combines the core of the poor, the sick, the abandoned child, and the criminal

A SAMPLE OF ANCIENT CHURCH-DIS-CIPLINE.

It is a fortunate circumstance that " Queen Bess," of England, was not born a little later. She would have found as much as she could well manage in keeping awake the sleepy in Church, especially if she happened to reign in America. The following was the form of confession every man who slept in time of divine service was expected to make. Some such regulation would be an excellent thing at the

Decimo Martii, ? A confession to be made by John Aspland of Witcham. 1595.

The said party shall upon Sunday, being the 4th day of June next commencing, come forth of his seate in the parish Church of Witcham, aforesaid, into the middle alleye, there, immediately after the reading of the gospel, and there shall stand, and with a loud voice, shall say and confess as followeth, namely:

"Good neighbours, I acknowledge and confess that I have offended Almighty God, and by my evill example you all, for that I have use to sleepe in the Churche, for which I am most heartily sprry, and ask God and you all most heartily, forgiveness for the same, promising, by God's help, never to offend hereafter in the like againe."

And at the doing hereof, hee shall, under the hands of the ministers and churchwardens there personal certifie, together with these presents, upon Monday, being the 22d day of July next, at Trinity parish Church in Ely, and then and there receive such further order herein, as shall be appointed.

John Aspland hath done the penance prescribed, within the Church, the date and year above writ-Signed by us, WILLIAM GILL.

GEORGE WRIGHT, Churchwardens.

The Berean.

QUEBEC, THURSDAY, JUNE 11, 1846.

As we have the pleasure of transmitting to our Subscribers this day an enlarged sheet-the columns widened so as to increase them by the matter of two of our former columns in the sheet-we venture to express our hope that we shall be both remunerated for the increased expense arising from it, and encouraged in our labours, by additions to our list of Subscribers. To the kind friends who have hitherto gratuitously acted on our behalf, we tender our best thanks, and at the same time express our readiness to relieve them from some of the burden which devolves on them by proposing a plan which may engage individuals in their respective neighbourhoods in endeavours to obtain Subscribers. becomes increasingly of importance that the plan of advance payment be generally adopted; and in order to facilitate its adoption, we now propose that any individual who will remit, or pay into the hands of any of our kind friends whose names are found in the imprint on our fourth page, the amount of four Subscriptions at 12s 6d., may order five

The friends who have taken so lively an interest

in the success of this publication will see that, apart from all personal considerations, we must feel anxious that its existence should not altogether depend upon the life and health of the present Editor. The insight, by this time obtained into the financial aspect of this undertaking justifies no expectation yet of remuneration to an Editor, adequate at all to the demands which his office makes upon him, until the list of Subscribers shall be very greatly extended. A friend recently expressed himself thus: " Why should not every Subscriber get just one more Subscriber for you?" That would certainly be if each of those friends from whom we have express testimony of their good wishes to the BEREAN were to engage an agency, as before proposed, to bring in five Subscribers. We leave this matter in their hands. God has made our service in other departments of duty accepted in the sight of our fellow-Christians, so as to furnish us with means of support independently of income from our editorial labours; but our efforts for more than the last two years have been what no man can expect to sustain for any length of time without risk of breaking down under them-and for the stability of this enterprise we must wish to see it acquire a degree of financial prosperity considerably beyond what we find to have attended it on winding up a two years' account, with the discovery of the incidental expenses connected with it in addition to the Publisher's charge with which we were acquainted at first starting. Our friends, we suppose, are aware that the expense of striking off any additional number, when once the type is composed, is trifling, so that the circulation over a certain number is that from which profit is derived to the Proprietor. Every hundred additional Subscribers, therefore, improves property of this kind very far beyond the carlier hundreds, by which the concern has once been brought into operation.

Our columns have at various times furnished articles from writers of acknowledged worth on the highly important question of the Church's doctrine on baptism. The term " Baptismal Regeneration" we have in general avoided, because the use of it, as we explained at an early period of our editorial labours, is apt to stir up a zeal, professed at least, for the honour of our Church formularies which introduce the term " regeneration" into the service for baptism; and thus advantage is often taken towards begetting a suspicion of imperfect chirchmanship in those who denounce the doctrine of "Baptismal: Regeneration" as "involving fatal errors." (See our last volume, p. 169.)

