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The Berean.

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

VOLUME III.—No. 32.]

QUEBEC, THURSDAY, NOVEMBER 5, 1846.

[WHOLE NUMBER 136.]

THE FUNERAL TOLL.
Lines by a Clergyman upon hearing the bell toll for a Parishioner.—A solemn and suitable Reflection for Parsons, Teachers, and others, whose duty it is to watch for souls.

O should he meet me at the bar of God,
And on my conscience charge the guilt of blood!
My vital warmth grows chill through all my veins;
O! wash me, blood divine, from all my stains!
But should he meet me in that day of days,
And tell it to the great Immanuel's praise,
That I was made the instrument of good
While teaching Jesus' all-atoning blood;
Then love divine shall fill my raptured soul,
And grace, triumphant grace, shall sound from pole to pole.

Friendly Visitor.

THE WORK OF THE MINISTRY.

Continued.

THE REMEDY TO BE APPLIED.

How are these evils to be obviated? Not by the efficacy of any ministerial action of man's performance. This would be an impious and vain assumption. Not by any compensatory process or curative influence on the part of the sinner. It is preposterous to suppose him in possession of any resources available for such ends. Their accomplishment is utterly beyond the reach of created power and skill. No man can give a ransom for the soul—no one can say, I have made my own heart clean. For the removal of the evils of sin, the Lord must provide, or the ease is remediless. Our service here is to assure the anxious inquirer that though his condition, considered in itself, is desperate, it is not hopeless, for that the Lord has taken counsel for relief. Help has been laid upon one who is mighty and able to save to the uttermost. For this gracious purpose God sent forth his only begotten Son, the brightness of his glory and express image of his person, and He has provided an effectual remedy for the whole evil. Hence his designation—“thou shalt call his name Jesus; for he shall save his people from their sins.” He saves from guilt or condemnation, not by an arbitrary act of sovereignty, this was not possible, but by a suitable moral compensation for the wrong done and the insult offered to the character and government of God by sin. With this view He took upon him our nature, assumed our responsibilities, and delivered himself up into the hands of Divine Justice, to be dealt with for our redemption. This is the only satisfactory explanation of the condition in which we find the Son of God during the days of his flesh, and of the unparalleled treatment to which the Holy One was then subjected. Our sins were laid upon him—He bare them in his own body on the tree, till all the ends of punishment were answered, and the clemency of God could be consistently exercised in the forgiveness of sin.—Such is Heaven's gracious arrangement by which the guilt of man may be cancelled and one of the grand evils of sin be removed. But this is not all, or the arrangement would be incomplete and ineffectual. There is the other evil—the malady, and all the spiritual derangement and pollution which it produces. For the removal of this, Jesus has made effectual provision through the agency of the Holy Ghost, by whose exceeding great and mighty power the fatal disease of sin is broken, its subject rendered convalescent; and by this healing and renewing influence he is gradually qualified more and more for serving God upon earth, and endowed with a meekness for his presence and glory in Heaven.

The effect of this mysterious action of the Holy Ghost on the spiritual nature of the sinner is, in Scripture, expressed by terms which declare it decided and thorough nature. It is a new birth—a new creation—a resurrection from the death of trespasses and sins. Words, which, if they have any meaning, teach not a formal or superficial but a thorough renovation of the subject.

Operating in connexion with the word, the Holy Ghost, as promised by Christ, “convincing of sin,” produces that painful sense of its guilt and defilement which causes an earnest desire for deliverance, and prompts the anxious cry, “what must I do to be saved?”

At this solemn and interesting crisis, the work of the Ministry is clear—to preach Christ to the awakened sinner—to the atonement of Christ as the foundation, other than which no man can lay for pardon, and sanctification by the Spirit of Christ, as the only remedy for a depraved nature.

The natural independence and pride of man may suggest other expedients for his relief. These must be exposed in their insufficiency and repudiated as “refuges of lies.” That indistinct perception of spiritual things, which characterizes the early exercises of an awakened mind, may occasion much perplexity in apprehending the arrangement of Divine Grace. They must, therefore, be patiently set forth with all possible plainness and simplicity, in their suitability, fulness, and freedom. When their adaptation to the ends for which they are designed, and their sufficiency for those who partake of them is discerned, then the further question, on the part of the person seeking salvation, becomes, “How may I attain to a personal interest in this provision of God? In what way may I avail myself of the atoning efficacy of the death of Christ for my pardon, and of the renewing power of the Holy Ghost for sanctification?”

There are workmen in the ministry who would here straightways apply the sacraments for the benefit of such inquirer, as if pardon comes, and purification is only to be had by these—who therefore immediately recommend Baptism, if it has not already been received, and a participation in the Lord's supper.—Such a course we conceive is still premature and delusive. Its tendency is to generate a false praise, and to settle the individual into satisfaction with a religion of form instead of securing to him a renovation of heart.

Let it be well observed that, to attain a personal interest in the death of Christ, and experience the renewing of the Holy Ghost, there must be union to Christ. That must exist which in Scripture is called, “being in him,” and which is illustrated by various beautiful and significant figures—such as the relation which subsists between the branches and the vine; the materials of a building and the corner-stone; the members of a body and their head—all strikingly expressing a real intimate and vital union. To say that such union is formed by

the Sacraments, is to assert what has no foundation in Scripture, and is in the face of obvious fact. It is lamentably to mistake the signs and seals of the in-being and its benefits, for the union itself.—This union is formed by an exercise of the heart by which, being persuaded of the suitability and sufficiency of Christ as set forth and offered in the Gospel, the sinner receives, appropriates, and relies on him as all his salvation, and this is faith. This cordial acceptance of and trust in him, as to be made of God unto us wisdom, and righteousness, and sanctification, and redemption, forms the union—actually instates the sinner in the covenant of grace, and gives him a personal interest in all the benefits of redemption.—“Believe on the Lord Jesus Christ and thou shalt be saved.” “He that believeth on the Son hath everlasting life.” “By grace are ye saved through faith.”

Here the work of the Ministry must be conducted with great care and discrimination, or one may be led to mistake mere fancy or feeling for faith, and thus to cry peace when God has not spoken peace. It must be distinctly observed, that though it be by faith and by faith only, that the sinner comes to Christ—is united to him, and so interested in the benefits of his redemption; yet, this is not “a faith which remaineth alone.” It is not a dead but a living thing. It is not a cloistered, indolent grace, but essentially social and operative in its character, and may be certainly known by its acts and companionship.—Scripture teaches us that it works by love, and is always found in association with this sister Grace. They are of one birth, and will not bear to be parted. The presence of the one implies the presence of the other, and when one is not, the other cannot be found. From the nature of the case, it cannot be otherwise. To a heart burdened and bruised by sin, but which has found relief by the sufferings and death of the Redeemer, on whose pierced bosom it now rests in peace and comfort, that Saviour must be precious, and precious in proportion to the intelligence and power of the faith in which it reposes there.—The Right Rev. J. Johns, D. D., Assistant Bishop of Virginia.

NO ALTAR, NO SACRIFICE IN THE REFORMED CHURCH.

From Address to the Convention of the Protestant Episcopal Church in Ohio, by the Right Rev. C. P. McVrairie, D. D., Bishop of the Diocese.

Continued from our last number.

But now the habit of calling the table an altar, was fast driving out the true and primitive name, as Christians, out of a most degrading disposition to conciliate the heathen by adopting their names and conforming to their customs, were getting more fond of speaking of the Lord's supper as a sacrifice, and its minister as a Priest.—Thus Jerome is quoted by a Romish Annotator, as “calling the bodies or bones of St. Peter and St. Paul, the altars of Christ, because of this sacrifice offered over and upon them.” Soon churches were built over some of those tombs, and the relics were removed from others into churches, and, of course, were enshrined in tombs, as became the sepulture of the illustrious dead. And there, as before, in the open fields, the eucharistic sacrifice was offered over, and upon them; the doctrine having now grown up that “prayer was the more acceptable to God, when made before the relics of the saints.” As the doctrine of the real, corporeal presence of the body of Christ in the Eucharist gained prevalence, so grew that of a real sacrifice and a literal altar; and as the idea of uniting the merits of Christ's sacrifice, with the supererogatory merits of saints, for the remission of sins, made progress, so seemed it the more appropriate that in the so-called sacrament of the altar, the relics of the saints, and the body of Christ, should be associated together, the one upon, the other under, the altar. Thus it came to pass that the only form, with which the Church of Rome learned to connect the idea of a christian altar, was that of a christian martyr's tomb.—Such was the form which she handed down to the age of the Reformation, and to the present; sacred now in the eyes of her children, as identified with the whole history of her Missal solemnities, and her miracle-working relics. And now, even among Protestant Christians, so is the association of ideas affected by the outward forms, which the pompous ceremonial of Romish worship exhibits, especially when they appear under the garb of antiquity, and are identified with a favourite style of ecclesiastical architecture, that when under the influence of a false architectural taste, or a wrong doctrinal sympathy, our people attempt to erect altars, instead of tables, in their churches. None ever think of copying the models which God gave to Moses for the worship of Israel, and which are hallowed, in our thoughts, by all the sacred solemnities of the Jewish Church, as divinely ordained types of the sacrifice of Christ. To imitate the brazen altar of burnt offering, or the golden altar of incense, the only real altar-forms that we know of, except those of heathen worship, would at once seem too Jewish. To have something more Christian, we go to the altar of the Church of Rome, for a model; which is christian, just so far as the idolatrous worship of the wafer, in the Mass, and of dead men's bones beneath, is christian and no more.—When one sees in a Prot. Epis. Church, instead of a proper table, such as he has a right to find, for the holy supper, what is now called an altar, an oblong chest or ark, of stone or wood, closed in on all sides, as if some sacred mysteries were concealed

* Gregory Martin, Fulke's Defence, p. 516. The doctrine of any sacrifice in the Lord's supper, but as the commemoration of that of the cross was called, *metonymically*, a sacrifice, or as the prayers of communicants were figuratively called sacrifices, did not get place in the Church till long after; but there was now a dangerous use for figurative terms, and a dangerous fondness for the introduction of heathen rites with christian worship, out of which very naturally grew, by and by, the full doctrine of a literal sacrifice, altar, and priesthood. Bishop White says, “there were no sentiments, for 300 years, in the Christian Church, which threatened to lead, even by remote consequence, to such an extreme” as the Romish errors on this subject.—Lecture on the Sacraments.

† In the 4th century, Eusebius said, that “the unbloody and reasonable sacrifices, which our blessed Saviour taught his followers to offer, were such as were to be performed by prayer, and the mystical service of blessing and praising God.”—De laudibus Constantini, quoted by Mede.

therein; what edifying thoughts is it calculated to awaken in his mind? Is he reminded of the institution of the Lord's supper? But then there was only a common table. Does it symbolize, to his eye, the nature of the Lord's supper? He knows of no sacrifice therein, and therefore no altar. Does it teach him his privilege and duty, as a believer, spiritually to feed, by faith, upon the sacrifice of Christ once offered on the cross? He wants a table, not an altar, to suggest that lesson. Does it stand before him, surrounded with edifying and inspiring associations, arising out of the recollection of the primitive and pure ages of the gospel? Those ages had no such device. Is it even connected, in his mind, with the venerable usages of the Protestant Episcopal Church? It is a novelty among them! What then! It is fitted only to remind him of its own original, in the midst of the rankest growths of spiritual deformity, when it was a mere martyr's tomb; its top, the birth-place of the idolatry of the Mass; its interior a depository of worshipped bones; a most fit symbol of that whole system of spiritual bondage and death, all centering in the so-called “sacrament of the altar,” under which the Church of Rome has always, since she became what she is, buried the gospel, and imprisoned the minds of men, wherever she has held dominion. If there be anything edifying to a communicant at the Lord's board, in contemplating what suggests nothing but the remembrance of all that is false and superstitious in popery, then indeed is such an altar edifying. The primitive table is just the opposite.

