with great care, they are then placed in one of the public hospitals and trained for a certain period, to prepare them for their important duties. At the end of this period, if their conduct and qualifications are found satisfactory, they are received as Sisters, supplied with a quiet neat dress, and a copy of the rules. They are allowed an annual stipend, and maintained in a home provided for them, when not engaged in private families. Part of their leisure time is likewise devoted to the gratuitous nursing of the sick poor in the densely peopled districts that surround their home. This is done under the direction of the clergyman of the parish, or some medical gentleman. Many who have suffered from sickness have since expressed the comfort they have derived from skilful and affectionate attendance on the sick bed, such attendance as can only be expected from duly trained and conscientious nurses. I trust that this statement may prove satisfactory, and that it may also lead to the encouragement of a useful Society, but little known. Any further information may be obtained at the Home, 10, Devonshire-street, Bishopsgate-street."

[We are so much struck with one remarkable expression in the above, that we must draw to it the attention of Sunday School Teachers, District Visitors, Tract Distributors, &c. &c. "A quiet neat dress" is what becomes their profession best.—Editor.]

A KEEN REPROOF.—Temperance.—The Chinese Commissioner, Key-Ing, with whom Sir Henry Pottinger had to negotiate, and to whom he gives a high character as a statesman, says, in one of his letters to the British Plenipotentiary: "Our people are prone to ill-treat those that are dissolute, or inclined to excess. Your sailors, particularly your black sailors," alluding to the sailors on board our Indian ships, "are apt to get drunk. Try to get this put a stop to, lest they go on shore and be ill-treated, and we thereby acquire a bad name." [This is as neat a thing as we ever knew to be put upon paper. The Asiatic begs of us Europeans to teach our people good manners before they visit his shores, lest his people resent the dissolute conduct of ours, and so get a bad name. Will not European ship-owners and Captains take this to heart?—Ed.]

BRITISH AND FOREIGN TEMPERANCE SOCIETY.—Her Majesty the Queen has presented this Society with a donation of 25l., and so has the Queen-Dowager with 20l. The British and Foreign Temperance Society was founded in 1830, and has enjoyed the Royal patronage for several years. The Bishop of London has been the President from the formation of the Society.

ECCLESIASTICAL.

DISTRICT VISITING SOCIETY.—A meeting was held at the National School House, yesterday at two o'clock, for the purpose of explaining to those persons who are disposed to undertake the office of Parochial Visitors in connection with the above Society, the nature of the duties which will be required of them. His Lordship the Bishop of Montreal, who presided, in a clear and appropriate manner set forth the objects of the proposed association, and the prospect of the benefit to be derived from it, dwelling in forcible terms upon the necessity which exists for a systematic effort not only to

relieve the temporal and spiritual wants of the members of our Communion, but, at the same time by explaining to them their duties as members of the Church to endeavour to prevent them from straying into other folds. His Lordship read a draft of the regulations which the Committee had agreed upon for the guidance of the visitors, informing them that these were to be printed, and that when they were thus placed within their reach, they would have an opportunity of deciding whether they would undertake the duties. The meeting was then closed with the benediction.

TORONTO CHURCH SOCIETY.—Newcastle and Colborne District Branch.—The annual meeting of this branch was held at Peterborough, on the 8th of January. The receipts during the year, including sales of books to the amount of £22 10. 3. were £135 9. 1. This Association has a Travelling Missionary connected with it, and the want of settled Clergymen at three different parts within its bounds is strongly urged.

The Niagara District Branch held its annual meeting on the 22nd of January. Its receipts during the year were £267 19. 6.; it has a Travelling Missionary in connexion with it.

CHURCH MISSIONARY SOCIETY.—The Rev. Hugh McNeile has engaged to preach the next annual sermon for this Society.

PARISH OF BRADFORD, YORKSHIRE.—It is stated that the Ecclesiastical Commissioners have signified their disapproval of Dr. Scorsby's plan for the division of this extensive parish, and that the Reverend gentleman has resigned the vicarage in consequence thereof.

HARROW SCHOOL.—The Rev. C. T. Vaughan, Rector of St. Martin's, Leicester, has been elected to the office of Head Master of this Seminary.

