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The Berean.

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

VOLUME II.—No. 19.]

QUEBEC, THURSDAY, AUGUST 7, 1845.

[WHOLE NUMBER 71.]

ADDRESS BY THE YOUNG LADIES OF THE FEMALE SEMINARY AT Q. M. TO THEIR PASTOR, AND PLACED BY THEM IN A BASKET OF FRESH GATHERED FLOWERS WHICH WAS HUNG AT HIS DOOR ON MAY MORNING.

Pastor beloved! at early dawn,
We rang the hills, the dale, the lawn,
And cull'd their sweets, with meekest care,
For thee this chaplet to prepare.

Ah! I would the Spring a flower supply
Unfading as thy charity,
Still would the gift fall far below
The debt of gratitude we owe.

And long may each revolving year
Witness our faithful guardian's care,
Yet, let this simple present prove
How dear we hold thy watchful love;
'Tis all we have,—may bounteous Heaven bestow
The wreath that blooms where living waters flow.
The Pastor's Response in our next.

THE GROWING UNION OF ALL THE PEOPLE OF GOD.

From "The Promised Glory of the Church of Christ," by the Rev. Edward Bickersteth.

THE SUBJECTS OF UNION.

The great definition which our Lord gives of his people, *Them which shall believe on me through their word*, may show us where the true principle of union is: not in outside form, not in an external uniformity, which may merely mask and cover the most entire and complete opposition and enmity within, but in real, living faith in God's own word, uniting all hearts amidst every diversity of outward form; the truth making all free, while it unites all in harmony with the will of God and the glory of the Saviour and the good of man. Yes, it is unity of faith, hope, and love, which infinitely beyond all submission to ecclesiastical rites and ceremonies on the one hand, or an exact correctness of doctrinal statement on the other, surmounts all the hindrances and impediments that human infirmity has occasioned, and brings us with one heart and one mind to say, *Glory to God in the highest, on earth peace, good-will towards men.*

I would endeavour, in the deep ground of union brought before us by our Saviour, to lay the foundations of that far more enlarged and extended union of heart than what has hitherto been attained, for which our Lord prays to his Father.

The subjects of Christian union are distinctly brought before us in the words:

Neither pray I for these alone, but for them also which shall believe on me through their word. That is, true believers are the only real subjects of this union; all other bonds are fallacious and soon broken; true faith unites deeply, firmly, and entirely, and unites for ever. It is not being united with any visible community, however excellent, but faith in the Lord Jesus Christ, that is the bond of union.

This may more distinctly and fully appear by considering other kinds of union in contrast with this.

The union of NATURAL RELATIONS subsists through the human family. We see it in the whole earth. Parents and children, mothers and sisters, and the ties of kindred in general, unite men every where. Of the value of this union, all considerate men are sensible; and they respect it and foster it. It has its own real worth. It is also a nursery for higher and better things; but I must not say how fleeting it is; how, from a thousand conflicting circumstances, it is in itself fragile and often snapt asunder. Besides these things which may weaken it, this union soon terminates through death. It is not in itself lasting and permanent.

The union of VISIBLE CHURCH FELLOWSHIP is another kind of union; an outward union of this nature is requisite in this imperfect state. Nor has any plan ever been hitherto devised, or could be contrived by man, for confining outward fellowship only to real believers. God only knows every heart, and this prerogative is intrusted to no mere human being. In the field where the good seed was sown, the enemy sowed tares, and our Lord has given us the decision of the householder, as his own: *Let both grow together until the harvest, and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn.* The imperfection of this union therefore is obvious. Our charitable thoughts of others must not fail. Love must be constantly exercised. We are exhorted to follow that love which covers all things and believes all things; but outward Church fellowship is only a means towards oneness, not the true and full oneness desired.

Besides this, a CONCORD OFTEN SUBSISTS BETWEEN BELIEVERS AND UNBELIEVERS, from similarity of outward pursuits, from domestic and social ties and intercourse, from the like tastes, or from the same objects in view as it regards this life. But this, also, though it may be mutually advantageous and pleasant for its immediate ends, is far short of the oneness which our Lord here desires. That entire confidence and oneness of inward thought which the Gospel gives is wanting. Thus real union with Popery is impossible. Protestants and Papists entertain doctrines which are utterly irreconcilable. It is utterly in vain to attempt to combine them in one. We believe Popery to be the grand apostasy described in the word of God, with names and titles which show its character to be wholly opposite to the truth of

God. We believe that all men are commanded of God to come out from it; and not be partakers of its sins, that they receive not of its plagues. I deny not that there are people of God among the papists, but their system is idolatrous, and union with it is unbelief of God's truth and separation from Him and His. There can be no true union with unbelievers and apostates. In the things of highest moment, those relating to the things of God and His kingdom and our everlasting welfare, there is and must be real disunion. One is alienated from the life of God through the ignorance that is in him; the other delights in God as his portion and joy. One is determined to follow his own wisdom, will and way; the other purposes to sacrifice every thing to do the will of God. True union in its fullest sense is here, then, as the apostle shews, impossible: *What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? and what agreement hath the temple of God with idols? Wherefore come out and be separate.* The world would gladly promote such unions as this. But useful, as it regards earthly things, as many of these combinations may be, the Lord loves his people too well to let them rest in them, and fall short of the great and full blessing of spiritual union with himself and with his own people.

Let me farther, then, in considering the subjects of Christian union, bring before you THE UNION OF TRUE BELIEVERS. It is infinitely higher and deeper, wider and more lasting than those which I have already mentioned. All true believers agree in the main essential doctrines, and they have all obeyed that emphatic direction, *this is his commandment, That we should believe on his Son Jesus Christ, and love one another, as he gave us commandment.* The one name of Father, Son, and Holy Spirit, is their common confidence, hope, and joy. All have been taught the infinite love and holiness of the Father; the unspeakable grace and tender sympathy and compassion of the Saviour; and the full and perfect atonement made by the Lord Jesus Christ for our sins, and all are looking for the guidance and sanctification of the same Holy Spirit. They have all been born again of the Spirit of God and made new creatures in Christ Jesus; they trust in Christ only, for justification; they confess life to be a pilgrimage; they live by faith and not by sight, and seek a heavenly home. They are all looking for the returning Saviour, the resurrection of the saints, the judgment to come, the everlasting punishment of the wicked, and the eternal glory of the righteous. They have all experienced the mighty inward change. They are also all mourning over the same evil heart, and resisting the same common enemy, Satan, the world, and the flesh. They are all desiring the same entire freedom from sin, fullness of love to the brethren and to all men, and conformity to the will of God. One faith, one hope, one love animates each bosom. The ordinances of Baptism and the Lord's Supper are the designed symbols of their union. For by one Spirit are we all baptized into one body: and we being many, are one head and one body, for we are all partakers of that one bread. Bring them together from the most distant and opposite regions of the earth. Let them converse together of their sinful state, their Saviour and his word, and his ways and dealings, and their own experience of their dangers, temptations, trials, difficulties, sorrows, and joys; and the union is instantly discovered. As by a mysterious, secret, but powerful sympathy within, they perceive that they are of one family, passed from death to life, and having a real interest in each other, and really brethren in the Lord. They are walking in one way, to one home; they are together partakers of the same unspeakable benefits, rescued by one Saviour from one tremendous ruin, and bringing up under his care to share his joys for ever. Where can the world shew an union comparable to this? French and English, German and Italian, Spanish and Portuguese, Pole and Russian, whatever their past enmities, become one. The New Zealander of the South and the Esquimaux of the North, the Chinese of the East and the Negro of the West, Greenlander or Patagonian, civilized or uncivilized, barbarian, Scythian, bond or free, all are raised to a far higher standing than a mere national community can ever give. They are raised up together, and made to sit together in heavenly places in Christ Jesus. Yes, all, of every nation, kindred, tribe, and tongue, combined together with one spirit in the faith, hope, and love of the Gospel, are made one in Christ Jesus. With a strength of union intensely close and near, with a largeness and comprehension of each and of all, an union which leads to unceasing self-sacrifice for the good of others, all, thus brought together, are ex-

alted on earth to a life full of heavenly blessedness, an earnest of a life together in everlasting joys and glory unutterable; ever flowing from the throne of God and of the Lamb. Thousands and tens of thousands of happy souls, amidst all their trials and sorrows calm and peaceful, glorifying God and blessing man, and thus united, form on earth the true Church of Christ; continually is the blessed number increasing; and when it is perfect, it is so complete that numbering ceases (Rev. vii. 9.) and the union is then so perfected, they bear but one name, the holy City, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

THE PROTESTANT EPISCOPAL CHURCH, IN VIRGINIA.

(Bishop Meade's Address, concluded from last number.)

And now, brethren, are there any who, in view of the past, and of God's blessing upon the doctrines preached, and the measures adopted, would, for a moment, listen to the proposal of a change? More especially, when we remember, that in the course adopted by us, we only followed closely in the footsteps of a noble host of faithful ministers and laymen in our Mother Church, who, during the last fifty years, have been so successfully engaged in the work of her revival. Though not so deeply corrupted as the Church of Virginia, yet was the English Church most sadly defective, both in doctrine and practice. But God raised up the Venns, Newtons, Scotts, Cecils, Martins, Buchanans, among the Clergy, and the Witherspoon, Thorntons, Grants, and Hannah Mores, among the Laity, to bear their testimony against the jejune morality of the pulpit, and to condemn, as well by their writings as by example, the worldliness both of Clergy and people in that day. And what a blessed change has been effected! None pretend, for a moment, to question either the effect or the cause thereof. And yet alas! so fickle, so fond of various experiment is man, there are not a few, who, within the last twelve years, while lavishing praises on those who were the chief instruments of the happy change, have yet proposed to do more good by means and instruments widely different from those which Heaven has so greatly blessed for the last half century. I need not tell of the confusion, discord, and unhappiness already produced by the unwise experiment, and the injury our Church is suffering thereby. "We, my brethren, of the Clergy and Laity, we, who are bound by the ties of that he, "in whom is no variableness; neither shadow of turning," will continue to bless us as he has done, and yet more abundantly, if we will only be more faithful in those ways.