We return to our history. I need not tell you that such was the altar found in the churches of England, at the period of the Reformation. But it did not remain long undisturbed. With the revival of gospel truth, concerning the nature of the Lord's supper, came the restoration of the primitive table for its celebration. In 1550, Ridley, Bishop of London, issued injunctions to the churches of his diocese, exhorting, that all altars should be taken down, and that they should “set up the Lord's board, after the form of an honest table.” And one of his reasons was, that “the form of a table may more turn away the people from the old superstitious opinions of the popish mass, and to the right use of the Lord's supper.”

An order, to the same effect was issued the same year. Under date of Nov. 19, we read, in King Edward's Journal, the following entry: “There were letters sent to every Bishop to pluck down the altars.” Day, Bishop of Chichester, having refused compliance, was imprisoned. When Mary succeeded to the throne, Romanism was re-enthroned, and of course, tables were cast out of the churches, and altars restored. It was then made a serious charge against the Reformers that they had taken away the altars; to which Mr. Ridley, on the eve of his martyrdom, answered: “As for the taking down of the altars, it was done upon just considerations; for that they seemed to come too nigh the Jews' use; neither was the Supper of the Lord at any time ministered or more duly received than in those better days; (the reign of Edward,) when all things were brought to the rites and usages of the primitive Church.”

On the return of the Reformation, under Elizabeth, altars were again cast out by authority, and tables were restored. In 1564-5, certain “advertisements for due order in the using of the Lord's Supper,” were “set forth by public authority,” in which it was ordered that each parish should provide a decent table standing on a frame, for the communion table.¹

In 1569, Archbishop Parker issued to his diocese certain Visitation Articles, one of which is thus: “Whether you have in your parish churches all things necessary for Common Prayer and administration of the sacraments, especially, * * * the Homilies, a convenient pulpit, well placed; a comely and decent table for the holy communion, * * * and whether your altars be taken down according to the commandment in that behalf given.”

In 1571, were issued the canons of the Synod of that year, which enjoined that the Church-Wardens should provide “a table of joiner's work for the administration of the holy communion.”²

In the same year, Grindal, while Archbishop of York, and afterwards when in the see of Canterbury, set forth Injunctions directing the Church-Wardens to provide in every parish, a comely and decent table standing on a frame, and to see that all altars be utterly taken down.³

Now it was with this well understood character of a table for the communion, as distinguished from an altar of sacrifice, “an honest table,” “a table of joiner's work,” “a table of wood standing on a frame,” that in 1603, the present canon of the Church of England (the 22nd) was enacted; which requires that “there shall be a decent communion table in every church.” What the canon means by “a table” the injunctions I have cited perfectly determine. Contemporaneously with the Injunctions published in the reign of Elizabeth, was issued our Second Book of Homilies, in one of which we are told that “God's house is well adorned, with places convenient to sit in, with the pulpit for the preacher, with the Lord's table for the ministration of his holy supper, with the font to christen in.”

Sec. II In those days it would have been impossible to mistake what in the laws of the Church of England was meant by a table, in distinction from an altar, as to confound a pulpit for the preacher, with a font for baptism.

It is an impressive fact, in this connexion, that whereas in the first Prayer Book of Edward vi. 1548, the word altar was retained in some places, where a literal table was meant; when that book was revised in 1552, and the second book of Edward vi. was set forth, that word was, in every case, erased, and table was put in its place. Thus has the Prayer Book of the Church of England remained to this day. The word altar is not there, in any connexion with the Lord's supper. It was struck out when it was there, as not according to the doctrine of

the Church. Every where now, the word is table. Thus, what is the law of that Church according to her rubrics and canons, as expounded by the Visitation Articles and Injunctions of her Bishops and Archbishops, by the decrees of synods, and the declarations of her greatest divines, is manifest beyond a rational question. A learned writer states it thus, “The only thing which properly answers the legal requisition of our church, must have the three following characteristics:

First, As to material, that it be made of wood. Secondly, as to form, that it be a table in the ordinary sense of the word, that is, a horizontal plane resting upon a frame or feet.

Thirdly, that it be unattached, in any part, to the church, so as to be a moveable table.”

The recent decision of the highest ecclesiastical and judicial authority in England, commanding the altar lately erected in the Round Church in Cambridge to be removed, as illegal, fully confirms all that we have now said as to the law of the Church of England on this subject.

Before leaving this historical view, it will be edifying to reflect upon the alternate rise and fall of altars and tables, in the history of the English Church, according as Romish or Protestant principles prevailed.

With the prevalence of the Reformation under Edward, the symbol of sacrifice and of priestly mediation, fell down before the ark of Christ's holy gospel, and the primitive symbol of the communion feast at which all believers have equal rights of fellowship with their Lord and Saviour, was set up again as Christ and his Apostles left it. But with the return of the dominion of popery, under Mary, came back the priestly altars, and the casting out of the Lord's table. The restoration of the gospel to the pulpits, under Elizabeth, was the signal for the restoration of the symbol of its blessed feast of grace in Jesus Christ. When, afterwards, in the times of Archbishop Paul, there was a revival of Romish sympathies and doctrines, corresponding perfectly in spirit and principle with what we now see, in a more mature development, under the name of Tractarianism, there was an equal revival of zeal for altars, and there were those who took advantage of the favour known to be secretly felt in high quarters towards such things, and erected altars in the churches. A Bishop (Montague, of Chichester), went so far as to insert in his visitation articles, questions which were intended to suggest and promote their erection. And this same Bishop, while professedly of the Protestant Church of England, was, in his heart, an apostate to the Church of Rome, and was, at that time, holding secret interviews with the Pope's emissary, then in England, for the purpose of bringing about a union of the Church of England and Rome. His zeal for altars was fitly united with a zeal to assure Panzani, “that he was continually employed in disposing men's minds, both by word and writing, for a re-union with Rome;” and that both he and many of his brethren were prepared to conform themselves to the method and discipline of the Gallican church, where the “civil rights were well guarded; and as for the aversion (said he) we discover in our sermons and printed books, they are things of form, chiefly to humour the populace and not to be much regarded.”

We cannot but be reminded, by these sad words, of certain strong expressions against Rome, put out in the earlier writings of certain leading Tractarian authors, and which had the effect, as was intended, of convincing many that those men were strong opposers, and perhaps the only effectual opposers of Romanism; which expressions having done their work, have been taken back, with the not-unintelligible intimation that they were not sincere, only words for the times, while some of their authors have apostatized to the Church of Rome, in form, and others evidently in heart.

By such men, altars were revived in the days of Paul. When those days were passed, and the Church of England had weathered the storm which, by a fierce and desolating reaction, they had raised, no more was heard of altars; except as a lingering survivor of the non-juring divines kept up the taste for sacrifices and priests. From that time, until the recent revival of Romish doctrine and feeling among some members of the English Church, it is not known that any thing but “an honest table” was placed in the churches of that land. But now, just so far as Tractarianism has extended its virus through the body of our mother church, producing its legitimate fruits in a real, though, partially, masked Romanism, has there appeared a solemn zeal for a real sacrifice in the Lord's supper; for a sacrificing priesthood in the christian ministry; for a confinement of the dispensation of gospel grace to the ministrations of a priest in the sacrifice of the Eucharist; and, by necessary consequence, an altar in the church, as the only thing at which a priest can appropriately stand, in his mediatorial office, and offer the body of Christ as a propitiation for the sins of the faithful.

This history of the alternate revival and declension of zeal for altars and tables, makes it so evident with what kind of sympathy, Romish, or Protestant, each is doctrinally connected, and how far it is from being a matter of indifference whether we have one or the other, that he who runs may read.

I am now prepared to state four reasons for the determination of which I have notified you, that I will not consecrate any church, hereafter, in which the structure for the ministration of the Lord's supper is of an altar-form; or in which there is not, for that use, a table, in the ordinary sense, as the permanent furniture.

1st, The Rubric of our Communion Office requires such a Table.

Our Prayer Book, as originally set forth, like that of the Church of England, no where used the word altar, with reference to the Lord's supper. It continued some fifteen years in that state, every where speaking of the table. It was not until the addition of the Office for the Institution of Ministers, that the word altar obtained admission, even in a figurative sense. Of this, more by and by. Only in that office, is it now found. In the Rubric, at the head of the communion office, it is directed that “the table, in the Communion, having a fair linen cloth upon it, shall stand in the body of the church, or in the chancel.”

* Goodie's Altars Prohibited.
† Gregorio Panzani, quoted by Goodie in his introduction to Jackson on the Church.

It would be perfectly consistent with the order of the church, as thus set forth, were the communion-table placed in the middle of one of the aisles, if the space around were large enough to be convenient for communicants; and there entirely open, unprotected by rails, instead of being, as is our present custom, enclosed within the barrier of the chancel. However inexpedient this might be, it would not be inconsistent with the provisions of our Church. Consistently with those provisions, the table might be sometimes in one part of the body of the church, and sometimes in another. And while we think of it as a table, only the symbol of the spiritual feast, of the Lord's family, there is nothing intrinsically objectionable in this. But what would it be were it a real altar, with the sacrifice of the Lord's body offered thereon, and a special sacredness of a mediating, sacrificing Priest, officiating thereat? The very idea implies separation, a privileged place, ground specially holy, as the court of the Priests in the temple, in which stood the altar of sacrifice, was separated from the court of Israel.

The Rubric says “the table.” It no where goes into any account of what it means by a table. Of course then we are intentionally left to understand a table in the usual sense.

To say that because an altar may, in a certain accommodated sense, be called a table, it is therefore consistent with the rubric, to have a literal altar in our churches, is just as weak as to say that whatever may in any figurative, accommodated, or unusual sense, be termed a table, however perfectly unlike what all are accustomed to understand by a table, is contemplated by the Rubric. You may go out into a grave-yard and serve up your family meal upon a tombstone, and hence call it a table, because you have used it for a table. But is it a table in any ordinary or proper sense? And would it be rubrically to place it in the Church for the feast of the Lord's Passover? Would it be an appropriate symbol of the feast of the household of faith? Why not as much as a Romish altar?

But what our Rubric means by the table, is easily and perfectly settled by the sense of the Church of England. Our rubric is precisely hers. Her doctrine and practice, as to the ministration of the Eucharist, is, by universal acknowledgment, ours. All that we have in those respects, came through her. Consequently the whole history of the removal of altars and the substitution of “honest tables, of wood standing on a frame;” all the government, orders, episcopal injunctions and judicial decisions, by which the law of the Church of England is so clearly interpreted, apply with equal conclusiveness to the interpretation of ours, and establish that, what is meant by a table for the communion, cannot admit of any thing but a table in the ordinary sense, requiring no ingenious eye to see how it can be considered a table, but intelligible, in this respect, to all descriptions of men.

To be concluded in our next.

THE SCHOOL WHICH HAS TRAINED THE SECEDERS FROM THE CHURCH.

From the London Christian Observer, 1839.