GENERAL THEOLOGICAL SEMINARY OF THE PR. EP. CHURCH IN THE U. S.—After all the endeavours that have been used to represent as unfounded the fears which have been entertained and publicly expressed respecting romanizing tendencies among the students of this institution, an investigation has become necessary, which has resulted in the expulsion of two, and admonition to a third of the young men. The latter, Mr. Henry McVickar, has since voluntarily relinquished his connexion with the Seminary. From a letter which he has addressed to the Dean and Faculty, it appears that the manner in which he spoke of the Papacy, and his recommendation, to a fellow-student, of the reading of Thomas Aquinas are among the particulars for which he was found fault with; and he considers that, by the grounds which the Faculty took in the investigation, they so far "deprived him of his reasonable liberty of opinion and freedom of discussion, under which alone the human mind can beneficially advance, and which our Church undoubtedly allows to all, that he feels compelled, from regard to his own proficiency in knowledge and wisdom, to leave an institution where this is denied him."

The Rev. Dr. Turner, Professor of biblical learning and the interpretation of Scripture in the Seminary has found it needful to publish a defence of himself against insinuations of unsoundness in his theological views, preferred in the columns of the New York Churchman.

The Rev. Mark Willoughby begs to acknowledge with thanks, the receipt of £5. towards the funds of the Trinity Church District Visiting Society, Montreal, from an anonymous donor, through the hands of the Editor of the Borean as inserted by the same on the 2nd of January.

The Rev. R. V. Rogers requests us to acknowledge thankfully the receipt, through the Rev. Mr. Haensel, Quebec, of the sum of £1 5s. as a contribution from J. B. Forsyth, Esq. to the building fund of St. James' Church, Lot 21.—Kingston News.

The Rev. C. L. F. Haensel thankfully acknowledges the receipt of £1 5s. from O'Neil Stuart Esq. for transmission to the Rev. R. V. Rogers towards the building fund of St. James' Church, Lot 21, Kingston.

TO CORRESPONDENTS.—Received E. C. Philos, too late for this number.—R. V. R.

ENGLISH MAIL.—To be closed on Friday 21st February.—Paid letters till 9, A. M. Unpaid till 10, A. M.

Political and Local Intelligence.

PARLIAMENTARY.—In the House of Assembly, petitions were presented: For the amendment of the School Act, the Municipal Council Act, the Judicature Act; the repeal of the Usury Laws; for addresses to Her Majesty upon the subject of the Clergy Reserves.

Mr. Moffat introduced a Bill to oblige Corporations and others specially empowered by any Act or Charter to hold real estate, to lay before the Legislature, annual statements of the property so holden; second reading on Monday next.

Mr. Daly presented two messages from the Governor General, one recommending that pensions of £18 Cy. per annum, be allowed to Pierre-Lacroix and Jos. Bolduc, Messengers of the late Legislative Council of Lower Canada; the other recommending the continuance of the Travelling allowance to the Judges of the Court of Queen's Bench in Lower Canada.

Mr. Daly also presented two Returns to Addresses for Statements relating to the Trinity House of Quebec for the last four years,—and for a Return of the Income of the Government

Seigniories, expenses paid for collection, and the amount of Droit de Quint received since 1830.

Mr. Speaker laid before the House a Statement of the affairs of the Champlain and St. Lawrence Rail Road, for the year 1844. The Committee on the Contested Election for the County of Stormont have decided in favour of the sitting member D. E. Macdonell, Esq.

CHARITABLE DONATIONS AND BEQUESTS' ACT FOR IRELAND.—The Queen in Council has been pleased to appoint the following persons to be Commissioners under the above Act:

- The Most Rev. John George Lord Archbishop of Armagh.
The Most Rev. Richard, Lord Archbishop of Dublin.
The Most Rev. Archbishop Wm. Crolly.
The Most Rev. Archbishop Daniel Murray.
The Right Hon. John Hely Earl of Donoughmore, K. S. P.
The Right Rev. Bishop Cornelius Denvir.
The Very Rev. Henry Pakenham, Dean of St. Patrick's.
The Right Honorable Sir Patrick Bellew, Bart.
The Right Honorable Anthony Richard Blake.
The Rev. Pooley Shouldham Henry, D. D.
The list contains the names of five Roman Catholics, four members of the Established Church, and one Presbyterian.

The R. Catholic Bishops, it will be perceived, are here dignified with titles which it has not previously been usual to give to them in official documents; they are moreover allowed precedence in accordance with their ecclesiastical rank, just as Protestant Bishops would be: the Archbishops preceding the Earl of Donoughmore, the R. C. Bishop Denvir taking rank before the Protestant Dean of St. Patrick. While this concession gives offence to many of the staunch Protestant supporters of the Conservative government, great indignation is expressed by a large portion of the Roman Catholics at the division in their hierarchy which the Act has effected. The bench having met on the 16th of last November, arrived at this decision on the subject:

"Resolved that, as the prelates have taken different views of the new Charitable Bequests' Act, it is the opinion of this meeting that every prelate be left at perfect liberty to act according to the dictates of his own conscience respecting that measure."