And while we have reason to thought of our present, by comparison with our past condition, to exclaim "what hath God done," to thank Him and take courage," yet should we beware of boasting, or of supposing that all is done, or that what remains will certainly and easily be done. I consider it as the great error of many in our Church, throughout the land, that we are too much given to boasting, too apt to overrate our own successes, and calculate too largely on far greater, while underrating the present or probable future successes of others. God will, in his own way, correct us if we be guilty of presumption. Our Jacob is still small, and it becomes us now, as of old, to "ask, by whom shall he arise? Much is there yet to be done, and there are many difficulties in the way. Though we have a goodly number of Ministers, yet by no means enough to carry on the work of enlargement as we could wish, and as the door seems opening to us.

Although we have many Churches, yet how many of the congregations are small, and not rapidly increasing, being still unable to afford even moderate support to the Ministry!

Many are the discouragements which meet us in our efforts to sustain some of the old, and to raise up new congregations. Among the most painful is the difficulty of attaching the poor of this world to our communion. When our Lord was on earth, he gave, as one of the signs of his heavenly descent, the blessed fact, that "to the poor the Gospel is preached," and "the common people;" it is written, "heard him gladly;" "the multitudes followed him." Such should be our constant endeavour, my brethren of the Clergy; and if, from the causes alluded to in the past history of our Church, one description of the poor of Virginia have been almost entirely alienated from us, let us rejoice to know that there is another description not less acceptable in the sight of Heaven, who, if we are kind to them, and will take due pains to win them over, will more easily be led to come under the faithful preaching of the word. The poor servants will, if we persevere in our labours of love towards them, and be to them, what God's faithful pastors in every age have been to the poor, be benefited by our Ministry, and may, if we will, in conjunction with their owners, attend to them betimes as we do to our own children, become regular and pious members of our communion. But whether we think of the rich, or the poor, or those of any and every condition and character amongst us, with the hope of converting them to Christ and attaching them to the communion of our Church, we need not expect much success, without much zeal and diligence, such as was put forth in our first efforts for its resurrection. Our State is not one of those whose population is rapidly increasing, in which flourishing villages are springing up in every direction, calling for neat Churches to fill up the measure of their beauty and excellency, and where the support of the Ministry is sure, so

that our Zion must needs lengthen her cords, and strengthen her stakes. Very different is it with us now, has it been for many years, and will it in all probability be, for many years to come. It is only by patient perseverance in well-doing, that we can hope to make advances in the establishment of our Church. Much self-denial, and enduring of hardship, and abounding in labours, and itinerant zeal, and contentedness with a little of this world's goods, on the part of many of our Ministers, are indispensable to the growth of the Church in Virginia, much beyond her present attainment. Without these things, she may continue stationary, or even retrograde in some places, during years to come. The want of such Ministers, and the pressing demands of our Missionary Societies, and of vacant places in our Dioceses, depriving us of a number of our young men, and of some of those more advanced in life, have left us, during the last year or two, with a larger number of destitute places than usual, which I fear will not be supplied during the present year.

In addition to these difficulties in the way of our rapid progress, requiring great zeal and self-denial in order to advancement, I should suppress the truth, were I not to say, that recent circumstances in the history of our own and Mother Church have contributed not a little to revive old prejudices and former opposition, which, for the last thirty years, had been gradually and happily subsiding, under the faithful preaching, and peaceable, conciliatory deportment of our Ministers. The cry of false doctrine and Romish tendencies has been renewed under circumstances well calculated to mislead the judgments of many good people, who are not so well qualified to distinguish between the errors of individuals and the positive corruptions of a Church. There are those, who of course, would make use of these circumstances to our injury, the temptation being too strong for poor human nature entirely to resist. And in what spirit, and in what weapons shall we meet and contend with this old enemy, now risen up with renovated strength against us? Surely it becomes us to remember in what manner, and with what success, old prejudices were put down, and former opposition in a measure disarmed.—Let us adopt the same method now, when we would overcome a less formidable foe, for it cannot be, that prejudice now exists to the same extent as formerly. Making all allowance for honest prejudice, and little regarding any other, let us, in the spirit of Christian kindness and patience, set forth the true doctrine, and their conformity with Scripture, more emphatically than ever. Let us avoid as much as possible all contention, not rendering railing for railing, but contrariwise blessing, and thus, as in former times, commend our Church to the hearts and judgments of the pious and peaceable. I will know the difficulty of this in some places, and under some circumstances, but am not the less persuaded of the duty, because of its difficulty, and the temptations to an opposite course.

To conclude. In urging you, my Brethren, to an adherence to those modes of exhibiting truth, and those means of advancing religion, which, in our Mother Church, and in the Church of Virginia, have been so blessed of Heaven; in warning you against changes in this time of innovation; you will not understand me as intimating that those who were first engaged in the work were incapable of error, and that no improvement could be made, neither that circumstances being changed in the progress of events, there might not be some modifications in the manner of promoting the same object.

I am well aware of the folly of supposing that any one age or generation can be an unerring standard of truth and holiness. I admit the justness of the wise son of Sirach's warning, "say not that the former times were better than these, for thou speakest not wisely concerning this thing." I admit, with readiness and gratitude, a general improvement in the condition of mankind, as to morals and religion, not only since my own recollection and observation, but for a much longer previous period. I dissent entirely from those who can see nothing but deterioration in the history of man, either in our own, or other lands. I see the very reverse of it in all Protestant Christendom, and even in some parts of the corrupt Church of Rome. Nevertheless, I cannot close my eyes to the fact, that some in the Episcopal Church of England and America, in their desire for its rapid extension, and its universal prevalence, and in their haste to attain some ideal perfection of unity, have embraced exploded errors, and subjected the whole Church to the charge of retracing its steps toward apostate Rome. In this, and in the vigorous and too successful efforts of Romanists to regain some of their lost power, we may perhaps see the approach of that last fearful conflict between truth and error, which is, happily, however, to be of short duration, and to end in a sure victory to the former.—However this may be, my Brethren, and whether we shall see, or be engaged in this battle or not, one thing is certain, that we cannot be too earnest in our endeavours, each one, after personal holiness. We need not fear as an innovation or presumption, the attempt to be more holy than any who have gone before us, provided only that we go by the rule of God's word. Neither can we be too zealous and faithful in preaching according to the law and testimony. If, in any thing, any of us find that we have erred, laying too much or too little comparative emphasis on doctrines, duties, ordinances, promises, threatenings, or any thing pertaining to the whole council of God; of course it is our duty, by the unerring word, to correct

the same, not without a careful regard to the warning and instructive voice of history, which shows how prone some have been to give to the mint, the aise and cummin of religion, that regard which is due only to the weightier matters of the law.

THE DINGLE COLONY.

HAPPY DEATH OF A CONVERT, DESCRIBED BY THE REV. MR. MORIARTY.

"You remember Paddy Murphy, one of my people at Donquin; he is gone to his rest; his death was faithful and happy, and has increased the vexation of all devout Romanists of the country. For the last half year or more he had been declining away; but all that time he was growing in grace. I have never, in my experience, witnessed more satisfactory evidences of divine teaching than in his case. He knew nothing whatever of English; he delighted to hear a portion of God's Word read and explained for him, and often said to the Scripture-reader, 'May God bless you for giving me so much comfort.' When he was urged, and often sorely tempted, to send for the priest; he used to say, that he was fully satisfied with Christ for his Saviour, and with me for his teacher. During the summer, by the little nourishment we provided for him, he was somewhat revived, and went out a little. Three or four times he came to see us here. On Friday last he came over to see Mrs. Moriarty, after her return home; he said he knew his departure was near at hand, that he should never see her again, and that he had come to take the full of his eyes of us all for the last time. Matilda asked him how he felt; he replied, 'No better, Mistress, but thanks be to God, I am going every moment to my Lord Christ;' and sure enough, poor fellow, he died in peace, without a struggle, that same night, at Dennis Quill's house here (they were brothers-in-law). I was with him all the time. He spoke once of his five little children; and was comforted when I promised to be a father to them in the Lord. He never spoke or thought of a priest, though having his senses and speech to the last. Some Romanists were in the house, eager to catch a word of the kind; and what they said after was, 'Ah, bad luck to him; how steadfast he was.' His last words were, 'Lord Jesus, come with help to my soul.' He had an immense funeral on Sunday; all the converts and many more Romanists, to whom I preached at the grave before and after the service. Mr. Brasie was with us; 'twas a glorious sight, and we thanked God for it. What tokens of his gracious favour! He vouchsafes from time to time, to keep up our hearts and hands amid all our difficulties and

From Report for the year 1844, printed 1845.