As for Dr. Hook's second statement, that “no high-churchman has been perverted to Romanism,” it is so notoriously unfounded that it requires no reply. The most conspicuous convert to Romanism of late years in England is the Hon. G. Spencer, and he was led to it directly through the path which Dr. Hook asserts was never trodden in the way thither. He is known to have repeatedly declared, that from what Dr. Hook calls high-church divines he learned so much that he found he needed to learn more; and most especially in regard to the questions of Tradition and the Sacraments; and thus he was led from these high-church views in the Anglican pale, to what he now considers to be the true church views in that of Rome. We will corroborate our statement by a passage from the Rev. Dr. Nolan's treatise just published, entitled “The Catholic Character of Christianity, as recognised by the Reformed Church in opposition to the corrupt Traditions of the Church of Rome.” This learned and able writer, who has had the signal honour of being successively appointed to preach the Boyle, the Warburton, and the Bampton Lectures, deals rather unceremoniously with the Oxford “Tracts for the Times;” declaring that “it has rarely fallen to his lot to see so much inefficiency displayed in so narrow a compass” and that “they are silly in argument, shallow in research, and pernicious in tendency.” He adds:

“They do not appear to claim any merit on the score of novelty. With the whole of their views and reasons, I have been, indeed, long familiar. The writers from whom they are borrowed, without alteration or improvement, were recommended to my notice by a very worthy, well-intentioned person, not long subsequently to my entrance into the ministry. But I imbibed no share of his predilections for the views or purposes of the school founded by Archbishop Laud, of which he appeared so much enamoured. I could perceive no benefit but much detriment, likely to arise to the interests of Christianity from their establishment; and the methods of proof by which they were enforced were shallow and illusory. They generally consisted of verbal sophisms, the equivocal senses of which, as lying on the surface, were easily penetrated; and which, when seen through, were incapable of imposing on the meanest understanding. The authorities adduced in support of their favourite positions by those divines, who should be matter tested Laudians from their founder, than Puseyans or Fordians from their revivers, consisted of familiar and ordinary tropes, which were perverted from the figurative into a literal sense, to serve the exigency of the writer, and supply the deficiency of his resources. Their doctrines possessed neither the depth nor obscurity which could exhibit, on the removal of the mystic veil, those wonders of the sanctuary which are calculated to strike the Neophyte with surprise or admiration. In their views they possessed neither that vastness nor variety of prospect, which would require the inquirer who touched upon an aspect previously unexplored, with novel scenes, or a more extended horizon. The subjects to which I now find myself introduced by them have long been familiar, and the paths by which they are reached common and beaten. In the plea which is advanced for the Church, I can perceive little more than a feeble revival of the dormant claims of my old acquaintance, the Jacobites and Nonjurors; who made a weak and ineffectual struggle to impede the advances of that sound and liberal policy, which, in bringing the native energies of the kingdom into action, has contributed, under Providence, to raise it to an unrivalled pitch of prosperity and glory.”

We have digressed into this quotation upon naming Dr. Nolan's work; but our direct object was to observe

* Ridley's Works, P. S. Ed. pp. 319, 324.

† Burnet's Hist. of Ref. vol. 11, fol.

‡ Ridley's Works, P. S. Ed. pp. 280, 281.

§ Quoted from Goodie's Altars Prohibited, who cites Sparrow and Cardwell as his authorities.

¶ Strype's Life of Parker, app. b. 11; No. XI.

‡ Quoted by Goodie, from Wilk. IV; 266.

•• Grindal's Works, P. S. Ed. pp. 133, 134.

†† Homily on Repairing of Churches.

that he particularly mentions that Mr. Spencer found his way to Rome by the very route which Dr. Hook says never leads to it. The Rev. Thomas Sikes, alluded to in his statement, was the author of various tracts for popular circulation, besides that mentioned by Dr. Nolan. They were much of the same character in doctrine as the modern "Tracts for the Times." In our Review of three of them in 1803, p. 301, it was remarked, that the author's representations of "those who are stigmatized as Gospel preachers and evangelical ministers" were so grossly unfair, that they were "with difficulty to be justified even upon the most flexible principles of morality." Strange however to say, these three obnoxious tracts, one of them having the absurd and offensive title of "A Dialogue between the Minister of the Church and his Parishioner concerning Gospel Preachers or Evangelical Ministers," were for many years upon the catalogue of the publications of the Society for Promoting Christian Knowledge; till happily they were consigned, much to the honor of the Society, to the more appropriate "list of books and tracts at present out of print;" and they are not likely to be reprinted, unless the Editors of the Oxford Tracts should see fit to revive them. The more judicious members of the Christian Knowledge Society could not but see the impropriety of the very title:—to say nothing of the work. Mr. Sikes, who thus zealously avouched that he was not a Gospel preacher or Evangelical minister, was also the author of the first attack which was made upon the Bible Society, under the title of "A Country Clergyman;" to which the Rev. John Owen, by the instructions of Bishop Porteus, replied, under the signature of "A Suburban Clergyman." Mr. Sikes strongly opposed the free circulation of the word of God. "The Socinian," said he, "will make his Bible—[yes, his; but he cannot make the Anglican version]—speak and spread Socinianism; while the Calvinist, the Baptist, and the Quaker, will teach the opinions peculiar to their sect. Supply these men with Bibles—I speak as a true Churchman—and you supply them with arms against yourself." Mr. Owen observed, many years after, of this pamphlet, that it exhibited "extraneous weakness and unmeasured scurrility;" though it affected "a high tone of orthodoxy and churchmanship." Yet this was the very man—not any person stigmatized as a Gospel preacher or Evangelical minister—who, Dr. Nolan says, drove Mr. Spencer to Popery.

"An early acquaintance with those theological stores from which they (the writers of the Tracts for the Times) have enriched their vein, had convinced the Author of the following pages, of their pernicious tendency. When their readers allowed themselves to be persuaded into good humour with our 'elder Sister,' the Church of Rome, little pains would be required to improve the first impression into liking; until yielding to her blandishments, they threw themselves into her arms. Some years have elapsed, since a work of a disciple of the school which has been recently revived under different auspices at Oxford, was placed in the author's hands, from which he hazarded this ill-omened prognostication. On perusing 'Mr. Sikes on Parochial Communion,' he ventured to pronounce, as he now pronounces on 'the Tracts for the Times,' that it was impossible to go the length of such writers, and while consistency was preserved, not to go much further than they foresaw or intended. Of the success with which this random shot was directed, he received, but a few years since, a proof, on which at the time he little computed. He then saw a letter addressed by the Hon. and Rev. George Spencer, to a friend, in which he detailed the circumstances of his conversion to the Roman Catholic Church; and implored to the light which Mr. Sikes's work had let in upon his mind, the merit of his conversion. Few reflecting persons who consider the high connections of this proselyte: his former prospects in the Established Church, and the position which he now holds in that Church which he has joined; will long doubt, that the effect of the measures which have so admirably succeeded with him, is not likely to be left untried upon others. "He occupies a considerable post among those whose efforts are unwearied in the work of conversion, and who boast of a success in their labours which it would be absurd to dispute, while Popish chapels continue to be raised, and congregations are collected in every part of England. As it would be folly to doubt, that as far as his influence extends, it is employed in recommending the course which has succeeded so intimately with himself; it is impossible even to form a conception of a machinery which would be better suited to the purpose, than that supplied in the 'Tracts,' which have been compiled and edited with the authority of divines of some reputation in the University of Oxford. "The author conceives he cannot be supposed an idle alarmist in tracing to this source and imputing to the labours of these divines, the rapid and extensive defection from the Church to the superstitions and abominations of Popery, which brings so foul a reproach on the Clergy; and which would be inexplicable in the present enlightened age, had not the good luck or ingenuity of these Oxford divines accommodated the convert to those errors with this half-way house to expedite him in his passage."

We have quoted this passage to shew by a striking example, though it is too notorious to require proof, that Dr. Hook's remark, that no person who holds the opinions which he advocates has been perverted to Popery, is not well-founded. But Dr. Nolan's concluding remark in the extract reminds us to add, that, even if the statement were true, the circumstance might be easily accounted for. Popery is the ultraism of Oxford Tract doctrine; and Oxford Tract doctrine is Popery divested of its most 'startling' results. Now, it is a proverbial remark, that the approach of two sects to each other, is no proof that they will always coalesce. The Oxford Tract pupil finds in his system, as Dr. Pusey, Mr. Newman, and their colleagues, have themselves truly stated, the very essentials which give Popery its power and its charm, divested of some matters of more difficult digestion. Popery could only give him Transubstantiation, the worship of saints and a few other extreme opinions; for all that is alleged to be most important in its code, he already possesses; his views of Tradition, his notions respecting "the Church and her Sacraments," and his Anti-Protestant opinions respecting justification, are quite near enough to hers to shew their fundamental unity, while in some details he considers that he has the advantage. Why then should he travel to Rome when he can stay at home, and do so nearly as Rome does?

THE INFINITE MERCY AND PITY OF CHRIST.

This is the highest injury that can be offered to Christ, to think that any creature hath more mercy and pity than he hath. It is to rob Christ of the fairest flower in his garden, when we rob him of his mercy and pity. Mark that place in Heb. iv. 15. that we may not think him austere: "we have not a high priest that cannot be touched with our infirmities."—Christ is no hard hearted man; when you were his enemies he loved you, inasmuch that he humbled himself, and suffered death, even the death of the cross, for you. And he hath the selfsame compassion in heaven, that he had on earth; he wept over Jerusalem, and the selfsame weeping heart carried her to heaven with him, the selfsame weeping eyes: Believe not then the Papists, that he is so hardhearted, or so stately; and that his mother is more ready to speak for us, than he is—lie

on it! This is to pervert the Gospel, and make Christ no Christ.—Archbp. Usher.

The Berean.

QUEBEC, THURSDAY, NOV. 5, 1846.

Most of our readers in this city have recently been interested and edified by the ministrations in two languages, of a Clergyman from New York, the Rev. C. H. Williamson, with whom we and some other friends have had the additional privilege of personal private intercourse. It cannot be without renewed interest that they will read the following letter, which our Reverend brother wrote from this city to the Editor of the New York Protestant Churchman, who has inserted it in his columns:

“QUEBEC, 9th September, 1846. “REVEREND AND DEAR SIR:—When my Vestry gave me leave of absence, for the purpose of trying to excite some interest in different places, in behalf of my dear little flock in New York, I resolved to go principally to the places where there is some French population. Canada, therefore, with the religious state of which I desired, for many years, to become acquainted, (as respects the French Canadians especially,) was to be the object of my first visit. Having been here a whole fortnight, and having had very little else to do but to visit and walk about the city, I think I can say something concerning the poor French Canadians, whom I greatly love, and who are living in total ignorance of the Scriptures.

“There is here, I am sorry to say, no Protestant clergyman of any denomination, officiating and preaching in French, though there is an immense field white to harvest, in which I believe, a faithful minister of the Gospel would find great success. I conceive that it is, in some measure, our duty not to interfere for denominations sake with those who read and love the Bible, and have the fundamental truths of the Word preached to them; but when we see thousands groping in the dark when they might walk in the light and liberty of the children of God; when we behold them deprived of the precious Book of life, by the means of which alone they can be sanctified; when we think of their talents buried for years in the ground, whilst they might be placed in the treasury of godliness, bringing, every day, a saving interest; is it our duty to remain idle, and not to put our hands to the plough, directly or indirectly, for the purpose of seeing such a field bring abundant fruits, meet for repentance and holiness? I believe not. Oh! what an opportunity for the distribution of the sacred volume, and for the preaching of the truth! How the brethren here, who belong to the Episcopal Church, from the zealous and faithful Bishop of Montreal, and other clergy, to the most humble member, seem grieved that none is to be found yet who could devote himself to such a noble and promising work! How willing and ready they are to make any sacrifice to see the French Canadians hear the Gospel in their own tongue, and receive the Saviour offered to them! I could not, dear Sir, describe to you with what a brotherly and Christian love I have been received and welcomed here by ALL; one would have thought that it was for them, and amongst them, that I was going to labour. Would to God that we could see in New York, among our clergy, the union, the peace and the concord which I have observed, to my soul's delight, among the Episcopal clergy of Quebec! Will we not add our prayers to theirs, and beseech the Lord of the harvest, that he will send forth labourers into his harvest? What I have seen and felt, since I have been in Canada, has greatly encouraged me to go on in the work in which we are engaged in New York, hoping and believing that our establishment may become a nursery out of which many cedars of righteousness may be transplanted by the hand of the Lord into some benighted places of Canada. May all who love Jesus and his Zion, help and encourage us in our enterprise.

“I would not, dear Sir and brother, end this communication without adding, that the Episcopal clergy of this city not only are united, but are united in preaching the pure Gospel of our Lord and Saviour Jesus Christ. I know not whether my visit here will have done good or not to some of my dear Canadians; but I can say that this fortnight has been for me one of grace and unspeakable happiness, during which I have been really fed, and have enjoyed the communion of saints.”

The concluding paragraph of the letter bears so personal a reference to the Editor of the BEREAN, that it is out of our power to give it insertion. The part now before our readers requires to be accompanied with the remark that, while our visitor's high appreciation of the welcome, which was given him among us, speaks much to the credit of his affectionate and grateful heart, it ought to be a call upon those to whom it applies, to realize that for which, perhaps, he has been too ready to give them credit.

