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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. 27.]

QUEBEC, THURSDAY, OCTOBER 2, 1845.

[WHOLE NUMBER 79.]

WORK WHILE IT IS DAY.

Up, Christian, up!—and sleep! thou still?
Daylight is glorious on the hill!
And far advanced the sunny glow
Laughs in the joyous vale below;
The morning shadow, long and late,
Is stretching o'er the dial's plate.

And are thine eyes, sad waker, say,
Filled with the tears of yesterday?
Or, lowers thy dark and anxious brow
Beneath to-morrow's burden now?
New strength for every day is given—
Daily the manna fell from heaven!

Link by link the chain is made,
Pearl by pearl the costly braid;
The daily thread of hopes and fears
Weaves up the woof of many years:
And well thy labour shall have sped,
If well thou wov'st thy daily thread.

Up, Christian, up! thy cares resign!
The past, the future, are not thine!
Show forth to-day thy Saviour's praise—
Redeem the course of evil days;
Life's shadow, in its length'ning gloom,
Points daily nearer to the tomb!

[Church of Eng. Magazine.]

THE APOSTOLICAL SUCCESSION.

Concluded from last number.

(2.) That the only absolutely essential point is doctrinal succession; that is, the holding the same faith the Apostles did: and that where that faith is held, there, though perhaps labouring under irregularities and imperfections in other respects, Christ's Church is to be found, and consequently the presence of his Spirit.

The passages we have already quoted, clearly show that whatever regard the Fathers had for the Apostolical succession, they did not hold that its presence must be any sure indication of the presence of Apostolical doctrine; and that the former was of no value without the latter.

But it may be asked, Is the latter sufficient to make members of the Church of Christ without the former? It is a point on which we can hardly expect a definite and express decision in the early Fathers, on account of the general prevalence of the episcopal form of government. But, nevertheless, there are many passages from which we may fairly infer their minds on the question.

"The Church," says Jerome, "does not depend upon walls, but upon the truth of its doctrines. The Church is there where the true faith is." But about fifteen or twenty years ago, heretics possessed all the walls of the Churches here. For, twenty years ago, heretics possessed all these Churches. But the TRUE CHURCH WAS THERE, WHERE THE TRUE FAITH WAS." A good answer this, by the way, to the common question of the Romanists to the Protestant Churches, where their Church was before Luther.

Remarkable, also, is the testimony of Gregory Nazianzen on this subject, in his Encomium on Athanasius; speaking of him as the successor of Mark, on the episcopal throne of Alexandria, he says:—He was "not less the successor of Mark in his piety, than in his presidential seat: in the latter, indeed, he was very far distant from him: but, in the former, he was found next after him; which, in truth, is properly to be considered succession. For to hold the same doctrine, is to be of the same throne; but to hold an opposite doctrine, is to be of an opposite throne. And the one has the name, but the other the reality of succession. For not he who has come in by force, but he who has been forced in, is a successor: nor he who has violated the laws, but he who has been advanced legally: nor he who holds an opposite doctrine, but he who is of the same faith. Unless any one can thus call himself a successor, he succeeds as sickness to health, as darkness to light, as a storm to a calm, and as madness to intelligence.

So the author of the commentary on Matthew above quoted says,—"Where the faith, there the Church is. . . . but where the faith is not, there the Church is not." And again: "He does not seem to go out of the Church who goes out bodily, but he who spiritually deserts the fundamentals of ecclesiastical truth. We have gone out from them (i. e. the heretics, whoever they were, who he tells us, then possessed the Churches) in body, but they from us in mind. We have gone out from them in respect to place, they from us in respect of the faith. We have left with them the foundations of the walls, they have left us with the foundations of the Scriptures. We have gone out from them to human eyes, they from us in the judgment of God."

"Christ," saith Ambrose, "did not deny to his disciple the favour of his name, (i. e. rock;) that he also may be called Peter, having, like the rock, unshaken constancy, even a firm faith. Strive, therefore, that thou also mayest be a rock. Therefore, seek the rock, not out of thyself, but within thyself. Thy rock is faith, the foundation of the Church is faith. If thou shalt be a rock (i. e. have firm faith); thou shalt be in the Church, for the Church is on the rock."

Before I pass on, I would here point out to the notice of the reader, that in the appeal we make; in our controversies with the dissenters on some of the points we have been considering; to the records of the primitive Church; there is no inconsistency with our rejection of tradition as a certain witness of the oral teaching of the Apostles, however loudly we may have been accused of it. Our arguments against the dissenters in these matters do by no means, as they are charged with, "doings, 'recueil and wound ourselves," nor "fall to the ground." They are consistent with our general views as they are in themselves valid and conclusive. The prin-

ciple upon which our Church acts in this matter appears to me to be of the most simple and intelligible kind. In matters of pure doctrine she requires belief in nothing which is not, in her view, clearly testified in Scripture, while she appeals to the writings of the early Christian Fathers as affording a testimony strongly confirmatory of her interpretation of Scripture. In matters relating to rites and usages, for all that she puts forward as intrinsically necessary, she refers to Scripture as the proof of their being divinely or Apostolically appointed; and, as in the last case, points to the records of the early Church as affording confirmatory evidence to the validity of the proof derived from Scripture; and in other points, where she refers to the practice of the orthodox primitive Church as a justification of her usage, she points to it only as a justification of it, and not as if the fact of their observance in the primitive Church rendered them intrinsically necessary; but a sufficient justification and recommendation of those rites she does consider the usage of the Apostolically primitive Church to be, because it cannot fairly be supposed that they would have been generally observed at that very early period, if they had been unaccommodated with the spirit of true Christianity, and consequently, that not only was she justified in requiring their observance, but dissenters not justified in making such matters a ground for separation.

But that our opponents and the Romanists are inconsistent with themselves, may be very easily shown. For they put forward the statements of a few Fathers as giving of themselves sufficient evidence of the Apostolical origin and authority of various doctrines and practices not recorded in Scripture. I ask, then, why they do not receive some which we have already proved to have that evidence in their favour, as for instance, besides doctrines, the following practices, namely, standing at prayer on Sundays, and during the period between Easter and Whitsuntide, the threefold immersion in baptism, and infant communion.

It would be easy to add others to the list, but these may suffice here.

Our opponents will perhaps reply to these cases, that we cannot give sufficient evidence of antiquity, universality, and consent; and they may save themselves the trouble of proving it, for we grant it at once, not dreaming of being able to prove in any matter what everybody always everywhere said or did respecting it; and all we ask in return is, that they shall strike off their list of "Apostolical relics" all that have no better evidence, and we shall then have very little left to dispute about.—*Divine Rule of Faith and Practice*, by Rev. Wm. Goode, M. A., Rector of St. Antholin, London.

THE GERMAN CATHOLIC CHURCH.

The royal ordinance by which Government officers were debarred from laying any hindrance in the way of the German Catholics, and the contemporaneous prohibition of granting them the use of Lutheran Churches, or any government building, for the celebration of their worship, being naturally enough considered as contradictory, many remonstrances were made, as well by the advocates of religious freedom against the injustice, as by the friends of social order against the policy of the latter measure; and there being, moreover, good reason to apprehend that its result, viz: the assembling of vast multitudes in the open air (always in the immediate vicinity, and often in the churchyard of the debarred churches) would lead to discontent with, if not to a breach of the laws, the prohibition has been officially withdrawn, and there is now no legal hindrance to the German Catholics holding their religious meetings in Lutheran Churches, with the consent of the respective congregations and clergy. A still farther approximation to the acknowledgment of the new sect, is the recent recognition of the ecclesiastical validity of their baptisms (on the ground that the form used sufficiently responds to the Christian rite), registration in the Lutheran Church books being required merely for the purposes of civil order. Farther, in all places where popular interference with the dissenters has either shown itself or been threatened (and they are not unfrequently, the civil and, if requisite, the military power, has invariably afforded them prompt protection. The Roman Catholics, especially in Breslaw and its neighbourhood, since the arrival of the prince-Bishop, seem to have adopted a Nicodemian policy; the scrutinies which had been in many places commenced, with a view to checking or punishing the dissenters from Rome, are for the present suspended, and the principle "let it alone and perhaps it may die a natural death," has supplanted the excommunications and fulminations against heresy, which were previously the order of the day.

Dr. THEINER.—The decision of this highly prized man as to the place of his future residence has afforded the newspapers an almost daily paragraph. Now he was stated to have consented to go to Berlin, now to have yielded to the entreaties of the Leipzig congregation, and then again to remain true to his Breslaw friends! This last seems at all events to be his present resolve, as we learn from Breslaw, that "on the 3rd of this month, Dr. Theiner, the much venerated, the long desired, entered on his new pastoral sphere, being introduced to the congregation by Dr. Regenbrecht, as the man to whom, from the commencement of the reform movement, all eyes had turned, and who had at length resolved to devote himself to its further development as pastor of the Breslaw Church. His election was then carried by acclamation; the hitherto adopted, though it must be owned, scarcely suitable mode of voting in

Church matters. Dr. Theiner then celebrated divine service in the usual way. In his sermon he enlarged on the real significance and importance of the Messiah; the Liturgy was the same as to arrangement as that hitherto used, but the individual prayers were selected from the prayer-book, prepared by Dr. Theiner for the use of the Berlin congregation, which, both for their intrinsic merit and the happy manner in which they are harmonized, found unqualified approval. The sacred Eucharist was next celebrated, being dispensed by Dr. Theiner, assisted by curate Hoffrichter, to a very numerous body of communicants. Thus has this highly extolled man entered fully into the active service of a cause which he formerly could only promote by his writings, and his acquisition may well give rise to the most sanguine hopes for its future success and prosperity.—*Continental Echo*.

Differences between the Leaders of the Movement.

