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The Bazaar.

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

VOLUME III.—No. 22.]

QUEBEC, THURSDAY, AUGUST 27, 1846.

[WHOLE NUMBER 126.

PILGRIM'S SONG.
Ah! happy land above,
Where pain can find no place;
Where all is love, and joy, and peace,
And bliss supreme that never shall cease,
Bestow'd by sovereign grace:
I fain would soar
To thy blest shore;
I fain would dwell, where care and sin are known no more.

My weary soul can find
No rest in aught below;
The fairest prospect fades away,
And darkness ends the brightest day,
And rapture turns to woe:
Who then but sighs
For yonder skies?
Though, through the vale of death, the passage to it lies!

The weary traveller braves
The heaving of the storm;
Cheer'd by the thought, that home and friends
Will soothe him when his journey ends;
And each beloved form,
So dear before,
He values more,
Because his path was rough, and stormy winds did roar.

So would I too press on,
Though storms and tempests rise;
So may each cross I meet with here,
And all the woes of life, endure
My mission in the skies;
And urge my flight
To worlds of light,
To that unclouded day, which knows no shades of night.

Friendly Visitor.

THE SUBSTANCE OF A SERMON

BY THE REVEREND R. V. ROGERS, M. A.,
Preached in St. James' Church, Kingston, on
Sunday Morning, July 12th, 1846.

2 TIMOTHY II. 25-26.

"In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

This injunction was in the first place given to Timothy as an ordained minister, showing the spirit and temper in which he should exercise his ministry. A like command being given to the brethren, those who are spiritual, taught of the Holy Spirit as the truth is, in its practice as well as theory, and are warranted in not confining this lesson to the ministry; and that it was so thought by the early Christians, their practice plainly teaches, who "went every where preaching the word;" for though the names of Apollon, Aquila, and Priscilla are mentioned, we must not suppose that they alone were exceptions to the rule—that they, who are called to the ministry, should wait on their ministry. Then, "every man as he had received the gift, ministered the same;" one to another as good stewards of the manifold grace of God. (1 Pet. iv. 10.)

And how lovely is the example of their teaching! Their deep persuasion of "the truth," did not beget impatience at the slowness of their learners to receive it in love, nor harsh severity against those who withstood them; nor any desire of retaliation by using railing words; nor any intention of quickly giving up their task, in consequence of the stubbornness of opponents:—on the contrary, convinced that whatever themselves had, they had received as a free gift, they dared not boast as if they had not received it—conscious whose power had removed the veil from their hearts, what teaching had instructed them, whose light had given them "the light of the knowledge of the glory of God in the face of Jesus Christ," with that "meekness of wisdom" which humility produces, they "reproved, rebuked, exhorted with all long suffering." (2 Cor. iv. 6.)

The sincere inquirer after truth "they took and expounded unto him the way of God more perfectly." (Acts xviii. 26.) "In meekness they instructed those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." And when the enemy blasphemed as well as opposed, they departed thence, and in the same "meek and lowly" temper, offered the terms of life and salvation to others.

Let it be remembered, that "the unruly and vain talkers and deceivers" of that day, were "specially they of the circumcision." They were Jews, who, compared with the Heathen, knew God as he had revealed himself in his word; no plea of ignorance, therefore, could palliate their conduct. "The oracles of God were committed to them"—they searched the Scriptures, and yet "wrested" them from their plain meaning. It should be considered too, that "many subverted whole houses, teaching things which they ought not, for filthy lucre's sake; gain was their godliness!" (Tit. i. 6-12) not honest ignorance, but blindness willful, for the sake of gain, made them opponents to the Gospel!

With that tendency to the being quickly angry, which deep feeling occasions in defending truth—defending, too, not against ignorance alone, but willful, stubborn blindness closing its eyes lest it should see—nor this only, but ignorance begotten of lust, dreading the breaking in of light, which would lay open "the chamber of imagery;" and this from him, who, when they knew God, refused to glorify Him as God—yet, after the example of Christ, they "bore the infirmities of the weak" and "endured the contradictions of the wilful," "in meekness instructing those that oppose themselves."

Having been requested by several members of my congregation, members of the Loyal Orange Society, to address them on this the Anniversary of the landing of William of Orange who, as an instrument in the hand of the God of our fathers, wrought a mighty deliverance for Great Britain, I know no better way, my brethren, than lending your minds to a prayerful consideration of the following proposition.

That Divine Truth will ever be opposed;—that its defence must be in the spirit of Truth;—that not victory, but the good of the vanquished must be the object sought after.

FIRST PART.—That Divine Truth will ever be opposed, is certain from the fact—that man does not

love truth. "The carnal mind is enmity against God." (Rom. viii. 7.) It cannot be otherwise! none can know the things which are freely given to man of God, except he receive the spirit which is of God. "The natural man receiveth not the things of the Spirit of God." (1 Cor. ii. 14.)

Such a mind, not "discerning," not "seeing" so as to "perceive" the excellency of truth, cannot discover why it should be at peace with God through our Lord Jesus Christ; much less can it "receive" the truth in the love of it. "They who do not love the truth, suffer it not to abide in them (John v. 38.) and not liking to retain this knowledge of the one true God, in Jesus Christ sent into the world, to seek and save the lost, God gives them up to a reprobate mind, so void of judgment as to believe a lie, so "strong" is their "delusion," who are not kept and directed by the God of all wisdom (2 Thes. ii. 11.) With them, the lie becomes truth; is loved as such; and contended for as such! Probably they asked, but they asked like Pilate of old, "What is truth?"

They had not the answer, because they asked amiss, that they might consume its gains on their lust; and now with all the malice of wounded pride, they "resist the truth;" "men of corrupt minds, reprobate concerning the faith." (2 Tim. iii. 8.) How plain the lesson! Are you inquirers after truth? would you know what it is, you must be sincere as to the use which you intend to make of it. This "gift of God" is not to be had for any other purpose than a holy practice. "If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself (John vii. 17.)"

In proportion to the clearness with which it is stated, and the faithfulness with which it is enforced, will be the attempts to darken its light; or turn the edge of that which is the "sword of the Spirit." If to put out the light of God's word be beyond the power of the enemy, then he places beside it the words which men's wisdom teacheth, as a rival to "that which the Holy Ghost teacheth"—raises human assertion to a level with "thus saith the Lord"—lights up the glimmering taper of reason, to find out the heaven-discovered truths of revelation or, darkening the counsel of God by words without knowledge, (Job xxxviii. 2.) forbids you to read the record of God's love, except through the glasses which man's wisdom supplies.

Before passing on to the consideration of the next part of our proposition, I would ask you to consider that "The Church of the living God" is to be "the pillar and ground of the truth."

It is to be "the ground" where the truth of God is ever to be, as the tree in its natural soil, striking its roots downwards and bearing fruit upwards.

It is to be "the pillar," whose columns, lofty enough to enable all men to see what is "the light of the knowledge of the glory of God"—has its base amidst "the congregation of faithful men" (Art. xix)—men, who have bought the truth, and are not willing to sell it; who have obtained their freedom at a great price, and are resolved not again to be brought under bondage of any man; "before whose eyes, Jesus Christ hath been evidently set forth, crucified;" and who are not to be bewitched by "cunning craftiness;" lying in wait to deceive, whether by the language of sophistry, or the pronouncement of the eye, "the wisdom;" or the pronouncement, both "coming from beneath" (see James iii. 15. 1 John ii. 16-17.) Hence it is, that the Church of Christ has ever been, and must ever be militant here on earth. It is the image and glory of the God-man Christ Jesus, and will ever be the object of Satan's ceaseless and most deadly attacks. Enmity must ever be between the seed of the woman and the seed of the serpent—the bruising and the wounding will continue till Satan be cast into the lake of the second death. (Rev. xx. 10.) As it answers the end of its being, so will it cut forth this enmity—steadfastness in holding forth the lamp of life—prayerfulness supplying that lamp with the needful—diligent watching to keep it trimmed—must ever provoke the deadliest hatred of the God of darkness and of his—even the children of this world "who love darkness rather than light."

I ask you, Brethren, why was Christianity, the religion of love—speaking "peace on earth and good will towards men;" withstood by all the reasoning of philosophy; all the powers of art; and when these failed to silence, by all that "bonds and imprisonments and deaths could do to alarm?" Because, like creation itself, "it was very good," as to its nature; and for its power, during its infancy, with the fabled hero of heathen story, whilst in its cradle, it was more than a match for the old serpent seeking to destroy it!

And why, in after ages, did the God of this world take it into favour, raise it to power, placing it in the vacant thrones of hitherto the abodes of his power? History tells—"The love of many waxed cold"—"iniquity abounded"—"men became lovers of their own selves"—"lovers of pleasure more than lovers of God"—little remained but the name of Christianity; and with its name to live, but dead to all its former power and demonstration of the Holy Spirit in the lives of its professors, it offered to the wisdom and power of the prince of this world a machinery alone capable of acting out, on a scale unequalled, his hellish malice, and craftiest policy. Hence Satan is permitted to place on the throne of Caesar a professedly Christian Priest—Rome, the persecutor of the great apostle of the gentiles, embraces his self-styled successor; and from that imperial throne, whence heathenism had derived its chief support, goes forth a law, Christian in name, heathen in deed—a sovereignly more powerful, because more useful to the support of his tottering throne in the hearts of men—the masterpiece of Satan—Popery! The dark system of Heathenism is covered over with the brightness of Christianity. The things of the ancient superstition remain: names only are changed. The idol images are surnamed "Saints." The days, dedicated to the worship of gentile gods, remain equally desecrated to the adoration of the images of some, who departed in the true faith and fear of God's holy name; but of many, who were nothing in the world, equally with the fictions of heathen dreamers; and to crown the whole, the Pontifex Maximus becomes the Pope; henceforward "with all deceivableness of unrighteousness" to reign in the hearts of those who know not the truth, but choose to believe a lie!

But, to come to later days and our own dear native land. Why was the attempt made to put out the light of the Reformation, with the blood of Cranmer and Ridley and Latimer and that long list of worthies? Why, in the days of the 2nd James, to root out the tree which they planted—why? Because God, by their hands, was again taking the candle from under the Romish bushel and placing it in the candlestick of a purer ministry; that it might give light to all that were in the house!