Under shelter, however, of so bonoured a name as Under shelter, however, of so bonoured a name as character, which I have spoken of as existing in that of the Bishop of Calculta—whose words we have Europe and in the civilized world generally. For,

just now been quoting -we may express our utter abhorrence of that doctrine in the sense which includes "the monstrous figment of the unconscious infant's being in every case justified and accounted righteous before the bar of God by baptism;" the sense which "discourages self-examination as to the spiritual evidences of the new creation in Christ Jesus." Experience has abundantly shown, as that sound, practical divine holds that, so far as this doctrine prevails, men " lower the standard of holiness and the gracious operations of the blessed Spirit;"? they are led " to mistake a dead state of the heart before God for a living and spiritual state, a dead faith for a true and lively one; a dead trust in the merits of Christ for a penitent reliance on him; and dead works, made up of human traditions and inventions, for the vital religior, of Christ"-and, we will add, the death-blow is struck at the Church's inmost life.

baptism, we have thought it right not to confine ourselves to those in entire agreement with our own as regards interpretation of the baptismal service of our Church which, as the Rev. Hugh M. Neile says, in the article on our first page, " is not given by inspiration of God." In fact, it has rather been our wish, if we may, to occupy a neutral position between writers who set forth one or other of the two views which we think consistent with scriptural truth, though divergent in the interpretation of our Church-formulary for infant baptism. The one regards the Church as expressing simply that the child's position has undergone a change, a highly beneficial one, it must be allowed, from being destitute of any visible recognition of privileges in him as a member of the Church, to a state in which a solemn act, instituted by the Saviour himself, has taken place which confers upon the child a title to all the outward privileges of a Church-member on condition of his compliance with the requirements which the Church can make upon him by warrant of Scripture; a state in which moreover the outward seal has been applied and pledge given of God's willingness to grant his grace to the child upon his yielding repentance, faith, and consequently obedience-which the child can only yield by the Holy Ghost. A view of this kind seems to have been held by the late Bishop Hobart of New York, who may not be lightly charged with a disposition to explain away the language of our Church formularies. Such seems also to be the view set forth by Bishop Meade of Virginia, most recently in his work, " The Font and the Pulpit." Others entertain a different opinion. They interpret the Church's language in her baptismal service as expressing of baptism " in the face of many disappointments" that which "it pught to be, conceiving that they are thereby honouring God's appointment as such," &c. See the article on our first page, from Mr. M'Neile's recent publication. We could take no pleasure in entering upon the controversy between views, both of them consistent with the truth of God, though divergent in their interpretation of uninspired composition. When, therefore, incidentally, we have to insert remarks which may seem unfair towards one or the other-as for instance we take Mr. M'Neile's allusion to a " geographical Christianity" to be scarcely just towards the opinion which he is combating-our readers must not understand that as inviting debate upon the subject. Our battle in this matter is with those who would identify the administration of the sacrament of baptism with the renewing of the Holy Ghost as an opus operatum, and whose perverseness extorts from Mr. M'Neile the wish for "a slight alteration" ample help; but it is perhaps not a very likely in our baptismal formulary, even as Bishop Hobart thing to take place: yet we can calculate that a entertained the same wish, acting upon it with the whole House of American Bishops—not for the purpose of altering the doctrines of the Church, but of "correcting injurious misapprehensions as to the meaning of certain terms." (See our last number but one.)

> The interesting matter which has pressed upon us for notice from the recent arrival of the English Mail, compels us to defer our remarks upon the voluntary principle till our next number.

> RELIGIOUS ANNIVERSARIES. THE CHURCH MISSIONARY Society held its Annual Meeting on the 5th of May, the Right Hon. the Earl of Chichester in the Chair. The Society's Income during the past year has been £102,458 0s. 5d., and the Expenditure £101,381 16s. 5d. The report afforded gratifying particulars of the prosperity of the Society's missions. Portions of the addresses delivered by the Bishops of Chester and of Oxford will be found on our first page; we subjoin part of the opening speech by the noble Chairman. "What can be more re-markable and, to a mind untrained by the study of Holy Scripture, more incomprehensible, than the present vigour and progress of the Church of Rome, at a time so distinguished for the general diffusion of literature, and 300 years subsequent to that great, that providential diffusion, not only of literature and science, but dispersion, by the blessing of God, of an emancipated Gospel? I am not speaking now of the vigour or the progress of the Church of Rome as a branch, however corrupted, of the Church of Christ; I am not speaking of any efforts of hers to bring converts from heathenism into the Church of Christ; I am speaking of the progress of that system and of those upinions which we had hoped the Reformation had for ever extinguished of the progress and the vigour of the Church of Rome unchanged, unpurged from those errors, which we thought could never have stood against the advancing light of science and literature, and the still brighter light of the diffused word of God. But if that is remarkable, surely it is no less remarkable, that in our own land and in our own Church there should have gone on for several years past a movement of opinion in the same direction; and this, too, at a period, which as regards our own country and our own countrymen, is still more marked by those peculiarities of an intellectual

