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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 IV.—No. 29.]

QUEBEC, THURSDAY, OCTOBER 14, 1847.

[WHOLE NUMBER 155]

SPEAK GENTLY.

Speak gently!—it is better far
To rule by love than fear;
Speak gently!—let not harsh words mar
The good we might do here.

Speak gently!—love doth whisper low
The vows that true hearts bind;
And gently friendship's accents flow—
Affection's voice is kind.

Speak gently to the little child!
It's love he sure to gain;
Teach it, in accents soft and mild,
It may not long remain.

Speak gently to the young; for they
Will have enough to bear—
Pass through this life as best they may,
'Tis full of anxious care.

Speak gently to the aged one—
Grieve not the care-worn heart;
The sands of life are nearly run—
Let such in peace depart!

Speak gently, kindly to the poor;
Let no harsh tone be heard:—
They have enough they must endure,
Without an unkind word!

Speak gently to the erring—know
They must have toiled in vain;
Perchance unkindness made them so;
Oh, win them back again!

Speak gently!—He who gave His life
To bend man's stubborn will
When elements were in strife,
Said to them, "Peace, be still!"

Speak gently!—'tis a little thing
Dropp'd in the heart's deep well—
The good, the joy which it may bring,
Eternity shall tell.

A PRAYING FRIEND.

Every friend she then had, and every one with whom she held sweet fellowship in after-life, was conscious that in her they possessed a love which spent not itself on earth, or in the ordinary kindnesses of earthly friendship. They knew, they felt, that they were on her heart when she had access to the throne and the fountain of grace, mercy, and peace. As "a praying friend" she was highly valued by many, and this, as they acknowledged, gave a peculiar poignancy to their loss, when she was gone. Not only her personal wants and griefs drew her near to God, but every event, whether of common or individual interest, gave her a welcome occasion for seeking communion with "the Father of lights" from whom she well knew that "every good gift and every perfect gift cometh down." Was an infant expected or born in any family of her kindred? Her knee was bent in secret prayer for the little one and its parents. Where the young or the adult gathered into schools beneath her eye? Their instruction was watered with the dew of her prayers. Did her father, her brother, and, in after years, her husband, retire to their study to prepare for their ministerial labours, or go forth to preach the unsearchable riches of Christ? Unknown to them, perhaps, at the time, the daughter, the sister, the wife, gave herself unto prayer for the outpouring of the Holy Spirit upon their souls, their discourses, and congregations. Did missionaries go out, to spend themselves among the heathen? Or did assembled hundreds listen to the details of their toils, and contribute of their substance to meet the claims of bible or missionary societies? All had her prayerful sympathy and ready aid. Was a king to be crowned, as the sovereign of her native land? He received, untold on earth, the most faithful homage of this his youthful subject; while prostrate before the King of kings, she implored a blessing upon the soul and the reign of the earthly ruler. Was a criminal condemned to die upon the scaffold, in the city where she dwelt? Through his few remaining days, and at his last awful hour, he earnestly prayed for in secret by the young daughter of the chaplain, who attended him to the place of death. Did an extensive parish, in all its temporal, moral, and spiritual state, rise before her contemplative mind, or did a solitary sinner stand before her, apart from the multitude, in the guilt, misery, and danger of his unconverted state? She poured out her soul at her Lord's footstool, and there left many a tear as a testimony of the generous grief and yearning desires of her heart, for mercy to be extended to the one or the multitude. Did a pupil enter or leave our habitation? In the same spirit of intercession she anticipated his arrival, or followed his departure. If, as we believe, nay, are assured, prayer, like the ladder in Jacob's vision, connects heaven and earth, and is the appointed means whereby innumerable and most precious blessings descend from the Lord to the children of men; who can imagine the amount of good, of which this ever prayerful child of God, was the favoured procurer? And who can imagine the amount of praise and glory she is now rendering at the throne above, for the mercies which she is permitted to know were granted in answer to her supplications?—From "Peace in Believing"—Memoir of Mrs. Ann East, by the Rev. John East.

GLEANINGS FROM WM. WILBERFORCE.

Sources of Self-Deception.

