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# The BEREAN.

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

VOLUME II.—No. 50.]

QUEBEC, THURSDAY, MARCH 12, 1846.

[WHOLE NUMBER 102.]

## MEDITATION FOR LENT.

Continued.

The yoke of Christ is our cross which we have to bear, and thus it behoves us to die unto the world. A man may shut himself up in cloisters, he may bind himself by vows and rules; and he may remain utterly in the world all the while, full of spiritual pride, pharisaical contempt of others, secret hatred and envy. But by constant, hidden, penitential sorrow, the inward man turns from Satan to God, dies to the world and lives to Christ by faith, by real humility and meekness, depending upon the grace of God through Christ.

It is He hath called us to this inward sorrow for sin and turning of the heart from the world to God: and thereupon he has promised forgiveness of sin, and the imputation of his righteousness and perfect obedience by virtue of faith. For without such inward penitence, Christ cannot benefit man: man has no part in his grace and in the fruit of his merits, which must be apprehended by a heart grieving over sin, contrite, humble, and believing. Such is the fruit in us of Christ's death, that through penitence we die unto sin; such is the fruit of Christ's resurrection that Christ lives in us and we in him.

This, then, is the new creature in Christ which alone availeth. Be careful to understand this matter aright. Numbers err by imagining that they truly repent because they abstain from the outward sins of idolatry, blasphemy, murder, theft, and adultery; and true enough it is that they ought to abstain, as the prophet Isaiah saith (l.v. 7) "Let the wicked forsake his way." (See also Ezek. xviii. 27, and xxxiii. 14.) But prophets and apostles have looked much deeper than this—even into the heart of man—and have taught us of an inward repentance which makes man die unto pride, covetousness, and sensuality; deny and abhor self, renounce the world and every thing that he calls his own—surrender himself to God, crucify the flesh, daily present to God the acceptable offering of a heart broken, contrite, and anxious, the soul weeping within him—such as is described in the penitential Psalm. Upon such repentance there followeth amendment of the external life.

If, then, a man amend his life because he fears punishment, yet undergo no change in his heart, and experience not the beginning of a new inward life in Christ, he is yet in danger of condemnation, and his crying "Lord, Lord" will not profit him; he will hear an answer: "I know thee not." It is not those who say "Lord, Lord" that shall enter into the kingdom of heaven, but those who do the will of their Father who is in heaven. (Matth. vii. 21.) This applies to persons of quality even as to those of low degree; to the learned even as to those of mean attainments. None of those who do not truly repent in their hearts and become new creatures in Christ, will be recognised by the Lord as his own and peculiar people.

Unto thee, then, O God and Father, who triest the hearts and reins, do I confess my fall and corruption. They are known to thee better than to myself; but thou, from whom nothing is hid, knowest also that it is a grief to me to bear this body of sin, and to feel in me the poison of the serpent. Thou, righteous God, mightest justly reject from thy presence and from every hope of mercy the soul which forsook thee first:—but thy gracious word reveals thee as a Father, and I come to thee, beseeching thee through thy Son Jesus, let my soul be precious in thy sight. Give me grace that I may be turned wholly—suffer me not to deceive my own soul by a feigned repentance, but do thou convert me, that I may be converted truly. Help thou me, and I shall be helped. Make my righteousness to exceed that of the scribes and pharisees. Let not my lips only and my outward members surrender themselves to thy service, but renew them even to the depths of my heart, so that, dying unto sin, I may live to thee alone in Christ. His yoke I would cheerfully take upon me, in his footsteps I would walk, turning neither to the right nor to the left. Thou, O my God, must work this in me, and when thou guidest, I shall run. Ah, guide me, hasten me on, my God, and leave me not, till from the guilt and love of sin thou hast wholly turned me to thyself, purified me by the blood of Jesus, and for ever united me to thee through Jesus Christ our Lord. Amen.—From TRUE CHRISTIANITY by Johann Arnd, General Superintendent of the Clergy of Zelle, died 1621.

## HE BARE THE SIN OF MANY. IS. LIII. 12.

The imputation of sin to Christ is no idle tale. It is no fond, unwarranted idea, in the believer's mind:—a mere nominal transference, effected by the insertion of a few figures on the debit and credit side of the eternal reckoning. It was a real transaction between the Father and the Son. It was a business of life and death in which our Surety was engaged. Our case is certainly not an ideal one. Every day gives us fresh proofs by pain, sorrow, sickness, and death, that sin is something more than a mere word. We feel that we are bound under its curse. And when Christ undertook to deliver us, he was fully aware of this. He knew what he had undertaken; therefore he placed himself under the law, and under the curse of the law. He took up the burden of sin, yet he loathed it in his heart. He felt its odious weight upon his spirit; but, having taken it, it was reckoned his. And the Father treated him accordingly. The Lord bruised him; God turned away from him; God refused for a time to speak with him. And Christ must have felt somewhat as we do, when a fellow creature lays a crime to our charge, and turns from us when we address him. In our case, the corruption of nature, turns to our relief.

The workings of pride and anger form a reasonable, though sinful, counteraction to our mortified feelings. But it could not be so with Christ. He tasted the unmitigated bitterness of the curse. His were unmitigated feelings of sorrow. Sin itself grieved him. He mourned that God should have been so dishonoured. He hated it not merely in its consequences, but its essence. He knew that the great Judge, before whom he stood, did not abhor him, but the burden which he bore. His own soul detested it in an equal degree, yet he girt it so to him that no separation could be effected. He made himself so one with our case and cause, that all that we deserved lighted upon him. Let us keep this distinction clearly before our minds. Christ's person was still as holy and acceptable to the Father as before. The Divine wrath could not, and did not, burn against him; but it waxed hot against the sins of man. And since Christ took these sins upon his own head, he must be content to suffer all the consequences which they entailed. And he was content to suffer all, and with a ready hand he took the cup and drank it to the dregs. But when he had drunk that cup, and when he had wrung out its bitter ingredients, he was not content—no, he speak it deliberately, and with reverence—he was not content, neither was his Father, that it should be held to his lips for ever. He was now "tasting" a kind of spiritual "death," (Heb. ii. 9.) As corporal death is the separation of the body from the soul, so spiritual death is the separation of the soul from God. Here is the mystery of Christ's crucifixion and loud cry; that his human soul was separated from his Father's presence; that he was made to experience exclusion and banishment from God's face. But herein lies the mystery of our redemption by that crucifixion, that Christ was not willing to remain for ever separated from God; and that by the energy of his own holiness he did wrestle, with an agonizing earnestness, and importunity of entreaty, till he was restored again to the enjoyment of that presence. He willingly endured that curse for us, and as willingly pressed back again into that presence from which he had suffered it for a time to exclude him. Let a mere man be forsaken by his Creator, he never can recover himself. This is the grand prerogative of the God-man, that though submerged in the lowest depths, he can rise again by inherent power. "He has life in himself." Therefore, though the concentrated wrath of God were let loose against the sins of men; and though that wrath was not in the slightest degree diminished, because these sins were taken up by One with whom the Father was well pleased; yet could it not cast the sinner who committed them into instant and eternal ruin, because One interposed himself who could indeed sustain, and bear away, the double load of sin, and of desertion, but his heart was broken under it. Say not, that, being God, he could not feel; for remember that he exclaimed when the sins of the world were laid upon his head, "My God, my God, why hast thou forsaken me?"—Christ on the Cross, by the Rev. John Stevenson.

## AURICULAR CONFESSION.

[Extract from 32nd Homily, adverting to the text: "Acknowledge your faults one to another, and pray one for another, that ye may be saved." James v. 16.]

Whereas the adversaries go about to wrest this place, for to maintain their auricular confession, they are greatly deceived themselves, and do shamefully deceive others; for if this text ought to be understood of auricular confession, then the Priests are as much bound to confess themselves unto the lay-people, as the lay-people are bound to confess themselves to them. And if to pray is to absolve, then the laity by this place hath as great authority to absolve the Priests, as the Priests have to absolve the laity. This did Johannes Scotus, otherwise called Duns, well perceive, who upon this place writeth on this manner: Neither doth it seem unto me that James did give this commandment, or that he did set it forth as being received of Christ. For, first and foremost, whence had he authority to bind the whole church, sith that he was only Bishop of the Church of Jerusalem? Except thou wilt say, that the same church was at the beginning the head church, and consequently that he was the head Bishop, which thing the see of Rome will never grant. The understanding of it then is as in these words: Confess your sins one to another; a persuasion to humility, whereby he willeth us to confess ourselves generally unto our neighbours, that we are sinners, according to this saying: If we say that we have no sin, we deceive ourselves, and the truth is not in us.

And, where that they do allege this saying of our Saviour Jesus Christ unto the leper, to prove auricular confession to stand on God's word, Go thy way, and show thyself unto the Priest; do they not see that the leper was cleansed from his leprosy, before he was by Christ sent unto the Priest for to shew himself unto him? By the same reason we must be cleansed from our spiritual leprosy; I mean our sins must be forgiven us, before that we come to confession. What need we then tell forth our sins into the ear of the Priest, sith that they be already taken away? Therefore holy Ambrose, in his second sermon upon the hundred and nineteenth Psalm, doth say full well: Go shew thyself unto the Priest: Who is the true Priest, but he which is the Priest for ever, after the order of Melchisedek? Whereby this holy Father doth understand that, both the priesthood and the law being changed, we ought to acknowledge none other Priest for deliverance from our sins, but our Saviour Jesus Christ, who, being Sovereign Bishop, doth with the sacrifice of his body and blood, offered once for ever upon

the altar of the cross, most effectually cleanse the spiritual leprosy, and wash away the sins of all those that with true confession of the same do flee unto him.

It is most evident and plain, that this auricular confession hath not his warrant of God's word; else it had not been lawful for Nestorius, Bishop of Constantinople, upon a just occasion to have put it down. For, when any thing ordained of God is by the lewdness of men abused, the abuse ought to be taken away, and the thing itself suffered to remain. Moreover, these are St. Augustine's words: What have I to do with men, that they should hear my confession, as though they were able to heal my diseases? A curious sort of men to know another man's life, and slothful to correct and amend their own. Why do they seek to hear of me what I am, which will not hear of thee what they are? And how can they tell, when they hear by me of myself, whether I tell the truth or not; sith that no mortal man knoweth what is in man, but the spirit of man which is in him? Augustine would not have written thus, if auricular confession had been used in his time.