perhaps, never in the history of our country was there a greater spirit of investigation abroad; never was there greater freedom of thought exercised, or by a greater number of individuals; never was there greater progress made by men in every kind of intellectual investigation; and we may add, with grateful acknowledgement, to the source of all light and truth; never was there a greater or whilst this is taking place in our land, whilst, in spite of all this light and energy there are those among us who are endeavouring to bring us back to a state of comparative darkness, and perversely (as it, no doubt, seems to you, my friends, as well as to me) to introduce a system of ceremonial and apparently those grand and important truths of the Gosper, which are the very essence of our religion, -we have indeed great cause for watchfulness, for humiliation, and, I may add, for increasing forbearance one towards another, whilst at the same But in selecting articles designed to set forth time, we endeavour manfully and boldly to proclaim what we believe to be the plain, the pure sound views of the benefit to be looked for from truth of God's blessed word. But I would venture to direct your attention also to coincident events, of a very different character. Whilst this is going on in England, and in parts of Europe, and I am sorry to say also in America, there is going on in two great countries in Europe a movement of a very different kind. In Germany we have a most remarkable falling off from the influence of Romanism, at all events-a movement which, under the blessing of God, will lead to the emancipation from the bondage of Rome, of a very large portion of the Christians of those Countries. We have at the same time in France a great and marked increase in the numbers and true piety of the Protestant part of that population; we have had lately one of the most hold and remarkable public assertions of true Protestant principles, and made in a truly Christian spirit, that I have read or heard of since the revocation of the Edict of Nantes. Now mark the coincidence of these events-of those which apppear to you, I doubt not, as to me, to be of a retrograde character, and those which I have last alluded to, and which give us hope of more light and liberty to our fellow-Christians in the world; and what is the inference, that we ought to draw, and to apply as a guide to our own conduct under the very peculiar circumstances of the times other countries. I would say also, let us learn the obligation and duty of promoting the closest intimacy and brotherhood with those Protestant Churches. Let us recall to our minds the blessed effect in older times of that intercourse, the mutual benefit which, under the blessing of God, was conferred by it both on the German and the British Churches. Let us endeavour in all that intercourse to maintain Christian love, and, at the same time she can stand; but that destroys her."
a plain declaration of Christian truth, that so we FReferring to the debate, we sum may help on each other in that great course of extending our Saviour's kingdom, which is equally committed to the different churches of Christendom."

CHURCH PASTORAL AID SOCIETY .- On Tuesday

I am happy to say, that I have never been one of formation 18,324,487 vols. those who have looked upon the Society with any other eye, than that of unfeigned thankfulness to Aunighty God, for having raised up friends to assist the clerky in duties far too onerous for them; and one common feeling and harmonious action. " With who have, in carrying out the designs of the Society, respect to other missionary Societies we may differ, expended its funds in a manner calculated to draw forth the sympathy and thanksgiving of every Society we cannot differ. Why, who are our misfriend of our Church. My Lord, I have never been able to see anything in the principles or in the object of this Society which ought not to be dear to a Churchman's heart. And I should be most ungrateful indeed, if I were not to add, that its conduct has been as excellent as its principles have been pure. Connected as I am with many So-I confess that there is none repose greater confidence than in that which has assembled us this day. If I wanted any proof of what your Lordship has stated-if your word were not sufficient to carry with it conviction to the mind counties, or in our other populous districts, and ing, ardent in its support."?
there I find the best evidence to the purity of its
The following is the conclusion of His Lordship's designs, and to the excellence of the manner in which those designs are carried out, and above all, to that which is the true test of the working of the Society—to the blessing of Almighty God upon your operations. Thanks to the operations of the Society, we have had sent into our populous districts a large number of assistants, who, under God's blessing, are carrying on their work with an assiduity and a patience and a devotion, which, although we cannot offer them our thanks for it-our thanks would be but a very poor, a very improper recompense for men who are doing more than their bounden duty-it does call at ou hands for thanks to God, for having put it into the hearts of his people to be up and doing his work And this reminds me of one very painful circum-stance to which your Report adverts. In the conclusion of its pages it is stated, and too truly, that one of the great wants experienced by the Society is a deficiency of agents to carry on the work of the pastor. My Lord, I can fully confirm, from my own experience, the truth of that remark. We want at the present moment, not so much pecuniary resources, (and yet I fear my friends behind me may fine fault with me for the observation)-we want not so much additional grants for this and kindred Societies as we want men of God, men of faith, men of prayer, men of true principles, men of Gospel principles, who shall carry forth our designs in the way we wish them. My Lord, I for one know not where to look for instruments to carry on our work We have been told this day that not fewer than fifty of the grants of the Society are now inoperathese districts. The experience of every one of my Right Rev. Brethren will tell the same tale. Day after day we make any little and tale and hope? And shall we not do all we can to make known these blessed tidlege? after day we make our inquiries in various quarters, and day after day we return disappointed in our fruitless search. The fields are ripe for the harvest-or rather I should say the ground requires the seed to be sown, and we have not a single puny husbandman to send into these large districts. Truly, then, may we need to be reminded of prayer —pray to the Lord of the harvest that he will send forth labourers into his harvest."