From the nature of things it often happens that the religious principles of an establishment have been formed in the nation's best times, when men's minds [were] more under the influence of religion; and those sound principles [have been] preserved uniform through successive generations, and the fluctuations and mutabilities of human opinions and tastes. The evil necessarily is, that men are led, by the various motives that influence human conduct, to profess adherence to an Establishment, of which the principles have little hold on their hearts.—Besides, Christianity is of two kinds, external and internal, and the former may apparently exist in due decorum, while the latter, alas! is not to be found.

Hence, a decent observance of moral duties, more especially of such as are of the negative sort, is deemed a necessary ingredient in a good character. But then the defective interior,—the false principle within,—betrays its spurious nature whenever the religious or moral duty does not coincide with the

world's standard of morality. And there are too often particular things which are tolerated, or are even popular, and particular Christian virtues and graces which are unpopular.

Meanwhile, by a conventional courtesy, when-ever the exterior conduct and manners are not contrary to the Christian model, or where, by a moral balancing of accounts by which a positive amount of any Christian grace is to be set against a defect in another particular, the character may pass muster—the interior is to be presumed to be all complete, or at least, if not complete in degree, to be right in kind; and by a too natural self-deception, men are led into granting to themselves the same indulgent measure which candour requires them to mete out to others.

By an easy transition, inasmuch as the due performance of the duties of life may be compendiously stated to be a summary of religious and moral character, an appropriate set of principles and practices is considered to belong to each profession and department in life; and it is held to be enough if a man discharge these virtual engagements to society with adequate punctuality; and there again, what it may be only candid to concede to others we too easily are seduced into admitting as a standard for ourselves.

But Christianity is a system of a far higher order, it requires that its throne should be set up in the heart, whence it should prompt and control all the various movements of the entire machine. Its very essence and being is the formation of a peculiar character.

Another great evil, resulting from this natural habit of being satisfied with the exterior, is, that we fall into the practice of considering any real existence of the interior of religion as constituting a peculiarly eminent measure of moral excellence; as being more than the generality can be expected to attain. They may rest satisfied with a far inferior degree; and unhappily the abatement which we are insensibly, partly even from humility, led to admit, as from the imperfection of our nature to be expected in the completeness of our moral character, is admitted in the abatement of the purity and simplicity of its principle, of the main-spring or corner-stone of the machine or edifice; whereas there must be no such allowed deficiency there; and therefore Christ commands us to "be perfect as our heavenly Father is perfect." We naturally say, "Who is sufficient for these things?" And our Saviour suggests the reply, "With man it is impossible, but not with God." Here comes in the need of being born again of the Spirit. There is to be the formation of the new creature which St. Peter calls a divine nature.

Suppose then a man eminent in his profession, and so far a benefactor to mankind; universally esteemed and admired, and not without a fair claim to esteem and admiration. The man has been in the habit of receiving marks of respect on all hands. How difficult must it be, even leaving out of our calculation the natural corruption of man, for such an one to feel himself a lost, and guilty, and helpless sinner, a slave to sin and Satan! To feel himself such, sufficiently to dispose him to come as a weary and heavy-laden sinner to the cross of Christ.

Besides,—Here another difficulty occurs. The morality of Christianity is so pure and elevated, that being a true Christian is become synonymous for leading a good life. Now the eminent professional man of whom we have been speaking is conscious that he is approaching to the term of his continuance in this world; consequently his life, be it good or bad, is already spent. On the principle of having so many talents committed to him, he has employed them diligently and creditably, and his account he considers as ready to be given in. What ever therefore might have been to be wished, had he originally heard of the necessity of more attention to the doctrines of Christianity, and to the dispositions and affections of the heart, it is now too late he thinks for him to change the whole principle of the account. To use an every-day phrase—he is in for it, and the idea of beginning as it were to live his life over again appears to him utterly inadmissible. He has been in the habit also of taking his religious opinions upon trust; of his adopting his religious principles from some writer or some living authority in whom he has been used to confide. He has very little acquaintance with the Holy Scriptures, and if he reads them at all, it is as a religious duty to be performed, but not for the purpose of enquiring into and ascertaining their nature and force. The consequence is, that he remains ignorant of the gracious offers that are made to him; destitute of the high and glorious privileges that are offered to his acceptance. He knows not the infinite mercy and inexhaustible love of his God and Saviour.

Oh, how often have such characters made the heart of real Christians to bleed for them! How often have they drawn tears from their eyes!—From a paper of Mr. Wilberforce's, containing Hints either for a new work on religion, or for some chapters supplementary to his work on "Practical Christianity."