And, in this day what grand object has the Church of Rome "that great confederacy against the civil liberties of men and the glory of God?"—in putting forth its utmost power throughout Protestant lands? Let it be known what those efforts are. Take a single item of its expenditure in its endeavour to proselytize Great Britain: in 1823 nothing was spent; in 1825, £60; in 1834, £980; and in 1844, £49,860. Listen to a statement made by Dr. Wiseman, not long since: The Roman Catholics had 700 priests busy at work in England and Scotland alone—upwards of 600 chapels for Roman Catholic worship—during the last seven years 50 Roman Catholic churches had been built, some of them larger than the largest parochial edifices during the last six years, 20 new Roman Catholic convents had been opened in addition to the establishment of large bodies of Sisters of mercy and nannies—50 Clergymen of the Church of England had joined the Church of Rome.

In this part of the dominions and in our own immediate neighbourhood, look at the mighty preparations of Rome again to bring us into bondage, and ask yourselves why? The answer is—God has revived his work in these our days, and Satan comes forth in his own place as an adversary!

2ND PART.—That its defence must be in the spirit of truth.

That the truth of God must be contended for, none will question who value the truth! Alas, for the consistency of some! A markish sensitiveness prevails, sickening to the hearts of those who know what "the pearl of great price" is; which holds its peace when the enemy is seeking to remove the ancient landmark between truth and error. Brethren! it is the spirit of unbelief deceiving the hearts of the unwary! It is but another "lie" of "him who was a liar from the beginning"! For if the positive light of Christianity and the comparative darkness of Judaism were equally valuable, why did Christ bear witness to the truth as it is in Jesus, even to the death; why lay down his life, as "the way, the truth, and the life?"

If, to preserve truth in its primal purity, were a matter of indifference, why has the Holy Ghost recorded, "that other foundation can no man lay than that is laid"—"if any man preach any other gospel unto you than that which we have preached"—"though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed"—"if there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed"—and why has He closed the book of God's Revelation with so fearful a declaration, as—"If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life?" (Rev. xxii. 19.)

The truth once delivered to the saints must be earnestly contended for; and yet, contention, in any other spirit than the spirit which the truth teaches, would be, equally with a surrender, proof that we are not Christ's disciples. That invaluable treasure must be kept sacred from the meddling touch of men or evil spirits. But as a gift of the Holy Spirit it can be kept no otherwise than by the power of that Spirit! Now, as of old, the ark of God must be attended by "a holy priesthood" only. (1 Pet. 2, 5; Comp. 1 Sam. vi. 19 and 2 Sam. vi. 6, 7.) What the temper of mind is, we are told—"in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth." It is the spirit of an instructor—giving line upon line of the simplest elements of knowledge to an ignorant pupil, as his limited capacity can receive it—nay more; it is the patient nurse with a wayward infant—it is the gentle mother seeking to overcome an obstinate child refusing instruction.

And if you seek examples of that spirit, you have them in the meek Moses dealing with stiff-necked Israel;—the tender David descending from his throne and inviting his subjects—"Come, ye children, hearken unto me, I will teach you the fear of the Lord;" (Ps. xxxiv.) the Prophets speaking by the spirit of Christ which was in them;—but, above all, in the meek and lowly Jesus who, notwithstanding the contradiction of sinners against themselves, could yet bid—"come unto me"—"learn of me."

Then—the example left for us to copy, in our struggles for truth, is not that of a conqueror dictating terms at the sword's point,—not that of a master compelling by the authority of rewards and punishment. It might have been all this; As Lord of all creation—King of kings—such might have been God's way of enforcing those lessons, which men refused to receive. Had it been so, however, it would not have been the spirit of Christ, which has ever been the spirit of love.

The spirit and temper of mind, in which God's truth should be contended for is plain from considering the objects to be gained.

3RD PART.—Not victory, but the good of the vanquished must be the object sought after.

The salvation of the soul is the highest possible good; and this was the end of all the Saviour's conversation with men. Christ thus states his object: "The Son of man is come to save that which was lost." (Mat. xviii. 11.) again: "The Son of man is not come to destroy men's lives, but to save them;" (Luke ix. 56.) and to secure this, he becomes the Shepherd and Bishop of souls, and seeks them that are out of the way, to bring them back from the error of their ways; and what is the language of the Saviour's tears over Jerusalem, but that of one mourning her obstinacy, and telling his willingness to recover her from the snare and condemnation of the devil: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee; how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" (Mat. xxiii. 37.) And so of St. Paul, did he magnify his office as the commissioned apostle to the

Gentiles?—if by any means he might provoke to emulation them which were his flesh, and might save some of them, (Rom. xi. 14.) he became all things to all men, that he might gain the more. (1 Cor. ix.)

Indeed, it is "by the foolishness of preaching that God pleased to save them that believe" (1 Cor. i. 21.) and therefore Timothy is cautioned—"take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee" (1 Tim. iv. 16.) and Jude, addressing the several Churches, bids them—"of some have compassion, making a difference: and others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." (Jude 3.)

LASTLY.—Consider that strength, which should be ever present to the contender for "the faith once delivered to the saints"—God only can give success to man's labours. "If God, peradventure, will give them repentance to the acknowledging of the truth." A victory in which the opponent is silenced by the force of argument, or even where the judgment is convinced, does not meet the object of the contenders for "the truth once delivered to the Saints." On the contrary, "obedience to the truth," such an acknowledgment of its power, holiness, and beauty as brings the enemy to the feet of the God of all truth, a broken-hearted penitent—an humble suitor for the mercy which the truth, as it is in Jesus, offers to all who will accept it—this is that which the friends of truth have in view in their teaching those who oppose it. This ought to be the desire of every Protestant in his intercourse with Romanists "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, (2 Cor. vi. 6.) to "convince the gainsayers"—"in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

HENRY MARTYN'S INTERCOURSE WITH ARMENIAN ECCLESIASTICS.

SEPT. 12, 1811.—The horses not being ready for me according to my order, I rode alone, and found my way to Ech-Miazin (or Three Churches), two and a half parasangs distant. Directing my course to the largest Church, I found it enclosed by some other buildings and a wall. Within the entrance. I found a large court with monks, cowed and gowned, moving about. On seeing my Armenian letters, they brought me to the patriarch's lodge, where I found two bishops, one of whom was Nestus, at breakfast on pilaws, kubeks, wine, arrack, &c., and Serafino with them. As he spoke English, French, and Italian, I had no difficulty in communicating with my hosts. After breakfast, Serafino showed me the room appointed, and sat down and told me his story. His proper name, in Armenian, is Seropé; he was born at Erzerum, of Armenian Roman Catholic parents. His father dying when he was young, his mother entrusted him to the care of the missionaries, to be carried to Rome to be educated. There he studied eight years, and became perfectly Europeanized. At eighteen or twenty he left Rome, and repaired to Mount Libanus, where he was ordained, and there his eyes were opened to the falsehood of the Pope's pretensions. After this he served the Armenian church at Erzerum, and then at Cars, after which he went to Bagdad. Receiving at this time an invitation from the patriarch at Ech-Miazin to join their body, he consented, on condition that he should not be considered as a common monk; and accordingly he is regarded with that deference which his talents and superior information demand. He is exerting himself to extend his influence in the monastery, for the purpose of executing some plans he has formed for the improvement of the Armenians. The monastery and consequently the whole of the Armenians, are under the direction of Nestus, one of the bishops; for the patriarch Sphraim is a mere cypher, and passes most of his time in bed. About three years ago, Nestus succeeded in forming a synod for the management of the business of the church, consisting of eight bishops, in which, of course, he is all powerful. The patriarch is elected by twelve bishops. One member alone of the Synod is a man of any ability, and he sometimes ventures to differ from Nestus. The object which Seropé has at heart is a college, to teach the Armenian youth logic, rhetoric, and the other sciences. The expediency of this is acknowledged, but they cannot agree about the place where the college should be. Seropé, considering the danger to which the cathedral-seat is exposed, from its situation between Russia, Persia, and Turkey, is for building it at Teflis. Nestus, on the contrary, considering that Ech-Miazin is the spot appointed by heaven, according to a vision of Gregory, for the cathedral-seat, and so sanctified, is for having it there. The errors and superstitions of his people were the subject of Seropé's conversation the whole morning, and seemed to be the occasion of real grief to him. He intended, he said, after a few more months' trial of what he could do here, to retire to India, and there write and print some works in Armenian, tending to enlighten the people with regard to religion, in order to introduce a reform. I said all I could to encourage him in such a blessed work: promising him every aid from the English, and proving to him, from the example of Luther and the other European reformers, that, however arduous the task might seem, God would surely be with him to help him. I mentioned the awful neglect of the Armenian clergy, in never preaching; as thereby the glad tidings of a Saviour were never proclaimed. He made no reply to this, but that "it was to be lamented, as the people were never called away from vice." When the bell rang for vespers, we went together to the great church. The ecclesiastics, consisting of ten bishops and other monks, with the chorists, were drawn up in a semicircle fronting the altar, for a view of which the church-door was left open. Seropé fell into his place, and went through a few of the ceremonies; he then took me into the church, never ceasing to remark upon the ignorance and superstition of the people. Some of his Catholic prejudices against Luther seemed to remain. The monks dine together in the hall at eleven; at night each sups in his own room. Seropé, Nestus, and two or three others, form a party of themselves, and seldom dine

in the hall; where coarseness, both of meals and manners, too much prevails.

SEPT. 13.—I asked Seropé about the 16th Psalm in the Armenian version; he translated it into correct Latin. In the afternoon I waited on the Patriarch; it was a visit of great ceremony. He was reclining on a sort of throne, placed in the middle of the room. All stood, except the two senior bishops; a chair was set for me on the other side, close to the Patriarch; and to my right hand stood Seropé, to interpret. The patriarch had a dignified, rather than a venerable appearance. His conversation consisted in protestations of sincere attachment, in expressions of his hope of deliverance from the Mahometan yoke, and inquiries about my translations of the Scriptures; and he begged me to consider myself as at home in the monastery. Indeed, their attention and kindness are unbounded: Nestus and Seropé anticipate my every wish. I told the patriarch, that I was so happy in being here, that did duty permit, I could almost be willing to become a monk with them. He smiled, and fearing, perhaps, that I was in earnest, said, that they had quite enough. Their number is a hundred, I think. The church was immensely rich till about ten years ago, when, by quarrels between two contending patriarchs, one of whom is still in the monastery in disgrace, most of their money was expended in referring their disputes to the Mahometans as arbitrators. There is no difficulty, however, in replenishing their coffers: their merchants in India are entirely at their command.