[The following letter, for which we are likewise indebted to the *Continental Echo*, will probably serve as a confirmation of the estimate formed by one of our Contributors (Berean 22d May) of Czerski's character as a Christian reformer, compared with that of Ronge. It appears that the latter is content to co-operate with parties whose adhesion to the Movement is meant for the introduction of Deism rather than for the banishment of superstition and error out of Christ's Church; we would not, indeed, thence conclude that he himself is not a sincere believer in the vital truths of the Gospel, but we place much more confidence in Czerski, who at once refuses to encumber the reforming party by the recognition of those who reject the Saviour's divinity.]

I feel compelled to lay the following statement before the public. It has been urged upon me from various quarters, that my late circular letter to the Apostolic Catholic Churches is calculated to convey the idea that I desire to produce a schism in the new Church. It were indeed a criminal attempt to hinder the growth of the young community by sowing in it the seeds of discord; but I left the Church of Rome not, as many think, from motives of private interest; neither was I led to do so by any human influence, but was solely impelled by a living faith in Jesus Christ, the Son of the living God (with the sacrifice of many worldly advantages, and even at the risk of my life,) to oppose the destructive traditions and superstitions of the Romish Church: but with an equally steadfast resignation I take my stand against all unbelief, in whatever form it may appear, and am very far from making common cause with any who do not acknowledge Jesus Christ as the Son of God. My circular letter therefore, is not directed against the Leipzig conference individually, but against the elements of unbelief, where ever, and by whosoever they may be professed; for to keep silence when the truths of Christianity require defence, is to sin against my Lord and Master, Jesus Christ: "whosoever shall confess me before men, him will I confess before my Father in Heaven," is his own declaration! Nor did I ever subscribe to the Leipzig confession of faith, which by no means satisfied me, but only put down my name as one of the persons present at the conference; and all who have the weal of the young cause at heart, must condemn as criminal, every attempt to introduce unbelief within its pale under any garb whatever. My circular letter cannot possibly offend any but such as are wholly devoid of faith in Christ, and are therefore "enemies of His cross, whose God is their belly, who glory in their shame, who seek earthly things." (Phil. iii. 18, 19.) "To such the doctrine of Jesus is a stumbling-block, and the preaching of the cross foolishness." (1 Cor. i. 18, 23.)

I appeal therefore again to all spiritually-minded Christians, and call upon them in the Apostle's words, "Separate yourselves from superstition, cast off antiquated fables," reject vain traditions, but hold fast the faith of Jesus Christ, the Son of the living God; "Flee unbelief! Let us strive to follow after righteousness, godliness, faith, love, patience, meekness, to fight the good fight of faith, and to lay hold of eternal life to which we are also called." 1 Tim. vi. 11—12. "Let our conversation be in heaven, from which also we look for the Saviour, the Lord Jesus Christ, who shall transform our frail body unto the image of His glorious body; by that mighty power with which He is able to subdue all things to himself." Phil. iii. 20—21. Signed, J. Czerski.

COMFORT TO THE HOOVY LADEN.

From the "Life of Martin Boos," a Christian Catholic Priest, and Vicar of Gollneukirchen in Austria, for whose sufferings and expulsion from his parish see *Berean* No. 13 to 16 of this volume.

Bachlin, a farmer's widow, the sister of Brunner's servant, was often invited to Postliberg by the two latter; but knowing that they only wished to warn her against her pastor and his faith, she would not listen to the invitation. Instead of this, she went on one occasion to the clergyman, and complained to him of the distress she felt in her conscience, that notwithstanding all her confessions and her striving after piety, she had neither rest nor peace of heart.

"No, one is to be blame for this," said the clergyman, but your unbelief!

—1st Tim. iv. 7. Luther's translation.

Bachlin. And yet it seems to me, that I believe all that you preach.

Boos. No, you do not believe all.

Bach. Yes, I assure you I believe all.

Boos. Mark, I will immediately preach something to you, which you certainly do not believe.

Bach. That must be indeed something strange.

Boos. I now preach and say unto you in God's name, Be of good cheer, Bachlin, thy sins are forgiven thee; for Christ hath suffered for thee, and paid thy ransom. You have only to believe this, and all will be right. Do you believe what I say?

The woman, touched and perplexed, was unable to answer in the affirmative. Instead of joyfully replying, "Yes I believe it," she tried to support herself with the broken reed of an arm of flesh and said, "Yes, but I wish first to make a proper confession."

Boos. You have often done this already, and have never yet attained to any peace of conscience: nor will you, though you confess again and again.

Bach. But for what reason?

Boos. Because you seek to obtain the forgiveness of your sins for the sake of your own works, (ex opere operato) like the Jews, and not by faith in Jesus Christ, like a true Christian. This is not the case with you alone: but almost all are of opinion that God will forgive them their sins, merely because of their confessing, repenting, fasting, &c., in short, on account of their performances, and not on the account of the doing, and suffering, atoning, and dying of Christ and the exercise of faith in them. And because their weak and wretched performances, their repentance, confession, and penitence do not reach the mark, but always come too short, are too mean, too barren, and too imperfect—they never attain to true peace, because they ground it upon their own miserable doings. Such is the case with you, also. But only consider how you act in your repentance. We will go through the five things which constitute true repentance, and see whether you have much reason for building upon and trusting to your wretched performances.

The first thing requisite in repentance, after supplicating the aid of the Holy Spirit is, the examination of the conscience. But how miserably this is performed! How little does the individual know of himself, his sins, and his duties! How often you have been dissatisfied with your own examination of conscience! How wretched, how defective it was!

Bach. Yes, that is true.

Boos. The second is grief and sorrow. But this is often so lukewarm and cold, that you have certainly often felt grief and sorrow at your want of it. You have even sometimes forgotten grief and sorrow before confession; is not that the case?

Bach. Yes, this has also happened.

Boos. The third thing requisite in repentance is the serious resolve. But this again is often so weak, that it is broken the very same day on which it was made.

Bach. Yes, that is very true.

Boos. The fourth is confession. This again is often so incomplete, so defective, so confused, barren, and insincere, that you have frequently said yourself, "It seems to me, as if I had never confessed in a proper manner in all my life." You are so dissatisfied with your six thousand confessions, that now, after fifty or sixty years are passed, you wish to make a general confession.

Bach. This is indeed the case.

Boos. The fifth thing requisite in repentance is rendering satisfaction. God be gracious to us! It is just as miserable in this respect as with all the rest. How can you therefore hope and expect that God, for the sake of this your wretched doing, repenting, confessing, and penitence, should not impute your sins to you, but ascribe to you the righteousness of God and of Christ!—Be humble, therefore, and believe the word of God which tells you,

1. That man attains by faith to righteousness—that is, the forgiveness of sins,—and not by the works of the law, or for the sake of such works.

2. The righteousness of God comes by faith in Jesus Christ, unto and upon all them that believe in him. By him they must all be justified and delivered from sin, punishment, hell, the devil, and inward distress, without merit, and solely of grace. God alone is righteous, and he whom he makes so. It is therefore not on account of your penitence in the church that your sins are forgiven you, but on account of the agonies and death which Christ suffered for you. However great your penitence may be, your sins will not be forgiven you on that account, but on account of Christ's severe sufferings for you.

By this I do not do away with your repentance, sorrow, confession, &c. all this is necessary. I only say all this in order that you may believe in Christ and, through faith in him, obtain forgiveness of sins and peace of conscience; for as long as you trust and confide in your own miserable doings, you can never attain either the one or the other.

Therefore, observe, your sins are forgiven you—not on account of your doing and suffering; but solely on account of the doing and suffering of Jesus Christ. Mark that, and believe it!

Your sins are forgiven and remitted for his sake, and through him, who for your sake was conceived of the Holy Ghost, born of the Virgin Mary, was crucified, dead and buried, and for your sake rose again and ascended up to heaven.

And observe further: For his sake you receive the Holy Spirit, are admitted into the universal Christian Church, and to the communion of Saints, and obtain the forgiveness

of sins, the resurrection of the body and life everlasting. Amen. Is this your belief?

Bach. Yes, now I believe. Thanks and praise be to God! A stone is now removed from my heart: I now see what I did not believe before, that I have trusted too much to my own doings, and too little to the doing and suffering of Jesus Christ. Hence I could never feel easy; I have been penitent, it is true; but I have never before believed. How blind were poor mortals are! I am already above fifty years old, and have never understood it before. May God pardon me for it, and reward you a thousand times!

With these words she took her departure, believing and seeing. She afterwards confessed that she had been compelled to weep the whole of the Sunday previous, because the morning sermon touched her in such a manner as if it had been directed solely at her.

INFLUENCE OF THE GOSPEL.—In every pagan nation of antiquity, and every modern people among whom the Gospel has not penetrated, we behold woman, not as the companion, but the slave of man, regarded only as destined to minister to the wants and pleasures of her master, either performing the most laborious and degrading tasks, or doomed to a life of idleness yet more vile and degrading. This monstrous evil the religion of Jesus Christ overcomes, not by aiming a direct blow, but by diffusing a pure light amidst which its antagonist disappears. It is thus that Christianity possesses a latent force—an indirect influence, which it exerts in things temporal, and which is as potent as that direct influence which it seeks over the soul; it is thus that Christianity in deeds exceeds its promises, and while appearing to labour only for the eternal happiness of man, blesses him in the life that now is. It is thus that it every where abolishes slavery by preaching nothing to the slaves but obedience to their masters. It is thus that it daily tends every where to substitute liberal institutions for despotic governments, although it preaches nothing on this subject but submission to the powers that be, and respect for constituted authorities. This universal power of emancipation which is inherent to Christianity, springs wholly from that fruitful principle which, first proclaimed by the Gospel, was launched into the world to make its own way, and to develop its own consequences—the principle of the infinite worth of the human soul, and the equality of all souls before God. It is the necessary result of this principle that the prince has not the right arbitrarily to dispose of his subject; nor has the husband of his wife; the father of his child; nor the master of his servants. This single principle, as a fertilizing and exhaustless spring, flows on till it issues in the mighty ocean of liberty in all the relations of human life. But this liberty, be it remembered, is any thing but boundless license; its supremacy is not over things of religion and eternity, but over the relations of time and society.—*Archives du Christianisme*.

WHAT IS WANTING.