It has been a season of peculiar trial and persecution; and but for the provision of potatoes on our Colony farms, the lives of the poor converts would have been sacrificed by starvation. Mr. Gayer's life has been threatened, and those of Lord Ventry and Mr. Clifford included in the notice to him; and I think it will interest the friends of the Colony to see what Christian boldness the Lord has given His servant, for which purpose I give Mr. Gayer's answer to this notice:—

"Having received a notice yesterday, in which my life is threatened unless I leave Dingle, I take this way of informing the writer that it has come to hand. I quite agree with him, that there are many who would deem it an honour and a glory to rid the earth of such monsters as myself and others are. As in all ages there have been those, who, through ignorant and blind zeal, have thought, as did Saul of Tarsus, that by 'killing those who called on the name of the Lord Jesus they were thereby doing God service;' and the reason of which the Saviour gives, because 'they have not known the Father nor me;' I would now tell the writer a few things:

"1st, That whatever is the consequence, I am resolved not to leave Dingle.

"2dly, That I fear not him who can only kill the body, but after that has no more that he can do.

"3dly, That my life is in God's hands and not his, and that it cannot be touched without His permission.

"4thly, That I would consider it an honour to be called upon to lay down my life in the service of Him, who laid down His life, on the Cross, for my redemption.

"5thly, That I forgive him from my heart the evil that he meditates against me, and trust that he may find forgiveness, at the hand of God, who alone can pardon it, and who has said, that 'no murderer hath eternal life abiding in him.'

"CHARLES GAYER."

"Dingle, Jan. 27, 1845."

THE DREAMERS.

All the days of sinful nature are dark night, in which there is no right discerning of spiritual things, and our heads are still full of new dreams which keep us sleeping. As in a deep sleep, our soul is bound up and drowned in flesh; a surcharge of the vapors of gross sensible things, that we glut ourselves withal; and the condition of our wisest thoughts, in relation to our highest good, are nothing but dreams and reveries.

A man will not readily think so while he is in them. We do not perceive the vanity of our dreams till we awake. Sometimes in a dream, a man will have such a thought that it is but a dream, yet doth he not thoroughly see the folly thereof, but goes on in it. A natural man may have sometimes a glance of such thoughts, that all those things he is either tormenting or delighting in, are vanity, yet he awakes not, but raves on still in them; he shifts a little, turns on his bed as a dog on the hinges, but turns not off: does not rise.

But the spiritual-minded Christian, that is indeed awake, and looks back on his former

* Guess: Quincy, Massachusetts.
† Guess: The Rev. B. C. Cutler, D. D., now Rector of St. Ann's, Brooklyn.

thoughts and ways, O, how does he disdain himself and all his former high fancies that he was most pleased with, finding them dreams? Oh, what a fool, what a wretch was I, while my head was full of such stuff, building castles in the air, imagining and catching at such gains and such preferments and pleasures: and either they still running before me and I could not overtake them; or if I thought I did, what have I now, when I see what it is, and find that I have embraced a shadow?—False hopes, and fears, and joys. He thinks he hath eaten, and his soul is empty.—Isaiah xxxix.—Leighton.

AIM HIGH.

Do not look at the practice and example of other Christians, in forming the standard of piety at which you aim. The allowance of this thing, has probably had a more disastrous influence on the Church and on the world, than all other causes that could be named. Generally when persons commence a Christian life, their consciences are susceptible and tender. They are strict and watchful in the performance of duty, and are pained even by a slight neglect. They have been wont to feel, that becoming religious implies a great change; that "old things must pass away and all things become new." But when they begin to look around among their Christian friends and turn to them for aid, and to those who have had experience and made advances in Christian life, they find that they seem to look upon duties and deficiencies in a very different manner. They seem to neglect many things which the young Christian has felt to be very important; and to practice many things which he has supposed inconsistent with religion. Then commence the disastrous effects. The young Christian begins to feel that he need not be more particular than those to whom he has ever looked up with deference and respect. He begins to imagine that he has been rather too strict and particular. He begins to take a retrograde course; and though his conscience and the Bible often check and reprove, yet after a few inefficient struggles, he lowers his standard and walks as others do.

Look into your Bible and see how Christians ought to live. See how the Bible says those who are Christians must live; and then if you find your Christian friends living in a different way, instead of having cause for feeling that you may so too, you have only cause to fear that they are deceiving themselves with the belief that they are Christians, when they are not. Remember that the farther your Christian friends depart from the standard of Christian character laid down in the Bible, the less reason have you to hope that they are Christians. And do not hesitate on this subject because you find many professed Christians, who are indifferent, lax in their practice and example. Remember that Christ has said, "Many shall say unto me in that day, Lord, Lord; thus claiming to be his disciples, to whom he will say, 'I never knew you.'"—From Dr. Bedell's Way-Marks.

The Berean.

QUEBEC, THURSDAY, AUG. 7, 1845.

Our readers will perceive, on examining the Imprint on our fourth page, that it now includes the names of three clerical brethren who have recently permitted us to mention them as our gratuitous Agents for promoting the circulation of the BEREAN, besides several gentlemen of the Laity by whose disinterested aid we have benefited since the commencement of our editorial labours. We are at no pains to repress the satisfaction which it affords us, to have the willing consent of these friends to promote the success of a publication which has now been before the public sixteen months, and whose character as an instrument for the setting forth of Scripture-truth; the exhibition of Church-principles, encouragement to the religious training of youth, and the diffusion of intelligence of general usefulness is by this time known to those who have observed its even conduct from the commencement. At the same time, we consider it our duty to state that we should be exceedingly sorry if the kind testimony of good-will to our services thus manifested were thought, in the remotest degree to involve our friends in responsibility for any of the errors which in our editorial capacity we are liable to commit. We feel greatly encouraged in the belief that, like clocks, the workmanship of one and the same artizan, we point alike the time of day, and strike the hours in close agreement; but it would be an unwarranted expectation to suppose that the pendulums, therefore, must also tick together.

We allow ourselves to take this opportunity of stating that we shall be thankful to any of our clerical brethren who may be disposed to act in a similar manner on behalf of the BEREAN; that we shall be glad to bear any expense which they may have to incur for the purpose of collecting money or carrying on correspondence; and that notice from them that they have received money on account of the BEREAN will be sufficient for us to insert the receipt in our usual acknowledgments.

Some of our readers in the country are not within reach of any Agent to whom they might pay their Subscriptions; they will oblige us by remitting the amount by post, and we shall willingly pay the postage of their money-letter, the acknowledgment of receipt coming to them in our columns.

In advertising to the secession from the Roman Catholic Church in Germany, we mentioned, in our number of May the 15th, our surmise that the tendency of it was towards "a departure from the order of the ministry implied in the apostolical succession." By the favour of a friend who has allowed us the use

of a little work recently published in London under the title of "The Apostolical Christians," and giving a connected view of the movement which has followed the Treves imposture, we are enabled to give the following confirmation of the anticipation then pronounced by us:

"On Sunday, the 4th of this month, three candidates for holy orders received ordination from the Rev. J. Ronge, in the presence of the Christian Catholic congregation at Breslau. After the performance of Divine service and an impressive discourse, the Reverend Pastor proceeded to the table, attended by several of the clergy, and, repeating the 19th and 20th verses of the xxviii. chapter of St. Matthew, demanded of the members of the Church, whether they were content that the three candidates should be admitted into the ministry? The members having responded in the affirmative, Mr. Ronge, after a solemn address on the duties of the ministry, and in conjunction with the attendant priests, ordained them severally by the imposition of hands. He then pronounced the form of consecration, and administered the Sacrament to the newly-ordained ministers.—28th May, 1845."

To this intelligence, however, it will not be without interest to add that by individuals—we do not find that it was an act authorized by the seceding body—an application is said to have been made to the Jansenist Bishops in Holland, having for its object to secure the transmission of orders through an Episcopal succession. These Bishops do not act without some reference to the Pope of Rome; for they make a point of always apprizing him of any election to the Episcopate which takes place among them; but, anticipating the Bull of Excommunication which the Popes have invariably sent in reply, they prepare at once a Protest under which, appealing to some future General Council, they proceed to consecrate the Bishop Elect, naught hindered by the thunder from Rome. The prelates spoken of are the Archbishop of Utrecht, and the Bishops of Haarlem and Deventer. We extract again from the work before mentioned:

"These three prelates are 'Jansenists,' that is, they belong to that branch of the Christian Church which recognises Cornelius Jansen, formerly Bishop of Ypres, in Flanders, as its founder. The Bishop's book 'Augustinus' insists upon St. Augustine's doctrine of the free grace of God, as the only true orthodox; this book having, at the instance of the Jesuits, been prohibited by Urban VIII. in the year 1643, excited a fierce war of polemics in France, which took the name of the Jansenite controversy, and had grown so violent by the year 1661, that even Louis XIV. himself interfered. Before the middle of the last century, Jansenism, assailed by the repeated Bulls which the Roman Pontiffs hurled against it, and visited by the persecution of the police, had withdrawn from any open manifestation of its existence on the soil of France; although the purity of its teachings with truly strict, self-attached adherents to it. Among these were a fraction of the clergy, whose readiness to take the oath to the Constitution in the early days of the French Revolution, showed them more willing to sever themselves from the Pope than to sacrifice their opinions. The only ecclesiastical establishment of Jansenists, which has survived that period, is the Church which was formed in the Low Countries at the Synod of Utrecht, in the year 1763: this branch of Christ's Church does not altogether separate from the Roman See, or repudiate the spiritual headship of the Pope; but it denies his infallibility, sets at naught the Bull Unigenitus which anathematised the Jansenists in the year 1713, and drove great numbers into exile in the Low Countries, and makes appeal to a future General Council. It continues to profess the doctrines of St. Augustine, lays great stress upon rigid purity of morals, and accounts the worship of the inward man as the main evidence of personal piety. This body of Jansenists, or as they prefer to be called, 'Disciples of St. Augustine,' has been governed ever since the year 1723 by the Archbishop of Utrecht, the Bishops of Haarlem and Deventer, and a subordinate clergy; they acknowledge subjection to civil authority; their labours, unimpeded by the corrupting influence of worldly power and riches, are characterized by great zeal and faithfulness. The Jansenists are fostered and protected by a Protestant Government, while the Papacy denounces them as separatists and schismatics. We are not informed of the result of the application made to the prelates."