SEPT. 16.—I conversed again with Seropé on his projected reformation. As he was invited to Ech-Miazin for the purpose of educating the Armenian youth for the ministry, he has a right to dictate in all that concerns that matter. His objection to Ech-Miazin is, that from midnight to sun-rise all the members of the monastery must attend prayers; this requires all to be in bed immediately after sunset. The monks are chiefly from the neighbourhood of Erivan, and were originally singing-boys; into such hands is this rich and powerful foundation fallen. They have no vows upon them but those of celibacy. Upon the whole I hardly know what hopes to entertain from the projects of Seropé. He is bold, authoritative, and very able; still only thirty-one years of age, but then he is not spiritual; perhaps this was the state of Luther himself at first. It is an interesting time in the world; all things proclaim the approach of the kingdom of God, and Armenia is not forgotten. There is a monastery of Armenian Catholics at Venice, which they employ merely in printing the Psalter, book of prayers, &c. Seropé intends addressing his first work to them, as they are the most able divines of the Armenians, to argue them back from the Roman Catholic communion, in which case he thinks they would co-operate with him cordially, being as much concerned as himself at the gross ignorance of their countrymen. The archbishop of Astrachan has a press, also, an agent at Madras, and one at Constantinople, printing the Scriptures and books of prayers; there is none at Ech-Miazin. At Constantinople there are three or four fellow-colleagues of Seropé, educated as well as he by the Propaganda, who used to entertain the same sentiments as he; and would, he thinks, declare them if he would begin.—Memoirs.

THE PAROCHIAL SYSTEM, FORMERLY, IN MASSACHUSETTS.

Once, the clergymen of Massachusetts were settled over territorial parishes,—just as a governor or a proconsul was ruler over a province. All persons, within certain geographical boundaries, belonged to the parochial jurisdiction of the one, as all within the limits of the province came within the civil jurisdiction of the other. Then, the minister spoke of his parish as a man speaks of his farm. Every child born within the parochial limits was supposed to owe a sort of allegiance to the settled clergyman, whoever he might be, or whatever he might be; in the same way as, according to the English law, every one born within the four seas, becomes irredeemably, by that event, a subject of the British crown. The priest said "my people," and the people said "my priest."

We need not stop to contemplate the half-Papal authority which sometimes grew out of this relation when skillfully used; but we, though claiming no wisdom or honour on account of our advanced age, are still old enough to have seen and heard a clergyman, at the church door on the Sabbath, stop, and order a company of full grown men into the meeting-house, just as a schoolmaster, at the present day, orders a group of loitering boys into the school-room.

But the right of parochial expatriation, at first yielded with reluctance and exercised with many embarrassments and disabilities, soon became common; and, at last, a revolution in public sentiment, which is not likely ever to go backward, swept every barrier which obstructed egress; and now, a child that is born, or a man who establishes his residence, under the eaves of a church, is no more bound, and feels himself no more bound, to the fellowship or the faith of those who worship in it,—his own fathers though they may be,—than the swallow, that builds her nest in the belfry for one year, feels bound to return to it the next, though she might find elsewhere a sunnier spot and a balmy atmosphere.

Now, can any substitute or equivalent, on the part of the clergyman, be found for this lost advantage? A child, at the present day, instead of being necessarily born inside of a parish, as all children were of old, is necessarily born outside of it; instead of having civil relations with a religious body in spite of himself, he has no such relations in spite of himself, and must continue to have none, until he himself shall create them by his own voluntary act. How, then, is he to become acquainted with the shepherds of the folds around him, or they with him? An occasional passing by each other in the streets will never establish such an acquaintance. A chance introduction, should that happen, will never do it. Heating parents speak of the members and pastors of all religious societies except their own, as wolves in sheep's clothing, is a most untoward way to open an avenue to affection and brotherhood. Even the Sunday school will do it, but to a very limited degree. But clergymen have this resource left,—they can become acquainted with children, they can make children acquainted with them, in the schools. A love for the young; a deep

sympathy with their pleasures; the enviable power of addressing them, in an intelligible and captivating manner, so as to present before them noble thoughts in childlike words, and fire their young hearts to lofty and generous deeds by simple narrative or illustration,—these are legitimate means of proselyting;—if, indeed, it be not wholly inadmissible to use so odious a word to describe so glorious a work.

[The above passage, from an article in the *Boston Common School Journal*, has struck us as very curious, from its including an incidental reference to the former existence of the parochial system in the land of the pilgrims—the men who expatriated themselves from the country of their birth, in order to enjoy religious freedom. As soon as they were settled on a soil of their own, they formed a system as strict and exclusive as that from which they had escaped. The passage also admits, that a loss has been sustained, and points to the education of youth as the field in which to recover the ground which has been lost. The writer does not seem to be aware that infant baptism establishes a relation with a religious body "in spite of" the child himself, as he would call it, which, however, is not very happily expressed; nor is the word "proselyting" at the close of the passage well chosen, which he himself seems to feel.—Ed. BEREAN.]

The Berean.

QUEBEC, THURSDAY, AUGUST 27, 1846.

We have for some time designed to acknowledge, by some extended remarks upon the Common School Bill, the favour of a copy of that Act transmitted to us from the Education Office East. Our purpose has been deferred from time to time, and we must put it further off, the recent pamphlet of Dr. Hook affording us matter of more immediate interest on the subject of popular education. The writer's plan, of course, refers to the state of things which arises out of the dense population of the mother-country; but hints may be collected from his suggestions, for the school-systems of countries very differently situated. According to computation, England and Wales contain 2,660,000 children who ought to be receiving education. Supposing the schools to contain on an average 160 scholars, the number of school-buildings required would be 16,625. He proposes, as the desirable plan, that every master who has more than 60 scholars under him, should have an apprentice; if he has more than 80, then two apprentices; and for every 80 additional, one assistant master. Thus, for every school of 160 scholars, there would be required 1 master, 1 assistant, and 2 apprentices. But, fearing that this plan might be found impracticable—perhaps on account of the expense or else from want of sufficiently qualified masters—he proposes one apprentice for every 40 scholars beyond the first 40 in the schools; so that the school of 160 scholars would require 1 master and 3 apprentices: calculating the average pay of a master at £100 and of an apprentice at £15 per annum, together with £30 each school for general expenses, the whole will run up to an annual expenditure of £2,784,650. He expects, however, that £1,862,000 may be received in the shape of weekly payments from parents and voluntary subscriptions towards the support of schools; while, on the other hand, he estimates the expense of normal schools for the training of masters and mistresses at £150,000—all which being taken into the account, there remains a balance charge of £1,072,650 to be provided for by endowments, or from annual grants of Parliament, or parochial taxation.

We mention so much as this with approbation of the writer's determination to look the difficulty in the face. Upwards of a million every year is required for this work: if the importance of it is admitted—if a good plan for doing it can be proposed, it is reasonable that the nation should without any hesitation provide the means for carrying it into effect. Whether Dr. Hook's plan be good, remains liable to doubt. It certainly gives up a point which has long been thought worthy of being contended for by the great body of Protestants: the scriptural instruction as part of the regular exercises of every school. The following summary of his proposed plan is given towards the conclusion of the pamphlet:

- "There are to be two classes of schools:—
- "1. The schools of religious doctrine, precept, and training.
- "These schools are to be held on the Sunday, and on the afternoons of Wednesday and Friday.
- "They are to be supported by the voluntary contributions of religious congregations.
- "The master of the literary school may act as the superintendent of a Sunday-school, when elected by the trustees of such school.
- "When the trustees of any existing school permit the buildings to be used as a Government school, such trustees shall be at liberty to use those buildings on the Sunday for a school of religion.
- "When any new school is erected, it may be used for the same purpose by trustees contributing a certain sum towards the erection of the edifice. The superintendent of the schools of religion or catechetical schools would of course rest with the bishop and the parochial clergy, so far as the Church schools are concerned. Dissenters would make such regulations as to them might seem expedient.
- "II. Literary or secular schools, which are to be taught by masters and apprentices holding diplomas from the Government, awarded after examination by a board of examiners appointed by authority.
- "The master must have received a regular training in a normal school established by the Church, or in a Dissenting school, licensed by the Government.
- "The apprentices must be bound by indentures to serve a certain number of years at specified stipends. They must receive instruction from the master, and be examined from time to time by the inspectors of schools, and certificates of regular progress in acquisitions and skill must be required for the payment of their stipends.
- "The supervision of these schools should rest with the Magistrates and lay inspectors appointed by the Committee of Privy Council.
- "The funds, with the exception of the stipends

of apprentices, and of occasional gratuities to deserving masters, should be provided out of a local fund raised by a county rate, and from Parliamentary grants.

"In these schools, let the objects be (1.) strict moral discipline, which can only be enforced by well-trained masters, with diligent apprentices or undermasters; (2.) the exercise of the mental faculties; the ploughing of the soil as it were, preparatory to the sowing of the seed, which is more important than sciolists are aware of, and in which, as regards our lower classes, the present system is deficient. This implies, that whatever is taught, be it much or little, be it mathematics to the higher classes, or spelling to the lower, shall be taught well, correctly, and completely. Slovenly teaching makes slovenly minds, and slovenly minds are immoral. In order to improve the social condition of the people, they require to have their minds in early life well trained by consistent discipline and exercise, so that they may be capable not only of reading but of thinking. To accomplish this under the monitorial system is impossible.

"The fundamental principles of every subject should be duly explained to the pupils, which can only be accomplished when they are fully understood by the teacher; we cannot give unless we have received, and from an empty bucket water will not flow. The object in a primary school, should be to lay a good foundation, upon which, according to the circumstance under which he is placed, the pupil may hereafter erect a superstructure. The very great importance of this mental culture, as distinguished from the mere acquisition of knowledge, must be apparent to every thoughtful mind. In what indeed is the difference more striking between the upper and middle, and the lower classes of society, than in this, that, owing to early attention to mental training, the upper and middle classes are better prepared to seize, apply, and use any information which may be subsequently obtained. To learn a little well, correctly, and completely, is far better than to receive information on a multitude of subjects; it is by receiving and digesting information that the mind is exercised; and, therefore (3.) another object must be, to have correct instruction given in reading, writing, arithmetic, the elements of mathematics, geography, music, drawing, history."