The deeply interesting subject of labours among the French-speaking population around us has never been brought before us with so practically commanding a force as on the occasion of our brother's visit. Well may it be supposed that we all are "grieved that none is to be found who could devote himself to so noble and promising a work"—that we are "willing and ready to make any sacrifice to see the French Canadians hear the Gospel in their own tongue, and receive the Saviour offered to them." As members of a reformed EPISCOPAL Church, with a ritual and usages in which the French Canadian R. Catholic would recognise, rather than in the worship of non-episcopal communities, much of that upon which he has been justly accustomed to look with reverence, divested of the unscriptural super-additions which have deformed the practices, and corrupted the faith, of his own Church, we cannot but think that the mere opportunity of attending our solemn and dignified service, in the language familiar to him, with the large proportion of scriptural reading which enters into it, would be rich with the promise of good fruit. With lively interest, therefore, will the friends of home missionary efforts watch the work in which the Rector of the Church du Saint-Sauveur is engaged; and their hearts will send up prayer for such a blessing upon them as may in due time furnish labourers for the extensive fields open to the eye of faith, in this Province, besides that in the city of New York,

which our friend described in his first letter to the Editor of the BEREAN.

From a private letter which has been received by a friend, we learn that the Rev. Mr. Williamson had proceeded from Montreal—where he received £22. for the purpose of his mission—to Lachine, where the sum of £10. 3s. 6d. was contributed for the same.

We feel much regret at being compelled to take some notice of a statement which has lately been revived, and has been adopted by one whose official station enables parties to whose opinion otherwise no importance would be ascribed, to propagate, and possibly to obtain some currency to, an unfounded imputation. It has often been said that the parties whose secession from the Church, of late, has caused so much grief, were persons who previously entertained defective views of the Church—low Churchmen—inconsistent Churchmen—or something to that effect:—and we have most cordially coincided in that mode of representing them, seeing that, unquestionably, the views set forth by the "Tracts for the Times" were very LOW—DEFECTIVE—INCONSISTENT with the standards of our reformed Church. But the Bishop of Western New York, in the note to his Conventional Address mentioned in our last, hazards the statement that "the prominent Clergymen who have been perverted to Romanism," from the Church of England, "were originally of the class of Evangelical Clergy." This is a very different thing. The designation of "Evangelical"—by whomsoever invented, and though we have no more adopted it as a party-name than that of "High-Church" which is in common use to designate another class of Clergy—has grown into such respectability, and is in itself so desirable an appellation that, for a Bishop of the Church to connect it with a statement calculated to beget distrust of those to whom it is commonly applied, seems little in accordance with that abstinence from avowed partisanship which is generally looked for in one holding the position occupied by Dr. DeLancey.

We have thought it advisable to apprise our readers that the attempt at begetting causeless suspicion of one "class" of Churchmen by statements more remarkable for boldness than for truth is not of quite recent invention. Seven years ago, the boast was that no "High-Churchman" ever turned Romanist; and in our preceding columns is found an article to show how it was met by the *Christian Observer*, at that day. Whether it would be worth the trouble to pen new articles to meet the new edition of the old story, is open to the consideration of those in the mother-country familiar with persons and their history. No result probably would be produced upon those parties who cannot afford to lose opportunities for exhibiting their inveterate dislike of an evangelical ministry.

We do not know that anything would be gained by prying into the former ecclesiastical intimacies of the more recent seceders and tracing the great majority of them—as we have no doubt could be done, by those on the spot,—to the class which, with laudable candour, repudiates the appellation of evangelical. That Mr. Sibthorpe belonged to the Clergy commonly called Evangelical, is true; and he is the one that has since honestly avowed his error, and is now bitterly lamenting it. We believe him to have been an enlightened and honest Minister of Christ, when the disguise under which the "Tracts for the Times" did their stealthy work threw him off his guard, and he imbibed the errors set forth in them. But his honesty remained with him; that would not let him rest in the half-way house of sacramental theology into which he was beguiled: he went on to Romanism; and when he was there, his eyes opened to see the fall he had made. Others who have succeeded may have professed to be Evangelical, previously to the rise of the Tractarian sect which now affords more congenial shelter to men who wish to hold on to some party, and are not resolute for pure Gospel-truth. It is well known that, from an early period in this century till within some fifteen years back, it almost needed the profession of being Evangelical, to give such credit to a Clergyman as to get him a congregation in the newly rising District Churches, which had not old congregations attached to them by long habit of attendance. Many a one then affected to be what would serve the purpose at the time; and that they should now be found in the half-way house or in the region beyond, can excite no great wonder. But that a Christian Bishop should be willing to raise suspicion of a class of Clergy, designated by a name in itself of most desirable import, may well excite wonder and, for the cause of evangelical truth in the parts where his influence is felt, painful anticipation.

ACHILL MISSION.—Great distress by famine.—The Rev. Edward Nangle, the indefatigable and successful missionary on this Island, who has under his pastoral care a congregation of converts from the Church of Rome to the Established Church of Ireland, gives a distressing description of the privations to which those poor people are exposed in consequence of the failure of the potato-crop. He has addressed an Appeal to Protestant children every where, to help in providing food for the children. "I must tell you," he says, "that this Island of Achill is a very poor place, there is little corn grown here, and therefore when God made the potatoes rot, the poor people were left without any food. I write these lines to you, to ask you to help us to buy Indian meal and bring it from Liverpool in a ship to feed the poor people." He then mentions the Orphan institution at the Missionary Settlement, in which there are 100 children, and the Day-Schools, containing 200, all taught to read the Bible, and to love and trust in our blessed Saviour Jesus Christ. He thinks, Christian children who have plenty will be induced to give up "some kind of self-indulgence, for the good of the hungry children of the poor" in that Mission. In calling upon children, he remembers what was done by them, in England, not long ago. "The Missionaries in the South Sea Islands wanted a large ship to go from island to island, to preach to the heathen, and

some good men in England wrote a letter like this to the children, and they gathered all the money that was wanted to buy this big ship, although it cost a great many thousands of pounds. Those children showed their love to the poor heathen, and I only want you to show the same love to the poor people in Ireland."

We understand that the Teachers and Scholars of the St. Charles Sunday School have raised a contribution to be remitted to Mr. Nangle for the above purpose. Should any of our readers, young or old, be disposed to aid the object, their contributions, however small, will be thankfully received by the Superintendent of that Sunday School, C. H. GATES, Esq., Bank of Montreal.

In connection with the above reference to the Achill Mission, we have much pleasure in mentioning the monthly publication of the *ACHILL HERALD*, a periodical conducted by the Rev. E. Nangle, which powerfully advocates the cause of Protestant truth, and exposes the errors of the Roman faith. The subscription to it is only 6s 3d per annum, and the following notice suggests a convenient mode of ordering and paying for it:

ACHILL MISSIONARY HERALD.—Subscribers to this paper are informed that Mr. Edward Ahern, of the Brit. and Can. School, Quebec, has been appointed Agent for Lower Canada, and is authorized to receive money for the Rev. E. Nangle. Communications, if by mail, must be free of post.

KING'S COLLEGE, TORONTO.—The Annual Commencement of this University was celebrated on Thursday, the 22nd of last month, on which occasion the following degrees were conferred:

B. A. JESSOP (HENRY BATE).
ROBINSON (CHRISTOPHER).
BALDWIN (EDMUND).
B. MUS. CLARKE (J. P.).
B. A. (ad eundem) VANCOUVERNET (B. J.), King's Coll. Windsor.

We learn from the Toronto Church that the Rev. Dr. McCaul, Vice-President, in an address at the close of the proceedings, made the gratifying announcement that the Council have resolved upon the establishment of seventy-two scholarships: three in each of the twenty districts into which the Province is divided, which will confer exemption from tuition fees in the University; six in the University, of which the advantages, in addition to the above, are Room and Commons in the University free of expense; and the remaining six to be attached to Upper Canada College.

ECCLESIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

PAYMENTS MADE TO THE TREASURER AT QUEBEC, ON ACCOUNT OF THE INCORPORATED CHURCH SOCIETY, IN THE MONTH OF OCTOBER, 1846.

Oct. 3, Wait, Rev. W. W., subscription to 1st July, 1846.....	£25 0 0
7, Montreal, Lord Bishop, annual subscription, to 1st July, 1846.....	25 0 0
" Mountain, Lieut. J. G., 26th Regt. ditto.....	1 16 3
15, Milne, Rev. Geo., Collection at Paspebiac, Hopetown, New Carlisle, and Port Daniel.....	2 10 0
30, Scott, H. S. annual subscription to 1st July.....	1 5 0
" MacLaren, J., ditto.....	1 5 0
" Scott, Miss, do.....	1 5 0
" Davies, W. H. A. do.....	1 5 0
" Boxer, Capt., R. N. do.....	1 5 0
	£60 11 3

FUND FOR WIDOWS AND ORPHANS OF THE CLERGY.

Oct. 25, Collection at Nicolet, per Rev. H. Burges.....	£1 13 9½
30, do Mariners' Chapel, Quebec, per Rev. J. E. F. Simpson.....	3 3 3
" do All Saints' Chapel, do per B. Cole, Ch. W.....	2 5 9
31, do St. Peter's Chapel, per Mr. Brown, do.....	1 5 8
" do Cathedral Quebec, per Rev. A. W. Mountain.....	42 6 6
	£50 14 1¼

T. TRUDGE, Treasr. C. Socy.

Quebec, 31st Oct. 1846.

MONTREAL, TRINITY CHURCH DISTRICT VISITING SOCIETY.—We learn that the Collections made after two Sermons in aid of the above Charity, on Sunday the 18th ulto. amounted to £53.

To the Editor of the Berean.

Since reading the letter of your Correspondent MIKROS in the BEREAN of the 22nd ult., feeling entirely with him on the expediency of giving prominence to the Black Letter days, it has seemed to me that it would be very desirable to have some light upon the inducement which the compilers of the Calendar have had for preserving the names marked against the days referred to. Saints' days I cannot call them at all, for there are, among the characters whose names are found in the Calendar, some in whose history any thing but the character of the saint is to be discovered. Could your Correspondent furnish information, from some source acknowledged as respectable authority by those who are so fond of reviving every thing that may assimilate our reformed Church to the form she bore "before her face was washed," as Dr. Hook would describe it (not that I think the description at all adequate to the case)—from some source generally reputed strict Church, or from some other, whether high or otherwise, only let it be a PROTESTANT Church source, to satisfy those who may require satisfaction on the point, that the preservation of those Black-Letter names was not designed to be an endorsement of the character of those who bore them, or of the truth of those events which it seems to distinguish by commemoration?

Your Correspondent would thereby confer an obligation on me, and probably on many others who desire to have their hands strengthened in preserving to the members of our beloved Church the precious legacy of attachment to the truth, and protest against error, received from the confessors and martyrs of the sixteenth century, in the recovery of the pure word of God, and freedom to hear, read, mark, learn, and inwardly digest it.

INQUIRER.

To the Editor of the Berean.

Is it not well, in these days of revived Romanism, that the members of our Church should clearly understand, what is the estimation in which she holds the Apocrypha? In Art. VI.—styled "Of the Sufficiency of the Holy Scriptures of salvation"—she places the Bible on an eminence, without the reach of any other writings. On the contrary, the

position of the Apocrypha is no higher than that of other writings of man, since neither can be applied "to establish any doctrine." Some parts of these may be turned to use "for example of life and instruction of manners;" but if they were used to establish doctrine, some of the worst, the most anti-scriptural teaching of Rome could be established by them.