We cannot disguise our feeling of regret at the fulfilment of our anticipations in this relinquishment of the Episcopal Church government, notwithstanding that we still think the secession itself a benefit; provided it is occasioned by a change from the darkness of ignorance and superstition to the bright light of scriptural freedom. We shall rejoice that an essential requisite for the spiritual prosperity of these Christian communities has been gained, though our wish is not gratified that they should also have maintained the privilege of the primitive and reasonable Church-government to which we are attached. But more especially we lament Ronge's proceeding in the ordination of candidates to the ministry in the German Catholic Church on this account that, in the first place, it seems to indicate haste, the necessity of which does not appear to us; and secondly we are fully assured that the prospect of a more extensive secession from the Church of Rome would be vastly greater, if the new communities could abide by the Episcopal form of Church-government, brought back to conformity with the scriptural model. If, in contrast with the pomp and pride, and the spirit of servility towards their master at Rome and of despotism towards their inferiors of Clergy and Laity displayed by the Bishops subject to the Pope, there were exhibited the

mekness, humility, and self-denial of Bishops, after the primitive pattern, administering government within constitutional limits and earnestly contending for the faith once delivered to the saints, the bulk of German professed Catholics would be much more likely to be detached from submission to Rome, and won to come under the influence of pure, evangelical teaching, than we can expect them to be, if violence be done, on the outset, to the veneration which they have been accustomed to pay—and we think properly so—to the Episcopal office now lightly set aside by the new reformers. In addition to these considerations, we see great reason to regret the formation of a new body in the Christian community, separate from the reformed Episcopal Churches, without uniting with those long ago formed in Germany which have adopted the Presbyterian form of Government. And if Ronge's recent step in ordaining to the exercise of the ministry at Breslau, should be sanctioned by the great body of the newly formed German Catholic Church, we are compelled, for the sake of unity in the body of Christ's followers, to wish that they might merge in some one or other of the reformed Churches already organized, though under Presbyterian orders.

We conclude this article by one more extract, containing various points of interesting intelligence, respecting Ronge's personal ministry, accessions to the seceding Church, and mode of public worship, all taken from the book before quoted.

"The style of Ronge's preaching is racy and powerful—and always to the point. His voice is clear and sonorous—but he has a certain timidity of manner which seems to damp the fire that glows within. Those who hear him are at once prepossessed in his favour, unless predetermined to condemn; and this has been the effect of his preaching, even upon those who have been brought up by Jesuits. The spirit which pervades these meetings of the new Church at Breslau, is truly refreshing, and affords an earnest of the fruits which may be expected to follow. Ronge's congregation at this time already consisted of more than three hundred families, or above a thousand persons; it has since been increased by nearly as many more. Dr. Regenbrecht, whose act of secession we have recorded, has been appointed one of the elders; and the congregation has been joined by the Rev. Mr. Eichhorn, (pastor of the Church of the Minorites, an individual of high character and great learning); the Rev. T. Woyznanski, of the diocese of Pzemicel, in Galicia; and other Romish priests.

"The following is the order of public worship observed at Breslau. The early morning service commences with a hymn, the confession, the 'kyrie,' the 'gloria,' collects, the Epistle, Gospel, and a sermon, which is preceded and concluded by a short hymn; then a prayer, the confession of faith, the 'sanctus,' the communion, the Lord's Supper, and a sermon and catechizing."

THE COMMON SCHOOL ACT.

Since our last remarks on this subject (July 24th) we have directed attention to a notice by which the Board of Examiners under the late Act invite Teachers of Elementary Schools to give in their returns, stating particulars as specified in the notification. At one of these particulars we have been somewhat surprised; and if we understand the meaning of it rightly, we do not see what warrant the Board of Examiners have for requiring it: the notice says, "2dly, The periods of actual attendance of each; not less than nine months." Now looking back to the first head, we find the "each" to mean each scholar; but we do not see how the Board can require that no scholars should be counted but those who have actually attended 9 months. The old Act we have not now before us; but the new one has been in force these four months: according to it the school must have been kept during eight (not nine) months out of 12 calendar months; and during that time must never have been attended by less than fifteen scholars. But that every one of the fifteen scholars should actually have been 8 or 9 months at school, is a requirement quite beyond the control of the Teacher, and in many cases totally impracticable. The Legislature certainly meant that the labourer should have his hire, and not that difficulties should accumulate in his way, before he can get his remuneration.

The Board of Examiners, from whom this notice has emanated, is in fact set aside by the Act now in force, which recognises no such functionaries at all. An appointment of School Commissioners by the Corporation ought, it seems to us, to have taken place before this; and really our City authorities ought to bestir themselves, for if they do not, the Superintendent will appoint Commissioners instead of them, and presently these functionaries will come upon the City Treasurer for the good round sum of money by which the City is to meet its share out of the public School Fund, and the Corporation must see to the Taxing-Machine, in order to be prepared with the needful. A question of some nicety, indeed, will have to be resolved, in connection with this matter, which it may be well to see to at once. The 42nd Section of the Act requires the Treasurer to pay out of the City funds to the School Commissioners a sum equal to that coming to the City out of the Common School Fund. But in the 43rd Section it is said that Quebec is to receive out of the Common School Fund two thirds only of the sum it would be entitled to according to its population. Now the question is, may the Commissioners claim from the Treasurer the whole sum to which the City would be entitled according to the provisions preceding the 42nd Section, or the two thirds only which are actually to be drawn out of the School Fund according to Section 43rd? Perhaps the question may have been considered by the Corporation of Montreal

* Professor in the University of Breslau.

already, to whom it applies in a similar manner; and if an authoritative decision has been received, it would serve to guide the Quebec Municipality. A very rough calculation makes us suppose that the population of the Quebec City will entitle it to about £1600. out of the Common School Fund; two thirds of which will be upwards of £1000: that amount we may expect will have to be provided for by the Corporation, if not £1600. It may be as well they should have the whole question before them, and appoint a body of Commissioners qualified by intelligence, zeal in the cause, and leisure to devote to it, to manage the expenditure of from two to three thousand Pounds so as to bear fruit in the advancement of the best interests of the community.

ADVICE RESPECTING SCHOOLS, in a letter for the District of Gaspé, addressed by C. to the Quebec Gazette.—Education and Schools have liberally been provided for; but the inhabitants of Gaspé will not forget that it chiefly depends upon themselves, to give effect to the beneficent views of the Legislature in this respect—to provide themselves with School-masters not only of moral, religious and exemplary, but also of cleanly personal habits, and who will inculcate such upon the children under their care; and above all things employ none in that important and highly respectable capacity addicted to drinking, or the less disgusting vice of smoking. A School-master should deem himself and be deemed by others "a gentleman."—Some of those who eminently excel, I would even have knighted, if it lay in my power. The eminent instructors of mankind, are not less entitled to this honour than the eminent slayers.

THE MAYNOOTH GRANT TAKEN ADVANTAGE OF.—A petition lies for signature in London, by which it is humbly prayed that the British Parliament will "make such a grant of public money for the building and endowment of the Scotch Episcopal Church's College in Perthshire, as may bear some relation to the grant which has been made for the use and behoof of the College at Maynooth." The petitioners affirm that "the Scotch Episcopal Church holds, politically, in Scotland, a precisely analogous position in relation to the Church established there, with that which the Church of Rome holds in respect of the Church established in Ireland;" but then they represent that she is much poorer than the Church of Rome in Ireland, and that her tenets are identical with those of the Established Churches of England and Ireland, so that she has stronger claims for aid than has the Roman Catholic Church.—This falls in precisely with the remarks offered by us on the 10th of last month; and how any other than a favourable reception can with justice be given to it by those who supported the Maynooth grant, it is impossible for us to see.

THE JESUITS.—The audacity of this Order in re-establishing itself in the kingdom of France, contrary to the existing laws, seems to have met with a decisive check. For some time, they had been gradually increasing in number; their houses, their chapels, their schools, were multiplying, and they were re-appearing all over France; they were acquiring wealth and political influence; their spirit was animating the French priesthood, disturbing domestic repose and happiness, impeding the free course of education, and exciting ecclesiastical pretensions, offensive to the order of civil government. All this did not escape the attention of the public authorities; but there was an absence of legal proof of the infraction of the laws in the resuscitation of the order. This, at last, was furnished by the Jesuits themselves. Their treasurer, or cashier, robbed them, some months ago; they prosecuted him for the crime, and his defence was, that the money belonged to the order of the Jesuits which existed in contravention of the law and had no right to prosecute. The fact being proved, the Government was furnished with the evidence required, upon which it acted skillfully and successfully. The French Envoy to Rome, Mons. Rossi, did not, indeed, apparently succeed with the Pope himself, but by negotiation with the General of the Jesuits he has obtained an order that all the houses of the Society now existing in France should dissolve themselves, that they should cease to admit novices, and should sell all their landed estate. The Provincial General of the Order was expected in France, to superintend the sale of the property.