We shall with great interest look for intelligence as to the reception which Dr. Hook's pamphlet meets on the part of those with whom he has for a long time been known to act. Nobody would have supposed him to throw cold water, as he does, upon the statistical returns of the National School Society; the Treasurer being "desirous of making out the best case for his constituents," the results of his returns "are of very little value," says Dr. Hook. We should imagine that the Society's labours in training masters would turn to little of the intended purpose, if masters were to be confined to the giving of secular instruction merely, upon the proposed plan. In that Society's Training establishments, there seems, of late, to have been very close attention paid to two branches in a large proportion: instruction in the Church Catechism, and Chanting. Neither of these two attainments could find place for exercise in the secular department of the schools contemplated by Dr. Hook; though it may be that he would appoint masters, trained to his liking, to be "deputies" of the Clergy for conducting the department of religious doctrine, precepts, and training, on Wednesdays and Fridays (afternoon) and on Sundays. It is a singular circumstance that the pamphlet, addressed to a Bishop attached to the Whig party, and opening a plan for general education most likely to be seized upon by that party as equitable and feasible, should be given to the public just on the return of the Whigs to the conduct of the affairs of the nation. If it should embroil the author with his former friends in the Church, perhaps he may find compensation in the favour of those who hold the reins of political power.

THE CHURCHMAN'S MONTHLY PENNY MAGAZINE.—On our fourth page, we have inserted a short portion of an article found in the second number of the above publication which has recently been started in the mother-country, under auspices which promise fair for its being conducted in a right spirit and gaining an extensive circulation. The Bishop of Chester signified his approbation of the sentiments and execution of this commencement of the work, after reading the first number of it which was published in May, and his sense of the necessity of such a work under present circumstances. We suppose His Lordship refers to the misrepresentations which the Church is exposed to, in these days, from open opponents (such as Dr. Campbell's *Christian Penny Magazine*, referred to in our number of April 9th) and from professed friends, whom we need not point out to our readers. The Bishop of Chester, and those who have been instrumental in getting up this cheap periodical, perceive that it is high time an effort should be made specially calculated to preserve the poorer classes of society, and chiefly the rising generation, in their attachment to the Church, which is assailed in a variety of ways, and which nothing is more likely to strengthen than the exhibition of her real character in a popular form, which the Churchman's Monthly Penny Magazine seems to do to so moderate a price as to render it acceptable to church-members in the very lowest walks of life.

MIXED MARRIAGES.—Some French papers have been engaged in discussions upon the refusal of the Roman Catholic Clergy to celebrate marriages between members of their Church and Protestants, except under a promise that all the children springing from such marriages should be brought up in the R. C. faith. The case which has given rise to these discussions is that of the daughter of Mr. Frederic Degeorge of Arras, the father a R. Catholic, the daughter a member of the Church of England, to be married to Mr. Ayrard, a member of the Church of Rome. The Paris Clergy refused, and when the Bishop of Arras was applied to, he affirmed that "the fundamental principles and laws" of the R. C. religion forbid the celebration of such marriages, except under the promise before mentioned. The next applications seem to have been in England: first to the R. C. priest in Islington, then to one in Moorfields, and lastly at the Spanish Chapel, Manchester Square, all with the same result as in France. What was done next, is described in the following extract from a letter addressed to Mr. Degeorge, dated June 26th:

"You know that for the last nineteen years the progress of reason in England has compelled dominant Protestantism to abrogate gradually nearly all

the penalties decreed by intolerance against Catholicism. A Bill brought into the House of Commons, two months since, by Mr. Fox Maule, for the purpose of relieving the Catholic worship from the remaining impediments, and to put an end to the disabilities to which Catholics are still subjected, had been read twice and approved of, nothing being left but to settle the details in Committee, before its final adoption; and the day when this form was to have been gone through was fixed for the 24th instant.

"On the 12th I made known to several Members of Parliament, and among others, to Sir Robert Inglis, Bart., representing the University of Oxford, all the circumstances relating to the marriage of Miss Degeorge, and refusal of the Catholic clergy, even in England, to consecrate the union, unless a formal engagement was made to bring up the children in the Catholic faith. This rigorous proceeding, at the very moment when the Government was about to complete emancipation by a great act of toleration, could not fail to cause much dissatisfaction. A letter from Sir Robert, dated on the morning of the 24th, informed me that he undertook to make known to the House the intolerant purposes of the Catholic clergy, and to have them resisted.

"The same evening, as soon as the House went into Committee to examine and settle the details of the Bill of Mr. Fox Maule, Sir Robert moved that the Committee be dissolved and the Bill abandoned. He communicated to the House your letter to the Bishop of Arras; the answer of the prelate; and the refusal made to me, for the same reasons, by the English Catholic priests, to bless your daughter's marriage. After an animated discussion, the Motion of Sir Robert Inglis was carried by a large majority.

"I wrote yesterday to Sir Robert to induce him to follow up his success, and to bring forward specially, the question of mixed marriages. I do not doubt his doing it, and that he will obtain from Parliament an Act to restrain the fanatical requirements of a clergy which only responds to the indulgence and toleration shown towards them by further encroachments to gain power."

The French liberal press inveighing with great severity against the "intolerant" spirit of the Romanist priesthood, the Protestant paper "L'Espérance" offers some very judicious remarks on the subject. No person is wronged by the refusal to give the religious sanction to a mixed marriage. If the Protestant Clergy have hitherto blessed the marriages of members of their flocks with members of the Church of Rome, it must not be inferred that they approve of them. "Are they right in blessing them? There is a great deal to say for and against; we simply put the question, but it is not our intention to solve it at this time." The Editor gives his own view of such connections: "We disapprove of mixed marriages, and therefore, think it very natural that the Catholic Clergy are also averse to them. To be partial to mixed marriages, a man must be either a bad Catholic or a bad Protestant, or more properly speaking, he can be neither the one nor the other. There are men who are fond of all religions; the reason is simple: they have none themselves."

After saying this on behalf of the R. C. Church, so far as she alleges the "fundamental principles of religion" as the ground for her proceeding, the Editor of "L'Espérance" adds some reflections upon the middle course to which that Church is ready to have recourse by her dispensation to those parties who pay for them. "What has money to do with it? Will the marriage be a better one, because the Pope's offers are, in consequence, better filled? And as regards the promise of bringing up the children in the R. C. faith: the marriage is blameable in itself; but the priesthood, instead of advising, speculate; they consecrate the mixed marriage, provided there is something to be gained by it; that is, when they can say, 'By this means we take from the Protestant Church the children of this man and woman.' They condemn the mixed marriage, and yet make it a source of acquiring money and influence."

The subject of mixed marriages is one upon which the community around us is not by any means sufficiently informed. The consequences of them might form the subject of a tale of heart-rending interest out of the sphere of our own observation.

BISHOP SOUTHGATE AND THE ARMENIANS.—We have extracted a passage from the *Memoirs of the Rev. Henry Martyn*, which gives some insight into the judgment which that evangelical missionary formed of the state of the Armenian Church and Clergy. His stay at the patriarchal seat was only five days, and the shortness of it is as likely to have hidden from him corruptions, as matters for commendation; but during that period he had the advantage of familiar intercourse with one of the more enlightened ecclesiastics, and he received from him confirmation of the unfavourable impressions produced by what he witnessed at *Ech Mizin*. We subjoin an editorial prefixed by the Editor of the Protestant Churchman to an "Address from the Evangelical Armenians to the Protestant Episcopal Church in America," in which the writers endeavour to defend themselves against the statements made to their disadvantage by Bishop Southgate. The Editor has hitherto manifested considerable confidence in the Missionary Bishop:

"We give below, according to our promise, a letter from several Armenians, addressed to the members of the Episcopal Church in the U. S., from the columns of the *Episcopal Recorder*. Since our recent notice of Bishop Southgate's mission, our attention has been called to a statement in his report as follows:—'I have acted throughout on two plain principles, first in endeavouring to prevent on the one hand the imposition of unscriptural terms of communion; and secondly of seeking to prevent on the other, the evils which must arise from a groundless and unjustifiable schism. The first of these grounds has been clearly gained.' And yet it is strongly asserted that the Patriarch has imposed such terms of communion, as specified below, such as the reception of the doctrine of the seven sacraments, auricular confession and absolution, transubstantiation, the adoration of the cross, relics, and pictures, and the intercession of saints. We are therefore at a loss to know what the meaning of Bishop Southgate is when he says that his first ground has been clearly gained.' This point is one of very serious importance, and demands an explicit explanation on his part, which we cannot but hope he is prepared to give in a satisfactory manner."

It would also appear, from correspondence in the London secular press, that the British and the Prussian Ambassadors, Sir Stratford Canning and Mr. LeCock, became so strongly convinced of the existence of persecution against the Bible-reading Armenians that they interposed on behalf of these unfortunate men, and thus sustained the statements of the Armenians, against the assertions of the American Bishop.

Now Don't!
Now don't! Do let us have this building preserved from the stained glass mania which seems to possess the whole community! It is well enough in Gothic edifices to mellow the deep solemnity of painted arches and lofty gables; but, in the Grecian architecture, where rich simplicity is to be studied, a display of colours is out of place, because answering no purpose except that of mere show. The exterior of St. Paul's is universally admired for its graceful portico, and all that is needed to make the inside correspond, is to lower the galleries, give more convenient pews, and paint it of a light, but not gay colour. There is no such glass in St. Paul's London, in the Madeleine at Paris, in St. Peter's at Rome, or in any other celebrated church of the Roman or Grecian architecture.

[The above is a communication from a Correspondent to the Protestant Churchman. The particulars referring to a church-building in the City of New York, have no special interest for our readers; but we recommend the writer's good-natured "now don't!" for those numerous instances where people are busy to disfigure simplicity.—Editor.]

LORD'S DAY PROFANATION.—Mr. Hume has given notice in the House of Commons that in Committee on the Sunday Trading Bill, he will "move an amendment to the effect that it would tend to the diminution of drunkenness and immorality, and also promote the well-being of the working classes, if the British Museum, the National Gallery, and all similar public places were thrown open on Sundays and holidays, except at such hours as public-houses were by law forbidden to be open on such days." We do not know whether he has done this from a disregard of the sacredness of the Lord's day, or, as we could rather wish, by way of showing the inconsistency of the law which allows public-houses to be open during any part of that day. The report says that the House responded by "Hear, and a laugh."