the Marquis of Cholmondeley in the Chair. Receipts tures, to lising at that Almighty wisdom was during the past year, £4,465. 14s. 6d., showing an mistaken, leaving too liftle by obsentily, allowing dissenters, and 30.057 to Roman Catholics. The catechist, the reader, the instructor, all superintend-Lord Bishon of Cashel, in addressing the meeting, ence and watchfulness and use of means. The Lord Bishop of Cashel, in addressing the meeting, referred to these figures as showing that, far from | Lord God uses means in every thing. Do we sifebeing exclusive, the system adopted by this Society artificial worship, and so bent upon this us to forget had been most successful in bringing about united education, the very thing which the Government professed to seek by its plan of proceeding, and in linguish the right of having their children scrippeace, in Ireland, was the little band of Protestants in that country.

The Rev. H. McNeile concluded a powerful address in the following manner: "What was the Church of Rome afraid of? Of our diplomacy No; for her diplomatists were more skilful than any we possessed, and would make ours carry out their plans without knowing it. She could tell them that a penal enactment on our statute-book is the disgrace of the age, and that to remove it is in keeping with the age, her object being to leave room beyond the book for her own penal grasp, for liberty to exercise her power without restraint. This was no stery of the middle ages. It was the story of last night, What was the Church story of last night. . of Rome afraid of? Was Rome afraid of arms? No; Rome delighted in war, for war led to crime, and crime created a natural demand for her wares, her satisfactions, and her penances; and whichever side might win, politically her trade must prosper. But what did Rome fear? Look into that Look at that solitary, shaven student, prepared and preparing for her altars. His cheek is pale with study : his eye sunken, yet bright with thought; he hesitates in his work; his tongue faulters while he pronounces the words once familiar to him. What is the cause of his faultering step and faultering tongue? of pallid cheek and sunken in which we live? Why, one inference that I eye? What has distressed him? Why is he not would draw from this state of things, is this: that fat and rosy like his fellows? Why is he not we should be especially careful, as British Chris- taking the jocund glass with those around him, with tians and as members of this great Society, to let our those in the refectory, under the same roof? Why light shine clearly before our Christian brethren in is he alone? Why is he agitated? Oh! in the course of his researches he has taken down and brushed the dust from a copy of the Vulgate! He soul. There is a spark-a light; the word of God is there. Rome trembles because the Bible is read. She lengths to scorn your diplomacy, your arms, your secular instruction. All but the word of God

> · [Referring to the debate, we suppose, of the preceding evening, in the House of Lords, upon the repeal of certain penal statutes originally designed to restrain the papal power within the British realm.—Ep.]

the 12th of May, Lord Ashley in the chair. Incoine £22,505 17s. 7d. Expenditure £21,706
6th of May, Viscount Sandon in the Chair, in the
15s. 3d. Since closing the year's account, £7321
place of the venerable President of the Society. have been received as part of a legacy from the Lord Ecxley, who testified by letter his continued late John Scott, Esq., upon which a further sum of attachment to the institution and his regret that about £13,00 remains to be paid at some period bodily infirmities prevented his taking part in a yet future. Among the addresses delivered on this large public assembly. Receipts (as stated in our occasion, one was by the Lord Bishop of Win- number of May 21st) £101,305. Expenditure chester, from which the following is an extract: £105.851. Total issues of the Society since its