Being therefore not led with the conscience thereof, let us with fear and trembling, and with a true contrite heart, use that kind of confession that God doth command in his word; and then doubtless, as he is faithful and righteous, he will forgive us our sins and make us clean from all wickedness. I do not say, but that, if any do find themselves troubled in conscience, they may repair to their learned Curate or Pastor, or to some other godly learned man, and shew the trouble and doubt of their conscience to them, that they may receive at their hand the comfortable salve of God's word: but it is against the true Christian liberty, that any man should be bound to the numbering of his sins, as it hath been used heretofore in the time of blindness and ignorance.

## ONE OF THE MARKS OF THE TRUE CHURCH.

"Twice in Daniel, then; twice by our Lord's own words; twice by St. Paul; and four times in the Revelation given to the beloved disciple, are we distinctly warned, that in 'the times of the Gentiles,' the times, times, and a half; 'the latter times,'—the state of the visible Church—of 'whole Christendom,' as the Homily styles it, would be that of apostasy,—of falling away,—of departing from the faith;—while the state of the true or spiritual Church would be that of persecution, 'tribulation,' being 'worn out,' falling by the sword, by flame, by captivity, and by spoil, many days."

Yet, says the writer of the 53d Tract for the Times, the Church has been defended from persecution for fifteen hundred years. 'The Church!—what Church? Certainly not the Church described by Daniel, or our Lord, or St. Paul, or St. John. That Church, consisting of 'the saints,' was seen by Daniel to be 'given into the hand' of the little horn, which 'prevailed against them.' That Church was described by its Divine Master and Head, as 'hated of all nations for His name's sake.' That Church was foretold by St. Paul as excluded from the visible temple, wherein sat the usurping Man of Sin, the son of perdition. That Church was beheld, again and again, by St. John, under various figures, but ever those of depression and persecution,—the woman fleeing into the wilderness,—the witnesses prophesying in sackcloth. Hence, if any man advances now the claims of a visible Church which has been preserved from persecution for fifteen hundred years, we say to him at once, This must be a counterfeit,—a false Church, for the Church of Christ was not to be so exempted. 'If ye were of the world,' said our Lord, 'the world would love its own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.' A Church, then, which boasts of its amity with the world for fifteen hundred years, must be a different Church from that which Christ founded. Rather does such a community agree with the apostle's description of her who boasted, 'I sit as a queen, and am no widow, and shall see no sorrow.' (Rev. xviii. 7.)—From 'The Church in the Middle Ages,' by the author of the 'Essays on the Church.'

## RESULT OF TRACTARIANISM.

The following painful narrative appears in a weekly journal. Mr. William Pitts is a pianoforte-tuner:—

"About two years ago my eldest boy William, aged seventeen years, was engaged by the Rev. F. W. Faber, of Elton, to play the organ in the parish church; his younger brother James, aged sixteen years, was also engaged to go with him on Sundays to sing and lead the choir. They used to leave home on Saturday evenings and remain at Elton until Monday morning. William, the elder, used to go often to Elton twice in the week, (as Mr. Faber used to have service on Wednesdays and Fridays) and often stopped at the rectory all night. Mr. Faber was very kind to the boys, and made them his equals in every respect; which oftentimes made me wonder why it should be so. Some time back Mr. Faber offered to teach the elder one Latin. I pressed upon the boy to pay attention to it, as Mr. Faber was kind enough to do so, telling him that it might prove useful to him in his musical profession; but little did I think then what he was going to teach him Latin for. The boys continued to go on as usual up to the Sunday that Mr. Faber preached his farewell sermon, the 16th of November, 1845. On that day my third son went over to Elton, and came home with the news that Mr. Faber had preached his last sermon in Elton Church, which very much surprised us. For I do declare that I was totally ignorant of the step he was about to

take. The boys did not come home on Monday as usual, but I did not take any particular notice of it. On Tuesday morning the Rev. J. Oliver came into my house, and inquired after the boys, and said, he had no doubt but that before that time they had entered into the Church of Rome. I did not think so for the moment, but towards night began to feel rather uncomfortable, and said to my wife that I must go to Elton for the boys. I went over and met one of my boys in the street, who said nothing about the step he had taken. I then went on for my other son, and on my way I was told by one of Mr. Faber's servants that my sons had joined the Church of Rome with them and Mr. Faber on the 17th Nov. 1845. My feelings were such as I cannot describe; they were known only to God and myself. I then brought my sons home with me; but my heart was too full to enter fully into the matter with them."

About this time Mr. Pitts received the following letter from Mr. Faber:—

"Saunderton Rectory, near Tring, Nov. 21, 1845.

"Sir,—As by this time you are acquainted with the step which W. and James have taken, in pursuance to the dictates of their own conscience and the motions of God's Holy Spirit, it is my duty now to write you a few lines, which I did not think it well to do, until you had learned from them that it was a step taken by them with their own good-will. Of course, as a conscientious Protestant, you are bound in the sight of God and man, to leave liberty of conscience to every one; to force persons in the matter of religion is acting upon the very principle of the Roman Church which you so much abhor. However, if you can reconcile persecution and a denial of permission to your sons, to worship God as their consciences lead them, you will do as you please, and answer for it to him. My duty is merely this: there is of course no manner of doubt, but that the instructions they derived from me have led them, as well as myself, to the happy step which we have taken: and as Wm. particularly, is precluded almost from getting his livelihood as an organist in Protestant churches, and James might be an object of fear to you because of your younger children, it seems incumbent upon me, to do what I can for them in any way, which you might assent to, as at present and for the next four years with William, and five years with James, their lawful guardian. I leave England in no very long time; and if you should, on considering the matter, deem it advisable, I have the means of providing for both the boys, in a manner, highly advantageous to their advancement in life.

"My address at present is, at Henry Faber's, Esq., Stockton-on-Tees. You must not suppose from what I have said in this letter, that I do not quite enter into your feelings of sorrow and dismay about this matter as well as no little conscientious indignation against myself, as their false teacher, and misleader. Whatever you may think it well to say of severity towards myself, will not affect, I can assure you, my kindly feelings towards yourself, or my readiness to benefit William and James.

"I feel that I have been the means, and as in God's sight, I cannot repent of it, of introducing division into your family; and I am therefore bound to do what I can, to repair any grievous consequences to you, which may come out of that solemn and religious act.

"Yours truly,

"FREDERICK WILLIAM FABER.  
"P. S. The sooner you write to me, the better able shall I be to make arrangements, if you should wish it, before I leave England. Wm. did not get me your bill, which however my servant Anne will pay you."

To this letter Mr. Pitts returned the following answer:—

"Rev. Sir,—You must have a very bad opinion of me, if you think that, for the sake of any temporal advantage, I can be brought to sacrifice my sons. Although I neither wish, nor intend, to say anything which may be offensive, yet I must assure you I consider you have acted most cruelly towards me, and in a most un-Christianlike manner. Under pretence of doing me a kindness, you have been secretly working a division in my family, and destroying that peace and happiness which has always subsisted amongst us.

"Under the feeling that you were a good and conscientious minister of Jesus Christ, endeavouring to do his will, you were intrusted with the care and instruction of my children. You have wickedly abused that trust; and, by working in the most subtle manner on their minds, you have led them to do that which you now say they have done of their own free will. I have no doubt but that my sons have been led to the unhappy step they have taken by the instruction they have derived from you. But the question is, whether such would have been the case if you had shown yourself in your proper character; if, instead of carrying on your plans under pretence of being a faithful and zealous minister of the Protestant Church, you had honestly owned yourself to be (what in reality you were) a Roman Catholic in disguise. It is unfair, Sir, to talk about my children worshipping God as their consciences lead them, when you have, in the most artful manner, so trained them as to make it almost impossible they should go otherwise than in your footsteps. You have taught them to set at naught God's holy commandments, and to dishonour their father and mother. You have taught them to make a mock of religion, and that in the house of God, and in face of all his people assembled there. You have, in short, taught them to do as you yourself have done—that is, to act a double and a wicked part, both towards God and man. Sir, my God knows, and you yourself know too, that I have been no party in the matter; I have been in utter ignorance of

your proceedings. I will not, however, act towards you as you have done towards me; I will not act deceitfully towards you, but I will at once declare to you my intention: which is this—That, so far from assenting to the proposals made in your letter, I will do everything in my power to keep my children from you, and from all connected with you; and I will endeavour (by the grace of God) to undo all that you have done in point of doctrine. I would rather see my children, as unfortunate, but humble and sincere Protestants, in rags and begging their bread from door to door, than I would see them as Roman Catholics, clothed in fine linen, well fed, and occupied in deluding their fellow-creatures.

"Sir, my humble and earnest prayer to Almighty God is, that he will be graciously pleased to forgive you all you have done amiss; that he will lead you to see the error of your way; and that he will have mercy on your soul for Jesus Christ's sake.

"I am, Reverend Sir, your deeply injured, Yet humble servant,  
WILLIAM PITTS.

"Wormington, Nov. 26, 1845."

Mr. Pitts then proceeds with his narrative: "Sunday came on: they refused to go to church, but I thought it my duty to command my children to go to the house of God with me; they reluctantly obeyed my command. Another Sunday came on, when they went with me again; and, if ever I prayed in earnest, it was while in church with them, that God would have mercy upon them, and save them from the errors of the Church of Rome. The following Tuesday (December 9) I went from home. My poor wife sent one of my little boys to say that William and James had both gone away, and had been gone about two hours before they were missed. I came home (and parents only can judge what were our feelings), and told my wife that I would go off to Birmingham immediately, knowing that Mr. Faber was there. I arrived there about eleven o'clock the next day, when I saw Mr. Faber at the Bishop's palace. I asked him if my sons were there; he said, 'No.' I asked him if he knew where they were; he said, 'No.' I then entreated him with tears that, if they should come there, he would let me know; to which he answered, he could not. I then said I thought they had no money with them, not even to buy a little bread with, or to pay for a bed to lie down upon. Mr. Faber soon put me to rest on this matter, by saying that he had given one 12s., and the other 8s. And what did he give them the money for? I scruple not to say, to enable them to make their escape. Mr. Faber then said that he felt himself perfectly justified in every step he had taken as it regarded my sons. I then said, I hoped that God would not lay it to his charge, and that, if we never met any more on earth, I hoped we should meet in heaven. I then left him and returned home with a heavy heart.