DEFECTION TO ROME.—The Rev. W. H. Hoit, formerly of the Diocese of Vermont, had given some indications of his romantic leanings, some months ago, that Bishop Hopkins called upon him, by letter, to avow his sentiments—which, however, produced neither avowal nor disclaimer, and resulted in the Bishop's publishing his correspondence with that gentleman. It appears now that Mr. Hoit renounced the ministry of the Church, and was displaced from the same, according to the Canons of the Protestant Episcopal Church in the United States, on the 23rd of July. He was baptized and received into the communion of the Roman Catholic Church at the Cathedral in Montreal, on Sunday the 26th of July.

GERMAN CATHOLIC CHURCH.
Extract from a letter by the Rev. A. Silery, to the Dublin Church Chronicle.

Little notice of this important movement has been taken in the public papers for some months past. Many persons may have thought, in consequence, that the movement has declined, or perhaps ceased to exist. Much less noise has been made on the subject in Germany, undoubtedly, for some time past. The desertion from Rome did not the less exist—the cause of the *German Catholic non-Roman Church* did not the less advance. A different mode has been adopted, which explains the silence in the public journals. Soon after the commencement of this remarkable movement—the most terrible blow which Romanism has received since the days of Luther, Ronge and the other leaders travelled about from place to place, held public meetings, and harangued the assemblies, and these particulars produced exciting topics for the papers, but for some months past these journeyings have ceased—these public orations have been discontinued—the leaders have remained with their flocks, preaching, teaching, and discharging the other quiet functions of their office. The organization of their churches, their ecclesiastical arrangements, have more engaged their attention—have taken the place of the public and exciting meetings. The movement has not ceased to progress; existing congregations have received new members and new congregations have been added to the churches. Meantime their civil position has become less difficult; many rights and privileges, and much liberty, have been granted by their respective governments. The Christians of other lands should not be indifferent nor idle as to this important matter; the German Catholic non-Roman Churches should be with them an object of special united prayer.

MR. WILDERSPIN, the originator of INFANT SCHOOLS.—With extreme gratification do we announce, from a private source of information of the most authentic character, that Her Majesty has granted Mr. Wilderspin an annuity of £100.—*People's Journal.*

MORRIS' NATIONAL PRESS.—We have now and then been favoured with a sample of this New York weekly publication, and in the last number which has reached us, we find a request that the publication may be noticed. It gives general information, not very select in its character, so far as we can perceive; and has an Ecclesiastical head by which it seems to inflict its patronage upon the Protestant Episcopal Church. Under that head it contains, among others, an account of the Commencement of Trinity College, Hartford, in which the writer breathes his wish for the prevalence of the doctrine of an *opus operatum* in baptism which we consider an unscriptural device to keep off the demand of personal religion. And so we have noticed *Morris' National Press*.

DIOCESSES OF ST. ASAPH AND BANGOR.—On the 20th of July, the Earl of Powis moved, in the House of Lords, the second reading of his bill to prevent the union of these two Dioceses. This union had been resolved upon, about ten years ago, as part of a complete scheme for a more equal distribution of the extent and the revenue of Dioceses in England and Wales; the measure being accompanied by one for erecting a new Bishopric in England, to take its name from the populous and important town of Manchester. The feeling in Wales was very strong against the Union of St. Asaph and Bangor; and it was argued that the means were not wanting for providing a sufficient revenue for the new See, without abolishing one of the Welch Bishoprics. That the Bishopric of Manchester should by all means be erected, was conceded by every body; the question whether the new Bishop should have a seat in the House of Lords, was indeed involved in some doubt, but that connected itself with the strong persuasion entertained by several of the Lords spiritual and temporal, that, in order to provide effectual supervision of the Clergy, the number of Bishops required considerably to be increased, and it would become a subject for consideration whether the additional Bishoprics to be established should entitle the incumbents to seats in

the House of Lords. It was somewhat unexpected in the House, that Earl Grey expressed himself not at all unfavourable to that measure; he, however, was of opinion that a large addition to the parochial Clergy was required far more urgently than an increase of Bishops; and he, together with the rest of Her Majesty's ministers, objected to the bill brought in by Earl Powis. The Bishops of London, Bangor, Salisbury, and Oxford spoke in favour of the bill; the Bishop of Norwich objected to it on the ground that the erection of the Bishopric of Manchester was of much greater consequence than the preservation of the Welch See; he, however, recommended Earl Powis to withdraw the bill with a view to the introduction of a comprehensive measure for erecting additional Bishoprics—his own suggestion being that Suffragan Bishops should be created. The vote proved to be 33 in favour, and only 25 against the bill, leaving ministers in a minority. The Marquis of Lansdowne, on behalf of the government, declared that after this decision of the House, he would offer no further opposition to the measure. The bill has been read a third time, and sent to the House of Commons.

THE BISHOP OF CALCUTTA preached at Brighton on the 19th of July, on behalf of the Calcutta Cathedral fund. "It is gratifying," says the *Brighton Gazette*, "to learn that his Lordship hopes to consecrate and open the Cathedral for divine worship in November next. He returns at the end of August, with recruited, but still not robust health, to his enormous diocese of North India, having already presided over it for fifteen years, the longest episcopate that our Church in India has yet known, and marked by many and clear tokens of the Divine blessing. We are glad to state that his Lordship's appeal on Sunday, at St. Mary's, was answered by a collection of £55 fs. 6d. and £15 10s. in subsequent donations—together £100 16s. 6d."

Diocese of Nova Scotia.
The *Cape Breton Spectator* gives an account of the opening of a Church at Cow Bay, at which there was a procession, including banners, and closed by a clerical gentleman "arrayed in the priestly surplice and stole," and there was in the building an "altar" covered with an "altar-cloth," a "cross" wrought on the same over the letters I H S surrounded by a ray of glory; and there was a "lectern"—nothing is said about a pulpit. We know of surplices and scarfs in use in the worship of the Church of England, of communion-tables and of reading-desks—and if the article did not say that several Societies connected with the Church of England have either aided the building or provided the missionary to officiate in it, we should be at a loss to know what communion the new building belongs to.

DIocese of FREDERICTON.—The Bishop of the Diocese preached in St. Paul's Church on Sunday morning last, and confirmed from eighty to one hundred individuals. He preached in St. Mary's Chapel in the evening. Left for Bathurst and Restigouche on Monday morning, and returns to Miramichi on Monday next.—*Altramichi Gleaner*, August 15.

SCOTTISH EPISCOPAL CHURCH.—Trinity College, Perth.—The Rev. Mr. Scott, who had been appointed Warden of this Seminary, has resigned the appointment. The *Globe* says, "The Rev. Charles Wordsworth, son of the late master of Trinity College, Cambridge, and nephew of the eminent poet, has been appointed as Warden of the new Episcopal College at Perth. Immediately after the rev. gentleman's nomination was made known to him, he sent the magnificent donation of £5,000 towards the funds of the institution."

To the Editor of the Berean.

MY DEAR SIR,—I have no other purpose in this rejoinder than to express my entire satisfaction with the explanation so frankly afforded me. The doubt which seems to be intimated in the last letter of MIKROS, about speaking the truth in love, has only raised a little apprehension in my mind, that my own expressions were not so well sorted or chosen as they might and ought to have been. I will not trust my pen to convey what I really feel towards "BEREANS" not only in name. The veterans will not be surprised if one who desires nothing better than to be found in the ranks with them, should exchange a hasty glance with his right and left file leader, when the contest is expected to be a sharp one, nor waste time in compliments, while the enemy are all round us, during the breathless pause of the onset "with the ruler of the darkness of this world."

Now to drop the allegory: That many do indeed worship the Church instead of her glorified Lord, and give honour to the earthly pageant, much perhaps on account of the part of it which themselves sustain, is no longer matter of doubt or speculation, but rather much for self-enquiry and self-abasement. But may we not also derive comfort from the consideration that, whilst the light has been withheld from the wise and prudent, we who are but as babes in intellect and attainments are permitted to draw cheering and refreshment from its mild and salutary beams. Let us add our earnest petitions that those who have fallen away may yet have space afforded them to "remember from whence they have fallen?" a far better exercise of our charity than to explore with ineffectual wonder, what author or what arguments could have had sufficient cogency to produce such unhappy effects; and that no defections from our Colonial Church may sully the character which it has hitherto maintained: "Faint yet pursuing," if haply by any means we may attain that for which we also are "apprehended."

May we also venture to express a hope, that our brethren, who yet hold not with us in that system of order to which, from early habits and association, they may incline to believe we attach too much importance, will but consider that, to subsist under some form, is the unavoidable condition of all subaltern institutions, and that it does not imply any want of charity towards others, if we cleave steadfastly to those first principles, which we consider essential to our own stability.

In one point, we doubt not, they will agree with us: that whatever materials may be employed in scaffolding or supports, during the progress of the edifice, none other can be suffered to remain or enter into the composition of the structure, but those which are according to the will and aid purpose of the great Architect himself, and form a part of his original design.

Excuse the little confusion of metaphor. Cordially reciprocating the concluding sentence of your Correspondent, I remain,

LIXMOS.

To the Editor of the Berrean.

DEAR SIR,—Some time since I availed myself of the columns of the Berrean, to draw attention to the sad desecration of the Lord's Day which would be the necessary consequence of the pedestrian feat which is now, I am sorry to say, in progress at the Caledonia Springs; and it is satisfactory to know that, although your remarks did not prevent the attempted accomplishment of this most foolish display of vanity on the part of the pedestrian, they had the good effect of opening the eyes of some persons to the real character of the performance; and caused them at least not to encourage it by their presence and countenance. Permit me, Mr. Editor, to bring under your notice, another "sporting event likely to come off" soon, which is of a different and more atrocious character.

An advertisement in a late number of the Montreal Herald, announcing the arrival of some persons in that city, who are teachers of the "art of self-defence," mentioned that one of them was under an engagement to fight a man named "Yankee Sullivan" for a wager in November next; and that the fight was to take place in Canada. It is to be hoped that our authorities will be on the alert, to prevent and punish any such outrage as the entrance of strangers within the Province for the purpose of having a prize-fight. The brutal exhibition is prohibited in the United States, and is illegal in England, although sometimes occurring unknown to the police. Let our magistrates act with decision, should such an outrage be attempted; so that this first endeavour to introduce into Canada the brutality and demoralizing influences of the prize-ring may also be the last.