The Chairman, in an introductory address, alluded to the peculiar advantage attending the simple object of this Society, in that it unites Christians in but with regard to this great fundamental missionary sionaries? Are they not the prophets, the evangelists, the apostles? And can any man doubt that these are missionaries whom we may all co-operate to send abroad? Can we doubt that those who though dead, yet speak,' as they did in their lifetime, the language of truth and of conviction, will produce the ultimate effect of conversion over the

Great enthusiasm was excited when the Lord Bishop of Calcutta, in seconding the Marquis of Cholmondeley's motion for the adoption of the report, referred back to the meeting, fourteen years of every one, I should find the proof in the results ago, when he took leave of this Society, and assured of your Society. I test it by its works. I look at it the noble Chairman that "during the whole period in its operations whether in our manufacturing of his absence his heart had been loyal, unflinch-

stirring address :

se I would it were possible for this great assembly to place themselves in imagination on the shores of the Ganges, and to see the multitudes there crawling from all quarters to bathe in what they consider the sacred river, its waves sparkling in the light of heaven, polluted, degraded, defiled, as instruments of idolatry and provocation against the great Crea-tor that made its waters flow .-- those poor, and blind, and uninformed millions substituting those waters of the Ganges for the blood of the Lamb, and the atoning sacrifice of his great offering upon the cross. My Lord, it is yours to preach, by the silent voice of the Bible, to those almost countless millions, not only our fellow-creatures and our fellow-sinners, not only redeemed by the same blood as ourselves, but moreover, our fellow-subjects, who are under British law, protected by the ægis of the British power, partaking of all the innumerable, temporal and social benefits of the administration of that righteous and beneficent government which we extend over India. When I consider that these millions are our fellow-subjects, -aye, and that we are deriving large revenues, and our families all over England crowding to make their lawful and reasonable merchandise, from the labour, and the skill, and the prodigiously fertile plains of India; when these press upon my mind, then I think of the Bible : then I consider, has God Almighty sent his own Son into the world, to take our nature and die upon the cross? Is there an Eternal Spirit of Truth to teach and sanctify man? Is there one book, and one only, that this God has vouchsafed to inspire for man's cannot send the missionary, we may send the Bible. They want a hundred times the helpers in India that they now have; and where we cannot send these, where there are impediments from want of men and want of funds, we may send the silent preacher, the eternal word of God recorded in his holy book we may raise the standard of the cross in the very words of St. Paul, and of all the inspired authors the Pec whose writings compose that record. My Lord, I Pecl.

LUNDON HIBERNIAN SOCIETY, in aid of the Church wish I could speak with the indignation which I Education Society for Ireland. On the 1st of May, feel, of the attempts to utility allie the hely Socieincrease over the previous year of £1049. 10s. 7d. what is similarly in the of various meanings. The General Society in Ireland, with the several to be interpreted by the opinions, contradictory as diocesan Associations in that country, and the London Hibernian Society, had received a total of to be understood—no person acquainted with secile. more goodly number of faithful preachers of God's and simply the grand truths of the Gospel. But which is 1.811, having 100.755 children on the as if I lid find give the proper value to the polity of rolls. Of this number of scholars, 57,937 belonged our different Churches, and to my own, I may say, to members of the Church, 12.691 to Protestant with others, and acknowledge the necessity of the pose, that the merely throwing a number of Bibles amongst a people is circulating them among the multitudes of mankind in order to their conversion ? No, my Lord, we use all means. I appeal to all my which it failed because Protestants refused to re-linquish the right of having their children scrip-igence with all hundlity. But we leave the Bible turally instructed. In His Lordship's opinion, the in its solitary grandeur-(Great cheering, which great bond which secured union, communion, and drowned the remainder of the sentence)—I bog the prayers of this great assembly; I must sit down exhausted by previous duties, and reserving myself and the remains of age for India, and her conversion. (Much cheering.)