Certain portions of the Apocrypha are found in the Calendar, as lessons to be read at the time of divine service. Yet it seems to me that the Church has virtually repudiated the use of these writings in her public service. In a volume of the Homilies, now before me, printed at Oxford, at the University Press, 1816, and published with the stamp of the "Society for Promoting Christian Knowledge," I find "An Admonition to all Ministers Ecclesiastical"—at the close of which is written: "and where it may so chance some one or other chapter of the Old Testament to fall in order to be read upon the Sundays or Holydays, which were better to be changed with some other of the New Testament of more edification, it shall be well done to spend your time to consider well of such chapters beforehand: Whereby your prudence and diligence in your office may appear; so that your people may have cause to glorify God for you, and be the readier to embrace your labours, to your better commendation, to the discharge of your consciences and their own."

In citing this by way of application, allow me to ask whether the giving of such a discretionary power, with a part of what is admitted to be God's word, the Church of England does not imply, *a fortiori*, the same power at least, in reference to that which is declared to be no part of God's word?

It is but just to quote here the Rev. Hugh S'owell (now Canon of Chester) in a sermon on "The Church of England and the Church of Rome contrasted," in which he remarks upon "A Note appended to a late Edition of the Homilies, published by the Christian Knowledge Society; 'N. B. The latter part of the foregoing admonition relating to the change of lessons in certain cases at the discretion of the Minister is now entirely superseded by the Act of Uniformity 14 Car. II. cap. 4. Sect. 2 & 24."

"But to this unaccrued note it may be fairly answered, that the said Act did not repeal any part of the Homilies, or of the Preface to the Homilies, but rather confirmed them; for an Act of Parliament cannot repeal any previous law without mentioning it; and Royal Proclamations had the force of law before the Act of Uniformity."

The note is probably called "unaccrued," because it is set forth by no authority which the members or ministers of the Church of England are bound to recognize. The permission, then, stands waiting the discretion of every one who is desirous of showing "whereby his prudence and diligence may appear, &c. &c." In this concession of a discretionary power, I recognize that wisdom from above so observable throughout the teaching of our Church. If she saw reason for allowing certain portions of the Apocrypha to be read, she did not compel the Clergyman, if his discretion told him that "it were better" for such a lesson "to be changed."

Mr. Editor, my full impression is, that Truth and Error are once again to meet in this our world, to contend for the minds and hearts of men. If not mistaken—judging from the all but unanimous opinion of writers on prophecy—the reign of the Deceiver is drawing to a close. Then—it will be a Death-struggle. (See Rev. XII). The enemy is heaving in sight. Let us clear for action—casting away all that would hinder us in the day of battle. Believing that the subject of my letter might prove a hindrance, greater, perhaps, than any can conceive who are not conversant with the Romish question, I would respectfully invite your readers to its consideration. If the idea already suggested be correct, and the Church of England has no respect for these apocryphal writings as of authority to establish any thing; then, in our controversy with Rome, we meet on the open plain of Holy Scripture, without any ruined tower, in which the enemy can hide themselves from the attack of truth.

MIKROS.

[We think, the Church of England has so plainly distinguished between the word of God in the Holy Scriptures, and the word of man in the Apocrypha, that only those who have not a proper sense of the value of God's blessed word of revelation, or those actually engaged in the awful work of bringing it down to a level with the word of man, can feel otherwise than deeply solicitous to provide against the one being confounded with the other. The reading of the apocryphal lessons has very generally been discontinued in England by the substitution of other chapters; and we believe the ruling powers, even if they thought the practice irregular, had no desire to discountenance it. But, in all probability, the Admonition referred to by our Correspondent convinced most Clergymen that the practice was not irregular. As to the note, which we doubt not was drawn up upon legal advice which was thought conclusive—though it is a strong step to append it to the book set forth by authority—its force may certainly be questioned, as is shown by the extract from the Rev. Canon Stowell. Lawyers are apt to be so strict in the interpretation of law that they do not care what they strangle by it—though it were the life of religion in the Church.

It may be fair to copy the clause in the Act, as the Note referred to gives it: "All Ministers are bound to say and use the Morning Prayer, Evening Prayer, Celebration, and Administration of both the Sacraments, and all other the Public and Common Prayer, in such order and form as is mentioned in the said Book amended and joined to this present Act, intituled The Book of Common Prayer." Notwithstanding the conclusion at which the author of the note has arrived, it is reasonable to doubt whether this clause binds the Minister to any thing additional to what he is bound at receiving orders. He subscribes to the three clauses in the XXXVth Canon, the second of which binds him to the use of "the form in the Book of Common Prayer prescribed, in Public Prayer and Administration of the Sacraments;" in the third "to acknowledge all and every" the XXXIX Articles—and among these he knows there is one numbered XXXV, which sends him to the Book of Homilies, and in the very middle of these, he finds the "Admonition." Whether the virtue of this Admonition is done away with by the Act of Uniformity—a statute, the remembrance of which, in some of its parts, the English nation has no reason to cherish—is a question of legal interpretation with which the Minister is not so well qualified to grapple as he is to

hear the call of his "conscience," which the Admonition warns him to "discharge."

After all, we do not know that the matter has been found to be of much practical difficulty. We have been led to think how a Clergyman should act, in case he had undertaken to officiate for one who feels conscientiously bound to request of him to read the appointed lesson from the apocryphal books: we do not see what should hinder him from acceding to the demand, prefacing the lesson with these words: "Here beginneth the chapter of . . . which is one of the books of which the Church, in her sixth Article, declares that 'it doth read' them 'for example and instruction of manners; but yet doth it not apply them to establish any doctrine.'" We have a great notion that the parties who are so eager for the apocrypha to be read, would rather dispense with the reading than have it prefaced by this quotation of the authoritative words set forth by our Protestant Church.

It may not be out of place, here, to mention that our sister Church in the United States, having liberty to legislate for herself, has removed all the apocryphal lessons from the Calendar. A few only remain in her table of lessons for Holy-Days.—EDITOR.]

The Committee of the Gospel Aid Society acknowledge, with many thanks, the receipt of a valuable contribution, for their sale, from the ladies of the Congregation of St. Thomas' Church, Montreal.

To CORRESPONDENTS:—Received M. W. will be sent;—C. B. we will try;—R. the papers to Dublin will be sent. Not. Un. to-morrow.

We beg to apprise the kind friends who act on our behalf, that we have now only half a dozen complete copies of the 2nd volume remaining over; but we have about double that number of the 1st volume. We must, therefore, decline receiving any orders for the second volume without the first together with it; but we should be glad to receive orders for the few supernumerary copies of the first singly. Of the 3rd (the current) volume we can furnish the back numbers to a larger extent, if required.

PAYMENTS RECEIVED: Messrs. A. Simpson, No. 105 to 156; W. Sewell, No. 105 to 156; John Humble, No. 135 to 186; Hon. G. Moffatt, No. 135 to 186; Lady Pritzler, No. 133 to 181; Captain Townsend, No. 134 to 185; Captain Bent, 2 copies, No. 135 to 186.

Local and Political Intelligence.

Major General Sir George Arthur continues indisposed at Southampton, where he has arrived from the seat of his late government at Bombay.

The mills in the Royal William Victualling Yard, at Plymouth, are immediately to commence grinding, night and day, Indian corn, for the supply of the distressed Irish. It is expected they will perform about 80 qrs., or about 38,400 lbs. of meal per day.

There are now unloading on the Dublin quays two American vessels freighted with potatoes from the United States. They are of excellent quality, and selling at the rate of tenpence per stone. We understand this is but the commencement of an extensive import trade of the once staple commodity of Ireland.

By royal command a Queen's letter has been issued, calling upon the different parochial clergy to preach sermons and make collections generally, in behalf of the sufferers by the late fire in Newfoundland.

IRON WAR-STEAMERS.—Government has determined to have no more iron steamers built. It is alleged that they become foul much sooner, and are more exposed to shots, than the wooden.

Sir Charles Hotham, K. C. B., has accepted the command of our fleet on the western coast of Africa, whither he will proceed immediately, hoisting his broad pennant as Commodore on board the fine steamer Devastation.

There are at the present time so many vessels, destined for the Mediterranean and elsewhere, being coppered at Sunderland, that a difficulty is experienced in obtaining the requisite supply of copper from the manufacturers as quickly as is required to supply the demand.

The new bridge of wrought iron to be erected at Mena, will be supported on four piers; the distance between the central piers will be 450 feet.

EXPLOSIVE COTTON.—At the late meeting of the British Association, Mr. Grove entered on an explanation of Professor Schomburgk's invention, which was not as yet secured by a patent, and of course it could not be supposed that the ingredients which he made use of would be communicated, but it was a gratifying circumstance that he had in the first place come to offer it to the British Government and people. The principal drawbacks in the use of gunpowder were, that it produced so much smoke, and left a residuum which prevented fire-arms from being used for any considerable time without cleansing. Mr. Schomburgk's gun cotton had neither of these disadvantages. It had all the appearance of ordinary white cotton, and was not injured by moisture. There were two kinds of this cotton, both similar in appearance, but one of an inferior quality which produced a small quantity of smoke, and left a slight residuum. The other caused not the slightest appearance of smoke, and left no traces whatever on the paper from which it was fired. Mr. Grove fired off some portions of gunpowder, and of the two kinds of cotton both dried and moist. In one experiment the superior cotton, when placed on gunpowder, exploded without igniting the powder, which was afterwards fired off on the application of a heated wire. This proved the great rapidity of its combustion, while the absence of smoke was, according to the opinion of Sir J. Herschell, expressed at a later period of the evening, owing to the perfect union which took place between the substances made use of.

In Simmonds's Colonial Magazine for the present month, the editor has taken up the subject of Colonial Postage Reform for British North America, and advances strong reasons for the necessity of an immediate change in the system in Canada.

Adrianople was ravaged by fire in the night of the 24th Sept. The conflagration broke out in the populous quarter of the Israelites, and lasted twelve hours, reducing to ashes about six hundred houses, a considerable number of shops, thirty taverns, several mills, and five synagogues.

MEXICO AND THE ARGENTINE REPUBLIC.—Accounts from Mexico to the 30th Sept. mention that General Santa Anna had left the capital and was marching on Monterey, with a strong body of troops. Gen. Parades, a short time ago at the head of the Government in Mexico, has changed places with Santa Anna, having gone to Havana, from which it is supposed he will proceed to Europe.

The principal priests delegated to represent the Mexican priesthood, have consented to raise two millions of dollars towards defraying the expenses of the war, by mortgaging their estates and other property, and the merchants in the city of Mexico have raised five hundred thousand dollars and paid it over to the government, for the same purpose, and promised an equal amount within the next fifteen days, besides agreeing to keep up a contribution of the same amount once every month.

Com. Stockton has declared the whole of the Coast of Mexico in the Pacific in a state of blockade. Commodore Stockton has established himself Governor in the capital of Upper California. It is reported that the ports of Lower California are to be taken possession of, and San Blas made a rendezvous for the squadron and their prizes.

In regard to the affairs of the ARGENTINE REPUBLIC, it is reported that the mediation of England and France has caused an arrangement of the difference between the two rival leaders, Rosas and Oribe.

By TELEGRAPH.—New York, Wednesday, 8 p. m. [Reported for the Daily Albany Argus.]—A train of sixteen cars laden with cotton, having three men on board, broke through a draw-bridge near Vicksburg, on the 16th instant, and precipitated the whole concern into a vale forty feet below the level of the road. One of the men was killed and the others badly bruised.

The American mail of yesterday, furnishes afflicting details of a dreadful gale in the Gulf of Mexico on the 12th ult. A long list is given of vessels which have suffered more or less, (many of them totally wrecked,) and among the rest are the U. S. Brig PEARL and Revenue Cutter MONNET, both of which went ashore. The town of KEY-WEST in Florida suffered extremely: all the houses in the place were blown down except six: the Light-house and the Custom House were destroyed, and a great many lives were lost. We fear that more disastrous news may be anticipated.

GULL ISLAND, on Lake Ontario, which has been submerged for more than seven years, has lately reappeared. The lake is now lower than was ever known before.

MONTREAL.—The Herald of the 30th ult. mentions that the Hon. Chief Justice Valieres has had a very severe attack of illness which, at one time, threatened to prove fatal; but that he was much better. The following extract from the presentment of the Grand Jury deserves attention.