Lowliness before God consistent with bravery before the enemy.

"I knew that the coincidence of Bonaparte's declaration about ships, colonies, and commerce, with the deprivation he sustained by them, would not escape you. I was delighted with Collingwood's general orders for a day of humiliation and thanksgiving. The latter I had heard of in the case of Lord Duncan's victory and some others, but I do not remember to have ever heard of the mention of imploring pardon for sins, as well as returning thanks for blessings. The former pleased me particularly, for nothing can more magnify goodness than its being unmerited, and that, on the contrary, punishment has been rather deserved. But, my dear Muncaster, how abominable it is, that though, as we have recently learned, Lord Nelson and several others have ordered general thanksgivings on ship-board after victories, yet that these orders have never till now appeared in the Gazette; and consequently they have not been known, and have not produced their proper effect on the public mind. And this opens a large chapter of our government's misconduct. I mean that of our foolishly (for it deserves no better name) despising fanfare and gasconade so much, and being so much afraid of be-

coming liable to the dreadful shafts of quizzers, as to neglect effect altogether, and the importance of carrying along with you the body of your people; and for that end, taking all proper occasions of warning and animating them, and again, of endeavouring to conciliate the good will and depreciate the envy of foreign nations. It is, really, provoking in the highest degree to hear that, on the continent, some of those very countries which have suffered the most from French domination, have yet wished success to the arms of France in consequence of the supposed hauteur of our court and all its ministers and agents. I heard some remarkable instances of this from a very intelligent man, who last year travelled through Italy and Germany.—Letter to Lord Muncaster.

Dangers of highly intellectual, but irreligious Society. [Diary]

"I have consented to dine with Madame de Stael; I could not well do otherwise. Bowdler said much to persuade me. Let me try to speak plainly though tenderly to her. 15th March. Dined with Madame de Stael—her son and daughter, and two other foreigners, Lord Harrowby, Lord and Lady Lansdown, Sir James Mackintosh, Lord and Lady Granville Leveson were to have dined, but Lady Spencer died that morning. She asked me to name the party. A cheerful, pleasant dinner.—She talked of the final cause of creation—not utility but beauty—did not like Paley—wrote about Rousseau at fifteen, and thought differently at fifty. Evening assembly, but I can no way at half past eleven. A brilliant assembly of rank and talent." "The whole scene," was his next day's reflection. "Was intoxicating even to me. The fever arising from it is not yet gone off, (half-past 8, A. M.) though opposed by the most serious motives and considerations both last night and this morning. How dangerous then must such scenes (literally of dissipation, dissipating the spirits, the mind, and for a time almost the judgment) be to young people in the hey-day of youth, and life, and spirits! How unfit for those who are to watch unto prayer, to walk soberly, to be sober-minded! Something in my own case may be fairly ascribed to natural high spirits, and I fear, alas! much to vanity, and a good deal to my being unaccustomed to such scenes; yet after all for these weaknesses and peculiarities, must not the sobriety of my age, my principles, my guard, (prayer preceding my entering enchanted ground,) be fairly considered as abating the effect, so much as that I may be a fair average sample of the effect of such scenes on young people in general of agreeable manners, and at all popular ways and characters? I am sure I do not often venture into these scenes. Then the question is so high that it would render all quiet domestic pleasures insipid. Even poor Paley used to say, (though I hope jokingly.) 'Who ever talks to his wife?' This showed even in him the danger of being fascinated by social gaiety. O Lord, enable me to view last night's scene in its true colours, and shapes, and excesses. I have not time to trace out the draught. May I remember that they and I are accountable, dying creatures, soon to appear at the judgment seat of Christ, and be asked whether we avoided temptation, and endeavoured to preserve a frame of spirit suited to those who had to work out their salvation with fear and trembling?"

"I am now engaged to many parties, yet I must not go on thus. It visits my mind for private devotions, and makes me too late, steals me from my children, and even from my business, which from my weak health I must do by contrivance. O Lord, guide me; let me not do anything contrary to the liberal and social spirit of Thy religion, but let me have wisdom to see what is really required from me, and resolution to perform it. My own soul would doubtless be my first object, and combined with it, my children,—how much better might I serve them if I cultivated a closer connection with God! my business, and doing good to others. I am clear it is right for me to withdraw from the gay and irreligious, though brilliant, society of Madame de Stael and others. I am I hope thankful to God that I am not given up to these pleasures. O let me labour that I may not be merely gratifying an indolent spirit by staying away. Let me cultivate a spiritual mind, that if any be really in earnest I may then approximate and show them that I can feel; and oh! may God touch their hearts also. How surely is every one who is in earnest useful to others!"