All that is wanting is, an heart suited to the Liturgy, and cast as it were into that mould. It may with truth be said of us, "They have well said all that they have spoken: O that there were in them such an heart!" Let us only suppose that on any particular occasion there were in all of us such a state of mind as the Liturgy is suited to express: what glorious worship would ours be! and how certainly would God delight to hear and bless us! We will not say that he would come down and fill the house with his visible glory, as he did in the days of Moses and of Solomon: but we will say, that he would come down and fill our souls with such a sense of his presence and love, as would transform us into his blessed image, and constitute a very heaven upon earth. Let each of us then adopt the wish in our text, and say, "O that there may be in me such an heart!" Deut. v. 29. Let us cultivate the moderation and candour which are there exhibited; divesting ourselves of all prejudice against religion, and receiving with impartial readiness the whole counsel of our God. More particularly, whenever we come up to the house of God, let us seek those very dispositions in the use of the Liturgy, which our Reformers exercised in the framing of it. Let us bring with us into the presence of our God that spirituality of mind that shall fit us for communion with him, and that purity of heart which is the commencement of the Divine image in the soul. Let us study, whenever we join in the different parts of this Liturgy, to get our hearts suitably impressed with the work in which we are engaged; that our confessions may be humble, our petitions fervent, our thanksgiving devout, and our whole souls obedient to the word we hear. In a word, let us not be satisfied with any attainments, but labour to be holy as God himself is holy, and perfect even as our Father which is in heaven is perfect. If now a doubt remain on the mind of any individual respecting the transcendent excellence of the Liturgy, let him only take the Litany, and go through every portion of it attentively, and at the close of every petition ask himself, What sort of a person should I be, if this petition were so answered to me, that I lived henceforth according to it? and what kind of a world would this be, if all the people that were in it experienced the same answer, and walked according to the same model? If, for instance, we were all from this hour delivered, "from all blindness of heart, from all pride, vain-glory, and hypocrisy; from envy, hatred and malice, and all uncharitableness; if we were delivered also "from all other deadly sin, and from all the decoits of the world, the flesh and the devil;" what happiness should we not possess? How happy would the Church be, if it should "please God to

illuminate all bishops, priests and deacons with true knowledge and understanding of his word, so that both by their preaching and living, they did set it forth and shew it accordingly!"

Yea, what a world would this be, if from this moment God should "give to all nations unity, peace and concord!" Were these prayers once answered, we should hear no more complaints of our Liturgy, nor ever wish for anything in public, better than that which is provided for us. May God hasten forward that happy day, when all the assemblies of his people throughout the land shall enter fully into the spirit of these prayers, and be answered in the desire of their hearts: receiving from him an increase of grace, to hear meekly his word, to receive it with pure affection, and to bring forth the fruits of the Spirit! And to us in particular may he give, even to every individual amongst us, "true repentance, and forgive us all our sins, negligences, and ignorances; and endue us with the grace of his Holy Spirit, that we may amend our lives according to his holy word." Amen and Amen.

—Rev. Charles Simcon.

HUNGERING FOR THE WORD.

Never, probably, was a pastor more thoroughly grounded in the respect and love of his flock, than the subject of this memoir. They knew the voice of the shepherd and followed his gentle guidance, as he led them into green pastures and beside the still waters. In the duties of this rural parish (St. Andrew's, Staten Island) he found great delight, and while cheered by the steady advancement and prosperity of the churches entrusted to his care, he was also occasionally favoured with those plentiful harvests which, in the spiritual no less than in the natural world, give joy to the heart of the husbandman. Amidst the trials and discouragements of his later years, he often adverted with pleasure to the ministry of his early manhood, and seemed, for the moment, to live again in renovated youth, amidst the interesting and beautiful scenery of that lovely island. More than once have we seen his old eyes sparkle with pleasure, and his countenance brighten with joy while relating a memorable incident that took place there. He had been preaching at one of his usual stations in the afternoon, and the ordinary closing devotions being ended, pronounced the benediction. But not a person moved to retire. All seated themselves in the attitude of fixed and solemn attention. A member of the church arose and said, "Dr. Moore, the people are not disposed to go home: please give us another sermon." And the services were continued until, at the close of a third sermon, the preacher was obliged to say—"My beloved people, you must now disperse—for, although I delight to proclaim the glad tidings of salvation, my strength is exhausted, and I can say no more." On the next day, in his visits among his people, the mystery of this strange occurrence was revealed. He found that, while he had been addressing the ears of the assembly, God's Spirit had been working powerfully upon their hearts. Under those sermons many were awakened to righteousness; it was the commencement of a glorious revival of religion, as the fruits of which more than sixty new-born souls were added to the communion of the faithful.—*Memoirs of the Life of Bishop Moore, of Virginia, by Bishop Henshaw.*

The Berean.

QUEBEC, THURSDAY, OCT. 2, 1845.

We have, in this number, and in the two last, given selections from a work by the Rector of St. Anthon's, London, (Wm. Goode, M. A.) by which the author has firmly established his reputation not only for clear perception of evangelical doctrine, but also for enlightened views of Church discipline, and extensive acquaintance with ancient theological literature. From that work we have extracted with a special view to let our readers see how one-sided are those quotations from the Fathers which have from time to time been paraded before the public as if they exhibited the teaching of everybody, always, everywhere; and how hopeless would be the task of discovering true Church-principles, were we left to collect them from the writings of fallible men, instead of looking for them in the unerring word of God.

There is little doubt but the appearance of learning and deep research in certain writers has bespoken respect, and secured a favourable reception, in some quarters, to many of those novel doctrines which have for some time disturbed peace, and broken in upon unity. Mr. Goode's work convincingly shows, how unsafe it is to submit confidently to the teaching of those who have so much to learn, if their learning has not actually been perverted to promote sinister purposes.

As regards the Apostolical Succession, of which the last two selections from the work treat, we have all along maintained its value as a point of order and guardianship to unity in the Church, while we utterly repudiate that use of it by which a monopoly over souls is sought to be established, and an impotent denunciation is hurled at those who have deviated from the order of our succession, while they have maintained (to use Mr. Goode's words) "soundness in the fundamentals of the faith." We greatly respect those views of unbroken descent from the Apostles which constrain the Clergy to lay themselves out, with all their power, in labours wherein we have the Apostles as our patterns; while, we abhor those haughty claims which violate humbleness of mind, and tenderness in judging of our neighbour—which tend to re-establish spiritual despotism, and to kindle afresh the fires of persecution.

SUSAN HARVEY. CONFIRMATION. LONDON. James Burns, 1843.

(See last number of the Berean.)

We have now had so much insight into the poor girl's state of mind as to know that her whole aim and endeavour is towards securing the promises of the Gospel by the exactness of her compliance with Church ordinances. She is under the teaching of a Pastor who knows nothing of that deceitfulness of the heart which will hide self-complacency and the establishing of one's own righteousness under the cloak of scrupulous obedience to the injunction of outward observances; she has, therefore, been piloted to cast her anchor on ground where, when "the thought of her many failings and weaknesses would come to her mind," she is thereby made to know "that there is still much for her to do here (pe. 42); but she has her minister's word for it that if she only "try in every possible manner to find out the duties she has to fulfil" (pe. 34), it will all go right. We find her a well trained disciple to such a master. It is pleasing to find that her privation in being unable to go to the house of God is a painful exercise to her mind; but if the reader were to imagine that part of her longing is for the benefit which she might derive from the preached Gospel, he will be disappointed—there is no indication of such a work in her mind, and the source of her anxiety is to be gathered from the nature of the consolation which she received, thus:—

"She tried to repeat the service as she thought with the small congregation; and then she comforted herself by thinking, that though she could not hear the absolution, still, if she had with deep penitence confessed her sins, it would not be withheld from her; and that she might fancy herself in a part of the church to which the voice of the priest could not reach, and yet to which the peace of God could."

The affecting situation of the poor sufferer is so likely to awaken a sympathy which would beget favour towards the pernicious error here insinuated, that we must look at this matter somewhat closely by the light of Church-practice. The notion intended to be conveyed by this passage evidently is, that the prayer called the Absolution, pronounced by a Priest, has in it a virtue which makes it a high privilege to be actually within the sound of the Priest's voice;—the next best thing is, to be at least in some part of the church-building, though the voice of the Priest should not be able to reach that part; and if the poor penitent be debarred even that privilege, well then she tries to keep time with the performance of the service at which she cannot be present, and so makes her penitential humiliation fall in with the period at which she calculates that the Absolution will be pronounced, upon which "it"—that is, absolution from her sins—will not be withheld from her. That this is not in accordance with the doctrine of the Church of England, must be evident from her universal practice. It is well known that, as a rule of order, and for distinction of degrees in the ministry, the Church does not authorize Clergymen in Deacon's orders to pronounce the prayer called the Absolution, in performing the prescribed morning and evening service. It is usual for Deacons, either to substitute a suitable Collect for it, or to pass at once from the Confession to the Lord's Prayer. Now it is a circumstance of very common occurrence, that a Priest, (that is a Presbyter—Elder) is officially present when a Deacon performs the service in the reading desk. But who ever heard of the Presbyter's interposing, when the Deacon has proceeded through the Confession, in order to give to the congregation the benefit of the Absolution pronounced by him? Yet, if there were a virtue that could flow over, from his doing so, upon the congregation, would it not be impious to withhold it? The truth is, the Church designs to distinguish the different degrees in the ministry one from another, and take this mode of indicating the superior authority committed to the Presbyter, even as for the like purpose the Deacon is restrained from pronouncing the Apostolical Benediction in the Church; yet if a Deacon conclude the service, it is left to him to pronounce the dismissory prayer (2d Cor. xiii. 14,) though a Presbyter be present who might pronounce the Benediction. The same design, with regard to the Episcopal office, has introduced the rule of always looking to the Bishop, if he be officially present, for the blessing; for if that were not done, the greater would seem to be blessed of the less;—yet, even in that case, the notion of a virtue in the Bishop's blessing, above what might be conveyed by the Presbyter, is excluded; for, when the Bishop does not attend in his official capacity—say he has come in simply as an attendant upon divine service—it is not usual for him to pronounce the blessing. The whole of which shows, that it is not designed by the Church to countenance the essentially sacerdotal notion that a virtue is communicated to the words pronounced, by their coming from the lips of either a Presbyter or a Bishop.