If the Jesuits are found to be so dangerous, and inimical to political and religious liberty that they can not be tolerated even in a Roman Catholic country, and by a R. Catholic government, how is it that they are allowed to establish themselves in England, and in English colonies with perfect impunity?

THE CHRISTIAN GUARDIAN.

Among the periodical miscellanies, conducted by members of the Church of England, several are honourably distinguished, by their uniform maintenance of those great principles, on which that Church was founded at the Reformation; and which breathe throughout her formularies, and particularly, in her admirable Liturgy.

One of these is the Christian Guardian, a long established work; the present series of which was commenced in London, in the year 1809; a former series, on a smaller scale, having been published in Bristol, which was occasionally enriched by the poetical contributions of the lamented Bishop Heber.

The work has been both enlarged and improved of late years; especially, as to religious intelligence. A series of articles appeared in the Vol. for 1814, descriptive of the scenes, in which the English battalion of "The noble army of Martyrs" closed their earthly career; by sealing with their blood the testimony they had borne to "the truth as it is in Jesus." These sketches were drawn up, with much of his lively and pious manner, by the Rev. Charles B. Taylor, incumbent of St. Peter's, Chester.

With the second number for the present year, the editorship was changed; as intimated by a short notice, which appeared in the Berean of 3d. April. The new Editor has inserted a somewhat larger portion of poetry, monthly, of a respectable order; also some

valuable original letters; and others are promised. Some few of the pieces may occasionally betray a want of finish but, generally speaking, the subjects discussed in this work are highly important; the sentiments thoroughly scriptural, and occasionally expressed in a very forcible manner; while, in matters of the first importance, there is often a warmth and tenderness of spirit, very refreshing to the lovers of apostolical truth.

In the department of intelligence, much information is given; sometimes occupying one-third of the well-filled pages; partly relating to the efforts of Bible and Missionary Societies; partly, to matters nearer home, and of thrilling interest at the present moment; accompanied with stirring appeals to the Christian public, which manifest an honesty of intention, and a zeal for the influence of the Church of Christ; especially our own apostolical branch of it; highly honourable to the present conductor of the work.

ECCLESIASTICAL.

DIOCESE OF TORONTO.

We are happy to learn that the local Government have found themselves enabled to restore to the five Clergymen so long and so unjustly deprived of their stipends, their former position upon the ecclesiastical establishment of the Province. The revenue from the Clergy Reserve fund, we understand, has so far increased as to suffice to meet this additional charge upon it, and a hope is expressed that the income derivable from this source will be sufficient to maintain permanently the number of Clergy whose salaries are at present furnished by the Government.—Church.

CHURCH SOCIETY.—At the Meeting of the Thornhill Branch, on the 1st of July, it was resolved that it is expedient that a Travelling Missionary be employed in the District; and £20 towards his support were pledged for three years.

THE TORONTO SUNDAY SCHOOLS CLOTHING FUND, in connection with St. James' Church has had an income of £38. 19. 10. and expended, £37. 12. 7. during the year; the benefits of it having been enjoyed by 140 children of both sexes.

CHURCHES IN NEW YORK CITY.—We see it stated in Doggett's City Directory, that there are 166 churches and places of public worship in this city, of which 36 are Protestant Episcopal, 30 Presbyterian, 24 Methodist Episcopal, 22 Baptist, 16 Roman Catholic, 15 Dutch Reformed, 8 Jewish, 8 African, 5 Congregational, 5 Associate Reformed Presbyterian, 4 Universalist, 4 French, 3 Lutheran, 3 Reformed Presbyterian, 2 Unitarian, 2 Welsh, 1 Methodist Protestant, 18 miscellaneous. Connected with various congregations are 39 moral and religious societies.—Mirror.

DIOCESE OF WESTERN NEW YORK.—It is a subject of devout thanksgiving that the Right Rev. Bishop DeLancey has been so far restored as to have enabled him to hold an ordination in Trinity Church, Geneva, on Sunday the 20th of July; being his first official act since the occurrence of the disaster which has occasioned so much anxiety and general sympathy. Three candidates were admitted to the order of Deacons. The Bishop of Missouri was present, and assisted Bishop DeLancey in the services connected with the solemnity.

SECESSION OF A CLERGYMAN TO THE CHURCH OF ROME.—In connection with the Rev. J. M. Capes, whose case was mentioned in our last number but one, the Rev. J. Montgomery, recently Curate of Castleknock, is mentioned as having been received into the Church of Rome by Dr. Wiseman, on the 27th of June.

In consequence of some remarks which have appeared in the public journals, Mr. Capes has declared that he has no intention that the Church-building of St. John Baptist's should be devoted to the purposes of R. Catholic worship. But he holds the keys, and had refused giving them up, notwithstanding repeated demands, three successive Sundays, when the last advices came away.

We are authorised to state that the Rev. Lionel Carden, the late assistant minister of St. John the Baptist's Church in Bridgewater, is in no respect implicated in the change that has just taken place respecting that church, nor in any way whatever associated with the act of the Rev. J. M. Capes. Mr. Carden was in ignorance that any change was contemplated till within a fortnight or three weeks ago, the decided tendency of Mr. Capes' religious opinions having been so equally unknown to him when he took the curacy of St. John's Church in the month of March last. The Rev. gentleman is therefore now in quest of another sphere of duty as an earnest attached minister of the Church of England.—Dorset Chronicle.

CONVERSION OF A FRENCH PRIEST.—Mons. Trivier, Vicar of St. Michael's, Dijon, has renounced the errors of the Church of Rome. The following extract is taken from a letter addressed by him on the occasion to the Bishop of the Diocese:

"For a long time the prejudices and the commentaries of the Roman Church were the only medium through which I studied the Word of God; but the Lord, in his mercy, having put it into my heart to become acquainted with the Gospel by reading the Gospel itself, I separated it from the human tradition under which it had nearly disappeared; then, to my great sorrow, I could not help noticing how much the Roman Church had altered and adulterated the Scriptural economy of our salvation.

"Since this light was shed abroad in my soul, I felt that I was compelled to renounce errors which, till then, I had confidently received as so many truths. It grieved me much to give up several practices in which, although unsatisfactory, I had still, in many cases, found a degree of consolation. However, experience has convinced me that the Roman Church will not renounce the errors and the faults which it now nourishes; it is impossible: nay, to-day, as in former times, Rome is ever ready to thunder its anathemas against any one who would be bold enough to substitute for an erroneous system, the pure evangelical doctrines. Thus, I have been constrained, by the anxiety I entertain for my salvation, to throw off the yoke of a religion

full of superstitions, and to cling exclusively to the Word of God.

The BANNER OF THE CROSS. The name of the Rev. Dr. Coleman, as editor of this paper, has been withdrawn.

To CORRESPONDENTS.—Received parcel from New York; many thanks.—Col. S. we wrote by the mail before last.

PAYMENTS RECEIVED.—From Capt. Fisher, No. 53 to 104; Lieut. Harvey, No. 53 to 104.

Political and Local Intelligence.

EUROPEAN NEWS.—The English Mail of the 19th ult. came in very unexpectedly, on Sunday morning, having been less than fifteen days from Liverpool to Quebec.

THE WEATHER.—Various parts of the United Kingdom and of the Continent of Europe were lately visited with severe thunderstorms.

IRELAND.—The accounts from this country are very discouraging. Religious and political differences, which in other countries often excite bad feelings for a time, in Ireland are carried to such a pitch as to convulse the whole of society.

At the Winchester, assizes, on the 12th instant, a true bill was found against Lieutenants Hawkey and Pym, for the murder of Lieut. Seton.

A bill removing all obstacles to the admission of Jews to municipal office has passed the House of Lords, and after a debate in the House of Commons on the 17th, it passed to a second reading by a vote of 91 to 11.

THE EXPERIMENTAL FLEET.—The experimental fleet sailed from Spithead on Tuesday for the Bay of Biscay.

The subscriptions in England, for the relief of the sufferers by the great fire in Quebec, the account of the second had not reached home when the steamer left.

Her Majesty the Queen gave £200; H. R. H. Prince Albert £100, the Corporation of London £500. Sir R. Peel £100.

It appears, from other sources of intelligence, that the native force was about 2000, of whom from 30 to 50 are supposed to have been killed, and a large number wounded.

Governor Fitzroy's recall from this government had been previously determined upon by the authorities at home; he is to be succeeded by Captain Grey, at present Lieut. Governor of South Australia.

At a meeting of the General Committee on Thursday last, it was announced that Staff-Surgeon Reade had kindly offered to visit the families in the tents on the plains gratuitously.

Resolved.—That this Committee in accepting the resignation of Jeffery Hale, Esquire, as Secretary of this Committee, feels it its duty to express to this gentleman the sincere regrets of the Committee for his resignation.

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scribed very liberally. Up to the 18th ult. about £7,500 were subscribed in London, £5,000 in Manchester, £2,000 in Glasgow, and £1,000 in Liverpool.

THE CONTINENT.—A great sensation was caused at Paris, by the announcement of a most execrable act of cruelty worthy only of barbarians, perpetrated by a French officer in Algeria.