It may be assumed that this divergence in a body generally so unitedly marshalled was permitted only in order to avoid greater evils, or else to secure a prospective good. Mr. O'Connell is loud and vehement in lamentation over it, and Archbishop Murray (of Dublin) has found it needful to issue a long pastoral address in justification of his conduct in becoming a Commissioner. He is very far from thinking the Act a perfect measure; but he comforts himself and his flock, for the present, with the assurance that it withholds as much from Protestants as it does from Romanists; and as the narrow end of the wedge is in, they may trust the R. C. Commissioners that they will know how to work it.

Extract from the Presentment of the Grand Jury on the Criminal Term which opened on the 1st instant and closed on the 10th.

"The Grand Jury visited the General Hospital; and have to acknowledge the most marked politeness and courtesy on the part of the Religious Ladies who reside over that excellent establishment. It is scarcely necessary to notice the extreme neatness, comfort, and comparative luxury observable in the male and female wards; leaving nothing to desire by those who are so fortunate as to spend their declining years in a happy retreat, under the care and protection of these meritorious Ladies. The Grand Jury thence proceeded to view the neighbouring building, called the Insane Hospital; and fully impressed with the interest taken by the public in the state of the building and the condition of the inmates, they unhesitatingly declare—that although the building is every way unworthy of the District and the advanced state of society in Quebec, they were unable to discover any ground for censure, in the care of the unfortunate inmates and their management. Certainly no such ground exists in reference to the Establishment of the General Hospital; and the evils which have attracted notice, are solely to be attributed to the low, confined and badly ventilated building. Some noxious effluvia there certainly was, more perceptible by those who entered from the pure external air; but it mainly arose from the habits of certain incurable patients, and could scarcely be prevented in a building of more pretension. The cells and the floors were clean, the walls are whitewashed four times during the winter—the patients are shifted as to clothing once every day; and the Grand Jury have nothing to present in relation to the internal management in general. The number of Insane Patients paid from the public funds is sixteen. The allowance for each is one shilling and eight pence currency, per diem, or £486 13s. 4d., per annum; for which they receive all food, raiment, medicine and attendance. Looking at the inadequate building, and the irksome duties which devolve upon the Religious Ladies, the Grand Jury are persuaded that those benevolent Ladies would gladly be relieved from this painful and onerous charge. In that case it would be desirable that the Public should erect a more suitable building; and looking at the present cost as a guide as to expense, there can be no doubt that an annual grant of similar if not greater amount, to ensure improved accommodation, might confidently be anticipated at the hands of an enlightened Legislature, for this vitally important object."

The Grand Jury have found a true bill against Francis Poland for the murder of Calhcart, and against Joseph Voyer and Narcisse Alain as accomplices; but the trial has been postponed till next Term, the principal accused being kept in custody, and the accessories released on bail.

We are happy to announce that the Grand Jury at Montreal have acquitted Mr. Charles Colburn, by ignoring the indictment brought against him, for the murder of one Fenuel, who lost his life in Griffintown last November. On application to the Court, by his counsel, Mr. Cherrier, he was ordered to be liberated, and

was escorted to his residence from the Jail by a number of friends.—Herald.

MUNICIPAL.—The Provincial Government have placed the several public buildings at Quebec under the charge and control of the Corporation, under certain conditions, which are that the Corporation shall keep them in good order and insured from fire at the expense of the City, and shall pay the assessments on the same, and that they are to be returned to the Government when required, upon twelve months' notice.

The buildings referred to are, at present, the Chateau and garden, the Monument Garden, the Riding School, the Public Offices, and Parliament Buildings.

THE ARMY.—The following changes, it is reported, will take place in the Regiments in this Command on the opening of the navigation, in May next:

- 14th Regiment, from Kingston to Laprairie.
23rd Regiment, from London, C. W., to Chambly and Sorel.
52d Light Infantry, from Laprairie to Montreal.
60th Rifles, from Quebec to St. Johns.
71st Light Infantry, from Chambly and Sorel to Kingston.
81st Regiment, from St. Johns to London, C. W.
89th Regiment, from Montreal to Quebec.—Quebec Mercury.

STATEMENT OF THE VESSELS NOW BUILDING in the several Ship-Yards, at the Port of Quebec; the Tonnage, and Number of Men employed at each Yard.