Poor Susan, however, has had impressed upon her, throughout, the notion of an *opus operatum*: in the Clergyman's prayers for her, in the pronouncing of the Absolution by him,

in the pressure of the Bishop's hands at Confirmation, and in the reception of the Lord's Supper. The following is an account of her apprehensions with regard to Confirmation—the very ordinance for the setting forth of which the book is written:

"As the day came nearer, and her strength grew less and less, she was forced to keep a tight rein over herself, to prevent her from fearing that she might not live to feel the pressure of the hands of God's great shepherd on her head, which was to seal to her the indwelling of the Holy Spirit, and render her body meet to partake of the Body and Blood of Him through whose death alone she had hope of life." (pe. 41.)

We add a kindred passage, taken from pe. 50:

"It is Friday, the day on which that blessed body was offered, and that blessed Blood shed, of which you are about to partake."

This seems to us a pretty compact body of Roman Catholic divinity on the Sacrament. The mingling up of what is indubitably carnal with that which the Church designs to be understood as spiritual is so close, that we should consider it an insult to our understanding to be required to believe that the author whose pen traced the words on the paper had in himself any notion essentially different from that of Transubstantiation. The Bishop's hands which are laid on—the Candidate's head which feels the pressure—and her body which is rendered meet, are all material objects: what can the author mean us to think of the Body and Blood which her body, so rendered meet, is to receive? The Body which was offered on a Friday was a material body; and it is that blessed Body of which the young disciple is privileged to partake!

To complete the narrative which we have interwoven in this review, we will just inform our readers that Susan Harvey has been sinking fast to the very day on which the solemnity of Confirmation is celebrated. She is conveyed into the Church, and to the chancel, and home again, by two young friends. The day following is the Friday just adverted to; she receives the Lord's Supper on her dying-bed, and the same day, "her spirit is set free." Whence her liberty, if it is faith that justifieth, and not works, the book leaves us to conjecture, and in charity to hope the best.

We have given as much attention to the book as we can well afford; and not more, we think, than the case demands. If the kind of literature which we have endeavoured to dissect should find entrance among any who have hitherto been under the teaching of the Church as her doctrines are set forth in our Liturgy, Articles, and Homilies, we should be disposed to marvel with a disappointment akin to that felt by the apostle when he had to address to the Galatians these words: "Having begun in the Spirit, are ye now made perfect by the flesh?" (iii. 3.) We know that, among those who support this paper and promote its circulation, there is no favour towards perversions of the Church's character; but many a one might be induced to buy similar books for the mere pretty exterior and the promising titles which they bear, and it might not turn out in every case as it did in one, where the heads of a household bought several of these publications for the express purpose of profitable Sunday reading to a growing-up family, but discovered their real character at the very first attempt to "profit" by them, and then consigned them to us—we know not what safe custodian from which they can not be drawn forth to delude the young and unsuspecting.

We therefore repeat our warning, that discrimination may be used, in selecting books for circulation, by those who are concerned for the preservation of that purity which the Church, at the cost of sufferings unto death, recovered by her glorious Reformation.

GERMAN CATHOLIC CHURCH.—The French newspapers affecting to speak with utter contempt of the reform-movement in the Church of Rome now going on in Germany, Consul-Genl. Theremin of Berlin has furnished the religious Journal *L'Esperance*, published at Paris, with the following list of places in which the new worship has actually been introduced:—

Alzey—Breslaw—Berlin—Brunswick—Bromberg—Bunzlau—Crefeld—Chemnitz—Danzig—Dresden—Duisburg—Darmstadt—Dortmund—Elberfeld—Eschborn—Flechn—Friedberg-on-the-Oder—Freystadt—Frankfort-on-the-Main—Fettenhenne, near Elberfeld—Glauchau—Graudenz—Gorlitz—Glauche—Hanau—Halberstadt—Ham—Iserlohn—Johangeorgenstadt—Kreutznach—Konigsberg—Leipsic—Landshuth—Luben—Lissov—Lochn—Liegnitz—Lowenberg—Lauban—Magdeburg—Marienwerder—Malapane—Mollna, near Lublinitz—Marienburg—Mears—Neumarkt—Neusalz—Posen—Potsdam—Rawiecz—Schneidemuhl—Schweidnitz—Schawenitz—Preussisch-Stargard—Saarbrück—Stelgard—Schwerdzens—Strigan—Sodow—Stettin—Spandau—Thorn—Tarnowitz—Unna—Ulm—Worms—Wohlau—Waldenbourg—Worstaedt—Witten-on-Ruhr. Total, 70 places.

The same gentleman gives a list of 94 other places, where congregations have been formed, but they are without the performance of regular worship, except religious instructions imparted by Laymen.

The following are the names of the priests who have joined the communion of the German Catholic Church, in the order in which their defection has come to Mr. Theremin's ears:—

reck, Grabowsky, Braune, Bernhard, Szackowsky, Ruyrecht, Licht, Eichhorn, Dr. Schreiber, Dr. Theimer, Ehdingen, Hoffrichter, Voglher, Wurmle, Sauer, Nitschke, Hieronimi, Baethig, Winter, Ahnsdorf, Hillebrand. Total 25 priests.

PRAYER FOR THE REFORMER RONGE.—The Committee of the Priests' Protection Society in Ireland have addressed a letter of encouragement to Priest Ronge, with an expression of sympathy towards the German Catholic Church. The light in which they love to view the reformer's labours, is indicated by the following prayer which they put up on his behalf: "That God the Holy Ghost may apply to his heart the glorious truths of the everlasting gospel, and lead him into a clearer and fuller knowledge of Christ."

THE FRIENDS OF LIGHT OR THE PROTESTANT FRIENDS.—It is needless, in order to prevent serious misunderstanding in reading intelligence respecting public affairs in Germany, to remember that under the fair name which we have placed at the head of this paragraph, a number of Jaring foes to Christianity are banded together for the purpose of diffusing the poison of infidelity throughout the millions speaking the German language. Some precautionary measures against them, recently taken by the Prussian Government, have erroneously been reported, by newspapers, imperfectly informed on these matters, as being aimed at the German Catholic Church. Uhlich, of Poemmelte, Wislicenus, of Halle, and Koerig, of Anderbeck, are named as the leaders of this movement; the former of whom, not inappropriately perhaps (because the extremes of rationalism on the one side, and Romish devotion on the other are not far from meeting) is denominated by his adherents as their "O'Connell," to whom they sing songs amidst the good cheer with which they celebrate some of their meetings for religious reform. Some check has been received by the leaders of these "Friends of Light." When, on a recent occasion, Uhlich wound up a discourse with these blasphemous words: "God grant that we may soon be relieved from the Apostles' Creed—and let the whole assembly cry Amen!"—he met with the mortification of hearing but a few whispered Amens from out of the assemblage before him. Wislicenus, being a Lutheran Clergyman, has been officially called upon to declare his sentiments, and on avowing their utter divergence from the standards of his Church, has been suspended, with a recommendation to consider whether he had not better voluntarily abdicate his pastoral office. The King of Prussia has been applied to on his behalf, but he has declared that he will not interfere with the course of justice. "Twelve men of probity," said the King, "have assured me that this man has violated the engagements into which he entered at his ordination: he shall not be sheltered by me: but if my clemency is to be appealed to, let it be done after sentence shall have been passed against him."

RUSSIAN METHOD OF CONVERSION.—Accounts of the 12th inst. from the Polish frontier state that the Russian Government had despatched to a village in Lithuania several ministers of the Greek Church, in order to convert the peasantry, supported by a detachment, consisting of an officer and forty men. The peasantry, however, had inveigled the priests into a neighbouring forest and murdered them. They had likewise set fire to the barn in which the soldiers were quartered, and thrown into the flames all who attempted to escape. The same accounts state that the town of Luck had six times been ravaged by fire between the 6th and 26th May.—*Prof. Churchman.*

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Payments received by the Treasurer at Quebec, on account of the Incorporated Church Society, in the month of September, 1845.

Sept. 6—Honble. W. Sheppard, 2 years' Annl. Subn. to 1st July, 1845	£2 10 0
<i>Parochial.</i>	
" A. F. Thomas, Don.	£0 12 6
" J. Bligh, " " "	0 10 0
" A. Rich, Annl. Subn.	0 5 0
" C. Wiggs, " " "	0 5 0
" E. Hawkins, " " "	0 5 0
" J. Giles, " " "	0 5 0
" Mrs. Giles, " " "	0 5 0
" Samson, " " "	0 5 0

10th—Collection at New Carlisle, per Rev. Geo. Milne, " " "	1 2 3
" Collection at Hopedale, do. " " "	2 11 0
" " at Hope Town, do. " " "	0 11 6
" " at Port Daniel, do. " " "	0 15 6
" Mr. Maelaren, Annl. Subn. to 1st July, " " "	1 5 0
" Miss Finlay, 2 years ditto. " " "	2 10 0
13th—Miss Mountain, Annl Subn. do. " " "	5 0 0
" Miss Scott, do. do. " " "	1 5 0
18th—W. H. A. Davies, Esq. 2 yrs. do. " " "	2 10 0
22d—Stewart Scott, Esq. Annl. Sub. to 1st July, " " "	1 5 0
29th—Rev. C. L. F. Haensel, do. " " "	1 5 0

£25 2 9
T. TRIGG, Treas. C. Socy. Quebec, 30th Sept., 1845.

DIOCESE OF FREDERICTON.—It is currently reported here that the Rev. Mr. Leggett, formerly a Minister of the Methodist congregation in this City, has left the Methodist connection, and is likely soon to take Holy Orders in the Church of England. We understand the Rev. Gentleman is already licensed to preach the Gospel in the Church of England within this Province.