"When I got home, I found an almost broken-hearted wife, not having heard anything of our poor boys. The next morning we heard that they were seen on the road for Thrapstone the day that they left home. I then set off again for Birmingham the next night after my return, and arrived there about two o'clock in the morning. I went down to St. Chad's directly, and found that the palace was lighted up at that early hour. I walked to and fro till about four o'clock, hoping that I might see my poor boys at some of the windows; but I could not see any one.

"I then went to an inn, where I found the people up, and remained there until nine o'clock in the morning; I then went down again to the palace, and inquired of one of the servants if two boys had been there. He told me they had, and that Mr. Faber had taken them away along with him; but he knew not where either of them was gone to. I then asked if I could see the Bishop, or any of the priests. I was shown up into a room, where one of the priests came to me. I asked him the same questions as I did the servant, and he answered me in the same way, saying he knew not where they were. He then began to enter into a controversy on religious matters. I told him that was not my business; my business was to find my children, and I was determined to find them, if possible. I told him that, if Mr. Faber could make void the law of God, I should see if he could make void the laws of his country also. I then left the palace, and went to the late Mayor of Birmingham, Mr. Phillips, stated my case to him, and was satisfied with his answer.

"It was rumoured about the neighbourhood of St. Chad's, that the palace was going to be searched. Mr. Faber got to hear that I was going to try what the law would do for me, as he stated in a letter which I saw myself at Elton. These were his words: 'He expected he should go to prison; so much the better!' He also said, 'He would not be the means of concealing my sons; but, at the same time, he had taken them away somewhere down in the North of England; I do not even now know where. I waited till Sunday evening, when Mr. Faber sent for me, and said that he had written for my sons, pointing to the letter then lying on the table, and assured me that they should be at home by the next Thursday or Friday without fail. He said also that he would give William a letter for me, stating therein that they should not teach their doctrine to their younger brother and sisters; and that I should keep that letter as a witness against them and him; but alas! he has not as yet fulfilled his promise respecting the letter.

"I went to Birmingham the third time, on the Saturday following, as the poor boys did not come home according to the above promise, and brought them home with me on Monday. Thank God, they are now at home; but we are divided: they will not

to church, and I cannot allow them to go to a Roman Catholic chapel. If this, or any part of it, should ever reach the eye of Mr. Faber, let him ask himself this important question: Have I done unto my neighbour what I should wish him to have done to me? "I fear I shall tire your patience. I can assure you I have stated nothing but the truth. It would give me much pleasure to have the matter brought before the public, but I have not the ability to do it myself. If you think proper to use my name, you are quite at liberty to do so; and any other question or information, which you may require of me, I shall feel pleasure in forwarding it to you, as far as my humble abilities go. My eldest son is now deprived of his living as organist; it has also cost me in money and loss of time about £30. I do not speak out of any ill-feeling towards Mr. Faber, when I say that he has acted *deceitfully* indeed towards me from the beginning up to the present moment. And it is only in justice to myself and to my neighbours that I thus speak; that they may at once see what the members of the Church of Rome can make conscience of, and yet feel themselves justified in the sight of God.

"I beg to remain, &c. WILLIAM PITTS.  
"Wormington, Jan. 18, 1846."

### The Berean.

QUEBEC, THURSDAY, MARCH 12, 1846.

On our first page we insert a short extract from one of the Homilies of our Church, on Confession, the subject of Dr. Pusey's recent sermon at the Cathedral Church of Oxford. We have no notion that the preacher openly recommended auricular confession as practised in the Church of Rome. It would surprise us, if he had not kept his statements within such bounds as will shelter him from another accusation of heresy, or at least from censure by the academical authorities. But that does not prevent us from fearing that the views advocated by him are, as the Homily hath it, "against the true Christian liberty," and that they are in favour of such a "numbering of man's sins as it hath been used heretofore in the time of blindness and ignorance."

We have not Dr. Pusey's sermon before us—the condensed newspaper-account of it which we have seen does not carry weight much beyond assuring us of this evident fact that the preacher is far from lamenting his former departure from Anglican truth—that on the contrary he follows it up by the recommendation of another of those practices which to the Church of Rome are powerful instruments of deception. He has done nothing to clear his character as a Christian teacher from the stain of error in doctrine which his suspension fixed upon him; and he holds up his head before the authority which silenced him two years ago, with an implied assertion that the sentence against him rested upon no just grounds, and with the intelligible intimation that it has produced no change in his sentiments, though it may perhaps have sharpened in him the faculty of teaching error without making one's self liable to proceedings from a Board of Heresy.

It is a most painful reflection to consider a preacher applying his faculties and attainments to purposes apart from those of the great commission to make known the unsearchable riches of Christ. And when we contemplate the crowded congregation of intellectual men and susceptible youth which collected in the Oxford Cathedral on the first Lord's day of last month, to be preached to upon Confession and Absolution in the sense entertained by the Tractarian party of whom Dr. Pusey seems to have become more prominently the leader through the consistent course of his former coadjutors within the Church who have left her communion—we cannot suppress feelings of the deepest anxiety that the rulers of both Church and University may find themselves able to act much more decisively than they have yet done in behalf of the "Christian liberty" fought out under persecution unto prison and death, by our reformers.

Considering that a large portion of the young men who sat under Dr. Pusey's preaching on that occasion, and who are to a greater or less extent under the influence of other members and office-bearers of the University who sympathize with him, are likely hereafter to enter the ministry of the Church—with what anticipations is the true-hearted Church-member to look forward to the time when these young men shall be the religious teachers of the great mass of the people? The body of the English Clergy have for a long time received their training at the Universities of Oxford and Cambridge—the latter of which, though its name has been less connected with Tractarian teaching in popular phraseology, is unfortunately suffering under indications that the same errors are cherished by not a few of its members. It must excite no surprise if these circumstances give a deeper interest, than what otherwise would be felt, to the extension now in progress, of the means of obtaining a theological education through other seminaries of learning than the two ancient Universities of the land. Our last number but one contained the plan formed for that purpose in connection with King's College, London. We subjoin the announcement of one which is to go into operation under the auspices of the University of Durham:

"The increasing demand for the means of sound and economical education, especially for young men intended for Holy Orders, has induced the University of Durham to make

provision for that purpose, by facilitating the admission and shortening the period of residence necessary for obtaining a License in Theology. Regulations have been made for this purpose; and a new hall, under the title of "Bishop Hatfield's Hall," will be opened in October, 1846, for the admission of general students, wherein the strictest regard will be paid to economy. The Rev. David Melville, M. A., has accepted the office of Principal. The Bishop of Durham has already founded an Exhibition (with a preference to a member of the above hall) for the encouragement of theological students; and the Warden has received the promise of several temporary donations to be applied to the same purpose. The Warden will receive permanent or temporary Exhibitions of £10, or upwards, which may be confined by the donor to the special benefit of any particular student, or given for the advantage of the class."

We introduced, some time ago, into our columns, an interesting account of the College of St. Bees—and if the statement is correct which we inserted in our last number but one, respecting the intention of the Bishop of Lichfield to admit to holy orders individuals who have laboured two years as District Visitors and Scripture Readers, who shall be recommended by the Incumbent under whom they have laboured, and can pass the same examination as other candidates, a Theological Seminary may soon be in operation, throughout the Diocese of Lichfield, of greater promise than the high seats of learning at which the pursuits more immediately tending to prepare for pastoral efficiency are too often lost sight of in the chase after distinction in classical or mathematical scholarship. We might say more: we might advert to downright discouragement which students have met with in their search for personal improvement in the things concerning the soul, and in their zeal for the most important interests of their fellow-creatures. But we prefer expressing the joy felt at the manifestation of an increasing concern for the raising up of candidates for the ministry whose primary qualification shall not be their having taken a College-degree which, in ordinary times, used to be no guarantee for their possessing fitness for the ministry, and at the present day may perhaps be worse than no guarantee—candidates whose primary qualification shall be that of learning in the sacred Scriptures and the branches of study subsidiary to it, and the approbation of those who have known them as visitors to the poor and the sick, and who anticipate from their usefulness in those subordinate offices an efficient course of service under the weightier responsibilities of the Christian ministry. And we do this under a lively hope, that the ancient English Universities will be led to consider what it may be incumbent upon them to do towards increasing the facilities for study properly preparatory to the ministry—towards protecting the young under their guardianship against influences adverse to the standards of the Church—and thus towards maintaining that pre-eminence among the institutions for the promotion of sound learning and piety which they could not lose without a loss to the country of one of her best ornaments and most cheering hopes.

CHURCH OF THE ADVENT, BOSTON.—(See Berean of January 1, first page.) We give to the course pursued by Bishop Eastburn, no half or hesitating approval. We think that he has adopted precisely the right course. In the thing and in the mode, we conceive him to have acted kindly, wisely, bravely. We would not have had his course to have been otherwise. A spirit of worldly policy, of indifference to truth—heavenly truth, the portrait of God and portion of the soul! a spirit of compromise with error, and a disposition to be peaceable without first being pure, might have deterred him from the discharge of a faithful duty. But he has not listened to their suggestions. Every day we feel more and more indebted to him that he has spoken. Recent events have shown that he did not speak too soon. The forms of error have led to the adoption of errors themselves. Two persons, daughters of two gentlemen who are prominent members of the Church of the Advent, one a warden and the other a vestryman, have joined the Church of Rome! We leave this mournful fact to speak its impressive volumes to our reader's ear. Amid the sorrow which such a circumstance must create in the breast of our diocese, he has the satisfaction of reflecting that he has delivered his soul. May he long live to administer the affairs of the diocese with the blended dignity, firmness, and Christian forbearance, that have marked his course in the case of the Church of the Advent.—Boston Episcopal Observer.