NAVAL & MILITARY BIBLE SCCIETY .- On the 30th of April, General Latter in the Chair. Receipts during the year £2,366 Ss. 9d. Payments £2,273 5s. 6d. Number of Scriptures issued during the year 16,650, which includes 1,146 issued at Halifax, Nova Scotia. A portion of one of the addresses delivered on this occasion is found on our first page; we give the conclusion of another, by Major Jacob: "Not many years ago a person died, leaving a very good estate to his widow and two sons; but the young men were profligate, and the willow, who was a Christian lady, seeing how they were running through the property, and determining that it should not all be lost, sent £20 to a missionary Society. The sons complained sorely of it, and told her she might as well have thrown the money into the sea; but she said she had cast it upon the waters, and should find it again after many days. The sons enlisted in the army; their regiment was ordered to India; and when the eldest was several hundred miles up the Ganges, he was, by the preaching of a missionary, brought to the knowledge of the truth! He went down to Calentta to his younger brother, and died there of Cholera almost immediately. The first news his mother heard of all this was, his happy and triumphant death; and she exclaimed, 'Here comes my £20 back !' But, before his death, the elder had induced the younger brother to attend the worship of God, and he also was converted; he took orders, became a missionary, and came to England ness of sin. Justification by faith has touched his just before his mother died, closing her eyes in peace, and enabling her to say, 'Here, again, comes my £20 hack! Let all present give as unto God what they that day gave, giving to him themselves also; and no one could tell what blessing night rest on offerings so made to the Lord." lady near the platform became so deeply affected by this last narrative that she was unable, at its conclusion, to restrain herself from weeping aloud and was obliged to be assisted out of the room.)

> THE NUNS OF MINSK-CONVERSION OF ENG-AND. The Univers publishes a letter dated Rome he 18th ult., from which it appears that Cardinal Castracani, who is deeply versed in the knowledge of the Basilian rites, had determined to clear up ill doubts respecting the veracity of the Abbess of Minsk, and proceeded a few days before to interrogate her on various points connected with the rules and practices of that order. "The Cardinal," save the writer-

"nowise doubted the sincerity of that heroic voman; but he wished to satisfy himself that she really was a Basilian nun. He obtained that proof so fully and completely, that he declared he had acquired the most profound conviction that the Abbess Makrina really belonged to the order of St. Basil, and he was more than ever convinced her perfect veracity."

The feast of St. Gregory was celebrated on the 12th with great pomp in the church of Monte Celio, in the convent of the Benedictines. A triduo had been ordered on the occasion to demand from the Almighty the conversion of England. A number of English Catholics had joined in the vious ceremony, and the remainder of the month of March was to be devoted to prayer for that inten tion. The Pope had made a present of a splendid crucifix to Mr. Newman.

[A friend has sent us the above, cut from and Irish R. Catholic paper, he says, of April 4th. We shall be glad to let the Polish Nuns and the knowing Cardinal fight their battle with the Russian Greek Church, for it is utterly out of our power to surmise which of them is to be credited. Ed.]

To Correspondents .- Received T. J :- S. G : -J. B ;- Can A WANDERER inform us from what writer the extract is taken which he sends?-W. W. W;-With a PROTESTANT EPISCOPALIAN WO probably agree, and we shall be glad of a communication from him upon the edifying use of Psalmody, but without reference to what was done on such and such a Sunday at such and such a Church: also more of the drop of honey in it and less of the hottle of vinegar; F. M. G, who chooses to be unknown though well known-with a beautiful present enclosed which we highly appreciate.

We have now only about a dozen each, complete sets, of our 1st and 2nd volumes remaining on hand. Of the 3rd volume we can furnish back-numbers to a greater extent, and request new Subscribers to state whether they wish to be supplied with the commencement of the volume.

PAYMENTS RECEIVED .- Rev. H. L. Owen, from No. 105 to 156; Mrs. Lamb, No. 114 to 189; Capt-Frascr, No. 110 to 161; Messrs. C. Hollinan, No. 53 to 104; Poole, No. 67 to 118.

Local and Political Entelligence.

On Friday last, the English Mail of the 19th of May reached town, only two days after the news brought by the Great Britain which left Liverpool ten days before the Hibernia, the steamer of the 19th ult. The only important feature in the intelligence is the increased prospect of success to the Ministerial measures with regard to the Tarib and free trade. The Corn-bill passed its third reading in the House of Commons on the 15th ult. by the large majority of 98 votes. The question is now before the House of Lords, and, however great may be the opposition from the large landed proprietors in that branch of the Imperial Legislature, there is little doubt but a majority of the Peers will sustain the policy of Sir Robert Service Service Property Control of the Control of