We know nothing of, nor do we wish to enquire, into the causes which have led to Mr. Leggett's withdrawing himself from his former connection; but we understand he was much beloved by a large and intelligent portion of the highly respectable congregation to whom he ministered in this City, and judging from the public notices which have appeared in our West India Exchange papers, it would appear that there also he had been highly appreciated. Mr. Leggett, as a Pulpit Orator, is surpassed by very few of any denomination which we have heard in this Province.—*Fredericton Head Quarters.*

DIOCESE OF PENNSYLVANIA.—The Consecration of the Right-Rev. Alonzo Potter, D. D., to the Episcopate over this Diocese, took place on Tuesday the 23rd of September, the Bishops of Illinois, Connecticut, Vermont, New Jersey, Michigan, Delaware, Arkansas and Texas uniting in the imposition of hands. Bishop Hopkins of Vermont preached on 1 Tim. iii. 4. 5. "One that ruleth well his own house, having his children in subjection with all gravity; (For if a man know not how to rule his own house, how shall he take care of the Church of God?)"

PARISH OF SHOREHAM, SUSSEX.—We adverted to this parish in our number of August the 23th, under the heading "Expected Secession to Rome," being led to do so by giving an extract from the Bishop of Chichester's letter to Col. Wyndham, in which he adverts to Mr. Newman's probable secession, but the letter mainly treats of the difficulties which have been caused in Shoreham parish. The Rev. Wm. Wheeler, Vicar, having introduced various innovations in the mode of performing divine service, great discontent has arisen, and the greater part of the congregation has been dispersed, some attending public worship in the nearest parish Church where they find the old accustomed mode of worship adhered to and the saving truths of the Gospel proclaimed, while part probably help to fill dissenting places of worship. The most recent intelligence respecting the parish, which has reached us through private communication, states that the Vicar has resumed the gown in preaching, and the use of a Collect before and after sermon. These partial concessions had not, however, restored harmony, and a representation was addressed to the Bishop soliciting His Lordship's interference to induce the Vicar to confine his services to one part of the parish (either New or Old Shoreham, we do not know which) and allow of the appointment, for the remaining part of it, of a Curate who may adhere to the accustomed usages of the Church, and whose salary the remonstrating parishioners offer to raise among themselves.

To the Editor of the Berean.

Sir—The circumstances mentioned by your correspondent Clericus, in the last number of the Berean, as an evidence of the unscrupulous efforts made by Romanists to disturb and annoy Protestants, in the hope of converting them, when circumstances place the former within their power, remind me of a most daring attempt on the part of a R. C. Priest to obtain spiritual authority over a child born of Protestant parents.

The mother of the child has relations who are Romanists, with one of whom she had been in the habit of residing previous to her marriage. A short time since, a R. C. Priest, with whom she had become acquainted at the house of her relative, came to see her. After some conversation with her, (the father of the child being absent) he asked if the child had been baptized? Being answered in the negative, his next inquiry was, "would you have any objections to my baptizing him?" And almost before the mother knew what he was about, a basin of water was procured and the ceremony performed, in the absence and without the consent of the father, without witnesses or sponsors! The names of all the parties in this extraordinary transaction are known to me, and you may rely on the correctness of the statement, as all that I have asserted can be substantiated.

Have the parents any remedy or means to prevent their child being claimed, as he undoubtedly will be, as a member of the Roman Catholic Church?

Your obedient Servant, OBSERVER.

Quebec, 29th Sept. 1845.

[The respectable writer of the above has furnished us with particulars which leave no doubt of the correctness of the information which he has received. We are always ready to acknowledge that members of the Church of Rome, in endeavouring to propagate their faith, act up to their principles more consistently than Protestants under similar circumstances generally do; but what principles they are which lead to practice such as above described, it is easy for every man to judge for himself.

A question is proposed by our Correspondent, to which we are sorry to know of no satisfactory answer. If the father wishes the child to be recognised as a member of the Church of England, we do not see any way open, until the same shall have come to years of discretion, and manifest that state of mind which shall make him a proper candidate for Confirmation. The Church does not admit of re-baptizing the child, the baptismal formula having no doubt been used in applying the water. There is a service for receiving the child into the Church; but that requires the officiating Clergyman to use a formulary hardly applicable to such a case as this. He inquires into the circumstances under which the child has received private baptism; and then it is prescribed for him to say: "I certify you that in this case all is well done, and according to due order, concerning the baptizing of this child" (see office for Private Baptism of Children.) But in the case here under consideration "all" has been ill done, quite contrary unto due order; yet here is the prescribed service; and if the Clergyman deviate from it, he may be called to account, just as a Clergyman in the Diocese of Exeter was, some time ago, for deviating from the formulary in performing the Burial service. We see no remedy to the serious difficulty in such cases, except a revision of the Liturgy; and we hardly know how it is possible not to wish earnestly for a measure so urgently called for. Ed.]

To CORRESPONDENTS.—Received Rev. C. W., enclosing pamphlet, for which please to accept thanks; we shall write respecting remittance.—Review of F. H. and C. to appear next week.—Youth's Comp., making a guess at the sender.

PAYMENTS RECEIVED.—From Mr. Wm. Allen, No. 77 to 102; Mr. Denis Gale, No. 79 to 104.

Political and Local Intelligence.

CORONER'S INQUEST.—The power of the Coroner to summon a jury to inquire into the circumstances attending the death of any person who has lost his life by violence or accident has long been exercised in Christian countries and with a most beneficial effect. The knowledge that a close and minute investigation will take place, where there is any suspicion of foul play, doubtless prevents the commission of many a crime, through fear of the punishment which would ensue, while the dread of the Coroner's jury enforces more care and watchfulness on the part of those (as railway-conductors and the like) who have under their guidance numbers of Her Majesty's subjects. But a new application has been lately made in the Mother Country, by a Coroner, of the powers with which he is invested, the exercise of which seems very appropriate and no less beneficial in its consequences. The Coroner of the City of London lately summoned a jury to ascertain the cause of a destructive fire which occurred a short time before at Aldermanbury; whether it originated by accident or through design. The learned gentleman took occasion to explain, as the proceeding was quite novel at the present time, that he did so because the practice was usual in olden times, and was a part of the Coroner's duty, and laid down by legal authorities which he quoted; and as he thought the custom was a good one, he had determined to revive it. The oath administered upon the occasion was as follows: "You shall well and truly inquire, on behalf of our Sovereign Lady the Queen, how a certain house and premises in Aldermanbury were burned, and a verdict give according to evidence, &c."

In this case, the jury, after a long and patient investigation, returned a verdict to the effect that the fire was caused by accident. This new exercise of the Coroner's authority is well worthy of attention and imitation, not only at home but in Canada, and we hope that the practice will be commenced in Quebec, where so much destruction has been caused by fire. It surely needs no argument to prove that if each fire was made the subject of official investigation, acts of incendiarism would be much less frequent.

THE PIRATE MURDERERS.—The seven men who have been found guilty of murdering Midshipman Palmer and 9 seamen belonging to H. M. S. Wasp, have been respited till the 25th of November. A point of law has been raised which will have to be argued before the fifteen Judges. Such also is the force of objections felt by many persons against the punishment of death in any case, that a petition has been got up, praying that Her Majesty would commute the punishment of even these miscreants, in order that they may have space for repentance before they appear at the bar of God. A sentimental feeling has been raised in favour of one of them, named Mujaval, on the ground of his being grandson to the grandmother of Espartero, the Duke of Vittoria. It is difficult to see why that should screen him from the punishment which his accomplices are to suffer.

IRISH COLLEGES.—It is confidently stated that Cork is to be the seat of one of the provincial Colleges in Ireland; and Dr. Bullen, Secretary to the local committee, has informed them that Dr. Murphy, R. C. Bishop of Cork, intends to give to the institution his library, consisting of 13,000 volumes.

EXPENSIVENESS OF THE REPEAL-MOVEMENT.—There were, according to Mr. O'Connell's own admission, no less than forty-four "monster meetings," and consequently in that number were not included all the minor meetings, which were almost simultaneously held with them throughout other parts of Ireland. I will now suppose the average of each meeting to be so low as 50,000. This, you must admit, is far below the real average—for the "repeal journals" stated that at one of these meetings 700,000 individuals were present, at another 300,000 and at many more 200,000; but I will take the average so low as 50,000, which when multiplied by 44, the number of the meetings, will produce in round numbers 2,200,000, that is, 2,200,000 human beings were present at forty-four monster meetings. Now, let us suppose that each individual devoted a day at least—and this is not an unreasonable supposition—to the objects of the meeting. We will then have 2,200,000 days devoted to the purpose for which they were assembled. Let us then divide these 2,200,000 days by the number of days, hours, minutes, and seconds in our solar year, and we will discover that six thousand years, twenty-six days, eighteen hours, thirty-six minutes, and seventeen seconds, and three-quarters of a second, have been, during the past year, lost to Ireland—a clear loss of over six thousand years to Ireland! I can hardly believe this to be a fact; yet it is a fact, and a solemn one too! Read it attentively, very rev. and rev. brethren: I may be mistaken; I hope I am mistaken. It is easy to commit an error in arithmetical calculation; but if you find this calculation to be correct, may you be led to exclaim, in sincerity of heart—oh, what a loss of time!—6,000 years!—Oh, no wonder that you should be called "poor old Ireland!"

Let us now suppose that each day was equal to the sum of one shilling; this is not, you will admit, a very high average. We will then perceive that the people of Ireland have sustained during the past year the loss in money of 2,200,000 shillings, or the sum of £110,000. Add to this all the money which was paid into the Repeal treasury during that year; add also the sum of money contributed for the use of Mr. O'Connell himself; add to

all these items the sum of money exacted by yourselves from the half starved people of Ireland, and then, if you are not insensible to this appeal, you cannot but exclaim—Oh! what a splendid capital would not all this money be if properly expended! Oh! no wonder that Ireland should be called poor—no wonder that she should be called "old," when six thousand years passed so instantaneously over her time-honoured brow without any beneficial results.—The converted Priest Brasbie, to the R. C. Priesthood in Ireland.