FEMALE ORPHAN ASYLUM.  
The Anniversary Service appointed to commemorate the foundation of the Female Orphan Asylum, was held at the National School House, on Thursday last. The attendance was larger than we have commonly witnessed on the stated recurrence of this solemnity, and the appearance of the children was very satisfactory. The form of Prayer adapted to the occasion was read by the Rev. G. Mackie, and a short but impressive address was delivered by the Lord Bishop, as well for the encouragement of the Ladies who forward by their labours and oversight the interests of the Asylum, as for the admonition of those who are partakers of the benefits which it affords. A hymn was then sung by the children, after which the assembly was dismissed with the Benediction. We are happy to learn that the state of the funds is such as to give promise of permanence to this Charitable Institution. Let those who have hitherto supported it, seek by a patient continuance in well doing, to enlarge the sphere of its usefulness—and let all remember that the want which it is designed to relieve, must needs increase, with the increase of our Protestant population.—Communicated.

## LIST OF THE CLERGY

### Of the Established Church of England in the Diocese of Quebec.

LORD BISHOP OF MONTREAL:  
THE RIGHT REV. GEORGE J. MOUNTAIN, D. D., (Administering the Diocese.)  
ARCHDEACON OF QUEBEC:—The same.

BISHOP'S OFFICIAL AND ECCLESIASTICAL COMMISSARY:  
REV. GEORGE MACKIE, A. B.  
DISTRICT OF QUEBEC.

- Right Rev. George J. Mountain, D. D., Rector.
- Rev. George Cowell, M. A., Chaplain to the Forces.
- " E. W. Sewell, Minister of the Chapel of the Holy, Trinity and Assistant Minister of the Parish.
- " George Mackie, A. B., Curate of the Parish, Chaplain to the Lord Bishop.
- " William Chaderton, Minister of the Chapel of St. Peter.
- " J. E. F. Simpson, Minister of the Chapel of St. Paul.
- " E. J. Senkler, M. A., Rector of the High School.
- " C. L. F. Haenschel, Editor of the BEREAN.
- Rev. E. C. Parkin.
- " R. R. Burrage.
- " C. Morris, M. A.
- " R. Knight.
- " J. Flanagan.
- " R. Anderson, A. B.
- " E. G. W. Ross.
- " P. J. Menning.
- " C. Rollit.

DISTRICT OF THREE RIVERS.  
Rev. S. S. Wood, M. A., Rector, Chaplain to the Lord Bishop.  
H. Burgess, A. B.  
G. M. Ross, Rector.  
N. Guereuil.

DISTRICT OF MONTREAL.  
Rev. J. Bethune, D. D., Rector.  
W. Azar Adamson, A. B., Assistant Minister. [Martin's.]  
D. Robertson, Acting Chaplain to the Forces and Missionary at St. Helen's.  
J. Ramsay, M. A., Acting Chaplain to the Troops at St. Helen's.  
M. Wiltonby, Minister of Trinity Chapel. [Island.]  
D. B. Parmer, Assistant ditto.  
C. Banerett, M. A., Minister of St. Thomas's Chapel.  
W. P. Leach, M. A., Minister of St. George's do.  
D. Falloon, Minister of St. Anne's Free do.  
J. F. Simpson, M. A., Rector of the High School.  
E. J. Lundy, D. C. L.

- Rev. R. H. Bourne.
- " J. Torrance.
- " W. B. Bond.
- " J. Leeds.
- " J. S. Pyke.
- " W. Abbott, Rector.
- " W. McMaster.
- " Jos. Abbott, M. A.
- " E. G. Sutton, Assistant Minister.
- " J. Johnston.
- " F. S. Neve.
- " W. Anderson, Rector, and Missionary at [Berthier].
- " T. Johnson.
- " A. Balfour.
- " Jos. Scott, M. A.
- " C. C. Cotton, A. B.
- " Jas. Reid.
- " R. Whitwell.
- " Jas. Jones, [absent in England.]
- " W. Jones, Assistant Minister.
- " M. Townsend, Rector.
- " G. Snack.
- " W. Davies, Rector, and Acting Chaplain to the Forces.
- " A. T. Whitten.
- " W. Thompson.
- " J. Braithwaite, A. B., Rector.
- " I. P. White, Assistant Minister.
- " Fred. Broome.
- " C. Morice, Missionary, and Acting Chaplain to the Forces.
- " H. Hazard.
- " G. Pless.
- " W. Brethour, A. B.
- " W. Morris.

DISTRICT OF ST. FRANCIS.  
Rev. J. Butler.  
R. Lossell.  
C. B. Fleming.  
L. Doolittle.  
W. W. Wait.  
J. Taylor.  
W. King.  
C. P. Reid.  
C. Jackson.

DISTRICT OF GASPE.  
Rev. W. Arnold.  
R. Short.  
G. Miller, M. A.

BISHOP'S COLLEGE, LENOXVILLE.  
Principal and Professor of Divinity:  
Rev. J. H. Nicolis, A. M., Michel Fellow of Queen's College, Oxford, & Chaplain to the Lord Bishop.

### ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

THE MAGNIFICENT DISTRICT ASSOCIATION held its Annual Meeting in the church at Pointe Levi yesterday, when divine service was held, the Rev. J. Flanagan reading the morning prayers, and the Rev. R. Anderson preaching on the 17th verse in the 13th ch. of the Epistle to the Hebrews: "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." from which he took occasion to point out the reciprocal duties of ministers and their flocks. The meeting was opened immediately after divine service, the Rev. R. R. Burrage, as senior Clergyman in the district, taking the Chair, and offering up the prayers prescribed for use at the Society's meetings. The Report having been read, several interesting addresses were delivered, pointing out the origin, the importance, and the utility of the Society, and appropriate Resolutions were passed. Four Clergymen were present, one being detained at home by severe indisposition, and another by a recent domestic bereavement.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

(Report presented to the Standing Committee in the month of February last.)  
The Committee appointed on the 3rd December, 1845, consisting of the Hon. W. Allan, the Rev. H. J. Grasset, the Rev. H. Scadding, T. W. Birchall, F. W. Barron, Lewis Moffatt, and Peter Peterson, Esquires, for the purpose of reporting on a system of Fire Insurance of the Churches and Parsonages in this Diocese, and also whether it would be practicable to adopt some plan of Life Assurance for the Clergy,—respectfully report:—That they are of opinion, that a Mutual Fire

Insurance Company might be adopted with great advantage for the Churches and Parsonages in the Diocese, on the same system as that adopted by the Home District Mutual Fire Insurance Company,—that is, that for every building to be insured, a promissory note to the Treasurer of the Company be made, by some responsible parties, for a sum in proportion to the nature of the risk and amount assured, which note is the extent of the liabilities of the insured to the Company. And at the time of the insurance being completed, the amount of 5 per centum on such note is paid into the Treasurer's hands, for the purpose of forming a fund from which to pay contingent expenses. And whenever the Company has to make good a loss, the amount of such loss is levied, *pro rata*, upon the premium notes in hand.  
Taking into consideration the fact, that such buildings as would be insured, are amongst the very safest risks that can be had, the buildings being in almost every case isolated, and in which no business can be conducted that makes them of a hazardous nature,—and taking care that no one risk is taken to such an amount as would cripple the whole Company in case of accident—(say the maximum risk not to exceed £1000),—your Committee are of opinion, that if such Company was formed, as is now recommended, it would be both practicable and economical.  
They are of opinion, that a Proprietary Company could not be so advantageously established; nor indeed are they aware that they have power to establish such a Company, could it be formed.  
With regard to the adoption of some plan of Life Assurance for the Clergy, your Committee, after giving the matter their serious consideration, beg to report, that they think that it would be impossible, under existing circumstances, to adopt any system, whether Proprietary or Mutual, of Life Assurance for the Clergy, so as to be brought into successful operation.—First, because the circumstances of most of the Clergy of this Diocese are such as to preclude them from paying the annual assurance required to secure an annuity of £40 to their widows; and secondly, because the rate of insurance would have to be calculated on a higher scale than the ordinary English tables, it being believed that the mean duration of life in Canada is less than in England.—Instead, however, of any Mutual or Proprietary system of Life Assurance, they beg to propose to the Society the following scheme, which your Committee think will be found very simple in its working, and at the same time well adapted for accomplishing the object in view, and for meeting every exigency which may from time to time arise:—  
It is proposed, in the first place, that no annuities shall be paid under this system, until the total of the sum produced by the sermons annually preached in behalf of the Widows and Orphans' Fund amount to £2000, and that the sum of money permanently invested, shall never be in less proportion than £20 for each Clergyman in the Diocese. Your Committee are confident that the sum invested will reach £2000 in 1848—which will give the sum required for one hundred clergymen. Until the year 1848, the sum produced by the annual sermon shall be permanently invested, together with all interest arising from monies previously invested on the same behalf. After the year 1848, the interest of the sum permanently invested (which cannot be less than £120) shall be available for the relief of the widows and orphans of the year. To this shall be added the proceeds of the annual sermon, which are to be no longer permanently invested, but to be annually applied to meet the expenses of the current year. To this shall be likewise added the annual subscriptions of the Clergy to this special purpose—(which your Committee recommend shall be fixed at £1. 5s.)—the proceeds of which shall be also available for the same purpose. The permanent income of the Society, for this purpose; would thus be arrayed under three heads:—first, income arising from the interest on a sum which would never be less than £2000; secondly, the annual sermon, which would of course be liable to fluctuation, but may be taken at an average of £400; and thirdly, the subscriptions of the Clergy, which, on one hundred, will give £125. Such would be the permanent income. To this would be added special donations as they arise.

With regard to the provision to be made, it is proposed to fix the allowance at £40 for the widow of every Clergyman who, during his lifetime, shall have been a regular subscriber to this fund, either from the time that this plan shall go into operation, or from the time of his appointment in the Diocese.