And, at page 289, it is stated, with equal plainness, that the expense which is estimated at 300,000l. per annum, (equal to a grant of TEN MILLIONS in Three per Cent. Stock), must be charged on the Consolidated Fund, and so paid out of the general taxation of the empire!

ILLUMINATED SHOT.—Lieut. O'Reilly, R. N., Hornsea, has succeeded in illuminating a shot used in Captain Manby's apparatus, by means of which a communication in cases of shipwreck can be effected in the darkest nights with the greatest certainty.

PACIFIC LUNATICS.—It appears from a parliamentary return, that there are chargeable to the parishes comprised in all the unions in England, the population of which amounts to 13,026,664, in the month of August last, 7271 lunatic paupers, and 6582 idiots.

THE RACE COURSE.—We learn with great satisfaction, that Judge Carpenter charged the Grand Jury at Camden yesterday in reference to the Camden race course and the late accident, caused by the falling of the stand during the contest between Peytona and Fashion.

NEW ZEALAND.—There has been, in some quarters or other, great mismanagement in conducting the affairs of this part of our Sovereign's dominions.

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THE QUARTERLY REVIEW ON THE ROMAN CATHOLIC ENDOWMENT.

The Quarterly Review is the publication most intimately connected with the Government. Its Editor, Mr. Lockhart, was lately appointed to a situation in the office of the Duchy of Lancaster.

At page 256 of that number of the Review, we are told that—A STATE PROVISION FOR THE ROMAN CATHOLIC CLERGY is the greatest and most important question that this country has had to decide since the Revolution.

At page 276, it is said that—A STATE PROVISION FOR THE ROMAN CATHOLIC CLERGY is an object, without which all that has been said or done will have been, not merely fruitless, but injurious.

At page 289, it is stated, with equal plainness, that the expense which is estimated at 300,000l. per annum, (equal to a grant of TEN MILLIONS in Three per Cent. Stock), must be charged on the Consolidated Fund, and so paid out of the general taxation of the empire!

ILLUMINATED SHOT.—Lieut. O'Reilly, R. N., Hornsea, has succeeded in illuminating a shot used in Captain Manby's apparatus, by means of which a communication in cases of shipwreck can be effected in the darkest nights with the greatest certainty.

PACIFIC LUNATICS.—It appears from a parliamentary return, that there are chargeable to the parishes comprised in all the unions in England, the population of which amounts to 13,026,664, in the month of August last, 7271 lunatic paupers, and 6582 idiots.

THE RACE COURSE.—We learn with great satisfaction, that Judge Carpenter charged the Grand Jury at Camden yesterday in reference to the Camden race course and the late accident, caused by the falling of the stand during the contest between Peytona and Fashion.

NEW ZEALAND.—There has been, in some quarters or other, great mismanagement in conducting the affairs of this part of our Sovereign's dominions.

RELIEF COMMITTEE.—At a meeting of the General Committee on Thursday last, it was announced that Staff-Surgeon Reade had kindly offered to visit the families in the tents on the plains gratuitously.

Resolved.—That this Committee in accepting the resignation of Jeffery Hale, Esquire, as Secretary of this Committee, feels it its duty to express to this gentleman the sincere regrets of the Committee for his resignation.

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SUICIDE.—An inquest was held on Monday over the body of a sailor who had voluntarily poisoned himself while under the influence of ardent spirits.

STEAM-SHIP UNICORN.—The sale of this vessel is contradicted in the New-York journals. She has gone to New York for the purpose of being sold, however.

CONSECRATION OF TWO R. CATHOLIC BISHOPS at Montreal.—From the Montreal Gazette we learn that the Right Rev. N. Blanchet has been consecrated Bishop of Oregon, where he had laboured as a missionary for 8 years; and the Right Rev. J. C. Prince, Coadjutor to the R. C. Bishop of Montreal, the R. C. Bishops of Montreal, Kingston, and Toronto, and the Coadjutors of Quebec, and Kingston, officiating.

THE ARMY.—46th Foot.—Ensign R. W. Piper to be Lieut. by pur. v. North, ret.; E. L. Prettyman, gent.; to be Ensign by pur. v. Piper.

60th.—Major M. G. Dennis, from 6th Foot, to be Major v. Rumley.

89th.—Capt. J. S. Stanley, from 11th Foot, to be Capt. v. Thornton, ex.; Ensign J. Shuter to be Lieut. without pur. v. Saunders, dec.; T. J. G. Thompson, gent.; to be Ensign v. Shuter.

93d.—R. E. Seton, gent. to be Ensign by pur. v. Duncan, rel.

R. C. Rifles.—W. King, gent. to be Ensign by pur. v. English, whose appointment has been cancelled.

QUEBEC MARKETS.—Corrected by the Clerks of the Markets up to Tuesday, 5th August, 1845.

Table of market prices for various goods including Beef, Mutton, Pork, Eggs, Potatoes, etc.

BIRTH.—On Sunday morning, the lady of Samuel Dalimore, Esq. of a son.

MARRIED.—On Tuesday last, by the Revd. J. Cook, D. D., Robert Hamilton, Esquire, eldest son of the late George Hamilton, Esquire, of Hawkesbury Mills, Canada West, to Isabella, eldest daughter of John Thomson, Esquire, of Quebec.

DIED.—On the 3rd of July, at Leicester, after a long illness, Sarah, wife of W. T. C. Turner, Esq., of the Branch of the Bank of England in that town.

PORT OF QUEBEC.—ARRIVED.—N. B. It will be observed that the shipping report below only gives the names of vessels arriving with cargo.

July 31st. Brig England's Queen, Sadwick, Newcastle, Levey & Co. coals and paint.

August 2nd. Bark Majestic, Tullock, Carthagen, Symes, coals.

Bark R. A. Parke, Kimming, Liverpool, G. Black, salt.

Schr. Idea, Oake, London, order, general.

Bark Bona Dea, Brown, Liverpool, Sharples & Co. salt.

Brig Susanah, Wood, London, for Montreal, general.

MARITIME EXTRACTS.—The Ship H. Bliss came in contact with a vessel during a dense fog, off Father point, on the 28th ult. and lost her jib, flying jib-boom, figure-head and cut-water.

The new steamer Quebec broke her rudder last week on her way from Montreal, and was towed to Quebec by the Steamer R. Hill, to be repaired.

Cove of Cork, July 4.—Put back, and towed in by the Amphitrite pilot cutter.—The Eliza Jane, from Quebec, with loss of sails, &c.; fore and main topmasts.

Greenock, July 7.—Put back on Saturday evening.—The Cirassian, for Quebec, having sprung a leak 600 miles W. of Cape Clear, and making 2 1/2 feet water per hour; master and crew quite worn out with pumping.

PASSENGERS.—In the ship Cornelia, at New York from Liverpool.—Dr. J. Barber and lady, Miss Emma Barber, of Montreal.

In the packet ship St. James, at New York from London.—Mr. T. Carnes, Mrs. Carnes & daughter, of Canada.

In the packet ship Henry Clay, from Liverpool.—Col. Ord, British Engineers.

ENGLISH MAIL.—LETTERS for the above Mail will be received at the Quebec Post Office, till TUESDAY, the 12th AUG. PAID LETTERS to THREE o'clock, and UNPAID to FOUR, P. M.

FOR SALE.—ENGLISH Linseed Oil, Imported French Burr Stones, London Bottled Porter, this season.

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

PHENIX FIRE ASSURANCE COMPANY OF LONDON.—THIS Company, which established its Agency in Canada in 1804, continues to assure against fire.

Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

NOTICE.—THE BAZAAR, in aid of the completion of St. James' Church, St. John's, is necessarily postponed till Wednesday, September 3rd.

Editors who have inserted the former will oblige the Committee by publishing this for a few weeks.

R. V. ROGERS, Secretary, B. C. Kingston, July 25, 1845.

THE MOST EXTENSIVE SHOEOING ESTABLISHMENT IN QUEBEC.

JOHN HOUGHTON, Smith and Farrier, St. Joachim Street, St. John's Suburbs, about two hundred yards from John's Gate.

DEGS to return his sincere thanks to Genl. Sir J. Hope, the Officers of the Garrison, the Gentry of Quebec, and the public in general, for the very liberal support he received previous to the late fire; that from the last Twenty-four years' experience in that department in Quebec, coupled with his precise knowledge of the diseases of the horse, and functions of the foot, he is fully confident he can give perfect satisfaction to all persons who may employ him; the greater portion of cases of lameness being produced by bad shoeing; and it will be his constant care, to prevent lameness from such causes.

J. Houghton trusts that this new and extensive opening will receive that encouragement hitherto experienced: Quebec, 1st August, 1845.

THE undersigned begs to express his acknowledgments to the President of the Montreal Assurance Company, and to the resident Agent in this city, for the promptitude with which his late claims for losses by the fire of the 28th June, have been paid, and also for the attention he has uniformly received in their office at Quebec.

JEFFERY HALE. Quebec, 7th August, 1845.

MRS. STANLEY'S SCHOOL FOR YOUNG LADIES; 37, St. Anne Street, WILL be re-opened on MONDAY, the 4th August.

To meet the wishes of many of her friends who are desirous that Music should form one of the accomplishments imparted to her Pupils, Mrs. S. has engaged an Assistant fully competent to give instruction in that department. For terms, &c. apply at the Bible Depository, No. 4, Anne Street. Quebec, 24th July, 1845.