Table with 4 columns: Builders' Names, No. of Vessels, Tons, Men. Rows include A. Gilmour & Co., G. Black, W. Henry (Lampson), J. Jeffery, T. C. Lee, J. J. Nesbitt, J. Jeffery, E. & J. E. Oliver, T. H. Oliver, Quebec People's Line, J. Munn, J. Munn, Mr. Cotnam, J. Tibbits.

Total number of Vessels . . . 27
" amount of Tonnage . . . 18,250
" number of Men . . . 2,300
(Condensed from the Mercury.)

The last English Mail from Canada reached Halifax on the 2nd instant, consequently in time to go by the Cambria which left for Liverpool on the 3rd.

PASSENGERS.—Among those by the Steamer Cambria from Boston to Liverpool, were the following: Messrs. J. W. Pouden and son, C. Geddes, W. McIntosh, S. Greenshields, R. U. Innes, Jno. Bos, J. L. Beaudry, L. Benjamin, R. Sharpley, M. Moses and J. Young of Montreal; R. M. Harrison, H. S. Dalkin, J. Brooke, R. Gilmour and A. Simpson of Quebec; LeBoutillier of Gaspé; A. Murray of Toronto. Major Denny 71st Regt. Capt. Dennison, 52nd and Capt. Willoughby 23rd Regt. Governour, MacLean and servant of Cape Coast Castle.

DIED. On Saturday last, 5th instant, at the residence of his father, Bellevue, St. Foy's, Thomas Orr Gibb, son of James Gibb, Esquire, aged 29 years. At Ashburne, Dorsetshire, England, on the 26th of November last, Mr. Robert W. H. Burrage, eldest son of the Revd. R. R. Burrage, of this city.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 11th Feb., 1845.

Table with 3 columns: Commodity, Price (s. d.), Price (s. d.). Rows include Beef, Mutton, Ditto, Lamb, Veal, Pork, Venison, Hams, Bacon, Fowls, Ducks, Turkeys, Geese, Butter, Eggs, Ditto, Lard, Potatoes, Maple Sugar, Peas, Flour, Do., Oats, Hay, Straw, Fire-wood, Cheese, Pot Ashes, Pearl do.

Pot Ashes per cwt. . . 23s. 0d. a 23s. 6d.
Pearl do. . . . 21s. 6d. a 24s. 9d.

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

11th Feby. 1845.

ENGLISH TRICLE, &c. THE Subscriber offers for Sale the above rare article,—and has constantly on hand an assortment of GENUINE GROCERIES, to which he invites the attention of families.

M. G. MOUNTAIN, No. 13, Fabrique St. Upper Town. Quebec, 9th Jan. 1845.

TO LET. 1.—A SMALL HOUSE, next to the High School, Cape.

2.—THE HOUSE now occupied by Mr. Fraser, St. Denis Street, Cape.

3.—THE HOUSE now occupied by D. McGie, Esq., St. Stanislaus St.

4.—THE HOUSE now occupied by G. Pooler, Esq., St. Stanislaus St.

And,—For Sale or to Let, "AUVERGNE," The residence of the late Chief Justice.

Apply to JAMES A. SEWELL, February 6th, 1845.

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, B. A. & C. B.

- CLASSICAL, MATHEMATICS, &c. REVD. E. J. SENKLER.
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ENGLISH.....LEWIS SLEEPER.
ARITHMETIC.....DANIEL WILKIE.
FRENCH AND DRAWING.....H. D. THIELCKE.
PREPARATORY DEPARTMENT.....REVEREND J. McMORINE.

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Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq.

Charges for boys under 10 years of age, £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance.

French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3.

PREPARATORY DEPT.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language.

The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

NOW IS THE TIME

FOR those who wish to have true Likenesses of themselves or families with the beauty of colour, to call at Rooms No. 22, MOUNTAIN STREET, Lower Town, where they can be gratified with PORTRAITS taken by the photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock, by FREDK. WYSE, who has Specimens to show. Quebec, Jan. 15, 1845. 3m

JUST PUBLISHED

B. G. STANLEY, 15, BRADÉ STREET, and sold by him at 1d. a piece, or 10d. a dozen.

SCRIPTURE TEXTS

To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

W. HOWARD, BLACK AND WHITE SMITH, FARRIER,

Fork-maker, and general worker in Iron and Steel.

BEGS to return his grateful thanks to the B. Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with,—and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he now has the honor to solicit.

Carriage Springs and Axles of all kinds made and repaired to order. His Shop is at the rear of Mr. Woodbury's, tin-smith, Fabrique-St., entrance by the Gate. Quebec, Jan. 15, 1845.