His state one to be desired by others.

"This session," he says, "I met again Lord—, whom I had known when we were both young, but of whom I had lost sight for many years. He was just again returned to parliament, and we were locked up together in a committee-room during a division. I saw that he felt awkward about speaking to me, and went therefore up to him. 'You and I, my Lord, were pretty well acquainted formerly.' 'Ah, Mr. Wilberforce,' he said cordially; and then added with a deep sigh, 'you and I are a great many years older now.' 'Yes, we are, and for my part I can truly say that I do not regret it.' 'Don't you,' he said, with an eager and almost incredulous voice, and a look of wondering dejection, which I never can forget.—'You must allow that Mr. Wilberforce is cheerful,' said some of his friends to one who had just spent a week in the same house with him, and who was fixing on religion the odd charge of dullness. 'Yes,' she said in a tone intended to convey reproach, 'and no wonder: I should be always cheerful too, if I could make myself as sure as he does that I was going to heaven.'"

THE PASTORAL CONNECTION.

Evil of its frequent interruption.—From Address to the Convention of the Diocese of Vermont, by Bishop Hopkins, 15th Sept. 1847.

"You will hardly think that I say more than is reasonable upon this painful subject, when I add the result of a simple inquiry into the history of ministerial changes during the period, not quite fifteen years, of my official connection with this diocese. Of the sixteen Churches which were then strong enough to have a minister, nine have had five different Rectors apiece, two have had six, one has had three, three have had two, and two only, the parish at Rutland, and my own parish, have the same man

still officiating! Besides this, most of them have suffered from considerable vacancies, when their Churches were closed altogether. Now I need not tell you how injuriously this must operate upon the mutual confidence of both ministers and people. On neither side can there be a fair opportunity to form the intimate acquaintance and affectionate regard which are so important for the proper influence of the Gospel. And if something is not done to produce a better state of things with regard to the permanence of the parochial connection between the pastors and their flock, we shall be compelled to lament an increasing loss of religious power, or seek for the only practicable resource in an itinerating ministry.

"I am far from wishing to be understood, however, as desiring to lay the whole fault upon the laity. It is beyond all dispute that many of the changes to which I have referred were imputable to the clergy themselves. For the evil, unhappily, is almost episcopal throughout the Church at large. Our ministry only share in the restlessness which marks our whole national character, and this restlessness, perhaps, should be regarded as a necessary part of the spirit of progress or enterprise, which makes the age we live in so emphatically an age of movement and of change. Still, while I have every disposition to make allowance for the cause, the effect upon our religious stability and growth is none the less disastrous. And it is my solemn duty to present the evil to your assembled wisdom, in the hope that something may be done to lessen its injurious operation, if not to effect its cure."

* Mr. (now Lord) Brougham.

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VIA MEDIA, BUT NOT QUITE IN THE MIDDLE.

Non-Episcopalians, for the most part, have no prescribed devotional forms whatever. All is left to the extempore discretion of the minister. Many worship in this way, doubtless, with great edification and acceptance. But this way is not only liable to the following evils, but they actually exist to no small extent. The unguided are subject to hesitation and embarrassment in prayer, or to improprieties of expression, which, although readily excused by an audience, yet this very process of excusing draws off the hearer's mind from devotion. Extemporaneous prayers are also very apt to be disconnected and fragmentary, and what is a greater infelicity, they are liable to be hortatory, didactic, and even controversial, the minister thinking God that disputed points in divinity are just as he conceives them to be, or praying for that (in cases of dispute) which a portion of his hearers are deprecating. It further comes to pass also in practice, to a considerable extent, (although contrary to the theory and intention) that the prayer is something which the congregation listen to as they do to the sermon, rather than something which they join in, equally with the minister. Such is the mode and the disadvantage of worship in non-Episcopal Churches.