After each widow has received her payment of £40 for the current year, and after all special cases, whether widows or orphans, have been provided for, (to consider which, your Committee recommend the appointment of a Board) and after all incidental expenses shall have been paid, the balance in hand,—which there is reason to suppose will be large for the first few years,—shall be permanently invested, year by year, until the whole sum invested amount to £—

To exemplify the working of this system, your Committee would take the income of the year 1849, being the first year of any active operations:—

Interest on £2000 permanently invested, .....	£120 0 0
Annual Sermon, taken at the average, .....	400 0 0
Annual subscriptions of 100 Clergymen, .....	125 0 0
	£645 0 0

Now if £45 be deducted to meet any contingency, and to defray any expenses which may be incurred in the management of the fund, there will remain (at the first year) £600 available for the relief of the widows and orphans. It is to be expected that the greater part of this sum will, for the first year, be permanently invested; for supposing that there should be so many as five widows to be relieved during the first year, yet there would still remain £400 for permanent investment; and it may be fairly supposed, that, during the first few years, the annual balance to be thus invested would be large.

In conclusion, your Committee would add that they feel confident, that under this system all demands could be fairly met,—and believe that in this manner each Clergyman in the Diocese may, by the annual payment of the small sum of £1. 5s. and due diligence in securing the assistance of his flock, through the medium of the annual sermon, secure an annuity of £40 per annum to his widow.  
All which is respectfully submitted.  
W. ALLAN, Chairman.  
5th February, 1846. [Church.]

DIOCESE OF NEWFOUNDLAND.—The Bishop of this Diocese, on his first voyage of visitation along the southern and western coasts of the island, found the church-building in Great Placentia in a melancholy state of decay and desolation, while a peculiar interest attached to it from the circumstance that the erection of that place of worship was in a great measure owing to the liberality and active exertions of his late Majesty King William IV. at the period when, as Prince William Henry, he was stationed on the coast in command of the ship Pegasus—now about sixty years ago. Two clergymen successively ministered to the congregation for whose accommodation the church was built, but for thirty seven years the station has remained vacant, and by removals and defection to the Church of Rome, during the interval when Protestant ministrations were not at hand, the number of members of the Church has been reduced to three or four families only, who, however, are most anxious to have their place of worship restored and the ministrations of the Church extended to them. The Bishop having taken the matter up, and at once contributed £50 towards the object, a statement was submitted to Her Majesty the Queen Dowager, from whom a communication has been received that it is her intention to defray the entire expense of restoring and fitting up the church at Placentia. A cheque for £300 accompanied the communication, coupled with Her Majesty's request that an assurance may be given that the regular performance of divine service in the church at Placentia and other religious ministrations in the district

will be provided for. The Society for the Propagation of the Gospel has opened a special fund for the support of a missionary in Placencia Bay, in Priest's orders, there being only one in Deacon's orders at present for an extent of 150 miles of stormy coast, containing two thousand Protestants.

PAYMENT RECEIVED.—Mr. Geo. Platt, No. 101 to 152.

Local and Political Intelligence.

No fewer than eighty-six warehouses were erected in Liverpool during the past year, the majority of them being of immense proportions, and on the fire-proof principle.

The estate of East Barns, in Haddingtonshire, measuring 504 acres, was lately purchased by Mr. Mitchell Innes for £53,500. It was expected to yield a rent of £2,000, or at most £2,100; but though the repeal of the Corn-laws is now looked forward to as certain by the farmers, so little alarm does it excite that the land was let yesterday for £2,250, thus yielding the proprietor 4 1/2 per cent. on the purchase money.—Scotsman.

EARLY NAVIGATION.—The Milwaukee Sentinel says, that the schooner H. Merrill sailed from that port on the 6th ultimo for Sheboygan. There is not a particle of ice in Lake Michigan, and there is every reason to expect an early opening of navigation in the Spring. The weather at Milwaukee has been delightful—brilliant sunshine, balmy airs and spring-like temperature.

OSWEGO.—We learn from an authentic source, that arrangements have been perfected for a daily line of steamers between this port and Montreal. The boat building at French Creek is to run in this line, which will be composed of boats half American and half British. The trip down from Oswego to Montreal will be made in 18 hours or less. We understand the locks upon the St. Lawrence will be ready, and the boats commence running as soon as the navigation opens. The Telegraph to this place will be completed about the same time, and we shall be able to furnish Montreal and Quebec with Atlantic news some twelve hours or more in advance of the mail by Lake Champlain.—Sawago Advertiser.

ALBANY, Feby. 27th.—RAIL-ROAD DIVIDENDS.—The Massachusetts rail-roads are making their returns to the legislature, and the results are such as to give increased confidence to railway investments.—Under a system of low fares, the companies are dividing eight and nine per cent., and at the same time are improving their roads and giving better accommodation to the travelling public. The Western, seems to be the only rail-way which does not make a full dividend. At present, 5 per cent. is the dividend. Massachusetts has already invested \$28,000,000 in 703 miles of rail-roads, and yet the cry is constantly for more, under the impression that no matter what monetary crisis may come, rail-ways will pay a fair dividend.

From a statement in the Examiner, we find that from the ports of Toronto, Whitby, Oshawa, and the Hamber, there were exported during the past season, 267,557 bbls flour, and 133,787 bushels wheat—in all, equal to about 291,600 barrels of flour.

THE GREAT LAKES.—But few persons are really aware of the magnitude of the great lakes of the West. They are truly inland seas, and navigable there is as dangerous and subjected to all the vicissitudes which are connected with the navigation of the Baltic, the Black Sea or the Mediterranean. The following is an authentic tabular statement of the extent of those fresh water seas, embraced in a report of the State Geologist of Michigan:

Table with 4 columns: Name, Mean length, Mean breadth, Area. Rows include Superior, Michigan, Huron, Green Bay, Erie, Ontario, St. Clair.

The same tabular statement exhibits also the depth and the elevation of each above tide water:

Table with 3 columns: Name, Mean depth, Elevation. Rows include Superior, Michigan, Huron, St. Clair, Erie, Ontario.

It is computed that the lakes contain above 14,000 cubic miles of water; a quantity more than half of all the fresh water on the earth. The extent of country drained by the lakes, from Niagara to the north-western angle of Superior, including also the area of the lakes themselves, is estimated at 335,515 square miles.—Boston Journal.

OTTAWA IMPROVEMENTS.—We feel happy in being able to inform our lumbering friends and those interested in the prosperity of the country, that the Government Improvements in operation at the Chaudiere Falls, Upper Bytown, are going on well, and we have the gratification of stating that the Slides will be completed and every thing in readiness for the passing of Timber on the 1st of May. A long boom will be stretched from the old Pier at the head of the entrance to the Lost Channel on which the new Slides are situated. The Piers and wastegates at the head are completed, or nearly so; throughout the course of the Lost Slide four Slides will be erected (three of which are nearly complete) with a strong dam and wastegates at the head of each, and an intervening basin with a boom on each side leading from the shore to the entrances. The first Slide, at the head is 90 feet long, the second between 2 and 300, and the third 150 feet in length, the fourth at the foot, the foundation of which is now excavating, will be 50 feet in length, at the head of which will be erected a strong stone dam 120 feet in length, with two bulkhead piers, and a boom on each side to prevent the timber being acted on by the strong eddies in this part of the Channel. In the middle of the Bay at the foot of the Channel a large mooring Pier 22 feet square is in progress, which is to be fastened firmly

together, and to the rocks at the bottom by large iron-balls. There are at present about 120 men employed, and we were much pleased with the business-like bustle and stir of activity visible in every department of the business, and it is a source of pleasure to contemplate the facility which will be afforded to Lumbermen in the passage of their timber when those works are completed,—they will also be an additional attraction to the many and majestic works of art, which the stranger and traveller are certain of meeting with and admiring in Bytown.—Ottawa Advocate.

It is satisfactory to learn from an authentic source, that a sum of money has been appropriated by Government, for enlarging the locks of the Geniville Canal. Operations will commence as soon as the season will permit.—Bytown Gazette.

The new Colonial Secretary (Mr. Gladstone) on the QUEBEC AND HALIFAX RAIL-ROAD: Extract from a despatch addressed to the Lieut. Governor of New Brunswick.

"In considering specially your despatch, No. 190, of the 14th November, and the valuable information which it contains from yourself and Capt. Owen, for which I request you will accept my thanks, I must acknowledge that I am disposed to agree with you in thinking that a line from the North Eastern point of Nova Scotia, keeping far from the frontier of the United States, would be the most advantageous with reference to Imperial interests, and consequently would be the line which would have the best claim upon the countenance and aid of the Imperial Government.

"If you should find that there is any disposition to entertain that route as a main line into which collateral lines from Halifax, and St. John, or other points might run, I apprehend that it would be prudent to encourage the adoption of such a route in preference to any other, but I must request you to understand that in the present state of my information I cannot hazard any positive opinion, nor give you any instructions which should overrule your own clear and decisive judgment on any question that may arise with regard to the merits of different schemes."

NEW BRUNSWICK.—PROVINCIAL REVENUE.

The Royal Gazette of Wednesday last contains an abstract of the Revenue of New Brunswick for the years 1844 and 1845, showing an increase in the latter year of £35,632 8s. 11d. The following is an abstract of the Revenue for 1845:

Table with 2 columns: Item, Amount. Rows include Loan Fund, Ordinary Revenue, Export Duty, Casual Revenue, Supreme Court Fees, From H. M. Customs, Auction Duties, Pedlar's Licenses, Emigrant Duties, Light House Duties, S. & D. Seamen's do.

Total Revenue for 1845, £127,793 1 8 1/2

MONTREAL MUNICIPAL ELECTIONS.

As mentioned shortly in the last number of the Berean, these elections were attended by serious disturbance, confined, however, to the St. Lawrence and the St. James' Wards. Several persons were severely injured, and one, a man of the name of O'Brien, has died in consequence. Great complaints are made of Mr. Perrin, Returning Officer of the West Ward, for not having made his appearance at all and preferring, when he was sent for, the excuse that he did not know where the Election was going to be held. The election took place without him, at last; the Mayor exercising the power given him by the Act, to appoint another Returning Officer, if the one who holds the office does not perform his duty. He appointed Mr. Alderman Lunn, and Mr. J. D. Gibb was duly elected.