THE LATE ACCIDENT TO THE CROWN.—The Imperial Crown was on Tuesday conveyed by the Duke of Argyle to and deposited in the jewel house. All the diamonds and other jewels that were displaced and fell on the floor of the House of Lords were found, and have been firmly reset in their original positions by Her Majesty's crown jeweller.—Engl. Paper of Sept. 1st.

RUSSIA.—The campaign in the mountainous region of the Caucasus has been marked by some success obtained by General Woronzow, who had taken the village of Dargo, the residence of the powerful Chief Jman Schanmil. Yet, such is the nature of the country and the character of the foe who has to be contended with, that the advantages gained may only lead the victorious army into the more perilous situations.

TURKEY.—The Sultan has recently dismissed his cabinet, and called to office a new set of Ministers who are considered a decided improvement upon the former. Several of them have been already in office, and have given proofs of competence and liberality. The conduct of the Sultan on this occasion is much praised. Contrary to the common practice of Turkish sovereigns, the Ministers were dismissed without violence, even with marks of the Sultan's kindness towards them, and with handsome pensions to console them in their retirement.

UNITED STATES.—A great storm visited Lake Champlain, on the 20th Sept. and did a good deal of damage in the town of Burlington, Vt. on the banks of the Lake. Several chimneys were blown down and roofs completely taken off by the violence of the wind.

Later accounts from Texas give nothing definite as to the warlike operations expected. A report was current that a large Mexican force were marching on the American encampment, but nothing authentic was known.

In South America disturbances continued in various quarters. A collision was feared between the English and French diplomatic representatives and the Argentine republic.

AFFECTING INSTANCE OF ATTACHMENT IN A DOG.—A little girl, the only and well-beloved child of her parents, who are residents of Brooklyn, L. I., died a few weeks since, and was interred in the private family burying-ground. A large Newfoundland dog, the private companion and playmate of the child, was frequently missing from the house after the funeral. When seen, he was observed to be crest-fallen and drooping; he refused his food, moped and lost flesh day by day. These circumstances exciting curiosity, he was watched and followed in his stealthy excursions, and at length it appeared that he went daily to the grave of his former friend and playmate, deposited, at each visit, some of the child's play-things obtained secretly from the house, on the grassy mound that covered her remains, in the vain hope of alluring her to his side again, and then lay down, and passed hour after hour, moaning and whining piteously. His master was obliged finally to chain up the animal to put an end to his melancholy vigils, the continuance of which would have cost the faithful mourner his existence.

BYTOWN.—The Coroner's Jury summoned to inquire into the causes of Mr. Kennedy Barnes' death, have returned a verdict of wilful murder against the seven boys who, it has been reported, meant only fun in throwing stones at the deceased. It is well that the difference between such outrages and amusement should become distinctly known to boys and their seniors.

COBOURG, SEPT. 24th.—SINGULAR PHENOMENON ON LAKE ONTARIO.—On Saturday last a most extraordinary occurrence was noticed in the Lake at this place. Shortly before noon, some gentlemen walking on the wharf, happening to cast their eyes upon the water between the piers, were struck with the very unusual appearance of a strong current or tide, as it were, setting directly out to sea. It seemed as if the whole Lake were going bodily away. In a few minutes nearly a third part of the inner harbour, with a corresponding portion of the shore on either side, was left entirely bare, when suddenly the tide turned and came as rapidly back again, filling the harbour, at least two feet higher than it was before. The extraordinary action of the Lake was continued at regular intervals of every eight or ten minutes till after dark,—the highest tide noticed being a little before six in the evening, when the water rose seven inches higher than it was last spring, and just two feet and an inch above its present level. We understand the same occurrence was noticed at other places on the Lake, and hear that at Port Hope the effect was so great that the steamboat Princess Royal could not get into the harbour at all, running hard aground when more than her length outside the entrance to the piers. The cause of so extraordinary a phenomenon is at present a matter of various conjecture, but the general opinion seems to be that it could only have been produced by a violent earthquake in some part of the continent, which we shall probably soon hear of.

INDIAN DEPARTMENT.—We understand a considerable change has taken place in the Indian Department, and believe the following is a correct statement of the arrangements for this part of the province.

Thomas G. Anderson, Esquire, formerly Superintendent at Manitoulin Island, whose arrival we announced in a former number, has been appointed one of the Visiting Superintendents, and has succeeded Colonel Jarvis in the charge of the Indian Office in this city. He has under his superintendence all the tribes in the Home and Simcoe Districts, all those located on Rice and the adjoining lakes, the Mohawk Indians of Bay Quinte, the Indians

of Bedford, in the Frontenac District, and those resident at Owen's Sound and Saguenay (above Goderich) on Lake Huron.

George Ironsides, Esq., Superintendent of Indian Affairs, formerly stationed at Amherstburgh, succeeds Mr. Anderson at the Manitoulin Island; his former charge being included in the visiting superintendence of Colonel Clench.

We learn also that the business of disposing of those Indian lands which are for sale has been removed to the Indian department; the property of the tribes whose affairs they conduct being placed under the management of the Visiting Superintendents severally.—Toronto Colonist.

We regret to say that about thirty panes of glass were broken in St. Ann's Chapel, Griffintown, on Saturday night, and the wood work of some of the window frames splintered, by throwing stones, many of which of large size were found in the interior of the Chapel. We should hope that this has only been a mischievous trick on the part of some idle boys, as we can hardly believe that any grown up persons would indulge in such a piece of wanton and senseless wickedness.—Montreal Courier.

GENERAL RELIEF COMMITTEE.—The regular meeting was held on Monday. The Chairman having informed the Committee that an answer had been received to the letter addressed to the Governor General for the purpose of ascertaining whether the £20,000 voted by the Home Government would be placed at the disposal of the Committee, and that His Excellency invited an explanation of the mode of disposing of the grant which the Committee considers best calculated to secure the greatest amount of good therefrom, the matter was referred to the Sub-Committee of distribution, to report thereon at the next regular meeting.

The following motion of Mr. Hale, seconded by the Rev. Mr. Mackie, was adopted, viz:

That the Assurances effected at the Canada Company be for the present calculated at par,—but open to adjustment whenever their real value shall have been ascertained; and that, should that value be below par, the difference should then be added to the losses of the parties.

On motion of Mr. Le Mesurier, seconded by Mr. Hunt, it was—

Resolved—That the Sub-Committee of Distribution be instructed not to grant any relief to proprietors of lots in the burnt districts unless they pledge themselves to conform to the By Law passed by the City Council, on the 8th July last, intitled, "A by-law to provide for the construction of dwellings in such way as to diminish the danger of fire;"—such pledge to be taken in the same form as was adopted with reference to the grant for the erection of temporary wooden buildings.

The Treasurer presented the following statement of receipts and payments from the 22d instant to this date inclusive, viz:

Table with 2 columns: Description and Amount. Includes items like 'Amount received as per statement of 22d instant' and 'Payments as per last statement'.

Table titled 'Detailed Statements of Contributions received from different quarters by the Treasurer of the General Committee for the relief of the sufferers by the late fires, to the 29th Sept. inclusive'. Lists contributions from various groups like 'From Citizens of Quebec', 'Country Parishes', etc.

ROBBERY.—William Sloane, a person lately from Ireland, and in the employ of Mr. Wm. Dinning, was committed for trial on Tuesday, charged with robbing his master of \$166. The theft was committed on Sunday last while the family were at church, and the money having been missed, the police were sent in search of him and found him in St. Louis Suburbs. The whole of the money was recovered.

THE WEATHER—for nearly a week has been quite favourable for the harvest, but unfortunately too late to be of much service to the crops. Potatoes in this vicinity are nearly destroyed by the rot which proved so fatal last season. Those which are saved are small and of inferior quality. English papers speak of the same disease as affecting the potatoes in England and in some parts of the Continent; in Belgium the crop is said to be a total failure. The same cause is assigned for it as is supposed to have inflicted the injury here; a succession of cold and wet weather. The same disease has in some cases injured other vegetables around Quebec, and it has been observed that the leaves of forest trees have been touched. In the neighbourhood of Montreal the disease has not prevailed to the same extent, though some damage has been sustained.

Of the harvest in Canada West all the accounts are most flattering. The wheat crop is said to be most abundant and excellent in quality, and altogether the Upper Canadian farmers will receive an abundant return for their toil.

CHEMICAL DIORAMAS.—This is an exhibition which, for the last ten days, has attracted numbers of our fellow citizens, and continues to meet with patronage. Two of the pictures have been withdrawn and new ones introduced into the programme: The Destruction of Babylon, and the Funeral of Napoleon. The exhibition will be continued to the close of this week, and on Saturday there is to be one in the day time, commencing at 3 o'clock P. M. While gazing on that superb structure, the Milan Cathedral, illuminated, while the moonlight glances on its turrets; and listening to the faint sound of distant music from the interior, a part of which is visible through the open door; or watching the dismayed countenances of Belshazzar and his court as the prophet Daniel interprets the fatal writing, it is difficult to believe that the almost magical effect is produced simply by certain figures portrayed on a flat surface. The perspective of the paintings is admirably managed, and the change produced in the scene by introducing groups of figures, where a moment before all was blank, is surprising.

It is stated in the Montreal Minerve of Monday last, that Mr. PAPINEAU arrived at St. Johns on Saturday, and had proceeded to Mde. DESAULLES, his sister, at St. Hyacinthe. It is added that he would go to his Seigneurie of the Petite Nation, by Vercheres and L'Assomption, and was not expected at Montreal before 12 days or a fortnight.—Gazette.

THE ARMY.—14th Foot, P. Dumas, gent. to be Ens. without par. v. Dowse, prom. 71st.—Lieut. F. G. Scott to be Adj. v. Hope, prom.