"The Grand Jury found, on visiting the Jail, that seven-eighths of the prisoners charged with crime, had been brought there by intemperance, practised in tipping houses, or other places of resort where no license has been obtained, and would beg to inform this Court that some means should be adopted both to reduce the number of licensed houses, and to make some example of those persons who entrap unfortunate females to drunkenness and ultimate ruin."

The MONTREAL TRANSCRIPT mentions that several of the unfortunate persons injured by the bursting of the boiler on the steamer Lord Sydenham, have died lately; and that the number of deaths caused by that catastrophe is not less than fifteen or sixteen. No proper investigation seems to have taken place; either as to the state of the boiler before the occurrence, or the immediate cause of the accident; and unless the public journals agitate the question, public attention will not be again directed to the subject until some fresh disaster shall make it painfully prominent. In the State of New York, (and possibly the same precaution is observed in other States), there is an officer appointed by the Government, whose duty it is to inspect the machinery and boilers of every steamboat navigating the waters within the state boundaries every spring; and the boats are not permitted to ply until they obtain a certificate from this official: such a practice might be introduced here with advantage, and the expense defrayed by the fees which should be paid for each survey. The public safety demands that the lives of passengers should not be left entirely subject to the caprice or cupidity of proprietors.

DESELTION.—An American, named Dillway, was accused before the Petty Sessions at St. Johns on the 28th ult. of enticing soldiers to desert. He pleaded guilty and was fined £40.

Robert Julian, Esq., Assistant Harbour Master, has been appointed Superintendent of the CUT DE SAG; and all dock and other dues payable by craft frequenting that harbour are to be paid to him.

On Friday last, Mr. Gortley, of the late firm of Kellar & Gortley, committed suicide by shooting himself with a pistol. The unfortunate man lingered till Sunday, on which day he expired.

THE QUARANTINE ESTABLISHMENT at Grosse-Isle was closed for the season last week, and Dr. DOUGLAS and the other officers connected with it have arrived here.

Mr. Frenier, Mate of the Steamer Montreal, was unfortunately drowned at Three Rivers on Saturday night.

CONVICTS.—Mr. Maclaren left for Kingston on Saturday, with five prisoners sentenced to the Provincial Penitentiary for 3 years. The prisoners are all lads or young men, convicted of larceny; and the sentence, though apparently severe, is in reality more merciful to the prisoners than a shorter confinement in jail here, where they would be exposed to the contaminating influence of older rogues.

THE WEATHER, during the past week, has been very mild for the season, and favourable to the operations of the numerous vessels now loading at the different coves. It may be considered a portion of the "Indian Summer" which is generally looked for in the autumn. On Tuesday the atmosphere was dense and foggy: it was so thick and dark in the afternoon that the steamers for Montreal were obliged to lie at the wharf all night, and did not leave until the following morning about 7 o'clock; while the mail-boat due from Montreal early on Wednesday morning, did not arrive until 2 o'clock p. m.

A large number of outward bound vessels took advantage of a westerly breeze yesterday morning, and went to sea.

Port of Quebec.

ARRIVED, AMONG OTHERS: Oct. 29th. Brig Vigilant, Gardiner, 14th July, Newcastle, Symes & Co., coals and glass. Bark Countess of Durham, Stowe, 11th Sept. Cuba, Lencraft, sugar.

Schr. Morning Star, Bondrot, 15th Oct. Arichat, R. Peniston, fish & oil. Brig Marten, Dunn, from Esquimaux Bay, to Hudson's Bay Company, furs, &c. Schr. Thomas, Hoffman, from Pictou, to H. McKay, Oct. 30th.

Schr. L'Italianne, Brulot, 40 days, Gaspé, order, fish, 12 pas. Nov. 2nd. Schr. True Friend, Godier, 15th Oct. St. George's Bay, Noad & Co., fish.

Brigt Ranger, Taylor, 24th do. Sydney, (C. B.) H. McKay, fish & oils. Schr. Belinda, Caldwell, 16 days, Guysboro', Noad & Co., general.

MARITIME EXTRACTS.

The Schr. Beaver, Richard, hence on the 6th instant, for Miramichi, was totally wrecked in Trinity Bay, and has been sold.

The bark Scotia, Kerr, from London, for Quebec, put in at St. John's, N. B., on the 16th inst, with loss of sails, damaged rudder, &c.

The ship Malabar, Fraser, from Liverpool, for Quebec, put in at the same port on the 13th inst.

H. M. S. VINDICTIVE, with Sir Francis Austen, and family, left Halifax for Bermuda on the 21st ult.

The bark Montezuma, Smith, from London, bound to Quebec, and consigned to M. I. Wilson, of this city, put in at St. John's, N. B., on the 22nd Oct., having lost sails, &c., in the gale of the 19th Sept.

The hull and materials of the ship Agnes, of Beaumaris, E. Bell, master, wrecked on the southern rock of the Pillars, was sold on Saturday morning in the Exchange, for account of the underwriters, and adjudged to Mr. Wm. Henry, for £2100.

Miramichi, Oct. 19.—Bark Augusta, bound to Quebec, dismasted. 24.—Sailed—Brig Eliza; Schrs John, and Miscon, for Quebec.

At Montreal, on the 28th ultimo, by the Rev. W. A. Adams, Donald Maclean Stewart, Esq., of Quebec, to Elizabeth, second daughter of John Boston, Esquire. At Rideau Hall, New Edinburgh, on the 22nd ultimo, by the Rev. Dr. Mathieson, John MacKinnon, Esq., to Annie, eldest daughter of the Hon. Thomas McKay.

MARRIED.

At Holgate's Hotel, yesterday morning, after a short illness, Charles Wakefield, Esq., of this city. At Kingston, the 27th Oct., of a relapse of fever contracted at New Haven. (Connecticut,) Naomi Helen, second daughter of the Honorable John Macaulay, aged 7 years and 10 months.

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QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 3rd Nov., 1846.

Table with columns for various goods like Beef, Mutton, Lamb, Potatoes, etc., and their prices.

ENGLISH MAIL.

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

GOSPEL AID SOCIETY.

THE ANNUAL SALE will be held (D. V.) on TUESDAY, the 22nd, and WEDNESDAY, the 23rd of the ensuing month of DECEMBER, commencing each day at noon. Donations and contributions are respectfully solicited; and will be thankfully received by Mrs. Schaw, President, and by the following ladies of the Committee:— Mrs. Temple, Mrs. J. A. Sewell, Mrs. J. Ross, Mrs. PENNEY, Miss WURTELE, Miss FLETCHER, Miss BURTON, Secretary. Quebec, 5th Novr., 1846.

ROBERT CAIRNS, MERCHANT TAILOR.

No. 2, St. Louis Street, Place d'Armes, IN thanking those Gentlemen who have for so many years extended their support to him; begs respectfully to announce he receipt of a choice assortment of Goods suitable for the season per Douglas, from London; and a every care has been taken in their selection, he an confidently recommend them as being superior to anything hitherto imported. He would therefore solicit a continuance of their patronage, and all others entrusted to him shall be executed with ever care and attention to ensure satisfaction. Quebec, 5th November, 185. 2 m

BUCK-WHEAT AND INDIAN CORN MEAL.

THE Subscriber has just received a small supply of the above. —ON HAND— Sperm, Belmont Sperm, Imperial, and Composite Candles. Sperm, Olive, Porpoise, and Pale Seal Oils. M. G. MOUNTAIN, lo. 13, Fabrique St. 5th Novr. 1846.

FOR SALE, ONE Hundred and Thirt-nine Barrels of Nos. 2 and 3 Mackerel, 120 Bbls. No. 1 Arichat Herrings, 18 Casks Cod Oil, 41 do. Dog Oil, 50 Qtls. Superior Tole Fish.

R. PENISTON, India Wharf, b November 5, 1846.

PIANOFOTES.

FOUR Superior Cottage PIANOFOTES, (London made,) for Sale by the subscriber: they will be sold low, to close a consignment. W. HENRY, 1 St. Peter Street, 29th Oct 1846.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, 29th October, 1846.

WHOLESALE AND RETAIL, BRITISH AND CANADIAN FUR WAREHOUSE.

W. S. HENDERSON & CO.

HAVE just received per Great Britain, Lady Seaton, and Pearl, a large Stock of Goods in the FURLINE, selected in July last by their W. S. H., who visited Europe for that purpose, which, added to an immense stock of Goods manufactured on their own premises from Skins the produce of this continent, presents one of the most complete as well as the most valuable stock of FURS ever before offered in this market.

WHOLESALE.

The Stock of Goods intended for this department is unusually large, and will be sold low.

Terms—under £25 cash; above that sum an approved note at 4 months. Every description of Furs made to order, or cleaned or altered to the present Style. All Goods returnable after sale if not approved of. NO SECOND PRICE. Quebec, 29th October, 1846.

JUST RECEIVED ex "Brenda," from Donegal, and for Sale by the Subscriber—

8 Dozens Long handled Steeled Spades, 2 do. Lady or Border do. 2 do. Ballast Shovels (steeled), 1 C. Steeled Socket Shovels.

—ALSO—

Now landing ex "Syrta," from Liverpool— 50 Bags Saltpeetre, 300 Boxes Charcoal Tin Plates I C, 100 do. do. do. I X, 147 do. do. do. I C W, 60 Bundles Hoop Iron, 1 1/2 Inch, 240 do. do. 1 1/2 do. 100 do. do. 1 1/2 do. 30 Tons No. 1, Garthsherrie Pig Iron.

Landing ex "Rockshire," from Liverpool— 150 Boxes I. C. Tin Plates, 50 do. I. X. do. 116 Half-Boxes Twankey Tea, 400 Boxes (Polished) Charcoal Canada Plates, 100 Tons Coals.

THOMAS FROST, St. Peter Street. Quebec, 29th Octr. 1846.

MACKEREL AND HERRINGS.

JUST RECEIVED ex Schr. Collector, from Guysborough, and for Sale by the Subscriber: 222 Barrels Mackerel 142 do. Herrings 88 do. Arichat Herrings 2 Half Barrels do. 1 Barrel Codfish 1 do. Shad.

J. W. LEAYCRAFT, Exchange Wharf. Quebec, 29th October, 1846.

FOR SALE, the cargo of Coarse Packing SALT, by the Brig ELIZA, from Trepani, about 200 Tons.

J. W. LEAYCRAFT. 2nd Oct. 1846.

TO BE LET, THE Dwelling House and Offices now occupied by Mr. Macpherson, N. P., St. Peter Street, Lower Town.

Quebec, 29th October, 1846.

FOR SALE, 130 BBLs. No. 1, Arichat HERRINGS, 60 Bbls. No. 3, MACKEREL.

R. PENISTON, India Wharf. Quebec, 29th October, 1846.

FOR SALE BY THE SUBSCRIBER, No. 6, Notre Dame Street, Lower Town Market, SIXTY Boxes Cavendish Tobacco, superior, 350 Boxes Soap, Liverpool and Plymouth, 125 do. do. Quebec, 100 do. Candles, 15 Barrels Raisins, 10 Hhds. and 20 Bbls Sugar, 2 do. Loaf Sugar, 10 do. Cognac Brandy, 25 Cases London Bottled Port, (3 doz.) 40 Puncheons Whiskey, 10 do. Molasses, 20 Casks Copperas, 50 Boxes Blue.

—ALSO— Cod and Seal Oil, Teas, Barley, Rice, &c. &c. London Porter, Alloa Ale, &c. JOHN R. HEALEY. Quebec, 29th October, 1846.

JUST RECEIVED—FOR SALE BY THE SUBSCRIBERS.

BEST ENGLISH CHEESE, Cheddar, Berkeley, Gloucester and Truckles, —ALSO— Best Silvered and Black Lead. C. & W. WURTELE, St. Paul Street. Quebec, 2nd October, 1846.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG.

GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Seythes, Best German Steel and Spelter. C. & W. WURTELE, S. Paul Street. 25th June, 1846.

INFORMATION WANTED.