THE NOVELTIES WHICH DISTURB OUR PEACE

LETTERS Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church.

BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont. A few Copies of the above Work, Price, 2s. 6d. for Sale by the subscriber, G. STANLEY.

Quebec, 5th Nov. 1844.

INDIA RUBBER SHOES.

THE subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade.

MATTHEW HAMMOND, No. 53, St. John Street. Quebec, 10th Sept. 1844.

TO MERCHANTS AND MILL OWNERS.

THE undersigned having been appointed Agents for the "MISSISSAQUI FOUNDRY COMPANY," have now on hand for Sale, the "PATENT" improved percussion and reacting Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water. They are calculated to work on Vertical, Angular or Horizontal Shafts, and applicable to any kind of Machinery, and can be made available in situations where no other kind of wheel will answer.

C. & W. WURTELE, St. Paul Street. Quebec 20th Sept., 1844.

Youth's Corner.

EARLY SEEKING FOR JESUS.

Saviour, like a Shepherd lead us
 Much we need Thy tender care;
 In Thy pleasant pastures feed us,
 For our use Thy folds prepare:
 Blessed Jesus,
 Thou hast bought us—Thine we are.

Thou hast promised to receive us,
 Poor and sinful though we be;
 Thou hast mercy to relieve us,
 Grace to cleanse, and power to free:
 Blessed Jesus,
 Let us early turn to Thee.

Early let us seek Thy favour,
 Early let us do Thy will;
 Blessed Lord and only Saviour,
 With Thyself our bosoms fill:
 Blessed Jesus,
 Thou hast loved us—love us still.
Child's New Hymn-Book.

SAGACITY OF A DOG.

A dog of a mongrel breed, who is well known about Castle-street, Aberdeen, by the name of the Doctor, has been for some time past in the habit of begging half-pennies from all and sundry with whom he could claim the slightest acquaintance. The Doctor, however, does not foolishly throw away the money given to him, but spends it in the most judicious manner. The shop which he first patronised with his custom, was that of a baker, who only gave him a bap or a biscuit for his bawbee; but he has now changed his place of business, not on account of any difference in political or local feeling, but simply because, in mercantile phraseology, he "can do better." The Doctor, who has become somewhat Epicurean in his eating, now frequents a cook-shop, kept by a black man in Exchequer-row, who gives him good value for his money—one day, perhaps, a bit of potted head; another, a slice of cold meat, or something dainty. Last week this animal struck up acquaintance with several gentlemen who take their stand at the Athenæum door, between the hours of nine and ten in the morning. While this acquaintance is amusing to the one party, who are glad to see that their charity is not thrown away or improperly spent, it is very profitable to the other. From the Doctor's punctual habits of attendance, we have no doubt he will soon get into favour with the major part of the Athenæum. We may also state, as a trait in his character, that when not hungry, he has been known to give to the children, who are favourites with him, the half-pennies given to himself. In the course of one afternoon, he gave a little girl two-pence which he obtained in small coin.—*Aberdeen Journal.*

HANS SACHS—(pronounce Saz.)

THE NUREMBERG MASTER-SINGER.

Some time before the commencement of the reformation in Germany, the art of making verses had become something very much like a trade, carried on not very differently from the ordinary mechanical pursuits. There were Master-singers, who had acquired the right of taking apprentices to teach them verse-making, and who among themselves had agreed upon certain rules which must be observed, and who judged of merit. The chief of them were called Markers, because they sat making marks while the companions, who had finished their apprenticeship, recited their poetry in public; it was decided by their marks, who deserved the chain of honour, which was the highest distinction, or who should receive the chaplet of flowers, which was the next prize.

But this verse-making brought in very scanty living, so that those who tried their hands at it had commonly some more profitable trade to work at. The verses also were poor enough; but being printed on slips of coarse paper and hawked about the country very cheap, they were read, and people remembered the doggerel more readily than they would have done the same matter, if it had not been squeezed into verse.

Now it turned out that these Master-singers engaged with great zeal in the study of the Bible, as soon as Luther had translated this blessed book into German. It furnished them with the richest subjects to make rhymes upon; a vast quantity of printed paper was then soon carried about the country by the hawkers, the poetry bad enough, it may be, but the subjects mostly Bible-story, so that a deal of knowledge concerning the contents of the Scriptures was diffused throughout Germany, even when the people had not the means yet of procuring the whole book for themselves.