[We can well conceive how an advertisement of the kind referred to by our Correspondent, may find its way into a respectable publication through inadvertence, but not otherwise. Prize-fights are both brutal and illegal; and we must hope that the Magistrates throughout the Province will be of one mind, that is, not to allow the "Fancy" from the United States to make this Province the sink into which to discharge what their own country refuses to tolerate. We have been sorry to perceive that remarks, justifying the silly feat of the old man Eaton against the objections offered on the ground of the sacredness of the Lord's day have been admitted into the Montreal journals; and that the success which has so far attended this profanation is regarded as a matter of congratulation. The exhibition of the "Ring" is a violation of human law and has in it brutality; and therefore will not, perhaps, meet with the same approbation as that which breaks only the law divine, though it makes a fool of the pedestrian and the lookers-on.

There is before us an account of a prosecution before Mr. Sergeant Gaselee, on the last Oxford Circuit, July 15th, where "William Gill and Thos. Oliver were arraigned for a riot and assault on George Hall, otherwise Norley, on the 12th of May last." The occasion of the riot was a prize-fight, at first attempted at North Leigh, where the police prevented it, and afterwards fought at Witteygreen. "The Magistrates of the County immediately took active steps to bring the ringleaders to justice," and the prosecution now mentioned was the result. Evidence having been heard which clearly proved the facts, the Counsel for the prisoners, Mr. J. J. Williams, interposed and said that "he would advise his clients to withdraw their pleas of not guilty and plead guilty. They were poor men and had large families depending on them for support, and were not half so culpable for what they had done in this case as the gentlemen who urged them on and raised the purse for them. When they were taken into custody, they acted civilly to the policemen and went wherever they were ordered. They would now pledge themselves and enter into recognisances never to fight or assist at a fight again, and would throw themselves entirely on the mercy of the court."

"Mr. Keating, Counsel for the prosecution, wished it to be understood that the magistrates of the County were no parties to this proposition.

"Mr. J. J. Williams.—Certainly not.

"The defendants then pleaded guilty; and "His Lordship, after consulting Mr. Justice Maule, said that, without going so far as to say that all parties who went to a prize fight with the intention of witnessing it were equally guilty as the principals themselves, yet he would say that, if any of the gentlemen who had assisted at this prize fight had been brought before him, he would have made most severe examples of them. The offence of the defendants was far from being light, but that of those gentlemen who stimulated them on was far greater. He wished in consequence of the course just pursued by the defendants, to deal as leniently as he could with them, and would therefore order them to be imprisoned for three weeks, and alter the lapse of that time to enter into their own recognisances in £100 each to keep the peace for a year.

"While his lordship was delivering the observations which we have noticed above respecting the impropriety of gentlemen attending prize fights, the High Sheriff of the county was observed to sit down suddenly as if he had been electrified, and rumours spread through the court that he had been at the prize-fight in question in company with a baronet of this County, and both betted heavily on the contest; but such rumours were, of course, totally unworthy of credit."

If reports should at all spread that persons of the least respectability countenance the attempt at having a prize-fight in Canada, the rumour will also; of course," be considered as "totally unworthy of credit."—EDITOR.]

THE REV. C. L. F. HAENSEL begs to acknowledge, with many thanks, the receipt of Five Shillings, by post, the gift of some little children towards the funds of the Quebec Juvenile Church Missionary Association.

TO CORRESPONDENTS: Received J. D. sent papers: J. W. M. remitted some time ago.

PAYMENTS RECEIVED.—From Mr. Master Brannan, No. 105 to 156; Messrs. R. Bray, No. 105 to 130; Paul Lepper, No. 62 to 113; T. W. Lloyd, No. 55 to 158; Arch. Campbell, No. 105 to 156; J. Armstrong, No. 33 to 101.

Local and Political Intelligence.

The English Mail of the 4th inst., reached town on Friday last, bringing ten days' later intelligence. It brings not much news of interest: the frequency of the arrivals of steamers does not allow much intelligence of importance to crowd into one mail. The new Ministry have triumphed in the House of Commons upon the Sugar question which, it was at first thought, would have left them in a minority. The question was upon the propriety of keeping up a high duty on the sugar produced in slave-holding countries, which was advocated by the opponents of

slavery. The ministerial scheme, however, prevailed by a vote of 265 to 135: Sir R. Peel and many of his friends voting with the Ministry.—H. R. H. Prince Albert paid his promised visit to Liverpool on the 30th of July, and remained there until the following day. Great preparations were made for his loyal reception, and the two days of his sojourn were generally observed as holidays. Two interesting ceremonies were gone through, in each of which the Prince took a prominent part: the opening of the Albert Dock, and the laying the corner stone of the Sailor's Home: the one an evidence of their increasing commerce and prosperity of the town; the other a proof of solicitude for the comforts of that body of men whose exertions contribute so much to its prosperity. The Prince left a donation of £100, to the funds of the Institution. The following description of the plan of the interior of the building is interesting and gives some idea of its future extent.

"The internal as well as the external portions of the building are purely Elizabethan. In the centre of the building, communicating with the entrance, is a grand hall, lighted from the roof, and surrounded by galleries connected with the various floors. The general hall will be heated by two enormous stoves. On the basement story there are steward's rooms, kitchens, pantries, bakehouse, milkhouse, beer cellar, and eight sailors' chest rooms; there is also a storing room. Throughout the whole building there will be hoists, by which chests, dinners, &c., may be sent momentarily to every apartment. On the next floor (the first) there will be a savings' bank, shipping office, registering room, paying rooms, school room, committee rooms, singing room, &c. There is an apartment appropriated as a dining room. At the extreme end of the hall, which is of a triangular form, is the staircase leading from the basement to the upper stories, the dormitories, &c. The pilasters of the hall will be of light open work, bearing a resemblance of ropes. The palisading that runs round the galleries is equally characteristic, and reflects no little credit on the adaptive taste of the able architect. The principal dining room will be directly over the entrance hall; it will be eighty-nine feet long and thirty feet wide. Above this are the lecture and reading rooms, which are upwards of sixteen feet in height; but as the dormitories are not required that height, that story is divided, without giving any unseemly appearance to the building—the windows crossing the floor by panelling. There are separate apartments and accommodation for 310 persons fitted with wash stands, &c., the water for which is supplied from tanks on the tops of the towers. The waste water will be carried to a reservoir beneath the basement story, which will be cleared out every twelve hours by the admission of the tide. The cost of the construction is estimated, we believe, under £25,000."

STATE OF HEALTH IN LONDON.—Reports having been spread, that Asiatic Cholera had made its appearance in the metropolis, the Home Office caused careful inquiry to be made by medical men of eminence, the result of which is, that there was no foundation for such reports.

GEOLOGY.—Commander C. Morton, R. N., has propounded a new geological theory respecting the basaltic columns of the Giant's Causeway and of Staffa; contending that they are not of volcanic but of vegetable origin, and the splendid relics of the stupendous bamboos of a far distant age.

THE BAPTISM of her royal highness the infant princess took place on Saturday evening 25th July in the chapel, Buckingham Palace. The ceremony was performed by the Archbishop of Canterbury; the sponsors being her Royal Highness the Duchess of Kent—proxy for the Duchess of Orleans, the Hereditary Grand Duke of Mecklenburgh Szelitz, and her Royal Highness the Duchess of Cambridge. On demanding the name, the duchess of Cambridge named the royal infant "Helena Augusta Victoria;" the first appellation pronounced with the accent on the first syllable.

VISCOUNT FALKLAND has been appointed Captain of Her Majesty's Guard of Yeomen of the Guard, in the room of the Earl of Beverly, resigned.

DEATH OF GENERAL THE RT. HON. SIR GEORGE MURRAY.—The demise of this distinguished officer, who held the post of Master General of the Ordnance under the late ministry, took place on the 28th of July. He had held the office of Secretary for the Colonies from the year 1825 to 1839, when the Wellington Administration went out of office. The post which he lately filled he had held during the short period of 1834-5, when a change of ministry caused his retirement until the year 1841 which recalled him to the same office on the return of Sir Robert Peel to conduct affairs.

AWFUL THUNDERSTORM.—An account of the thunderstorm which visited England on the 1st of this month will be found on our 4th page. It was not confined to the metropolis, nor did destruction visit only the dwellings of the rich, though these suffered greatly on account of the large surfaces of glass which they offered to the sharp edges of hail. The rush of water was tremendous, carrying away walls in some places, flooding the lower parts of houses, and destroying furniture or rendering provisions useless. The following description of the damage done at Buckingham Palace will give some idea of the violence of the visitation:

The Royal Picture Gallery is lighted by a skylight, consisting of a centre piece and sides; with the exception of a portion of the side piece, which is composed of engraved plate glass, the remainder is of the ordinary crown glass, but of such thickness that it was considered sufficient to resist the assault of any ordinary hailstorm. The next portion of the Palace we have to refer to is the immense dome over the grand staircase, composed entirely of glass. Then follows the scarcely inferior glass dome over the Ministry staircase, and a variety of others. All these have been, so far as their fragile covering was concerned, utterly destroyed; the torrent of hail and rain poured in with the force of a cataract, making the various staircases so many waterfalls; the basement floors of the Palace were completely flooded. The Picture gallery, in which are some of the finest productions of the old masters, was at one time in imminent danger, for when the large hailstones, or rather irregularly shaped pieces of ice, had removed all opposition to the ingress of the rain, the gallery was flooded to the depth of many inches, and the water assumed all the appearance of a natural current. No time was lost in removing all those pictures that were liable to be injured, and we believe that, in no single instance, has damage been done to any one. The more valuable pictures were ranged under the engraved plate glass, which successfully withstood the violence of the storm.

As soon as the rain had in some degree abated, active measures were taken to clear the various rooms and lobbies of the Palace from the water that had accumulated, and to achieve that object speedily, the services of the police stationed at the Palace were called into requisition, and a company of the Foot Guards were sent from the Wellington Barracks to assist; their services were put to a severe test for more than an hour. Mr. Cobbett, the painter and glazier to the Royal palaces, visited the Pal-

ace, and having ascertained the extent of the damage, he at once gave the necessary directions for covering in the Picture Gallery and the various rooms with tarpauling, and a great number of men were instantly set upon that work.