On the other hand, the public worship of the Romish Church differs as widely from our own, not only in the outward form, but what is of far more consequence, in doctrinal theory and intention. In non-Episcopal Churches the theory and intention (and to a certain extent in their practice agrees with it) is, that their public prayer shall be common prayer, the people joining in the form, (with which the person officiating supplies them as he proceeds) and making it their own.

But in the Romish Church there is not the idea or intention of common prayer. There are many forms of prayer carried on simultaneously. The notion of the prayers in which the priests and their immediate assistants are occupied, is that of a sacerdotal mediation between the people and God; and hence they are not esteemed less efficacious for being in Latin or unadvisedly pronounced. The people not only do not join them, (except momentarily at one or two points) but they are not expected to listen to them. They are occupied meanwhile in their private devotion by a prescribed form. And taken as a whole, there is scarcely the notion of common prayer, any further than that the worshippers are in the same building. Romish Catholic public worship does not answer at all the idea of united devotion conveyed in the New Testament, aside from the matter of the prayers which embraces the most pernicious errors in doctrine.

It is not necessary to tell Episcopalians wherein our own method of public worship differs from both those described, or how much better we consider it than either of them. It is in some sense a medium, sufficiently so to be called *Via Media*, though not strictly equi-distant from the two, for every candid person must admit that on the whole the difference in worship between us and non-Episcopalians is not so great as between us and Roman Catholics.—*Episcopal Recorder*.

EARLY WORKING OF IMAGINATION.

Infancy has not ceased, before the restless workings of this faculty are seen in all their mischievous development. Observe your own girl in the nursery, surrounded by her toys and her dolls. Mark how her steps, though tottering, have learnt the air of a mistress, and how that tongue, yet lisping, hath caught the accent of command. Hearken to her dialogue with her mute wooden companion, and see how she rejoices in her conscious superiority. When her mind has become enkindled with the visions of its own fancy, you may observe how she is dressing up some gay scene of future happiness, in which she is to act by far the most conspicuous part. And, O, now were she a little older, or a little taller, or had one other dress, or one more beautiful toy, how loftily would she then carry herself, and how full would be the cup of her joy. And if she muse yet further into futurity, she is thinking about houses and wealth, and domestics, and equipages, and she is sagely conjecturing how she will act when all these things are hers. Thus is her soul, just entering upon being, bewildered in its own deceivings, and feeding its own vanity with the foolish fictions of an infantile imagination.

Or you may look upon your little boy, sauntering along in his errand, and gazing at every shop-window, and admiring every passing equipage, and wondering at every dwelling of opulence and splendor which he beholds, and which seems to him inhabited by beings with whom he would hardly dare to speak. What is it that occupies his thoughts and retards his steps, as he slowly moves on his appointed

ed duty? Ah! he is thinking of what he would do, were he as strong as Samson, or were his arm as mighty as the giant's of whom he has read in his story book. If this were the case, how fearlessly would he move through these streets by day, yea, and by night, too, and how would all the men and the boys tremble at his frown! Or it may be, he is thinking what he would do if he were rich. If he should now find a purse of gold, or if in some of his rambles, he should stumble, as some of whom he has read, did once stumble upon a mine of silver or a heap of diamonds; how would he then put to shame all the magnificence which he here beholds about him! O, if this were once to happen, how much richer should be his house, how much more splendid his equipage, how much more numerous his retinue, and how he would stuff all the boys and all the men of his acquaintance with the gorgeous exhibitions of incalculable wealth! Or, if the sound of martial music fell upon his ear, and a military show passed before him, another form of power is added to the list of his many accomplishments. He is thinking how he would order these men, were he only their captain, and how promptly these thousands should move at his well pronounced word of uncontrollable command.

Thus early do we become the slaves of our own imaginations. So soon do we learn to forget the present and the actual, and to meditate only upon the doubtful and impossible. Instead of thinking what he is, he is thinking of what he might be. O, if he were this, or if he were that; and thus are the intellects of the very infant bewildered and deluged in the misty atmosphere of all-pervading *ifs*.—*Christian Witness*.

A NURSERY FOR ETERNITY.

We do not rightly appreciate this world, if we consider it as more than the nursery for eternity. As concerns this life, and the things of this life only, we are not long in arriving at maturity; such maturity at least as is compatible with our present finite and imperfect capabilities, and necessary for the appointed purposes of this brief and preliminary state of being. For the purpose *only*, the teaching and experience of a few short years enable us to 'put away childish things.' (1 Cor. xiii. 11.) But there is no period of our mortal existence at which, with reference to our eternal welfare, we can be said to have passed the infancy of being, or be safely left to shift for ourselves. Our state here even to the close of the longest life, is but a state of continued tuition and dependence, when viewed in relation to the ultimate object, and the never-ceasing duration of our existence.