Lieut. Gen. the Earl of Cathcart, Commander of the Forces, and his suite, returned to Montreal on Sunday the 21st ulto. from Canada West, where His Lordship had been engaged for about seven weeks, in a tour of inspection of all the military posts in the Province.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 30th Sept., 1845.

Table with 4 columns: Commodity, Unit, Price, and another unit. Lists items like Beef, Mutton, Ditto, Lamb, Veal, Pork, Eggs, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, salt, Pot Ashes, Pearl do.

PORT OF QUEBEC.

ARRIVED. N. B.—It will be observed that the shipping report below only gives the names of vessels arriving with cargo. Oct. 1st. Bark Glenswilly, Henderson, Glasgow, Burns, bricks & coals. Lady of the Lake, Jameson, the Clyde, Dean & Co. general. Whole number arrived from sea to 1st inst. 1310.

LAUNCHES.—Yesterday morning a fine ship of 750 tons called the Empire, from the ship yard of Mr. J. J. Nesbitt, and one of 694 tons from Mr. T. C. Lee's yard, named the Charlotte. Mr. Nesbitt will launch another vessel on Saturday morning between 7 and 8 o'clock.

MARRIED.

At Berthier, on the 18th Sept., by the Revd. Mr. Anderson, of Sorel. Mr. Richard Coyle, of Quebec, to Ann Jane, eldest daughter of Mr. Henry Dixon, of the former place.

THE INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

THE next stated meeting of the CENTRAL BOARD of the Church Society, will be held (D.V.) at the National School House, Quebec, on WEDNESDAY the 5th day of OCTOBER next, at 2 o'clock P. M.

Wm. DAWES, Secy. Ch. Sy. Rectory, St. John's, C. E. 23rd Sept. 1845.

THE Girls' department of the British and Canadian School will re-open on MONDAY, the 6th instant, in a room in the Military Asylum. JEFFERY HALE. Quebec, 2nd Oct. 1845.

RECEIVED FOR SALE BY THE SUBSCRIBERS.

3 CASES of WORSTED and WOOLEN GOODS, consisting of Children's Dresses, Ladies' Fanchions and Muffs, &c. and Gentlemen's Coats, &c. &c. C. & W. WURTELE, St. Paul Street. Quebec, 19th Sept., 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, Hunt's Wharf. Quebec, 7th July, 1845.

GOSPEL AID SOCIETY.

THE Annual General Meeting of the Members of the Gospel Aid Society, will take place at the National School House, on Wednesday the 8th of October at 2 o'clock. E. C. M. BURTON, Secretary.

Quebec, Sept. 22nd, 1845. RECEIVED FOR SALE EX "BRITANNIA." 500 BOXES CANADA PLATES. C. & W. WURTELE, St. Paul Street. Quebec, 15th Sept. 1845.

LOCH-FINE HERRINGS, Souse Salmon, &c.

20K EGGS Lochfine Herrings } Just received 25 Kitts Soused Salmon } & in prime order. ALSO, Adamantine and Composite Candles, in Boxes of 12 lbs each, a new article. And daily expects his usual supply of Indian Corn Meal and Buck-Wheat Flour. M. G. MOUNTAIN, No. 13, Fabrique-st. Quebec, 18th Sept. 1845.

FOR SALE. MUSCOVADO and White Bastard SUGAR, Jamaica Coffee, Ginger, Arrowroot, high flavored Spirits, Logwood, Mahogany, Tamarinds, Molasses. J. W. LEAYCRAFT. Quebec, 8th September, 1845.

Mutual Life Assurance.

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

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

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

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.

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.

CHINA, EARTHENWARE, GLASS-WARE, &c.

RECEIVING FOR "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 Grimstone's Eye Snuff. St. John Street, Quebec. uebec, 12th June, 1845.

ÆOLOPHON FOR SALE.

A BARREL ÆOLOPHON by Myers, 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 tunes 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.

MONTREAL TYPE FOUNDRY.

TO THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c.

THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry. Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent. The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry. A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taken in Exchange at 6d. per Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. June 12th, 1845.

YOUTH'S CORNER.

TWO KINDS OF DISPOSITION—CHOOSE BETWEEN THEM.

Soon after the close of the long French war in Europe, a boy was standing on one of the bridges that cross the Thames at London, with a number of small birds in a cage for sale. A sailor, who was passing, observed the little prisoners fluttering about the cage, peeping through the wires, and manifesting their eager desire to regain their liberty. He stood for some time looking at the birds, apparently lost in thought. At length, addressing the boy, he said, "How much do you ask for your birds?" Sixpence a piece, sir," was the reply. "I don't ask how much a piece," said the sailor; "how much for the lot? I want to buy all hands." The boy began his calculations, and found they came to six shillings and sixpence. "There is your money," said the sailor, handing out the cash, which the boy received with evident satisfaction at his morning's trade. No sooner was the bargain settled, than the sailor opened the cage door, and let all the birds fly away. The boy, looking quite astonished, exclaimed "What did you do that for, sir? You have lost all your birds." "I'll tell you," said the sailor, why I did it: I was shut up three years in a French prison, as a prisoner of war, and I am resolved never to see anything in prison that I can make free." Soon after the occurrence of the little incident just recited, I met a young French gentleman with whom I was acquainted, the son of the count de la Chabace. He came into a jeweller's and asked for some small brass chains, observing that he wanted to chain some birds in a cage. "What!" said I, "Frederick, is it not enough to keep them in a cage, but must you chain them too?" "O," said he, "when the English took me prisoner, in my privateer, they shut me up in prison, and now my birds shall have a taste of a prison as well as myself."

PRESENCE OF MIND.

On Monday afternoon, Sept. 1, a party of ladies, consisting of Mrs. James Oakes, of this city, her two sisters, Mrs. Knapp, of Newburyport, and Mrs. Mosely, of Boston, and Mrs. O.'s daughter, Miss Garafelia Oakes, who will be 12 years old in December, went from Newburyport to Plum Island, to bathe. They all came out of the water except Mrs. Mosely, and went a short distance upon the beach to dress. While they were dressing, Mrs. R. N. Berry, of this city, who was also upon the beach, heard Mrs. Mosely scream: 'Save me! save me!' Mrs. Berry called to Mrs. Knapp, and told her that her sister was drowning. Mrs. Knapp, with a natural impulsiveness, rushed into the water to save her sister, but immediately found herself beyond her depth, and called upon Mrs. Berry to save her. Mrs. B. was in full dress, not having been in to bathe, but she waded in up to her neck, and reaching out, seized a part of Mrs. Knapp's clothing and drew her on shore. By this time Mrs. Oakes heard the screaming, and seeing her sister, Mrs. Mosely, floundering in the water, pushed out to attempt her rescue; but she, too, soon found herself sinking, and in her turn cried out to her daughter, 'Garafelia, save me! save your mother!' Mrs. Berry saw that both ladies must inevitably drown, without prompt succour, and with great presence of mind, she advised Garafelia to put on her life-preserver and save her mother. Quicker than lightning, (to use Mrs. Berry's words,) the heroic girl had on her preserver, plunged in, swam to the spot where her mother was sinking, seized her by the hair of her head, which was all that was above water, and dragged her to Mrs. Berry, who had waded in to receive her; and, together, they laid her upon the beach, perfectly insensible, and with every appearance of a drowned person. But Mrs. Berry's self-possession had not deserted her, and she implored Garafelia now to leave her mother and rescue her aunt, Mrs. Mosely, who had already sunk. As she rose, Garafelia swam towards her, calling out, 'Keep up aunt! keep up! I'm coming; I've saved mother, and will save you!' and with these words she reached the drowning woman, and drew her also on shore, unconscious of all. It appears that Mrs. Mosely was seized by cramp, lost her self-control, and was drawn by the current into water 10 or 15 feet in depth. The coolness of Mrs. Berry, and the admirable courage and quickness of Miss Oakes, prevented a catastrophe that would have been afflictive beyond description.—Boston Post.

PRINCE ALBERT'S BIRTH-PLACE.

Arrived at the Palace of the Duke, a fine building in the modern Gothic style, forming three sides of an immense quadrangle, and with a turretted entrance, the Royal party alighted and partook of a slight refreshment. A guard of gentlemen were drawn up here. After a short delay, the Royal party left the Palace (it is the town residence of the Duke) and proceeded to the summer Palace, Rosenau, situate about four miles from Coburg. The road to this place runs through a vale, in which are crowded in picturesque variety all the most charming features of English rural scenery. A little further on, and an avenue of trees,

perhaps two miles long, leads up to the Palace, through a country which has all the charm and beauty, all the richness and massiveness of forest and verdure, that you see in an English nobleman's park, without that exclusiveness which in our country is a check upon all enjoyment. You cannot see where the public road ends, and where the domain of the Prince begins, so entirely is the place open to all comers.

Rosenau itself is the beau-ideal of a summer residence. Although built on a princely scale, it looks like an enormous cottage orné, embowered in trees and flowers. The name Rosenau, "the meadow of roses," aptly describes the lovely valley from which the Palace rises. The views commanded from the windows are of the finest kind. A landscape of more than English softness and rich luxuriance—meadow, woodland, and stream—is spread at the foot, while all around, as far as the eye can reach, mountains of Highland grandeur, clothed to their summits with fir or with rich woods, enclose it and develop its beauties by a noble contrast. In the distance, at the extremity of the valley, lies Coburg itself.

After the natural beauties of the place, the next peculiarity that strikes an English mind is the utter absence of all ceremonial and exclusiveness. There is none of that sulky solitary grandeur, with which English noblemen and princes are so prone to surround themselves. There is not a gate or a sentinel in the whole place; but the country people (and happy comfortable people they seem) come and go, and look about them as they please, under the very windows of the Palace, with no other restraint upon them than their own sense of self respect, and those habits of decorum which characterize the Germans.

Not more than four miles from Rosenau, and nearer Coburg, there is another summer residence, the Palace of Prince Ernest of Wirtemberg, from which a very fine view is obtained of the vale in which Coburg is situated, the spire of the Church of St. Maurice rising boldly from the centre of the city. On the opposite heights is the fortress of Coburg, which Her Majesty went last evening to visit, driving from Rosenau for the purpose.