IRELAND.—Potatoes.—From all quarters accounts are received of the rot in the potato; and it is feared the crop will again be a failure. It has, however, been stated by Mr. Labouchere, the Secretary for Ireland, that in every other respect there is a prospect of great abundance of all that constitutes the food of the people. There was a large supply of Indian meal from America, and Government intended to continue affording the most effectual relief by opening means of employment to the people.

ANOTHER ATTEMPT ON THE LIFE OF LOUIS PHILIPPE.—On the 29th July, during the celebration of the anniversary of the revolution of July, a man in the crowd drew a pistol and fired at His Majesty who was standing on a balcony of the palace of the Tuileries, accompanied by the Queen and several members of the Royal Family. Provisionally the King remained uninjured; this being the seventh time that his life has been spared from assassination. The man was immediately arrested and, being questioned, "readily admitted his crime, stated his name to be Joseph Henri, that he is fifty years of age, and a manufacturer of *objets de fantaisie* residing at Paris. Misfortunes, he said, had made him weary of life, and he fired on the King to get talked about and as a means of meeting death. He added that he proposed to commit the crime some weeks back when on duty at the palace as a National Guard, but refrained lest he should bring disgrace on his comrades."

As long as these criminals are made so much of, and the crime itself treated with all the ceremony of treason, so long it is to be feared these horrible attempts will be made. But let some painful and humiliating punishment be substituted for that of death, something which instead of causing one to be talked about will only expose one to contempt, and there will probably be an end of such aspirants.

THE NILE.—Mr. Nasmyth, the eminent engineer, is constructing two of the powerful machines invented by him for driving piles, and which are to be employed in the great works at present in progress, by order of Mehemet Ali, for damming up the Nile, and rendering the irrigation of Lower Egypt in a great measure independent of the annual rising and overflowing of that river.

FROM THE SOCIETY ISLANDS.—By a recent arrival at New Bedford, advices have been received from Tahiti to April 15. The natives had made a vigorous assault upon the French garrison, and had driven them from the land. The European residents had been compelled to flee with their effects on board the French vessels of war. After the evacuation of the town, the French vessels had opened a fire upon it.

EASTERN PROVINCES.

HALIFAX, Aug. 15.—H. M. steamer Vesuvius arrived from Vera Cruz, last night, having on board a mortal fever, which occasioned the death of one Midshipman and 19 of the crew, on the passage, and 39 are at present ill with it. She went round to Melville Island this morning, to remain in quarantine, until the fever disappears, and those suffering are restored to health.—*Acadian Recorder*.

According to the St. John's, N.F., *Morning Post*, the chief, and a very strong and proper reason, for Sir John Harvey remaining a few weeks or months longer in St. John's—is that the judicious disposal of the funds contributed from various quarters for the sufferers requires the direction of one well acquainted with the situation of persons previously to the fire—rather than an utter stranger. The *Morning Post* adds that His Excellency will most cheerfully submit to the sacrifice which this arrangement will entail.

The House of Assembly of the Island had voted their thanks to His Excellency the Governor, Lt. Col. Law, Major Robe, Major Wright, R. A., Captain Daeres, R. A., and the soldiers in garrison generally, for their valuable and important services during the late fire. £60 had been voted for compensating the non-commissioned officers and soldiers for any loss or damage they had sustained by the fire.

His Excellency had reviewed the Royal Newfoundland Companies, and pronounced them in an excellent state of discipline.

A cargo of provisions had arrived from Canada, and another was expected.

The losses sustained by the principal London insurance offices, particularly by the Phoenix, London, Imperial, Royal Exchange, and Sun, by the late conflagration at St. John's, it is stated, exceed £100,000.

The United Parliament of Newfoundland was prorogued on Wednesday the 5th inst.—*Halifax Morning Post*.

MONTREAL, AUG. 19th.—We are happy to state that the appointment of Inspector of Police upon the Cornwall Canal has been offered to and accepted by Col. Hill, for five years the Commanding Officer of the Fourth Battalion of Incorporated Militia. Col. Hill served in the 69th Regiment at Waterloo, and is highly respected not only throughout Upper Canada, but by the officers who had the good fortune of serving under him in that section of the Province.—*Courier*.

Two instances of sacrilege have lately occurred: one at the Catholic Church at Chambly, and another at Repentigny. From the last the robbers took a chalice and two patens, and from the first a silver lamp, which had, a short time previously, cost £75. We understand that two Germans have since been arrested for the theft, the curate of Repentigny having identified some silver offered by them to a silversmith, as pieces of the articles stolen from his Church.

Aug., 20th.—The Hon. J. Smith, Attorney General East, left town on Tuesday morning, for Toronto, to take his seat in the Court of Appeals, as a Member of the Executive Council.

1500 shares in the Portland Railway, have been taken up since the meeting in the Champ-de-Mars, and the Directors have resolved to commence the road at once, and complete as much of it as their means will allow.

We learn that two women, Catherine and Mary Anne Small, were drowned last night, while bathing from some rafts at the current St. Mary. The bodies have not yet been found.—*Herald*.

In addition to the above items from Montreal papers, we regret to be obliged to add the account of a barbarous murder, committed on the *Race course* at the termination of the second day's races. An inquest was held on the body of the victim, Mr. O. Clark Leonard of the *Mechanics' Coffee House*, St. Lawrence Suburbs, and the evidence clearly showed that his death was caused by the brutal treatment he received. Several other persons received injuries also. This melancholy occurrence did not postpone the races of the following day; and two companies of soldiers were obliged to be sent to the course to prevent disorder. Are not these races

with all their accompaniments of drinking, swearing, gambling, fighting &c., an intolerable nuisance? It is time that respectable persons should set their faces against such scenes of iniquity.

NEW POST OFFICES.—We are glad to notice that the D. P. M. General has been authorized to extend the Northern Mail route in CANADA West from its present terminus, Penetanguishene, to the SAULT STE. MARIE; the first despatch to take place on the 1st September next, and to be continued on the first of every month: during the months of June, July, August, and September, to be sent on the 1st and 15th of every month, but this will only commence next summer. Post Offices are to be established at Owen's Sound, Manotoahning, (on the Grand Manitoulin Island), La Cloche, St. Joseph's, and Sault Ste. Marie.

Some very injurious reports having been circulated about town of the failure of one of our Banks, the consequence was a considerable demand for specie on Monday and Tuesday: the principal run having been on the Branch of the City Bank. The temporary excitement, however, subsided yesterday, all demands having been promptly met, and the office of the Bank having been kept open for an additional hour on Tuesday, for the accommodation of those who wanted silver for their notes.

We know not whether the false report above mentioned was the result of malice or ignorance; the anxiety caused by it was quite unnecessary, as the experience of the past shows that no where, perhaps, on this continent are banks better prepared to meet their liabilities, or managed with more prudence and success, than in Canada.

An inquest was held yesterday on the body of a man named Falardeau who lived in a shanty near the foundry, St. Charles St. He and his wife were intoxicated and had been quarrelling all the preceding day; and the woman was arrested on suspicion of having murdered her husband, but was discharged by the Coroner's Jury: the following verdict was returned: "Louis Falardeau came to his death from disease of the brain accelerated by an accidental fall."

THE MURDERER CAIN.—The sentence of death pronounced upon this unfortunate man has been commuted by the Governor General to imprisonment for life in the Provincial Penitentiary.

APPOINTMENT.—John Lukin Robinson, Esq., to be Reporter to the Court of Queen's Bench in Canada West, vice J. H. Cameron, Esq., resigned on being appointed Solicitor-General.

THE ARMY.—The 60th Rifles arrived on Friday last from Montreal, and immediately embarked in H. M. S. Belleisle, which had already received on board the head quarters of the 14th, lately in garrison here, and sailed on the following day with a fair wind.

Port of Quebec.

ARRIVED, AMONG OTHERS:

Aug. 19th.

- Brig Holmes, Harrison, 23rd June, Stockton, Porter & Co. coals, &c
- Bark British King, Haughton 29th do. Hull. Burstalls coals, &c.
- Schr Enterprise, Cochran, 20 days, Antigonish, Baird, plaster.
- Schr Vigneaunt, 14 days, Halifax, Lenycaft, sugar and oil, 10 pas.
- Bark Glemsman, Peck, 10th Aug. Sydney, (C. B.) Symes & Co. coals.
- Brig Florida, Lewis, 20th do. Newport, order, do.
- Brig Orb, Buckley, 17th June, Sunderland, Symes & Co. do.
- George, Sheridan, 3rd July, Newport, H. E. Scott, do.
- Schr Misson, Coulson, 20 days, Miramichi, H. J. Noad & Co. fish.
- Schr Thistle, Hutchison, Gainsborough 15 days, Mathewson & Co. fish.

MARITIME EXTRACTS.

Bideford—July 24.—The Friendship, Anderson, sailed yesterday for Quebec, but put back again in the evening with damage, having been on shore on the bar.

Carsthorpe (near Dumfries), July 24.—The Eliza & Ann, Carruthers, of Whitehaven, from Quebec, was driven on shore near this place during a heavy gale yesterday, after being abandoned by the crew: cargo (timber) drifting on shore.

Galway—July 23.—The Sarah Milage, M'Donagh, arrived here from St. John, N.B., in coming into dock, took the ground outside the harbour, but having been lightened, was got off without much damage.

Hull—July 17.—The Waterloo, Knight, for Quebec, and a schooner, got in contact in the roads this morning; the former lost jibboom and the main-topmast, main gaff, &c.

Milford—July 27.—The Richmond, for Quebec, has put back.

Shields—July 31.—The Newbottle, Thompson, arrived here, reports having picked up in lat 48, lon 6, a piece of pine timber, about eighteen feet long, marked ML—A., and passed a great quantity of deals, lathwood, &c., apparently not having been long in the water.

A vessel, reported to be the Frederick Young, Wallace, from Quebec, grounded on the bar in coming in this morning, and remains.

The sea going steamer St. George, sailed on Monday at half-past 12 o'clock, for Anticosti and Gaspe. She has gone down on a visit to the Light Houses and Provision Depots in the Gulf. She had about twenty passengers.