MISS EVANS' SEMINARY will re-open on MONDAY, 11th AUGUST. No. 1, Des Grisons-street, Cape: Quebec, 22d July, 1845.

QUEBEC LADIES' SEMINARY, 22, DALHOUSIE PLACE, ESPLANADE; ESTABLISHED 1832; CONDUCTED BY MRS. KENDALL, Assisted by Masters of ability & experience.

THE YOUNG LADIES receive instruction in the English, French and Italian Languages; Writing and Arithmetic; History; Astronomy and Geography with the use of the Globes; Plain and Ornamental Needle Work, &c.

TERMS PER ANNUM.—Board and tuition, £35 0 0 Do. under 10 years of age, 30 0 0 Day pupils, 10 0 0 Do. preparatory class, 6 0 0 N. B.—No extra charge for French or Italian.

The Musical department is conducted by Mr. CODMAN, Organist of the English Cathedral.

REFERENCES.—His LORDSHIP THE BISHOP OF MONTREAL, Rev. Jno. Cook, D. D. Rev. D. WILKIE, LL. D. Rev. Wm. ARNOLD, Gaspe.

The duties of the establishment will be resumed (after the summer vacation) on the 7th AUGUST next. Quebec, July 7th, 1845.

EARLY THOUGHTS IN NUMBERS, A BOOK INTRODUCTORY TO WRITTEN ARITHMETIC. At 6d. a piece, or 5s. 6d. a dozen; For sale by the subscriber. G. STANLEY. Quebec, 24th July, 1845.

NOTICE.—THE undersigned has been appointed Agent for the AETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage. DANIEL MCGIE, Quebec, 7th July, 1845. Hunt's Wharf.

JUST RECEIVED, FOR SALE BY THE SUBSCRIBERS, BEST Window Glass, in Boxes and Half-Boxes, a great variety of sizes from 6 1/2 x 7 1/2 assorted, to 36 x 40 in. C. & W. WURTELE. Quebec, 14th July, 1845.

EOLOPHON FOR SALE.—A BARREL EOLOPHON by MYERS, A London, playing eight tunes of different Metres and two chants for singing the Gloria Patri. A finger-board has been also constructed by which the number of tones can be greatly increased. It is offered for sale in order to replace it by an instrument of greater compass. For particulars apply to the Rev. R. Knight, Frampton, or at the office of this paper. Quebec, 9th July, 1845.

AN ASTRONOMICAL TELESCOPE, & A LUCERNAL MICROSCOPE. The above mentioned articles, the property of a private individual, for sale at the office of this paper.

Youth's Corner.

VACATION-JOURNEY IN SWITZERLAND.

Concluded.

Our travellers had reached the south-eastern extremity of Canton Uri, and here they turned their steps in a homeward direction. It is time for us to get them safe home, for the holidays of most of our young readers will probably be over, before another week expires, and we must bring this account of the Vacation-journey to a close. They shall take a jump, at one stroke of the translator's pen, to the borders between Uri and Berne, but they have got well tired, climbing up the steep Jochberg under Mount Tidis, and we must let their limbs have a little relaxation; but what shall it be? Mr. Kapff knew very well, that change of exertion to their muscles, would do just as much service as sitting still; so when he espied an inclined plane, opposite to the sun, and therefore covered with a firm crust of ice, he quietly slipped his knapsack from his shoulders, laid its flat back of seal-skin on the snow, sat upon it with his legs stretched out before him, and at a slight push with his hands the reverend Tutor had a glorious slide down hill in the middle of August. The young party forgot their fatigue in an instant, turned their knapsacks into sleighs, and summer into winter. After three or four rides, they treated themselves to a snow-balling, and then they proceeded on their march in the highest of spirits.

They slept one night at Engelberg, another at Meyringen, and the next on the height of Grindelwald. From that resting-place, their descent began in good earnest. They had heard a great deal of the magnificent fall called the Staubbach, which means Dust-brook. It has its name from the complete separation into spray which takes place in the fall of the water. The travellers got sight of it from an elevation of about two thousand feet above it, and as they looked down, it seemed to them quite a trifling thing—it looked pretty much like a white horse's tail hanging down from the steep rocks. But as they descended, it sensibly grew in importance, and when at last they stood on a level with the basin into which it falls, and looked up its astonishing height of nearly a thousand feet, then Mr. Kapff could not repress the thought, how wonderfully great is every work of God, if seen from the right point of view, and how trifling are the conceptions of men, if formed without the enlightening influence of divine teaching.

The contemplation of this wonderful natural scenery did not, however, prevent the claims of a hungry stomach to be heard; and on looking around in the valley which has the very appropriate name of Lauterbrunnen or Nothing-but-brooks, or Clear-brooks, it was pleasant to see that the industrious hands of man had planted apple-trees and pears, cherries, plums, potatoes, and barley, besides hemp and flax. There was substantial entertainment at an inn, and every thing that weary limbs require to gratify their want of a night's rest.

On the following day, the party reached the south-eastern extremity of the Lake of Thun, where they embarked in a boat, and encountered a violent storm which caused great anxiety to the Tutor while he thought of the twenty families which would be clothed in mourning if God suffered the violence of the wind and waves to take effect and sink the vessel, carrying so precious a cargo. It pleased, however, their heavenly Father, to preserve them, though their passage proved long and exceedingly uncomfortable from the rain and the spray; it was late in the night when they discovered the lights of Thun-city, and at last found shelter, refreshment, and fire at which to dry their clothes, at a comfortable hotel.

On the following morning, they had an opportunity of seeing a very curious sight which is perhaps quite peculiar to Switzerland. A large body of Officers belonging to the Army of the Swiss Confederation, were assembled at Thun for military exercises under the command of two Colonels, the one from Basle, the other from Berne. Besides the Captains and Lieutenants, there was a good number of Sergeants and Corporals, but scarcely any Privates. The Swiss cannot easily afford to lose the labour of a large body of their able-bodied men by assembling them for military manœuvres; the Officers, however, must learn their duty as commanders, so they must supply the want of men by a powerful imagination. They form the skeleton of a large force by placing the non-commissioned Officers at those distances which they would occupy if the body of troops were on the spot. Captains and Lieutenants take their posts too, and then at the word of command, they march, wheel round, subdivide, then form again, keeping their distances just as if the full number of men were actually elbow to elbow in a line between them. From these exercises, the Officers return to their several Cantons, and there, the armed force has to assemble at the seasons when men can be best spared from labour, and the instructions which have been received at Thun, are thus turned to account in drilling the cantonal troops—oh, that there never were occasion for their being applied to that work of destruction which is called war!

They embarked in a boat on the river Aar, which had afforded them amusement

in its boyhood on the Grimsel, but here flowed rapidly along in all the vigour of manhood, bearing the whole party upon its hand as if they were a feather. They had a quick run to the city of Berne with which they were sufficiently acquainted. A short stay at the city-fosse where the two old and two young live bears are kept at the public expense could not be denied: the boys had provided themselves with pieces of bread, and cheese which they showed them; and when the bears had civilly placed themselves upon their hind legs, the lunch was thrown to them, which they caught with great dexterity, for they are quite accustomed to be fed in this way by passers-by. The bear figures in the city-arms of Berne, and these living specimens are universal favourites among the people.

And now their march went like flying—home; for they had no halting-place to look to from the city-gates to Hofsvyl. As soon as the large family-house appeared in sight, there was a shout of delight, just as the cry of "Land! land!" among sailors after a long voyage. At the discovery, however, of a large hay-cart moving towards the play-ground, the boys formed the plan of taking their school-mates by surprise. They clustered together in a bunch behind the vehicle, and maintained perfect silence, until they could break forth right into the midst of the tumbling, and running, and skipping of their friends who had remained at the institution or had already returned to its cheerful walls. After the first clamorous welcome, they unpacked their treasures of curiosities which they had picked up here and there; little knots of particular intimates were formed in order to tell each other how pleasantly they had spent their days of vacation—and now we will hope that, as soon as their tutors require their attention to study, they will show their gratitude for the many good gifts and kind providences of God in caring for them and guiding them safely on their excursion;—that they will be dutiful towards parents and masters, kind and brotherly one towards another, and striving, as they climb the hill of knowledge for usefulness in life, so also to mount up and seek nearness to God by believing prayer and devout meditation on that holy word which is able to make them wise unto salvation.

"I WANT A BIBLE."

It was a cold stormy day in the middle of February. Hill and valley, tree and shrub, were clothed in their white mantle, and the snow was still descending on the wings of a rude, chilling wind—just such a day when little boys like to get close to a good warm fire. On the afternoon of this day might have been seen a poor old man slowly wending his way to a saw-mill near the shore of Lake Erie—he was driving an ox-team, fastened to a sled, on which was a great saw-log.

The pelting storm beat rudely against his trembling frame, and his grey locks floated in the breeze, as with slow steps he walked before his oxen, who looked as though they wished their journey at an end. When he came to the mill, he addressed the sawyer something like this:—"I have come six long miles through this storm to your mill, and I want to sell you this log."

"Well," replied the man, "what do you want for it?" "I want," said the old man, "I want a Bible." I have lived many years without the sacred book; my children have become religious; I am near the grave, and have lived, until a few days ago, a stranger to religion myself—I now want a Bible."

The log was bought, the Bible received, and he returned delighted with his prize.

"Precious Bible, what a treasure, Does the word of God afford! All I want for health or pleasure, Food or medicine, shield or sword; Let the world account me poor, Having this I want no more" Episc. Record.