Among these Master-Singers, there was, however, Hans Sachs, who had the real spirit of poetry in him, and helped the work of reformation by the devotion as well as the wit of some of his verses. He was born at Nuremberg on the 5th of November 1494, in the midst of a prevailing sickness of which both his parents were at the time severely ill. His mother had scarcely strength to nurse him, and she thought her babe had only just come into the world to die an infant. But contrary to every fear he lived, and his parents having recovered gave the best of their attention, that by precept and example he might be brought up in the nurture and admonition of the Lord. They were but plain trades-people, and had no

means of giving him a learned education; but as the little boy showed uncommon quickness and love for learning, they sent him to the Latin school at the age of seven, and he made rapid progress until his ninth year. Then a violent fever laid him on a sick-bed, and left him so weak after his recovery, that his head could not bear the application required for school-learning. He now applied himself to the reading he could get in his own language; and at the age of fifteen he was bound apprentice to a shoemaker, whom he served with faithfulness and diligence, and so acquired the means of a livelihood.

In the mean time he had also gained the good-will of Lienhard Nunnenbeck, a weaver, who was one of the Master-singers, and took much pleasure in assisting the young shoemaker to learn the verse-making which was current in those days. It was the very thing to set the lad's mind going in a direction where it could enjoy itself without breaking in upon the work by which he was to make out his living. Soon after he had served out his apprenticeship, he asked his father and mother's leave to go *wandering*, as it is called in Germany, that is to visit some of the largest and most interesting cities, working at his trade as a journeyman, and so acquiring a knowledge of men and their customs. His parents readily consented, for they felt confident that he would be steady in his habits and at his work, wherever he might go; they dismissed him with their blessing and many a parting word of advice and prayer.

Hans travelled as far as Cologne in the West, and Vienna on the East; southwards to Hall in the Tyrol, and northwards as far as Lubec, with his eyes open, his heart warm, and his head cool; all the time earning by work as much as he required for his support, making verses too, and acquiring much credit, though he seemed a very young Master-singer. He was only two and twenty years old when he returned from his *wandering*, greatly improved by the experience he had collected, but still as humble as he was when he set out, and content to sit down at his trade and work; but well furnished in his mind for the more important task of writing poetry which the common people would understand and read and not easily forget. To this he gave his leisure-time, and he produced some pieces for mere amusement, others describing events of history, and striking similitudes.

In the year 1519 he took to wife Kunigund Kreuzer, the daughter of a respectable citizen of Wendelstein, and lived with her in the suburbs until 1540, when he removed within the walls. The year of his marriage is the one in which Luther affixed his ninety-five articles against Indulgences at the church-gates of Wittenberg, and so commenced the resistance to Romish imposture and tyranny which led to the blessed reformation. Hans Sachs was one of those men of thought who received the spark struck by the Augustinian monk at Wittenberg, and were set in a blaze of zeal for souls, and ardour for the honour of God. And when Luther's translation of the Bible appeared—the word of God rendered in such beautiful, plain German which any poor soul could understand, then Hans Sachs was filled with delight and gratitude, and Luther's Bible was thenceforth the storehouse from which he drew lessons of wisdom to embody in his poetical works and diffuse among a people perishing for lack of knowledge.

(To be continued.)

SCENE IN LONDON.

VISITING THE POOR.

Our untaught, unassisted poor, perishing by thousands in ignorance and want, have long borne a testimony against us, calling for vengeance that, once awakened, will not sleep again until it hath caused both the ears of every one that heareth to tingle at the tale. Pause here, or let us stroll into the neighbouring lanes and alleys where poverty and vice have their unvisited dwelling, and trace the progress of this work of death, as we know that it always has pursued and always will pursue its way, when the Lord withdraws the curbing rein, and gives it freedom to follow its own dark plans. Look, yonder are some little ones sporting in the centre of a by-road. You see the squalid filth, the unseemly rags, the sickly pallor, the general emaciation, that mark them as children of poverty. Some of them are probably the offspring of that man, who with inflamed countenance, and blood-shot eyes reclines in the window of the beer-house, uttering language of blasphemy and villainy, too successfully imitated in what issues from the lips of those miserable younglings.

And that woman, Uncle, is perhaps his wife, who within the door of her dirty dwelling is sullenly relating to a poor neighbour some tale of trouble. What a comfortless, hopeless expression of countenance she wears! Merely glancing, you would call her a vulgar, dirty, stupid-looking creature, in whom nobody would take an interest, but observe the lines on a face once evidently handsome, and you will see that sorrow and suffering have furrowed them; and the absence of hope rather than the presence of any peculiarly evil temper, throws that leaden cast over her features. But we have caught her

eye, and she looks as if the gaze of comparatively well-dressed people irritated her: she seems to wonder what brought us here, and to resent our intrusive presence.