Nor is it sufficient merely that we feel this world to be only a nursery for eternity. It is essential also, that we should be duly impressed with the infinite superiority of the Teacher and Guide over those who are to be taught and led—superiority in wisdom, goodness, truth; in short, in every attribute which qualifies one intelligent being to be the director of the destinies of another. For we may assume it as a truth, which no reasonable person will be disposed to controvert, that certainly no well-informed Christian will object, that the difference as to helplessness and want of capacity, between a new-born babe and the most intelligent of earthly parents, is inexpressibly less than that between that parent and the supreme being. It would greatly assist our meditations on the parental character of God, and his dealings with man in that character, if we kept this truth constantly in view; not as a barren though undeniable fact, to be recognized only in theory, but as an active operative principle, exerting a daily and hourly influence on all our conceptions of the Deity. However humbling the consideration may be to the proud and presumptuous spirit of the natural heart, however prone we may be to imagine that our moral or intellectual *Abel* may be made to approach very near, if not actually to reach the heavens, the word of truth invariably sets forth the strength of man as utter weakness, and his wisdom as mere 'foolishness' (1 Cor. iii. 19, 20); and why? Because it speaks of his relation to him who is ALL-wise and ALL-powerful; so that the declaration would have been incomplete, the description inadequate, had it ascribed to man any strength or wisdom of his own, when compared with Him who sitteth in the heavens and 'filleth all in all.' (Eph. i. 23.)—*Sir Edward Parry*.

CURE FOR NERVOUS EXCITEMENT.

A friend once told me that, amongst other symptoms of high, nervous excitement, he had been painfully harassed by the want of sleep. To such a degree had this proceeded, that if in the course of the day, any occasion led him to his bed-chamber, the sight of his bed made him shudder at the idea of the restless hours he had passed upon it. In this case it was recommended to him to endeavour, when he lay down at night, to fix his thoughts on something at the same time vast and simple,—such as the wide expanse of ocean, or the cloudless vault of heaven,—that the little hurried and disturbing images that flitted before his mind might be charmed away, or hushed to rest by the calming influence of one absorbing thought. Though not at all a religious man at the time, the advice suggested to his mind, that if an object at once vast and simple was to be selected, none could serve the purpose so well as that of God. He resolved then to make the trial and to think of him. The result exceeded his most sanguine hopes; in thinking of God, he fell asleep. Night after night he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual hour of retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew by imperceptible degrees into a gracious influence. The same God who was his repose at night, was in all his thoughts by day. And at the same time this person spoke to me, God, as revealed in the gospel of his Son, was 'all his salvation,' so inscrutable are the ways by which God can 'fetch home again his banished.'—*Rev. Henry Woodard*.

IMPORTANCE OF A HAPPY HOME.

The main endeavour of those who desire their children's spiritual welfare, should be to provide them with a happy home. It is in vain to expect that young persons can be brought to love what is not amiable in itself. If religion be presented to

them disfigured, and deformed as it too often is, how can it be imagined that they will prefer it to the smiles and blandishments of the world? If, at each return to the domestic circle, they are met by moaning melancholy, and dismal looks—if fire-side squabbles, and petty provocations—if a constant wear and tear of family rudeness, unkindness, and affronts—

It was not of a cheerful home like this, that the prodigal thought himself, when he said, "how many hired servants of my father's have enough and to spare, and I perish with hunger?" It was the remembrance of a father's love which haunted him in exile, and followed him through all the stages of his misery: it was the image of his home drawn upon his heart, and wrought into the texture of his soul—it was the magic influence of that thought, the rising of that solitary star in that hour of his extremity—it was this which struck out the last spark of life within him, which converted memory into that resolve, which stands on record to the great and endless combat of spirits who have wandered far from God—"I will arise and go to my Father," &c. But it is more immediately to our point to observe, that it was the sweet attraction of a peaceful home, and the blessing of such a father as presided over it, which kept the elder son from ever seeking amid the dangers of the world that repose which he found in the bosom of a happy family.—Rev. H. Woodcock.