INFORMATION wanted of MARIA ANN FERGUSON McNEES, who was born at Calcutta, in India, on the 16th December, 1832. Her mother, (whose maiden name was Maria Long,) died at Calcutta, on the 1st of May, 1831, leaving her a Baby in her Father's hands. She was brought home to England by her father (Dr. McNees,) in the latter end of December in the same year. In 1835, her father having volunteered his services in the Spanish War, left her (Mary Anne F. McNees,) in care of her Uncle, John Dugan of Belfast, in Ireland. On her father's return, he found his child gone, without any trace to find her out.

Mrs. Dugan (widow of the aforesaid John Dugan,) is supposed to be in the neighbourhood of Brockville, near Little River, in the District of Montreal, and the said Mary Ann F. McNees, is in care of her Uncle, John Dugan of Belfast, in Ireland. On her father's return, he found his child gone, without any trace to find her out.

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NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to incorporate a Joint Stock Company, to work mines of Copper and other Minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PERRY, THOMAS WILLIAM LLOYD.

Quebec, 29th October, 1846.

FOR SALE BY THE SUBSCRIBERS, A FEW Cases German Woollens ex "Perseverance" from Hamburg—consisting of Ladies' and Children's Caps, of Berlin Wool, Children's Dresses and Seville Cloaks, Gentlemen's and Boy's Caps, Children's Stockings, Socks and Gloves, Mulds and Boas of Berlin Wool, Shawls, Pellicanes and Comforters, &c.

—ALSO— One Case Egyptian and Cerneux Shawls. C. & W. WURTELE, 2nd Sept. 1846. St. Paul's Street.

NEW ENGLISH BOOKS.

THE undersigned has just received a large supply of New Books, among which are the following:—

The Sacred Treasury, illuminated plates, £1 1 0 The Christian Souvenir, silk, illustrated, 0 10 0 Fleetwood's Life of Christ, illustrated, 0 15 0 Paley's Works, complete in 1 vol. 8vo. 0 7 6 Leighton's Works, with Life of author, 2 v. 1 1 0 Toplady's Works, 1 large vol. new edition 0 16 0 The Works of Josephus, new edition. 0 8 0 Fox's Book of Martyrs, 8vo. illustrated. 0 15 0 Venn's Complete Duty of Man, 0 4 8 Domestic Portraiture, by the Rev. E. Bickersteth, plates, 0 6 6 Family Prayers, by the Rev. E. Bickersteth, 0 7 6 Choice Gatherings for Christian Children, plates, 0 2 6 The Christian Traveller, illustrated, 0 5 0 Saturday Evening, by the author of the Natural History of Enthusiasm, 0 7 6 Barr's Scripture Student's Assistant, 0 6 0 Condensed Discourses on Pulpit Eloquence 0 3 6 Cruden's Concordance, new edition, 0 7 6 D'Aubigne's History of the Reformation, 3 vols. in 1. 0 6 0 Barnes's Commentary on Romans, Corinthians, Galatians, and Hebrews, 4 vols. ea. 0 5 6 Weekly Christian Teacher, 3 large vols. 1 0 0 Elisha, with introductory Remarks by Bickersteth, do. do. 0 3 9 Elijah the Tishbite, do. do. 0 3 9 Christian's Every-day Book. 0 4 9 Claude's Essay on the Composition of a Sermon, with notes by Rev. C. Simeon, 0 4 9 Greek and English Lexicon to New Test. 0 3 4 Dwight's Theology, 6 vols. 0 12 0 Jenk's Family Devotion, 0 4 0 Kirke White's Remains, 0 2 6 The Christian Father's Present, by J. A. James, 0 8 6 Foster on Popular Ignorance, with Life of Luther, Buchanan's Researches, Life of Neff, &c. 1 vol 8vo. 0 7 6 Agathos, and other Sunday Stories, by Rev. Saml. Wilberforce, 0 3 4 The Rocky Island, by do. 0 3 4 Bogatsky's Evening Treasury, gilt, 0 2 6 Young Man's Companion, 0 2 6 Watts on the Mind, 0 2 0 Book of Family Worship by the Editor of the Sacred Harp, gilt, 0 2 0 Richmond's Annals of the Poor, gilt, 0 2 0 Mrs. HOFLAND'S WORKS, full bound in embossed roan and gilt, each, 0 6 0 Integrity, Young Cadet, Decision, Farewell Tales, Patience, Africa, Energy, Young Pilgrim, Moderation, Alfred Campbell, Reflection, Mrs. SCOURNEY'S WORKS, neatly gilt, Pleasant Memories of Pleasant Lands, 0 2 0 Letters to Mothers, 0 2 0 Scenes in my Native Land, 0 2 0 HANNAH MORE'S WORKS, neatly bound, Scripture Stories, 0 2 0 Practical Piety, 0 2 0 Tales for Young Persons, 0 2 0 POETRY. Milton's Works, illustrated, 0 7 6 Paradise Lost, 0 2 6 The Gift Book of Poetry, fancy binding, 0 6 6 Sacred Harmony, neatly bound and gilt, 0 2 0 Poetic Keepsake, silk, gilt, 0 3 0 Sacred Harp, gilt, 0 2 0 Sacred Lyre, silk, gilt, 0 3 0 Harp of Zion, gilt, 0 1 9 Cowper's Poems, gilt, 0 3 0 Heber's Poems, gilt, 0 2 0 Hemen's Songs of the Affections, gilt, 0 2 0 Young's Night Thoughts, gilt, 0 2 0 Christian Lyrics, gilt, 0 3 0 —ALSO— Children's Books in great variety, plain & colrd. From one half-penny upwards. GILBERT STANLEY, 4, St. Anne Street, Opposite the Jesuits' Barrack. Quebec, 22d Octr. 1846.

Mutual Life Assurance.

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

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

Month's Conferences.

A SCENE ON THE RIVER-BANK.

A repeated remark drew my attention towards the bank; looking over the verge of which, I saw an elderly man, in a rough dress, with a small boy by his side.

"Why not?" inquired the senior. "Because you called me earnestly, and made me meet you on the beach, as soon as I could get dressed."

"It should not have been neglected," said the old man.

"I should think," said the boy, with the appearance of great deference, "that you could not have been up long."

"No; I had but just risen when I called you."

There was a pause of a few moments, which the old man broke by saying:

"We are quite early, and perhaps the duty omitted by both of us in the house may be discharged here. We shall scarcely work the worse for it to-day."

The speaker then took off a glazed hat, and displayed a head slightly bald; the long mottled hair upon its sides trembled in the slight breeze that set in from the ocean. The younger also laid aside his hat, and both knelt upon the sand. In a solemn tone, the father commenced his morning devotion. I could not catch all the words; but here and there, when special earnestness marked the request, I could distinctly hear each syllable. The language was simple, but expressive; and as much of it was scripture, it occasionally rose into sublimity. The daily wants and cares, and dangers of the petitioner went up to him who has taught us to ask "day by day our daily bread;" and when the family and friends had been commended to him who careth for all, the humble worshippers arose from their knees, and proceeded silently to a boat which was to convey them to some craft anchored at some distance from the shore. Other ears than mine heard the morning prayer of the old pilot; and whatever fate may be his, I cannot doubt that he will be prepared to meet it with the most perfect resignation.—Philad. U. S. Gazette.

MOSES.

From a Sermon to Children, by the Bishop of Calcutta.

His Choice of the Ways of God.

We read, in the eleventh chapter of the Epistle to the Hebrews, that by faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt. Ver. 24, 25, 26. Thus Moses chose the ways of God. He was determined. He did not stop at any difficulties. He refused all the great and fine things of King Pharaoh's court; he chose a state of suffering with the oppressed Israelites, the people of God, rather than sinful pleasures with the Egyptians; and he thought he should be richer in bearing contempt and reproach for Christ's sake, than in heaping up treasures of money in this world. This is very striking. Moses is an example to all young people. May you, my dear children, follow this example. Begin to love and serve God. You are come to years enough to know who made you, and who redeemed you, and who is to sanctify you. You are come to years enough to know what a dreadful thing it is to sin against God. You are come to years enough to know, that you must choose the ways of religion, if you would please God, and go to heaven when you die. Follow then, my children, the conduct of Moses. If you find difficulties in doing this, conquer them, as Moses did. You cannot be in such great dangers as he was. Be in earnest, and you shall, by God's grace, be able to overcome them.

And in order to do this, mind these three things:

- 1. Seek not for the great things of this world. Love not honour, and praise, and show, and dress, and "the pomps and vanities" of life—for Moses refused to be called the son of Pharaoh's daughter.
2. Prefer suffering to sin: It is better to bear any pain or trouble than to offend God. Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Sin has indeed some false and momentary pleasures, which deceive wicked children, and blind them to their destruction. The ways of God, on the other hand, have some difficulties which frighten many from them. But the pleasures of sin are poisonous and deadly; whilst the troubles of religion are soon over. Sinful pleasures leave a child wretched for ever; whereas the service of God, though it has some difficulties at first, yet soon becomes pleasant and delightful, and ends in eternal life. You may have seen the truth of this in yourselves, my dear children. If you give way to passion, or do any thing wrong, there may be a momentary pleasure in indulging your bad dispositions; but soon pain and remorse and misery follow, whereas if you resist your wicked tempers, how pleasant it is afterwards.
3. The third thing is, Do not mind the reproach and ridicule which may be cast on you by wicked children. Think if your honour to be despised for Christ's sake. If God is pleased with you, mind not who is displeased. A child in a school may be laughed at for being conscientious, saying its prayers devoutly, reading its Bible, and not playing on Sunday—but let that child be encouraged by the example of Moses, who esteemed the reproach of Christ greater riches than the treasures in Egypt.

His Meekness.

In your little books the question is asked, Who was the meekest man? and the answer is, Moses; and so he was. After he had chosen

God's ways, he was remarkable for many other graces; but most of all for this. The Bible says of him, 'The man Moses was very meek, above all the men upon the face of the earth; he had the ornament of a meek and quiet spirit, which is in the sight of God is of great price.' He was a humble, modest, lowly man, bearing injuries with patience, returning good for evil, forgiving those who offended him, and cautious not to speak hastily and rashly. He was a man of an excellent spirit. And yet Moses had every thing to tempt him to pride and self-conceit. And these very things set forth his meekness.

First, he was brought up in a court where every thing had a tendency to stir up his pride; yet he was the meekest of men. Secondly, He was placed afterwards at the head of the Israelites—he was their governor, their lawgiver, their deliverer from Egypt—he performed the greatest miracles, and especially that wonderful miracle when the Red Sea was divided, and the waters stood as a wall on this side and on that side, and the children of Israel passed through on dry land—and yet he was the meekest of all men.

Thirdly, He met also with continual provocations from the people of Israel—they disputed against his authority—they murmured and complained—they rebelled against him—they wished to return into Egypt—and yet he was the meekest of men.

My dear children, copy this pattern. Be meek as Moses was. Learn to govern your tempers. Think before you speak. Obey your parents and teachers. Do not be sullen and out of humour. Do not fly into a passion at every little provocation. But be forgiving and gentle. You know, good children are the lambs of Christ the good Shepherd. Now a lamb is the most gentle and inoffensive of all animals. And yet how many of you are angry, and quarrelsome, and discontented, and give trouble to your parents continually. You must pray to God, then, to make you meek and lowly in spirit. If children resist their cross tempers, and really try to be meek, they will gradually overcome them; but if they go on indulging them in childhood, they will never conquer them. The bad tempers will grow stronger and stronger. Habits will be formed. I know many persons, whom I hope on the whole to be sincere Christians, who are so peevish and fretful and perverse, in their families, that I hardly know what to think of them, there is such a want of meekness of temper. There is a very pretty story in a little book called the Infant's Progress, where our wicked nature is described as an old ugly person, whose name is Inbred-Sin, and who always follows children about, and tries to stir up and provoke their bad passions. Now I would have little children remember, when they are going to fall into a passion, that it is Inbred-Sin that is coming against them, and that they ought to resist and conquer him, and not let him gain the day. If a child would do this, God would help him by his grace, and old Inbred-Sin be driven off and overcome. And thus a child of four or five years old might keep down his enemy and obtain a victory over him.