'Ah! that is the stubborn old English feeling that is not yet rooted out of even the most destitute of our poor. Come, I perceive in the far corner of that room a little bed with a half-grown child on it; and by the attempt to shade his eyes with an old rag for a curtain, I conclude he is ill. Let us go and speak a kind word.'

But kindness appeared a strange guest here: as we approached, the woman eyed us askance, with a scowl that boded no civil reception. Our long observance had roused some feeling of suspicion, or pride; and there was an evident intention to resent any impertinent interference on our part. However, my Uncle was not dismayed: in his usual tone of cordiality he asked, 'Is your child ill, my good woman?' 'Are you a doctor?' was the reply, and it was made sneeringly.

'No, I am not a doctor; but I am one who serve a good and bountiful Master, and he has commissioned me to relieve, as far as means go, the distresses that I see around me. It struck me that you are in some trouble; perhaps your child is sick, perhaps you have not means to procure for him the little comforts that his case requires; and if so, I have a trifling help to offer.'

The woman's countenance changed wonderfully; her wrinkled brow smoothed; her curled lip relaxed and quivered, she cast a hasty look towards the bed, and said, 'Your master must be a good gentleman: I wish there were more such! The truth is, sir, the boy is very bad in a fever, that's carried off one already, and left me four more, beside him, to do for, with hardly a morsel to put in their mouths.'

'Is your husband out of work?'

'He has not had above a day's work out of six, these some weeks: and'—here she burst into tears. My uncle placed some silver in her hand, and said, 'That is from my Master: what shall I say to him for you?'

'Sir, my humble duty to him, and I'll think of his goodness as long as I live.'

'God grant that you may!' exclaimed my uncle. 'My master is the Lord Jesus Christ, to whose love in dying for sinners I owe the salvation of my soul, and every gift and blessing that I enjoy. Oh, think of Him, my poor sister: think of his goodness, and pray Him to make you a partaker in the good things that He has purchased for us at the price of His own precious blood.' He continued for a while, preaching to her repentance and faith; and then we walked on.—*Christian Lady's Magazine.*

THRILLING INCIDENT.

The following thrilling incident is related of a post-man, who for a very large reward, attempted to carry a letter across one of the deep glens of Scotland, through an overwhelming northeast storm. He had been, if I remember right, a shepherd, and fearlessly set out on the enterprise, while many were filled with apprehension for his life, if the storm did not subside. The weather was excessively cold, and the violence of the storm rendered it impossible to see any track of man or beast through the whole glen. The only chance of a safe arrival consisted of some knowledge he had of the ground, where he had many a time driven his flocks in summer. But as he afterwards assured us, one may have a very accurate knowledge of the way in summer, while, in a winter storm of snow, at night, the whole way seems like a trackless ocean. It is said that some of those glens in Scotland are so full of snow in winter, as not to thaw out in mid-summer.

His courage, as the storm thickened, and the cold increased, would have failed, but at length it became as doubtful whether he could find the way back, as whether he could succeed in crossing the ridge in safety. As he had to cross many a small stream, now filled with snow, he not unfrequently sunk, and wet his feet in the stream, and on bringing them up to the cold air, they froze, and at length became so disabled that he could rise on his feet no more, and he had to press forward on his knees, as well as he could. From some indications, he concluded that he had well nigh crossed the glen, and might, by lifting up his voice, be heard. He cried aloud for help—a *lost traveller!*—but cried in vain. At length he became frozen to his knees, and he could only worm himself onwards with his hands, for he knew that when he should cease all exertion, he must immediately die, and there was a possibility that his cry might be heard, and he should live. Hence he raised again and again his cry, a *lost traveller!* But at length, a little opening in the storm, showed a shepherd's cot at hand. He had not missed his way to the cottage of a shepherd which he sought, and easily wormed himself to the very door, and gave the signal that saved his life. His friend opened to him and built a fire, and warmed him into recollection and recovery.

MORAL.—But if that man had not persevered after he had frozen his feet, and even after he could no longer travel on his lower limbs, but had to worm his way on his elbows, he must have died. Al-

though he was near the shepherd's cot, yet as he did not know his position, if his resolution had failed for a moment, and exertion had ceased, he must have died. He agonized to live, and his agonizing saved him. And if we will only thus agonize to live for ever, he shall live for ever.