THE SOCIETE EVANGELIQUE OF FRANCE.

From an Address by the Rev. Mr. Burgess, of Chelsea, at the Liverpool meeting referred to in our last number.

I ought to tell you something of the elements of the Reformed Church of France, that you may know the ground on which you are to go when you join the Foreign Aid Society, or when you engage in any other effort which may seem expedient to you to assist our brethren in France. There is in France what is called an Established Reformed Church. By that they mean that it is so far connected with the state that its ministers to a certain extent are paid out of the public treasury. That church was organised by no less a distinguished theologian than Napoleon Bonaparte. After the Protestant churches had gone through those dreadful persecutions, which, perhaps, were never equalled in the whole history of God's Church, and after they were completely destroyed, so that scarcely six pastors were to be found in the whole of France, so completely had persecution done its work, they lay in the dust during the whole period of the revolution. But in 1802, Napoleon Bonaparte made it a part of his policy to give them a certain consistency; and I have here before me the written laws which he then promulgated, and under which the Reformed Churches of France are now placed. As those laws are very short—as the laws of military theologians generally are—I will just read you one or two of them, that you may see what that religious liberty, to which all

sion has been made, really is in France at this moment. "The Reformed Churches," says Napoleon Bonaparte, "shall have pastors, local consistories, and synods; there shall be one consistorial Church for 6,000 souls of the same communion." Now, this has been practically departed from by the liberality of his successors, because they allow a church for much less than 6,000 souls. "Five Consistorial Churches shall form the arrondissement of a synod." Now, how was the consistory of each church to be composed? It was to be composed of the pasteur or pasteurs serving such church, and of the elders or laymen. And how were the laymen to be chosen? You would naturally suppose they would be chosen for their piety, their respectability, or for some quality, which would justify their election. No such thing. They were to be chosen among the citizens who pay the largest sums in direct taxes—and the number of these notables was not to be less than six, nor more than twelve in each consistory. "The number of ministers or pasteurs in the same consistorial church shall not be augmented without the authority of the government." This law is still in force. You cannot increase the number of the pastors without the authority of the government. Now, I wonder how that would answer with us, supposing it was thought necessary to increase the number of pastors in this country, and that it was essential for us to apply to the Secretary of State for the Home Department that there might be an additional number of pastors appointed. I fancy we should not like it much; but our friends in France, under the Established Churches, are labouring under that influence. "The consistories will watch over the maintenance of discipline, the administration of the church funds, and the collection of the alms; the ordinary meetings of the consistories to take place on the customary days; the extraordinary meetings cannot be held without a permission of the sous-prefet or the mayor in his absence." Now, we may call this an extraordinary meeting, but if we were to hold it in France, we should have had to get the permission of the mayor in the first instance. We have the permission of the mayor of Liverpool, but we might not have the permission of the mayor of a French town; for there are mayors to the number of 44,000 in France, and some of them are not so favourable to meetings of this kind as is the mayor of this town. Then "the elders are to be re-elected every two years, and the pasteurs cannot be deprived except by government, who will approve or reject the application made to that effect by the members of the consistory." Suppose a congregation finds a pastor walking as he ought not to walk, and they think it desirable that he should be removed, they have no ecclesiastical law to compel his removal. They cannot do this by virtue of the synod. They must apply to government, and the members of the government must first give their sanction to his removal: so that the government have the power, if they please, of keeping an obnoxious pastor in the situation in which he may happen to be placed. "In case of death or resignation of a pastor, the consistory elects another in his place by a majority, and the election must be submitted to government for approval." So that you see the government has its hand in every transaction, and in everything done in this so-called Established Reformed Church of France. There is, moreover, another law which forbids the extension of any church from one department to another; so that from these rules you have a specimen of the legislation for the church which has been going on in the country. The present government of France like these rules, for it is sometimes wished to have a stop put to those meetings which are held for the purpose of preaching the Gospel to a people willing to listen to it. With regard to the synods, no synod has ever been held under this law; and the question is now being agitated as to whether the churches cannot ask for the holding of the synods. The people suppose, however, that if it were asked it would not be granted—that the government would be afraid of the synod, and afraid of the collision which might arise between the pastors of the Reformed Church and the priests of the church of Rome. Now, this is the legal constitution of the Protestant Church of France; and there are about eighty of those consistories. If the pastors belonging to each, to the number of four hundred and fifty, were all faithful men, preachers of the Gospel of Christ in its fulness, we should be rejoiced even though those restrictions continued to exist; but it grieves me to say that such is not the case. It is true that among them there is a goodly number willing to hazard their lives for the sake of the Lord Jesus. M. Roussel, for instance, is a pastor of the National Church, not having any appointment now, but he might have one were he so inclined. He thinks, however, that by so accepting it he is acting in a manner more conducive to the interests of Christ's kingdom. He has disentangled himself from the trammels to which I have alluded; he goes into the provinces where he finds a door open for his reception; and he has been enabled to establish, as you heard him say, no fewer than six churches within a single year. Had he been attached to a consistorial church, he

would not have been permitted to do this; but, being free now, he goes into every district under the protection of the law, and the current of opinion being too strong, few mayors have the courage, when they see the people desire it, to forbid the preaching of the gospel in any part of the country.

The heart of a human creature is like quicksilver, which is now here, then there; this day so, tomorrow otherwise minded.

Three properties belong to a good prayer, in order that it be a sweet savour before God and be answered:—first, the laying hold upon the promise; secondly an anxious feeling concerning what is asked for; thirdly, thankfulness to God and confession of unworthiness of the least mercies; for thou dost hope and pray to be delivered through grace and mercy alone.

When we have our sweet, loving Saviour Jesus, we are rich; but we often lose sight of Him, and little think that He is in us, and we in Him, that He is ours and we are His; and, although in the time of need, it appears sometimes as if he hideth himself; yet we are comforted in His promise when he says: "I am with you unto the end of the world." Each should be satisfied with the gift God has given him; all cannot be Pauls or John Baptists, there must also be Timothies and Tituses. More small stones are required to fill up a building, than foundation stones.—LUTHER.

BRITISH AND CANADIAN SCHOOL.

WANTED—Either in St. Paul Street, or St. Roch, St. John, or St. Louis Suburbs—a suitable BUILDING for the temporary use of the British and Canadian School. JEFFERY HALE, President.

Quebec, 26th June, 1845.

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

Quebec, 29th May, 1845.

RECEIVING per 'Vesper,' 'Douglas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c. Shoe Thread and Seine Twines.

—ALSO—Double Boiled and Raw Linseed Oil in Pipes, Hhds. Qr. Casks & Octaves, Gunpowder, Blasting F. FF, FFF, &c. C. & W. WURTELE, St. Paul's Street. Quebec, June 26, 1845.

CHINA, EARTHENWARE, GLASS-WARE, &c.

RECEIVING per 'Auckland' & 'Aurora,' a general assortment of the above, and expected by other vessels, a further supply, selected by the subscriber during his visit to England, the last winter. THOMAS BICKELL, Agent for Grimston's Eye Snuff. St. John Street, Quebec. Quebec, 12th June, 1845.

RECEIVING AND FOR SALE. BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Paints, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. —ALSO—Best Refined Borax. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

RECEIVING AND FOR SALE EX "NICARAGUA," "AUCKLAND," and "AURORA."

ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Frying Pans, —ALSO—400 Boxes Canada Plates, 600 do. Tin do. Patent Canada Scythes and Sickles. C. & W. WURTELE, St. Paul Street. Quebec 5th June, 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORDAGE assorted. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

FOR SALE. BRIGHT Porto Rico and Cuba Muscovado Sugar, Jamaica Limejuice, Prime Mess and Prime Beef, new, Upper Canada Butter in Kegs, Half-barrels Labrador Salmon, —ALSO—An assortment of well made New York BLOCKS, and a Ship's Long Boat, 19 feet long, copper-fastened. J. W. LEAYCRAFT. Quebec, 13th June, 1845.

FOR SALE BY THE SUBSCRIBERS. CANADA Rose Nails from 8 to 28 lbs. Die deck spikes 3 1/2 to 9 Inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes, Ship Scrapers, Iron, Cordage, &c. THOMAS FROSTE, & Co. Quebec, 12th April, 1845.

THE LATE FIRE. NOTICE is hereby given to those whose Bibles have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circumstances may require. Application to be made at the Depository in Ann Street (Mr. Hadden's late store) where attendance will be given by Members of the Committee between 7 and 8 o'clock every Evening. By order, JEFFERY HALE, Sec.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feby. 1845.

NOTICE. THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay. CHRISTIAN WURTELE, St. Paul's Street. Quebec, 26th June, 1845.

NOTICE. THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES. HENRY W. WELCH, W. H. A. DAVIES. Arthur Street, Quebec, 25th April, 1845.

EDUCATION. MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past. For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

QUEBEC HIGH SCHOOL. REV. E. J. SENKLER, A. M. Of the University of Cambridge, R. E. T. O. B. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REV. E. J. SENKLER CLASSICS..... W. S. SMITH. ENGLISH..... LEWIS SLEEPER. ARITHMETIC..... DANIEL WILKIE. FRENCH AND DRAWING... H. D. THIELCKE. PREPARATORY DEPARTMENT..... REVEREND J. MC MORINE. DIRECTORS. REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. J. S. GIBB, Esq. W. S. SEWELL, Esq. REV. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. HON. F. W. PRIMROSE, JOHN MCLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £16 above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 3 to 6. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

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