To be continued.

THE PEARL OF GREAT PRICE.

Another Fragment from "Margaret, or The Pearl," by the Rev. Charles B. Taylor, M. A.

"I have heard only this morning," continued Margaret, "from one, who like myself, has been brought to renounce her errors; I mean Lady Selina Walton. She attributes her falling into such false tracks—and I must make the same confession—to her own former ignorance. The true antidote for Tractarian error, she writes, is to be found in a vital knowledge of the truth. 'The more I study my Bible' she adds, 'the more I am convinced that the only way to drive out darkness, is to introduce light.' Whose beautiful idea is this? 'The first character of the renewed image of God in the soul, as it was His first work in the natural or material world, is light.' She puts it in inverted commas, and therefore it is not hers."

"It is Leighton's," said Lord Duneden, "and how true and beautiful it is! I rejoice to find that your friend, my Margaret, reads Leighton, and that by bringing forward such a sentence as this, she shows that she herself has received the true light."

"She refers more than once in her letter," said Margaret, "to the one Pearl of great price. That, 'one thing, of which our Lord speaks to Mary,' she writes, 'has become to me what the one pearl was to the merchantman.'"

"No image can be more true, more expressive, and more beautiful," said Lord Duneden, "than that which our Lord has used when He likens himself to this matchless pearl. The pearl comes forth pure, and perfect from God; all other bright and precious things owe something to the hand of man. The diamond owes something to the workman's skill; for it drinks not in its blaze of light till it has been cut and polished into brilliancy. Gold, the most precious of metals, must be put into the furnace till its dross is purged away, and it is fit for the vessel of the sanctuary; but the pearl has this singular character, that man can do nothing to increase its preciousness, or to add to its pure and delicate lustre. The pearl needs not the tool of the engraver; nay it needs nothing from the art or skill of man. His only care should be to preserve it unscathed and uninjured; and it is the same with Christ and with His Gospel. The Gospel comes forth pure and perfect from the eternal God. To attempt to add to it, or in any way to improve it, is only to injure it. However specious the pretences of men may be, their art and their labour can only serve to overlay it with rubbish, and to hide the perfection of its surpassing lustre. He best understands his place and his work with regard to the everlasting Gospel, who is most careful to keep it as uninjured and as unscathed as when it was first given to man."

"The labours of heretics, whether of the Church of Rome, or of other erring communities, have ever tended to obscure in some way or other, the pure and matchless lustre of the gospel. It is owing to this, that every true and faithful Church is forced to become a protesting Church. And as no age is without its pretenders to improve, and so in some manner to injure or supersede, the truth as it is in Jesus, every faithful Church must have the fixed and settled character about it of a Protestant Church, entering its constant protest against all the innovations and vain glosses of human tradition. It is on this account that we owe a debt of deep gratitude to such men as John Wycliffe, and Martin Luther. They were taught of God to understand the inestimable value of the one pearl of great price; and the love of truth was dear to them as the love of life. With a resolute and intrepid courage, becoming the glorious cause in which they engaged, with an energy and boldness which eternal truth could alone impart, they set themselves to the work of clearing away the heaps of rubbish under which this matchless pearl had been buried. They rescued it from the grasp of those who would have kept it hidden, and who had substituted the glare and glitter of their worthlessinsel in its place. Regardless alike of mockings and tauntings, and loud and furious threatenings, they held forth this one pearl, and invited all men to behold it in its glorious simplicity, pure as when given by God, to enrich and to adorn His fallen creatures in the poverty and the wretchedness of their degraded state."

"I cannot help smiling," said Margaret, "at the conclusion of Lady Selina's letter. 'I speak, I hope, without levity,' are her words; 'but I think that I have at last learned to distinguish the one Pearl of great price from all counterfeits, especially from Roman pearls.'"

A NOBLE NOBLEMAN.

From a speech by the Earl of Roden, at the Bible Society's Anniversary, 1821.

I think I should be justly chargeable with ingratitude, were I not to bring before you a simple fact, the truth of which I can avouch, and which is connected with the proceedings in which we are engaged. It is about—I will not say how many years ago, I knew a man who was involved in all the pursuits of folly and dissipation, who lived in the world, and for the world, whose chief desire was to gain the world's applause, and who looked only to that which was calculated to give him pleasure here below. I knew this person, engaged in the pursuits of the day, walking through the streets of Dublin on the anniversary of a Bible Society. He was led by, what he then thought, idle curiosity, to enter the room where that meeting was held. Ashamed of being seen in such society, ashamed of being engaged in such a work as was then going on, he looked for the most secret part of the room in which to take up his station; and there he heard opinions delivered, and there he heard sentiments declared, which, indeed, were altogether strange to him; and he was led to argue thus with himself: 'If these opinions be true, then I am wrong; if these sentiments are founded on the Scriptures, which I profess to believe, then I am in error.' He determined no longer to build his faith on the hearsay of others, but to read for himself, and see whether these things were true. A good man, who had addressed the assembly, stated that all hearing and reading would be in vain, except the Spirit of God brought home to the heart that which was heard and read. This good man also told them that God would give his Holy Spirit to all who asked him. The individual to whom I have alluded, went home from the meeting deeply affected; and poured forth his prayer to Him who is the Hearer of prayer,—to Him who knows the desires of the heart, that he would lead him in the right way, and bring him to a right understanding of the Scriptures of truth. I need hardly say what was the result of an application like this; and I need not, and I cannot tell what was his astonishment, when, in the perusal of the sacred volume, he found what he never knew before, that he was a sinful creature in the sight of his Maker and his God. It would be impossible for me to tell you, on the other hand, what was his joy, and what was his peace, when the word heard there was brought home to his heart, that God was in Christ reconciling the world unto himself, not imputing their trespasses unto them! This man to whom I have alluded, I then knew, and I know him now: he has since experienced a very large portion of those trials, and of those calamities which are common to men; he has experienced some calculated to make flesh and blood wince; but in that blessed book, which it is the object of this society to circulate, he has found a hiding-place from the storm, he has found a covert from the wind, and he has found One who has borne his iniquities, and carried his sorrows. That individual to whom I have alluded is now permitted to have the great privilege of testifying to this assembly; his obligations he is under to anniversary meetings. O my lord, it is in proportion as we see the necessity of God's word for our own souls, that we shall be anxious to send it to others; it is in proportion as we see the necessity of something substantial to stand upon, when the roën; the flimsy foundation of our own strength falling under us, that we shall be anxious to send to those around us, and to those belonging to us, that inestimable treasure which it is the object of this society to circulate; and which God's Spirit has declared is able to make men wise unto salvation."

TRANSUBSTANTIATION, PUZZLING A PRIEST.

In a town in France, at the time of the earlier religious troubles, in that country, the following occurrence is said to have taken place. It was the custom among the zealous Roman Catholics, when the consecrated host was carried to or from church in processions to bare their heads; fall on

their knees, and worship it as it passed. One day two such processions issued at the same moment from churches on the opposite sides of the street, as a man of some weight by his station and learning, hated by the Catholics as an obstinate and able leader of the Huguenots, came by. The fearless reformer kept his upright position, with his hat on his head. The leader of one of the processions, a violent and persecuting priest, approached him fiercely, and said, "Impious man, why dost thou not fall down and worship thy Creator, the God whom we carry?" The Huguenot looked for a moment at the priest, and at the two processions, and then deliberately inquired, "Which of the two?" The priest was utterly confounded by this unexpected question, rejoined his procession without replying, and continued his way.

"GET OFF THE GRASS."—A MISTAKE.

On Sunday afternoon, during the time the private gardens and the eastern terrace, at Windsor, were open to the public, Lord John Russell, one of Her Majesty's guests, walked from the terrace, and was proceeding across the grass, in the Home-park, towards the iron gates opposite to the Long walk, a portion of the Royal domain from which the public are excluded. His Lordship had proceeded some distance before he was noticed by one of the Castle policemen, who no sooner saw a stranger (as he supposed) on forbidden ground, and not knowing who it was, sang out, with stentorian voice, "Hallo, you sir! come back, and get off the grass! Come back, you sir!" Lord John immediately got off the grass and returned back towards the York and Lancaster towers. By the time his Lordship had got to within some thirty or forty paces of the policeman, the official found out his mistake, having been informed the offending party was a person in the suite of some of Her Majesty's visitors. He then called out to Lord John, (who had evidently been taken by surprise,) "You may go on; you are all right enough." His Lordship, smiling at the by-standers, then retraced his steps, and pursued his walk across the Park, towards the avenue of trees leading to the Waterloo gate.

AN EXCEEDINGLY WELL SERVED PEOPLE.

The late census of Boston has developed some curious facts. Only three hundred and forty families in Boston keep more than two domestics; and but four thousand four hundred and one families keep them at all; while fifteen thousand seven hundred and seventy-four families live in household independence, doing their own house work entirely.

[This speaks well for the domestic comfort of the people of Boston: those who have only one servant are sure to be better waited upon than those who have two; but they are perhaps scarcely to be compared in comfort of attendance with those who have none.]

A NOVEL BEEHIVE.

Some time since a swarm of bees alighted on the head of one of the ornamented lions in front of Viscount O'Neill's residence, Shane's Castle. They proceeded down his throat, and are at present strong and hearty, and seem "secure from every harm."—Dublin Freeman.

SELF-ABASEMENT.

The pride which I see in my own heart, producing there the most obstinate hardness, I can truly say my soul abhors. I see it to be unreasonable, I feel it to be tormenting. When I sometimes offer up supplications, with strong crying to God, to bring down my spirit into the dust, I endeavour calmly to contemplate the infinite Majesty of the Most High God, and my own meanness and wickedness. Or else I quietly tell the Lord, who knows the heart, that I would give him all the glory of every thing, if I could. But the most effectual way I have ever found, is to lead away my thoughts from myself and my own concerns by praying for all my friends; for the church, the world, the nation; and especially by beseeching that God would glorify his own great name by converting all nations to the obedience of faith; also by praying that he would put more abundant honour on those Christians, whom he seems to have honoured especially, and whom we see to be manifestly our superiors. This is at least a positive act of humility, and it is certain that not only will a good principle produce a good act, but the act will increase the principle. But even after doing all this, there will often arise a certain complacency, which has need to be checked; and in conversation with christian friends we should be careful, I think, how self is introduced. Unless we think that good will be done, self should be kept in the back ground and mortified. We are bound to be servants of all, ministering to their pleasure, as far as will be to their profit. We are to "look not at our own things, but at the things of others."—O that blessed grace of humility! how it smooths the furrows of care, and glides the dark paths of life! It will make us kind, tenderhearted, affable, and enable us to do more for God and his Gospel, than the most fervent zeal without it.—Revd. Henry Martyn.

PRAYER AND HOLINESS, MUTUAL HELPS.

It is true, in the general, that all unwary walking in, Christians, wrongs their communion with heaven, and casts a damp upon their prayers, so as to clog the wings of it. These two mutually help one another, prayer and holy conversation; the more exactly we walk, the more fit are we for prayer; and the more we pray, the more we are enabled to walk exactly; and it is a happy life to find the correspondence of these two; "calling on the Lord," and "departing from iniquity."—2 Tim. 2. 19. Therefore, that you may pray much; live holily; and that you may live holily, be much in prayer; surely such are the heirs of glory, and this is the way to it.—Leighton.

THEIR CHRISTIANITY, OF DIVINE OPERATION. Christianity is so great and surprising in its nature, that in preaching it to others, I have no encouragement, but the belief of a divine operation. It is no difficult thing to change a man's opinions. It is no difficult thing to attach a man to my person and notions. It is no difficult thing to convert a proud man to spiritual pride, or a passionate man to passionate zeal for some religious party. But to bring a man to love God, to love the law of God, while it condemns; to loathe himself before God; to tread the earth under his feet; to hunger and thirst after God in Christ, and after the mind that was in Christ,—with man, this is impossible; but with God, all things are possible, and he has said, it shall be done.—Cecil.

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