There is not an enterprise we undertake that requires so much exertion as to reach heaven. Those who conclude that they know enough of the subject already, and that heaven will come as a thing of course, and fold their arms and slumber on, will die in their sins, and never see the King in his beauty. The few years of their probation will slip by before they are aware, and they will just begin to feel the importance of doing something, when they shall find themselves upon a dying bed, the harvest past, the summer ended, and they unsanctified.—*Rev. D. A. Clark.*

PRIZES IN SCHOOLS.—In the year 1843, a public-spirited gentleman in Salem, a warm friend of the cause of public education,—proposed to give a sum of money to the schools of that city, to be invested as a Prize Fund,—the income of which should be annually distributed in prizes among the most successful pupils in the public schools. The school committee deemed this so important a matter, that they proposed to take the opinion of the masters of the Salem schools on the expediency of accepting the donation for such a purpose. A circular letter was accordingly addressed by the committee to the masters, requesting the opinion of the latter on the "Expediency of establishing a system of Prizes in the schools." To this letter, most of the masters returned written answers. A majority of at least two to one being in the negative, the offer of the money was respectfully declined and the project abandoned.—*Common School Journal.*

RED RIVER MISSION.

HOPEFUL DEATH OF A LITTLE SCHOLAR.

March 11, 1844—I visited a little sick boy, one of our scholars. I found his mind in a calm state; and he felt deeply interested in the portions of Scripture which I read and explained to him. I drew his attention to the many diseases which our blessed Saviour cured when on earth, and the miracles which He wrought. While speaking to him about the power and compassion of the Saviour, and His willingness to help all who exercise faith in Him, he looked at me very earnestly, and asked, "Do you think, Sir, that my Saviour will doctor me?" I said, "He is both able and willing to help you."—"Do you think he will make me well?"—"I am not able to say that He will restore your health; but I am certain that He will make your affliction work together for your good."—He said, "That is all I want; I wish to be made fit for Heaven." I read to him about Lazarus being carried by angels unto Abraham's bosom. He said, "I like to hear that. I would rather die, and be carried by angels into the bosom of Jesus, than live with Mamma and Papa, and Lewis, and all my other brothers, though they are all so very good to me."—I said, "When any came to our Saviour, while on earth, asking favours from Him, He would ask them, Believest thou that I can do this or that for thee? If they replied, Yea, Lord, then the Saviour answered, According unto your faith be it unto you. Now the blessed Saviour asks, John, dost thou believe that I am both able and willing to pardon all thy sins, and to send my angels to carry thy soul to Heaven?" He said, with much earnestness, "Oh, I believe! I believe!"

March 12—I again visited the sick boy, and found that he had spent a night of severe pain and restlessness. He was perfectly sensible, and felt conscious that he was in the agonies of death. He said, "You have often preached to me. When I am gone, do preach to Lewis: he is not a very good boy." I said, "You are better acquainted with Lewis's character than I am: you had better preach to him."—"What must I say to him?" I said, "Whatever you think proper."—He said, "Lewis, I have often been sorry when you were so disobedient to your father, and so very unwilling to go to School. You know I have often had to drag you to School; and sometimes you have tried me so, that I have had to go without you. Now you must obey your father, and go at once to feed the horse when you are told. And you must go to School, and learn to read the Bible; and go to Church always, that you may learn to pray to God; and never play on the Lord's Day, or go with bad boys. Never go where they drink beer and dance. Serve God, Lewis, and He will be good to you when you die. He will take away the fear of death from you, and make you pleased with the thought of going to heaven." He paused for a short time; and then said, "I want to say more to Lewis; but I cannot." He then looked at me, and said, "Help me." I said, "You have told him quite as much as he will remember." I then desired the little Lewis to repeat the things which his brother had told him to do; and when he had concluded, I said, "All the good pay great attention to the last words of their departed friends; and if you, Lewis, are a good boy, you will remember all

the days of your life the lesson which your brother has now taught you. You will perhaps never see him again till you meet before the Judgment-seat of Christ; and should you lead an ungodly and wicked life, remember that your brother will be a witness against you on that awful day when the secrets of all hearts shall be made known. If you deny yourself, take up your cross, and follow the Saviour, and lead a sober, righteous, and pious life, you will then be acknowledged by the blessed Saviour as His, and be welcomed into the society of the blessed as a *good and faithful servant*. But if you indulge in the vicious practices of the heathen by whom you are surrounded, the Son of God will spurn you from His presence with, *Depart ye cursed, into everlasting fire, prepared for the devil and his angels.*" The little sick boy died in the evening.—*Rev. W. Cockran's Journal.*

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