MONTREAL.—The general statement for the year 1845 gives the following data of baptisms, marriages and burials during that period in Montreal.

Table with 3 columns: Category, Males, Females, Totals. Rows include Baptisms, Burials, Marriages.

Of the marriages, 505 were solemnized in the R. C. Parish Church alone; in Christ Church 41; in Trinity Chapel 31; in St. George's 22, and 21 in St. Thomas's.

MONTREAL, March 6.—We regret to learn that Judge Bowen, of Quebec, has been a sufferer from the proverbial carelessness of the sleigh-drivers of this city. As he was passing the entrance to Tattersalls, in Great St. James Street, on Tuesday last, a cartier turned rapidly into the yard, his horse running against the worthy Judge, whose feet were severely cut from the coaks of the horseshoe, and his person otherwise injured. Several persons came immediately to his assistance, and in the melée the cartier drove off. We are happy, however, to add that the circumstance has not prevented Judge Bowen from attending to his official duties in the Court of Appeals.—Times.

Yesterday afternoon a large quantity of snow fell from the roof of the Messrs. Cuvillier's stores, facing St. Peter street, and buried beneath it a poor woman who was passing at the time. It was nearly fifteen minutes before she could be extricated from beneath the snow. We are told that she was greatly bruised and conveyed immediately to the Hotel-Dieu.—Jb.

The Court of Appeals has been sitting during the past week. Amongst the members of the Quebec Bar present are Messrs. Black, Caron, Aylwin, Primrose, A. Stuart, and Duval.

William Badgley, Esq., Circuit Judge and Law Professor of McGill College, gave the first of a course of Lectures on the Civil Law, at the Court House, Montreal, on Wednesday afternoon, the 4th inst, at 4 o'clock. Many leading members of the Bar and a large number of Students were present, who speak in the highest terms of the learned gentleman's introductory lecture, and great hopes are entertained of the profit to be derived, especially by the younger members of the profession, from those which are to succeed.—Times.

Upper Canada papers mention the return of the Hon. J. W. Cayley, for Huron.

Post Office.—An article in the Bytown Gazette states that the Post Office in this Province had, during the year ending 5th of July 1844, receipts to the amount of £59,821 6s. 6 1/2d. while the expenditure was only £51,072 6s. 5d. thus showing a surplus revenue of more than £8000 for that year. The hope of any considerable reduction of the postage in the Br. North American Provinces seems to be deferred to a remote period, if a report made to the Commissioners of Her Majesty's Treasury by the Post Master General (Earl of Lansdale) on the 15th of January last shall guide those who have to decide upon the matter. The report has, indeed, reference more directly to Nova Scotia where the management of the Post Office resulted in a deficiency of some £6 or 700 last year; but the Post Master General regards it "as a great advantage that one uniform system of management and regulation, and one uniform scale of rates of postage should prevail in the North Am. Provinces;" so that any surplus in Canada will have first to cover deficiencies in Nova Scotia, before the experiment of low and uniform postage (such as fourpence a letter, which was suggested by memorial) can come under serious consideration. For the present, the Earl of Lansdale would consider the experiment "extremely hazardous."—On the proposal that the control and management of the Post Office in Nova Scotia should be transferred to the Provincial Legislature, the report offers the following dissenting remarks: "In my opinion very great advantages result from the present system, by which the control of the Post Office Department in the British Colonies is vested in the Post-master General of the United Kingdom, and notwithstanding the labour which is thrown upon this Office by the maintenance of a general superintendence over arrangements of such an extent, I fear that to abandon it and to leave the Post Offices of the various Colonies to their own management, would be extremely prejudicial, and would have the effect of breaking up the present organization, (which I am endeavouring to make as uniform as possible for the whole Empire,) into various conflicting systems, framed according to the views and feelings of each separate Colony, to the great detriment of the general interests of the Empire."

We see great force in these observations; but, considering our Post Office establishment as a part of the great organization of the Empire, we could wish to see that generous feeling extended to it by the mother-country which gives the comfort of penny postage to many an insignificant out-of-the-way place in Great Britain which, taken by itself alone, would exhibit a loss upon the expense bestowed upon it for letter-conveyance, and yet is permitted to share in the boon generally bestowed, by the bold improvements now carried out in the great Post Office organization.

The mild weather which has prevailed here during the week has caused the snow and ice to be detached from the various roofs, to the danger of those who happened to be passing in the street below. We regret to add that one of these avalanches caused a melancholy loss of life. On Thursday last a mass of ice and snow descended from the roof of a store in the lower town upon some boys who were playing at marbles, and completely buried four of them. Assistance was promptly rendered, and the snow removed, but two of the boys, one a lad of 12 years, (the son of Mr. H. H. Potter, and the other named Gibson, were quite dead.) The other two are doing well, though one received a cut from a spade, while being extricated from the snow.

ST. PATRICK'S SOCIETY.

At the General Quarterly Meeting held on the 5th inst., C. Gethings, Esq., was elected President for the ensuing year. It was resolved, in consequence of the disasters which have befallen the city during the last summer, to forego the pleasure of dining together on St. Patrick's Day.

OFFICE OF THE ADJUTANT GENERAL OF MILITIA.

Montreal, 6th March, 1846. First Battalion of the City of Quebec. To be Lieutenant Colonel: Lieutenant Colonel Charles Panet, vice Irvine, who resigns the command.

QUEBEC, MARCH, 1846.

Table with 4 columns: Date, Day, Thermo, Weather. Rows include Mar. 5, Thurs, 37 above, Fine; 6, Frid, 18, Very fine; 7, Sat, 16, Fine-warm; 8, Sun, 21, Very fine; 9, Mon, 25, Fine-draw; 10, Tues, 16, Cold-fine; 11, Wed, 21, Very fine.

MARITIME EXTRACTS.

Letters received from below give the following account of the vessels wrecked there last fall: Ship European safe, though a mass of ice; Elizabeth Atkinson gone off from the Manicouagan shoals; The Reeper, William, Jane Morrison and Sir R. Jackson all safe for the winter; four men are living on board the latter ship.

Ship Parmelia, (of Quebec) Attridge, from Savannah 12th Feby. for Liverpool, with pitch pine and staves, encountered a gale 14th, in which she sprung a leak and filled. She was put about with the intention of returning to Savannah, when she capsized. The helmsman was washed overboard, and another man killed by the lumber falling upon him. The ship soon after righted and sunk, (or settled with her deck under water.) Capt. A. and crew, twenty-eight in number, took refuge in the mainmast, where they remained fifty-two hours, when they were taken off by the British Barque Glassman, Peck, from Savannah for Greenock. The Glassman on the 17th, lat 32, 35, lon 75 35, spoke Schooner Pearl from Bahamas for Baltimore, and put on board the P. Andrew Hunter, first officer, and nine seamen, which the Pearl lauded in Baltimore 25th. Capt. Attridge and the remaining 17 men remained on board the Glassman. The P. was 812 tons burthen. A Quebec ship, undoubtedly the P. was fallen in with 22nd inst. lat 35, 30, lon 74 22, by the Peru, at New York, she was water-logged, main and mizzenmasts gone, foremast standing with yards and sails attached, both anchors on the bows.

The Brigantine Laurel, D. George, Master was also wrecked off Halifax Harbour on the night of the 23d ulto. There were 8 persons on

board at the time she struck; the master had his leg broken, one man was drowned, another frozen to death in the rigging, and all the rest, except one sailor, badly frost-bitten before they were taken from the wreck. The vessel and cargo were insured and are totally lost.

BIRTHS.

In Toronto, on the 2d instant, the lady of the Honourable Henry Sherwood, Solicitor General for Canada West, of a daughter. At Kingston, on the 23d inst., the wife of Henry Smith, Esq., M. P. P., of a son. At London, O. W., on the 1st Feb., Mrs. William W. Street, of a son.

At St. George, on Thursday the 19th inst., the lady of George Stanton, Esq., of a daughter. In Montreal on the 4th inst., Mrs. Philip Holland, of a son.

DIED.

On Sunday morning, at his residence, St. Foy Road, William Terrance, Esq., aged 51 years, late merchant of this city.

On the 5th instant, Edward Bligh Parkin, infant son of the Rev. E. C. Parkin, Missionary for Val Carier.

On the 9th instant in this city, at the residence of her son, Mary Lidyvan, relict of the late John M. Rain, Esq., of Bodmin, Cornwall, England. Her life was devoted to the service of her God, and she died in full and certain hope of a resurrection to eternal bliss.

On the 14th inst., of Scarlet Fever, George Mackie, third son of Richard Paulston, Esq., aged three years and seven months.

At Hartford, Connecticut, on the 7th February last, aged 59 years, E. Cantrich, Esq., late of Massachusetts, Canada.

On the 10th January, at his residence, Rose Hill, Middlesbrough, George Crane, Esq., of the Yorkshire Iron-Works, Westmoreshire, in the 62nd year of his age. Mr. Crane was a native of Birmingham, Westmoreshire, and the earlier portion of his life was devoted to commercial pursuits at Birmingham. In the year 1833 he commenced at the Yorkshire Iron-Works, at that time consisting of one small blast furnace, which, by his increasing exertions, unflinching industry, perseverance, and talent, he has raised to its present flourishing extent. As the discoverer of one of the most important, valuable, and useful inventions of modern times—the smelting of iron with anthracite—he has conferred a lasting benefit on the community. His loss will be much felt by the hundreds who were employed by him, and who looked up to him as a parent. His uncommon acts of kindness, endearing him to all who were under him, and his especial regard for the natives of the Principality, evinced by nearly the whole of the workmen and others belonging to the establishment being natives, tended to strengthen this union of feeling. The poor have lost a kind friend, and the commercial world a talented, upright, and honourable member.

QUEBEC MARKETS.

Table with 4 columns: Item, Price. Rows include Beef, Mutton, Pork, Lard, Eggs, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto salt.

Corrected by the Clerks of the Markets up to Tuesday, 10th March, 1846.

Table with 4 columns: Item, Price. Rows include Beef, Mutton, Pork, Lard, Eggs, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto salt.

ENGLISH MAIL.