Spoken—9th instant.—The Argo, Mitchell, from Liverpool to Dalhousie, lat 45 35 N, lon 54 16 W, out 34 days. 15th.—The ship Columbus, Cowing, master, hence 8th inst. for Liverpool, by the bark Achilles, Taylor, at this port.

The Schr. Thistle, Painchand, arrived at St. John's Newfoundland, on the 6th inst., in 17 days from Montreal, with provisions for the Relief Committee.

Launch—On Saturday morning last, Mr. Jas. Jeffery, at Hare Point, safely launched the beautiful ship Jane Glusin, of 834 tons new measurement.

BIRTHS.

On the 21st inst., at Stillery, Mrs. Henry LeMesurier, of a son.

At Toronto on the 10th inst., Mrs. Ogilvy Moffatt, of Montreal, of a son.

DIED.

On Tuesday morning, after an illness of three weeks, Mr. John Parker, Clerk in the Police Office, aged 37 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 25th Aug., 1846.

	s.	d.	a.	d.
Beef, per lb.....	0	4	0	6
Mutton, per lb.....	0	3	0	6
Lamb, per quarter.....	2	3	0	9
Pork, per quarter.....	1	6	4	0
Potatoes, per bushel.....	2	0	2	6
Maple Sugar, per lb.....	0	4	0	5
Oats per bushel.....	2	0	2	6
Hay per hundred bundles.....	25	0	25	0
Straw, ditto.....	17	0	22	6
Fire-wood, per cord.....	15	0	17	6
Cheese per lb.....	0	4	0	5
Butter, fresh, per lb.....	1	0	1	3
Ditto, salt, in tinsnets, per lb.....	0	8	0	10
Veal, per lb.....	0	5	0	6
Do., per quarter.....	1	6	0	0
Pork, per lb.....	0	5	0	7
Eggs, per dozen.....	0	6	0	7

ENGLISH MAIL.

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

NOTICE.

ALL persons having claims against the Estate of the late JOHN JAMES SIMS, Esquire, in his life time of Quebec, Druggist, will please file their accounts; and those who are indebted to the Estate are requested to make immediate payment to CHRISTIAN WURTELE, Esquire, St. Paul Street, Trustee on behalf of the Creditors.

Quebec, 5th August, 1846,
Signed AGNES S. SIMS.
SARAH W. SIMS.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG.

GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Scythes, Best German Steel and Spelter.

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

25th June, 1846.

RECEIVED EX "PERSEVERANCE," FROM HAMBURG.

TWO HUNDRED Westphalia Hams, of superior quality,

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

25th June, 1846.

RECEIVING EX "ERROMANGA," GALVANIZED Sheet Iron for Roofing,

Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws, Sugar Hogshead Nails, Tin and Slate Nails.

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

25th June, 1846.

FOR SALE BY THE SUBSCRIBERS. SHEET ZINC, TIN PLATES, Sheet IRON Register Grates,

White Lead, Paints, assorted Colours. Boiled and Raw Linseed Oil.

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

16th March, 1846.

TO BE LET, FROM 1st May next, THREE OFFICES on Arthur Street, opposite the Exchange.

C. & W. WURTELE,
86, St. Paul Street.
Quebec, 11th February, 1846.

FOR SALE, At the Book-Store of G. Stanley, No. 4, St. Anne Street.

A SERIES OF FAMILY PRAYERS, FOR TWO WEEKS, Selected from various approved manuals, by the Rev. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal.

Price 7½d.
April 28th, 1846.

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

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

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

25th June, 1846.

WANTED,

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

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

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, 1846.

YOUTH'S CORNER.

JUVENILE MECHANICS.

An active, clever lad in the country need never feel dull—never experience that miserable sensation of wanting something to do.

But a really clever lad, with a mechanical turn, not only gathers pleasure, but lays up a deal of really valuable knowledge.

[The boy that acquires a habit of having always something to do—taking pleasure when he can oblige any one—putting to rights what is out of order—observing where any thing is to be learnt—

THE EXCEEDINGLY AFFECTING NOVEL.

"Dear Catharine," said Alice Wirt, as she entered her sister's chamber, you said, the other day, you should not wear your calf-skin shoes again.

"Do not speak to me now, Alice; I am reading the new novel—it is so exceedingly affecting."

"The girl looks so thin and pale, and it is cold and wet, and there is the poor thing without shoes and stockings."

"Alice, how can you be so unfeeling!" replied Catharine, with a stamp on the floor, and a look of anger, putting the book close to her eyes;

Her sister said that it was in vain to say more to her. She put on her bonnet, took her little purse, and went with the girl to the nearest shoemaker's, where she was likely to find some serviceable old patched-up shoes for sale.

The sisters met at the tea-table; and Catharine had the new novel in her hand. "Here, Alice," she said in a glow of delight; "I have finished the book, and you shall read it."

"Indeed, Catharine that I will not."

"Oh, Alice, you do not know how exceedingly affecting the story is."

"I am quite sure, it is the very reverse."

"How can you say that?"

"Because it had a most hardening effect upon you to-day, Catharine."

Her sister was surprised for one moment; but at the very next she remembered the poor girl, and her conscience smote her.

"No, indeed, Catharine, I should have been afraid the girl would have refused, if she had known how you were worried to give them."

Catharine felt that the rebuke was just. She was still for some time; then she asked her sister, could she tell where the girl was to be found;

"There was another pause. Catharine then begged of her sister to say how the girl was supplied."

She heard the story with many tears, for she felt that the novel had in very truth had a hardening effect upon her.

book, had rendered her grossly unconcerned about the cause of real suffering at her door: she had been petulant and ill-tempered towards Alice, and the solicitude about the poor girl which she felt at this moment, was only extorted by the obvious condemnation forced upon her by the benevolent and self-denying course pursued by her sister.

To be continued.

by every novel-reader for herself or himself in the secret meditations of the heart.

WICKLIFFE.

(Concluded.)

Wickliffe commenced the translation of the Bible while he yet resided at Oxford, where he had many friends who were quite unwilling that he should remove from that University;

The priests and friars took great pains to hinder the circulation of the Bible in English. A law to that effect was proposed in the House of Lords in the year 1390, but the Duke of Lancaster succeeded in getting that proposal rejected and in maintaining that the people of England had a right to have the law of God in their own language.

Among those who had profited by Wickliffe's writings, was John Huss, of Prague in Bohemia, who was called before the Council of Constance, and condemned as a heretic in the year 1415, and cruelly burned on the 6th of July.

THE REFUGE-SCHOOL AT BEUGGEN, GRAND DUCHY OF BADEN.

(Concluded.)

The close of last year and commencement of the present were a time of gloom and difficulty with us. The sacred season of Christmas passed without refreshing from on high.

Past experience leads us to offer a few remarks on the increasing want of devoted labourers in the work of stopping the flood of degeneracy among our indignant and neglected population, by educating their children. They

should be men of gospel-vigour and love, not seeking their own, but ready to venture upon a service which the world counts mean, but God counts great and honourable.

They must not be of a wavering undecided character, apt to flinch in the day of battle: they must consider well, whether with ten thousand they will be able to encounter the twenty thousand who come against them.

There is, in some, a dislike of mechanical employment, a shrinking from the bodily exertion connected with it, which leads to a preference for the teacher's office.

We have had great trouble with those who have brought with them spiritual pride, however deeply concealed. It happens to some, whose well meaning associates in the church of Christ have fixed on them an affection of partiality as peculiarly promising in the earlier stages of their religious course.

May the great Deliverer and Educator, Jesus Christ, give right views of the extensive, the glorious work He is doing for man's rescue, to those who would be instruments in his hand towards the accomplishment of it.

[This article is taken from two papers which were furnished for the Gambier Observer, by a contributor who signed himself H.S., in the year 1838.

THE WEAK THINGS CONFUNDING THE THINGS THAT ARE MIGHTY.—In 1558 occurred in Chester an event trifling in itself, but of the greatest importance to the Protestants of those days.

The close of last year and commencement of the present were a time of gloom and difficulty with us. The sacred season of Christmas passed without refreshing from on high.

ESTIMATE OF MORAL CORRUPTION AT ROME.—It is not one of the most agreeable features of these rides and walks about the region of the Pincian Hill (at Rome), that coming or going we are almost sure to meet a gang

of forcats (convicts), chained two and two together, in their way to or from some spot where, if I mistake not, the Government is making a new scavo (excavation or drain). These unfortunate wretches, whenever I have chanced to meet any of them, have always appeared more sick than sorrowful, being, for the most part, pale, hollow-eyed and often exceedingly emaciated.

So much for Roman virtue and Roman ideas of virtue.—Quotation found in the columns of the London Churchman's Monthly Penny Magazine.

GREAT RESULTS FROM SMALL BEGINNINGS.—The possibility of a great change being introduced by very slight beginnings, may be illustrated by the tale which Lockman tells of a vizier, who, having offended his master, was condemned to perpetual captivity in a lofty tower.

DIAMOND DUST.—The demand for diamond dust within a few years has increased very materially, on account of the increased demand for all articles that are wrought by it, such as cameos, intaglios, &c.

DESTRUCTIVE THUNDER-STORM.

A thunder-storm, more violent than any that has been known for many years, was experienced in the metropolis and the neighbourhood on Saturday afternoon, 1st August; and, so far as we have been able to learn, its ravages extended over a large portion of the kingdom.

been most intense, accompanied by a wind from the east, and a cloudless sky. On Friday afternoon, however, some clouds began to gather from the S.S.E., and as the evening advanced, repeated flashes of vivid lightning were visible in the distance, which continued throughout the night.

The damage done by the storm has no doubt been most extensive, but the exact extent will not be ascertained for some days.

Amongst the public buildings in the metropolis which have suffered most severely by the fracture of skylights and domes, from the hailstones, are Buckingham Palace, Somerset House, Burlington Arcade, the Bazaar (Baker-street), and the Paddington terminus of the Great Western Railway.

SIGHT RESTORED.

NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF



Patronized by the ROYAL FAMILY or Great Britain

Recommended by the MOST EMINENT PHYSICIANS,

For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORCEPS, 14th Dec., 1841.

This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession.

Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign.

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealus.

THOMAS BICKELL,

Grocer and Importer of China, Glass and Earthenware.

St. John Street, Quebec.

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