As to Coburg itself, the notion entertained of it in England is one of the most absurd and outré in John Bull's bundle of prejudices. That its situation is picturesque, will have been gathered from what has already been said. But the city itself is much larger and of much more importance than is generally supposed. The Palace of the Duke is a noble structure, and the great buildings of the town are very little inferior to any of the same recent erection in the chief towns of Germany. These are comparatively modern, but the town itself is much more ancient. The streets, however, are wider than in most of the older towns in Germany. The houses are for the most part white; and, above all, they seem remarkably clean. The market-place is a fine large area, very similar to the great square at Bonn, and there are some magnificently quaint old houses in it. The theatre, also, is a fine building; and the suburbs of the city, in which there are villas in abundance, of remarkable beauty, combine a very rural air with much elegance. But what is, after all, much more interesting to the stranger, and more surprising to the Englishman, than the merely physical aspect of Coburg, is the wealth and comfort it displays. The residences of the better classes are distinguished by much elegance; and there is no squalor, but, on the contrary, much appearance of substantial comfort in those of the lower. Of course Coburg cannot compete in size with the capital towns of larger states; it is, in fact, a sort of miniature city, in which everything is perfect, although on a somewhat small scale; but in the possession of all those features which are desirable for the happiness of the people it seems unique. It has its historical associations too. Wallenstein besieged it in vain in the thirty years' war, and it boasts of being able to show the room where Luther slept while in concealment here, and the pulpit from which he preached.—London Times.

THE CLERGY OF RUSSIA.

To a western European there seems to be a contradiction in the station and character of the Russian clergy. The priest, in his canonical dress, and during the performance of his Divine offices, is in the highest authority. Wherever he appears, all bow before him, cross themselves, and even cast themselves at his feet. But let him only put off his official robes, and he is instantly reduced to a nullity. In the very same house where he has just performed his sacred functions, he will not be even tolerated by the company; and the very peasant who meets him in the street considers such a rencounter a token of some bad luck, and excommunicates as soon as he sees him, in hopes of turning away the misfortune. It must be confessed that the station of the secular clergy; or popes, in Russia, is not respectable; yet the contempt that attaches itself to the men seems to have no influence upon the offices which they perform. This apparent contradiction has a twofold cause. Their reverence for clerical sanctity arises

from the childish religious notions of the Russian people. Their idea of religion reduces it to a very simple matter of attention to outward ceremonies, and with internal thoughts they do not trouble themselves. This mode of viewing the matter is truly characteristic of the people, and forms the bond of unity throughout the whole line of Russian Church history. Most of the contentions of the Russian Church have been about fasts, the formalities of crossing, the consecration of Churches, and the signs of clerical honors. With the firesome and fruitless disputes of the West, about points of abstract divinity, the Russian Church has had little to do. The positive ordinances of the Church are so purely and entirely regarded as positive dogmas, that they are in no danger of falling into controversy with any system of philosophy or natural religion. Thus we find the Greek Church in Russia, from the oldest times, remaining at the same point of development. The greatest strictness in the observance of forms procures the greatest religious justification and satisfaction. The priest, as a necessary instrument for their performance, maintains his official dignity. To the preservation of uniformity the law contributes, which forbids all original preaching among the clergy, lest in their comments on Scripture they should get astray into subtleties and contradictions. Whenever they see a church or a church-spire, near or distant, they stop to uncover their heads and cross themselves. The dimensions of the crosses they make vary with their stations, decreasing in proportion to their respectability; and I have seen gentlemen make their tiny crosses under the cover of arranging their cravats.—Von Blasius's Travels in Russia.

ENCOURAGEMENT IN FRANCE.

Letter to Monsieur Louis Courtois, Banker, at Toulouse.

"Damazan, July 16, 1845. "Sir and dear brother,—You have requested a statement of the most important facts relating to the building and dedication of the church at Damazan; I will in a few words comply with your request.

"You know that it was in the month of August last, that we commenced the building of this house of prayer. We could foresee no difficulty, since we were provided with a royal decree, (dated Aug. 15, 1835), which gave us the necessary authorization; but we were mistaken; for from that period till the 3rd of July, the day on which the church was opened, we were exposed to all kinds of opposition and annoyance. Thrice did the Mayor of Damazan notify to us that the work must be suspended, thereby causing painful delay and expense. Thrice did the municipal council of Damazan endeavour to prevent our deriving any benefit from the royal decree; attacking us at first before the prefect of Lot-et-Garonne, afterwards before the minister of worship, and finally before the council of state. As these attacks were unsuccessful, the mayor addressed the king himself, praying him not to permit the 'adulterous introduction of a strange religion into that locality, which to that moment had remained an unpolluted virgin.' God be praised, all these efforts were useless; and (thanks to the justice of the superior authorities, who so willingly protected us in the exercise of our rights) we have been enabled to dedicate this church to the thrice-holy God, Father, Son, and Holy Spirit, and to celebrate this Christian festival, which has filled our hearts with joy.

"The church was opened on Thursday, the 3rd of July, when the pastors of the department, members of all their congregations, and a hundred Roman Catholics were present. The first service began at 10 A.M. I preached from the words of the Psalmist, 'I was glad when they said unto me, Let us go into the house of the Lord.' (Psalm, cxxii.) This furnished me with a very appropriate topic for the occasion—the joy of the Christian in the sanctuary of the Lord. In the evening M. Pastor Rendent preached upon the parable of the mustard-seed. Pastors and people appeared very much edified, and all retired blessing God for having permitted them to see that day.

"Now, dear brother, this house of prayer is dedicated to the Lord; now the Gospel of our blessed Saviour is preached therein; but we have not enough funds to pay the costs incurred in its erection. They must be (exclusive of unforeseen expenses arising from necessary additions, and the delay and hindrances of which I have spoken) 10,000F, at least; a sum towards which 5820F. only, has yet been raised. Thus we have a deficit of more than 4000F. (upwards of £160), which it is necessary to obtain as soon as possible. Will you come to our aid, plead our cause, which is the cause of the Lord, and which claims the attention of friends of the Gospel? We shall then receive abundant assistance. "Believe me, very sincerely, yours in Christ, "H. LAPORGUE, Pastor."

FAMILY GOVERNMENT.

Before you think of bidding a child do anything, make it submit, whenever it is expedient and reasonable that it should. It may cost you much trouble to make a child walk out of the room or out of the house; but you can very easily lift him out, and, if it is proper, keep him out. It is not easy sometimes to make him put off his clothes, and go to bed; but you

can always take them off, and put him to bed. You cannot make him eat his porridge if he is not disposed, but you may tell him he has had enough, and that he shall have no more. All you have to attend to here is, never to express your purpose till you are determined to see it executed,—never to say that it shall be done till you are just about to do it. In this way habits of submission are formed, and the child never discovers nor suspects that your will can be resisted.

Then you may, if you choose, venture a command; but do not imagine, as many parents seem to do, that you are to establish your authority by giving many. The fewer the better in every view. He that never gives a command will never be disobeyed; and you must not forget that in all early training, this is the first point to be secured. Run no hazard, therefore, by giving orders, which may by any possibility be disobeyed; in other words, give as few as possible. If you want your child to go for a pitcher of water, rather than say "Go bring it," it is better to tell him that perhaps he is old enough and strong enough to do you that service, perhaps not; and if there be any inconvenience in wanting it, take care that he suffers, at least as much as anybody else. If, after all, you find it necessary to give an order, and obedience does not follow instantly, then "he that spareth the rod hateth the child." "Chasten him, and let not thy soul spare for his crying." In this way you will compel obedience, which is good; but not near so good as some parents think. You gain a victory over the child, but the desire of your heart ought to be, to gain a victory over the evil spirit of resistance; and your progress that way is not so great as you may imagine. You have obedience for the time, and the remembrance of the stripes may make your presence a terror; but they inflame the disposition to resist. Tommy, like every weak person suffering under a strong restraint, grows cunning, watches his opportunity, and runs wild when you are fairly out of sight. He thus discovers that you may be disobeyed; and it is ever after a question of prudence with him, whether to obey or not.—M'Farlan.

GREAT OFFERS LITTLE REGARDED.—Were the Emperor to send word to us by his son, that we should take no thought for our life, what we should eat or wherewith we should be clothed, since his father knew what we needed—he had a sufficiency of such things, and had already made arrangements that we should be provided with them; and that we should only be careful that his will, the laws of his empire, be fulfilled—all would rejoice, and feel their minds quite at ease, on receiving such a message. God has long ago said the same thing to us by his Son; and yet there are only few that rejoice and are at ease upon the subject. A sign that men trust less to God than they do to the emperor.—Martin Boos. "STIR UP THE GIFT THAT IS IN THEE," said Paul to Timothy. It seems that grace, light, power, zeal, and courage, occasionally sleep in men, since Paul tells us to stir them up, or awaken them. At least I find something of the kind in myself. Frequently all light seems to be extinguished, all zeal abated, and all courage to have failed. And this often lasts for two or three days. All at once they reappear, as if they had previously been asleep, and had now awoke out of sleep.—Ibid.

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, Smith's 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.

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.

FOR SALE, ENGLISH Linseed Oil, Imported French Burr Stones, London Bottled Porter, this season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

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

NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. J. Porter & Co. Porter & Co's Wharf, Late Irvines, 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. Gr. Casks & Octaves, Gunpowder, Blasting F. FF, FFF, &c. C. & W. WURTELE, St. Paul's Street, Quebec, June 26, 1845.

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.

EDUCATORS. 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, RECTOR. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REVD. E. J. SENKLER CLASSICS.....W. S. SMITH. ENGLISH.....LEWIS SLEEPER. ARITHMETIC.....DANIEL WILKIE. FRENCH AND DRAWING...H. D. THIELCKE. PREPARATORY DEPARTMENT.....REVEREND J. MCNORINE. DIRECTORS. REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10 above 10 years of age, £12 10 per annum.—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY 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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