LETTERS for the above Mail will be received J at the Quebec Post Office, till THURSDAY 26th of March. PAID LETTERS TO THREE o'clock, and UNPAID TO FOUR, P. M.

LIST OF THE CLERGY

OF THE DIOCESE OF QUEBEC.

A FEW copies of the List inserted in this number of the Berean will be struck off on sheets of paper with fly-leaf, and are to be had at the Publisher's. Price, 3d. each.

TO BE LET,

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

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

ADVICE FOR THE NEW-YEAR; OR, A PASTOR'S OFFERING TO HIS FLOCK; BEING

A SERMON Preached in St. Thomas' Church, Montreal, on Sunday, the 4th January, 1846, BY THE REV. CHARLES BANCROFT, A. M.

Published by Request. Price—9d. PER COPY. Quebec, 11th Feb. 1846.

Mutual Life Assurance

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

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to

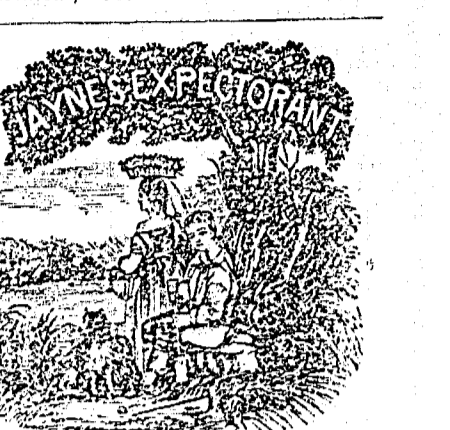
R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

ALL MAY BE CURED!!!!

HOLLOWAY'S OINTMENT AND PILLS

FIFTY ULCERS CURED IN SIX WEEKS. A large supply of the above celebrated Medicines received and for Sale by

J. J. SIMS, Apothecary, AGENT FOR QUEBEC. March 5th, 1846. 6-m



DR. D. JAYNE'S FAMILY MEDICINES.

THESE medicines are recommended and extensively used by the most intelligent persons in the United States, by numerous Professors and Presidents of Colleges, Physicians of the Army and Navy, and of Hospitals and Almshouses, and by more than five hundred Clergymen of various denominations.

They are expressly prepared for family use, and have acquired an unprecedented popularity throughout the United States; and as they are so admirably calculated to preserve HEALTH and cure DISEASE, no family should ever be without them. The proprietor of these valuable preparations received his education at one of the best Medical Colleges in the United States, and has had twenty years experience in an extensive and diversified practice, by which he has had ample opportunities of acquiring a practical knowledge of diseases, and of the remedies best calculated to remove them.

Names and prices of Doctor D. Jayne's Family Medicines, viz.

Table with 2 columns: Medicine Name, Price. Rows include Jayne's Expectoant, Hair Tonic, Life Preservative, Tonic Vermifuge, Carminative Balsam, Sanative Pills, American Hair Dye.

All the above mentioned Medicines are prepared ONLY by Dr. D. Jayne, Inventor and Sole Proprietor, No. 20, South Third Street, Philadelphia.

ASTONISHING!!!

AMONG THE THOUSAND MEDICINES advertised as "certain cures for pulmonary complaints," JAYNE'S EXPECTORANT stands alone. Its path to public confidence has been paved, not with puffs, but CURES; and the vouchers for its efficacy include an array of names which, for character and respectability, cannot be surpassed in this country.

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

For sale by J. J. SIMS, APOTHECARY & DRUGGIST, Upper Town Market.

SOLE AGENT FOR QUEBEC. March 5th, 1846. 6-m

COALS.

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

Quebec, Jan. 1st 1846.

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

NATIONAL SCHOOL, Nov. 1845.

PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

FOR SALE, ENGLISH Linned Oil, French Burr Stones, London Bottled Porter.

Imported this season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

## Poult's Corner.

## THE FLOWER SEED.

"If a man die, shall he live again?"—Job. xiv.

"Charley, my dear, in the early spring,  
When I made my garden bed,  
You laughed at my doing so strange a thing  
As planting seeds that were dead.

And you were sure I never should see  
The leaves come bursting out;  
For O, you thought, how strange it would be  
If all those seeds should sprout.

I told you to wait till the gentle dew,  
The sunshine, and the shower,  
Had shown us all that they could do  
To draw from the seed the flower.

And don't you remember, after a while,  
I wished you to come and see  
My garden bed, and you asked with a smile,  
Where all those seeds could be?

I told you then, that every seed  
Contained a living power,  
Which, from the dry envelope freed,  
Would soon produce a flower.

And often since then you have watched my flowers,  
While growing, you knew not how;  
But a garden stranger than these bright bowers  
Invites our attention now."

And the mother led her thoughtless son  
To a gloomy burial ground;  
And there, as they thoughtfully wandered on,  
A newly-made grave they found.

Flowers were growing around the tomb,  
The rose and the scented brier;  
And they seemed to say, by their bright bloom,  
That a mother's love was there.

"O, Willie's grave is a beautiful place  
Now the flowers are all in bloom!"  
And when he raised his innocent face  
It had lost its gathered gloom.

"But the fairest flower, my Charley, dear,  
That plant has ever given,  
Will spring from the seed now buried here,  
And bloom in the bowers of heaven.

The harvest-day will surely appear,  
When this seed will burst the sod,  
And free from all that could mar it here  
Shine forth by the throne of God."

Teachings of Nature.—(Ep. Reorder.)

## HISTORICAL SKETCHES.

**LORD NELSON.**—Horatio Nelson, one of the most distinguished of those who have upheld the honour of their country upon the dangerous ocean, was the son of a country clergyman; and was born in the parsonage-house of Burnham-Thorpe, Norfolk, on the 29th Sept. 1758. His health was very poor and his bodily strength much reduced by the ague, a disease from which he suffered a good deal; so that he seemed quite unfit to encounter the hardships and privations of a sailor's life. But he was possessed of great spirit and resolution, of which he gave proofs while a boy; and having expressed a desire to go to sea with his uncle who was just then placed in command of the "Raisonable" of 64 guns, his father, having no hope of providing for him better, did not oppose his son's wish, and young Nelson left his home at the early age of 12 years to take his chance on board a man of war. He felt the change of scene at first very sensibly; and no doubt had many a heart-ache and secret longing for the comfortable home he had left so young: however, he soon got reconciled to his new career, and became very much attached to his profession. After his uncle's ship was paid off, Nelson volunteered to accompany an expedition which was fitting out for a voyage of discovery towards the North Pole, and behaved with much courage and forethought during the perilous navigation which they experienced. On his return he made a voyage to the East Indies, where he remained nearly eighteen months, until his constitution was completely impaired by the climate which is so fatal to Europeans; he was obliged to return home quite broken down for the time in health, though buoyed up by anticipations of future glory and renown. He did not remain long idle: on the 8th of April 1777 he passed his examination as Lieutenant, and on the 11th of June 1779 became a Post Captain, although not yet twenty one years of age. Space does not permit a minute detail of all the events which marked the career of Nelson: it was one of great activity and devotion to the service of his country; and he took so prominent a part in the stirring events of those days that his name is inseparably and honourably connected with the naval triumphs of Great Britain in the eighteenth century. A list of the actions where he was engaged and distinguished himself will perhaps give some idea of the amount of work which he got through. From Honduras, where he destroyed some forts of the Spaniards, he was sent to the North Seas and remained the winter; then he came to Quebec and from here to New York. At this time he met Prince William Henry, afterwards William the 4th, who was serving in the navy, and who became his firm friend. The description which he gave of Nelson's appearance is amusing. "He appeared the meekest boy of a Captain I had ever seen; dressed in a full laced uniform, an old fashioned waistcoat with long flaps, and his lank unpowdered hair tied in a stiff Hessian tail of extraordinary length; making altogether so remarkable a figure that," said the Prince, "I had never seen anything like it before, nor could I

imagine who he was nor what he had come about. But his address and conversation were irresistibly pleasing; and when he spoke on professional subjects, it was with an enthusiasm that showed he was no common being." After this he was for a long time on the West India station. At the sieges of Bastia and Calvi in Corsica; in many engagements with single ships of the enemy; in the memorable action off Cape St. Vincent for which he was made Rear-Admiral and received the order of the Bath; at Teneriffe where he lost his right arm; at Aboukir, for which victory he was created Baron Nelson of the Nile; at Copenhagen; and, besides numerous others, finally at the battle of Trafalgar, Nelson distinguished himself not less by his courage and decision in action than by his humanity to the conquered. Trafalgar was his closing scene and, according to man's judgment, it was an honourable termination of a life devoted to his country. Upon this occasion, when the English fleet of 27 sail of the line and 4 frigates were bearing down to attack the combined French and Spanish fleets of 33 sail of the line and 7 frigates, Nelson made the memorable signal "England expects every man to do his duty." The result of the action was decisive: the enemy's fleet was completely destroyed, but Nelson received a mortal wound and died in about three hours afterward. His body was taken to England, where a public funeral was ordered, and a monument erected; and every honour which his country could bestow was conferred on his family: Lord Nelson was married early in life, but his domestic happiness was destroyed and a sad cloud is thrown over his private character by an unfortunate attachment for Lady Hamilton which caused a separation from his wife. He left no children, and his rank and honours descended to his brother.

**SIR WALTER RALEIGH** was the fourth son of Walter Raleigh, Esq., of Fardel, Devonshire, and was born in 1552. When about 16 years old, he went to Oriel College, Oxford, but left it the next year and embarked for France to assist the Queen of Navarre in defending the Protestants. Here he continued five or six years. Subsequently he served in Holland also, and in Ireland. Upon his return from the latter country, he succeeded in attracting the notice of Queen Elizabeth by the following piece of gallantry. The Queen being impeded in her walk by a muddy part of the road, Raleigh took off his new cloak and spread it over the puddle as a carpet for her majesty to tread on. He was admitted to court and employed by Her Majesty upon several occasions. Some years afterwards, he planned an expedition to North America, and in 1584 fitted out two ships at his own expense, and discovered a country to which was given the name of Virginia, out of compliment to the Queen. The next year he established a colony there from which tobacco was first imported into England and in 1595 he conquered Guiana in South America from the Spaniards. At the death of Queen Elizabeth in 1603 Raleigh lost the favour which he had hitherto enjoyed; he was brought to trial for a plot against King James, although there was no proof whatever to support the charge; and was condemned. But his sentence was changed to imprisonment in the Tower, where he remained 16 years, during which period he wrote many valuable works. In 1618, after returning from another expedition against Guiana, he was imprisoned again and beheaded in consequence of his former condemnation, as it was reported, but more probably to please the Spaniards who found him so determined an enemy. He was a man of unquestioned talents, extensive knowledge, and strict honour.

**CAPTAIN COOK.**—James Cook, one of the most eminent of modern navigators, was born at Marton in Yorkshire on 27th Oct. 1728. His father was in a very humble station, and James, being one of nine children, was only sent to school by the kindness of his father's employer. After a few years of instruction in the common branches of an English education, the youth was first bound as an apprentice to a shopkeeper near Whitby; but, in consequence of some disagreement, the indentures were cancelled and he became an apprentice to some gentlemen who had vessels in the coal-trade. Thus, contrary to the original intention of his friends, did he enter a profession in which he made himself afterwards so distinguished, while at the same time he did so much for the improvement of geography and science in general. How often do we see instances of a similar kind, where an over-ruling Providence, by closing up one avenue, causes the mind of man to be directed unto another channel where his abilities and inclination have full scope to display themselves! After serving the coal-mERCHANTS, for several years, he entered the navy, and the commander of his ship being acute enough to discover the abilities of Cook, he was promoted to be master of the Mercury, which was one of the English fleet at the siege of Quebec in 1759. He continued serving on different stations with much credit to himself until the year 1767, when he fairly commenced his career as a discoverer. A scientific expedition was despatched at this time by the Royal Society of London to the island of Otaheite in the

Pacific Ocean, and the command of the vessel, the *Endeavour*, was given to Cook, who now received the commission of a lieutenant in the navy. After accomplishing at Otaheite the particular objects for which they were sent, Cook traced the eastern coast of New Holland, which he called New South Wales, from the 38th degree of latitude to its northern extremity; he proved that it was separated from New Guinea, by sailing his ship through the straits, which after his vessel, he named Endeavour Straits. He also visited New-Zealand, and ascertained that it was divided by a strait which he called by his own name. He discovered likewise a number of islands which he designated the Society Islands. Upon the return of the expedition to England in 1771, Cook was promoted to be commander in the navy, and general satisfaction was expressed with the successful issue of the enterprise. In the course of the following year, he sailed upon another voyage of discovery in H. M. Ship *Resolution* accompanied by the *Adventure*, and made many valuable additions to his former researches, while so excellent were his arrangements to preserve the health and comfort of those under his command, that he lost but one man by disease during the expedition. Having communicated his plans to the Royal Society, he was elected a Fellow of that scientific body and received the Copleian gold medal, while Government showed their approbation of his services by promoting him to the rank of Post Captain. In 1776 Captain Cook sailed on his last voyage in the same vessel, the *Resolution*. His particular instruction upon this occasion was to examine the north west coast of America, for the purpose of ascertaining if there was a passage through it to the Atlantic Ocean, and, if unsuccessful, to endeavour to pass through the Frozen Ocean round Asia or America. Although this part of their instructions was not accomplished, the voyage was very successful in other respects; several new islands, the Sandwich Islands among the number, were discovered, and a great addition made to geographical knowledge. But the death of Captain Cook was a melancholy accompaniment of their triumph. While at Owhyhee, one of the Sandwich group, a quarrel occurred between the natives and the English, and their commander was slain on the 14th of Feb. 1779. The highest public honours were paid to his memory, not only at home but by foreigners; and Government bestowed pensions on his widow and three sons. In addition to personal intrepidity and resolution, his humanity and equanimity of temper were remarkable, and accompanied by frank and agreeable manners and excellence of private character. GS.

## THE EVIL OF JAUNTING-CARS.

Mr. Falcon's next inquiry was about the Irish jaunting-cars. "Travel by the jaunting-cars," said Moore, "by all means; but let me give you the same advice that Archbishop Whately is said to have given to Earl De Grey. Always secure the box-seat; the advantage is that you see all around you, and both sides of the landscape; otherwise you only observe the side upon which you happen to be seated, and that is the reason why the people in Ireland have such a habit of taking one-sided views. There is the Whig-side of the country, and the Tory-side;—if you sit on the Whig-side, you can't see the Tory-side, and if you sit on the Tory-side, you can't see the Whig-side;—do you sit in the middle, and take one impartial survey; see both sides. You will find the rule a good one, both in the figure and the letter."—*The Falcon Figure*.

## PRINCIPLES ABOVE RULES.

From *Sermons to a Country Congregation*, by the Rev. Augustus Wm. Hare.

A rule which has been drawn up for any particular purpose, may be likened to a loaf of bread; a principle, on the other hand, is like a handful of wheat. Every rule that is worth anything must be taken from a principle, just as a loaf of bread is made of wheat. For the wants and uses of the moment a rule is more serviceable than a principle; just as when a man is hungry, bread is more welcome than wheat. For bread is wheat ready prepared for the sake of satisfying hunger: we have only to take and eat it. Hence, for a hungry man a crust of bread is better and handier than so much unground wheat. Yet will anybody say on this account that bread is a better thing than wheat? Suppose a man were going to some far country, where no corn grows, which would he take with him, bread or wheat? Suppose a sailor were thrown, with his family, on a desert island, which would he wish for, bread or wheat? Assuredly a single handful of wheat would be a greater God-send to the poor cast-away than a whole ship-load of bread. Why so? Because he could plant the wheat, and could not plant the bread. The bread after a time would get mouldy and be spoiled. The wheat, if it were sown, and proper care were taken of it, would grow, and flourish, and spread until large fields were covered with it: and generation after generation might be fed by the produce of the single handful. This is the great advantage which wheat

has over bread. Bread may feed us for the moment, but when once eaten, it is gone for ever. Wheat, on the contrary, will bear seed; it will increase and multiply; after one crop has had its day, and been reaped, and stored in the barn, and consumed, another crop, provided seed be preserved, will spring up; and so long as the earth itself lasts, so long will corn last also. Thus too is it with rules and principles. A rule is like a loaf of bread. It is a ready, handy application of a principle; a principle made up for immediate use. By rules we govern or rule children. We say to them, "Do this," or "Don't do that:" because it is easy for them to understand a plain order; but it is not always easy to make them understand the principle or reason of it. When the child however comes to be a man, he puts away childish things. He wants a new set of rules adapted to his new state; for the rules of childhood he has outgrown, so that they no longer fit him. The rules which belong to one stage of life, are many of them ill-suited to other stages of life. In like manner the rules which belong to one class of men or to one people, or to one age of the world, may not suit another class of men, or another people, or another age of the world. Hence different ages and different nations require different rules.

## THE IMPENITENT, WITHOUT EXCUSE.

From the same.

But some say, "If this be so, if we are naturally so given to evil, it cannot be our fault if we do wrong. It is our misfortune: we cannot help it; and God will never blame or punish us for not being better than he made us. You might as well blame a sick person for dying, as blame a man for sinning, if his nature is so corrupt and evil." No doubt it would be very hard,—I have spoken a bold word; but St. Paul speaks as bold a one,—it would be very hard and unjust to punish men for what they cannot help. It would be very unjust to blame a sick man for dying, provided there were no physicians. But in a country where there are plenty of physicians, and the sick have only to send for them—if in such a country a sick man is obstinate, and will not send for a physician, and will not take the means of being made well, he is to blame; and if he dies, he is guilty of his own death. Suppose now that the physician does not wait to be sent for, that he comes of his own accord to the sick man's bedside, that he brings a medicine of rare herbs in his hand, and says to the sick man, "My friend, I heard you were very ill; and so I am come to see you. You certainly are very sick indeed, worse than you are aware of; for the fever gives you false spirits. Your disease is the leprosy; but it is a kind of leprosy which, instead of breaking out openly, burns and dries up the inside. However, I have brought you a medicine, which will cure you, if you will take it. It is a medicine of rare herbs that comes from the Indies; and I have paid a great price for it. I cannot bear to see a fellow-creature so near death, without helping him. Never mind your poverty; I want no payment. I will give you the medicine freely, with all my heart, if you will only take it." But the sick man refuses to take it. He does not like its look; or he tastes it, and finds it bitter, and will not swallow it; or he believes a neighbour, who tells him not to trust the physician, and that a glass of good wine is worth all the physic in the world. He will not take the physic; he drinks the wine instead; and the next morning he dies. Who is to blame?

My brethren, this is our case. We have this leprosy. We cannot cure ourselves. But Jesus Christ is come to us, the great physician of the soul.

## MISINTERPRETATION AS FATAL AS ABRIGATION.

He that would usurp an absolute lordship and tyranny over the people, need not put himself to the trouble and difficulty of abrogating and annulling the laws made to maintain the common liberty; for he may frustrate their intent, and compass his own design as well, if he can get the power and authority to interpret them as he pleases, and to have his interpretations and additions stand for laws; if he can rule his people by his laws, and his laws by his lawyers. So the Church of Rome, to establish her tyranny over men's consciences, needed not either to abolish or corrupt the holy Scriptures, the pillars and supporters of Christian liberty. But the more expedite way, and therefore the more likely to be the successful, was to gain the opinion and esteem of being the public and authorized interpreter of them, and the authority of adding to them what doctrine she pleased, under the title of *traditions* or *definitions*. For, by this means, she might both serve herself of all those clauses of Scripture which might be drawn, to cast a favourable countenance upon her ambitious pretences, which, had the Scriptures been abolished, she could not have done; and yet to be secure enough of having neither her power limited, nor her corruptions and abuses reformed by them, this being once settled in the minds of men, that unwritten doctrines, if proposed by her, were to be received with equal reverence to those that were written; and that the sense of Scriptures was not that which it seemed to reason and understanding to be, but that which the

Church of Rome should declare it, seem that never so unreasonable and incongruous.—*Chillingworth*.

## NOTICE.

THE undersigned has been appointed Agent for the *ATNA INSURANCE COMPANY*, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage.

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