The Berean.

QUEBEC, THURSDAY, OCTOBER 14, 1817.

In our last number we were only able to inform our readers, by a Postscript, that the Rev. RICHARD ASPENSON had passed from this state of trial and imperfection, adding another to the four Clergymen snatched by the prevailing fever from their duties in the Church below. Unhappily as yet with particulars to form a biographical notice of this our late beloved brother in the ministry, which, however, we hope that a friend, residing at some distance, will be able to supply, we cannot refrain from transcribing a portion of a letter written by him while at Grosse Isle, as furnishing some index to his character, and to the spirit with which he engaged in his labour of love. The letter was addressed, as will be seen, to our Diocesan—it was kindly placed in our hands, before His Lordship's departure for Gaspe, for another purpose; but we are assured that we are not exceeding the privilege which it was intended to accord to us, if we commit the extract to the press, now when the writer is removed from the temptations incident to our state of infirmity.

"My Lord, At the risk of incurring your Lordship's displeasure I have exceeded my appointed time. Had not the Rev. A. T. Whittle brought me a verbal message that if I pleased I might remain till to-day, in all probability I should have returned on last Tuesday, though not reluctantly. I am still unwilling to relinquish the most important duty of my office in this place, for the Lord, I feel, I am convinced, has strengthened me for the work, as I am now, thank God, in as perfect health and strength as the day I arrived, and He has moreover enabled me, by the influence of His Holy Spirit, to throw my heart and soul into the work. The duties devolving on me here, though most arduous and heart-rending, afford me inconceivable pleasure; I feel as if a great and effectual door of usefulness was opened unto me; I feel also that God's grace is sufficient for me, and that His strength is made perfect in weakness. I know my obligations constrain me to be answerable to your Lordship's authority, and for this reason I feel rather repugnant in urging a request that your Lordship will permit me to remain as long as my present health and strength is continued and the weight of duty exceeds the physical strength of one individual to discharge efficiently. I have been always of opinion that the best pattern a minister of Christ can set before him, next to that of our Saviour, is that of St. Paul: I have long wished to do so, but to will was present with me, but how to perform that which is good I found not." Setting him therefore before me for imitation, I wish also to adopt his sentiments, and in the present instance none came more forcibly to my mind than these passages: "Neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus;" "I am now ready to be offered, and the time of my departure is at hand;" &c.; or else those of our Saviour, "He that seeketh to save his life shall lose it, and he that loseth his life for my sake shall find it." Still I am cheered by this consolatory passage, which has often come into my mind since I came here. "Thousands shall fall before thee and ten thousand on thy right hand, but it shall not come nigh thee." In a firm faith and reliance on this gracious promise I fear not sojourning here so long as your Lordship shall accept of my feeble exertions. If you think one is sufficient, I shall remain alone; which will put a stop to the removing of the Clergy so often; and perhaps your Lordship could send some one to my mission, during my absence."

We have been favoured with a copy of "Sermons preached in Trinity Church, Montreal, on the occasion of the death of the Rev. MARK WILLOUGHBY, Incumbent. By the Rev. WILLIAM BOND, Leclaire, and the Rev. CHARLES BANCROFT, A.M., Incumbent of St. Thomas's Church. Published by the Vestry of Trinity Church." We have not had time to look over them, but are much gratified to find that our Publisher has received a supply of this publication, the sale of which will aid the funds for the erection of the "WILLOUGHBY SUNDAY SCHOOL."

Church Music.—We receive from time to time communications on this subject, which cause us some perplexity when they seem to be aimed at what is doing at this or that particular place of worship, because we cannot admit the propriety of using the columns of a periodical for irritating correspondence; and we ourselves are not clear as to the most feasible plan for improving our Church Music. A friend recently transmitted the following, cut from "The Parish Choir, or Church Music Book"—[published at Oliver's, Pall Mall:]

"We go into a Church, willing to sing, if able. The psalmody begins. We try to join. But the tune or melody is set too high for an ordinary man's voice—perhaps it is never intended to be sung by any but women and children—so we cannot sing that. Then, as for a base, it is not very easy to sing an unprepared base to a tune, without falling every now and then into a most distressing discord. Perhaps a person in the next pew is extemporizing a base that clashes with ours; and both, perhaps, may disagree with the organ accompaniment. So then, rather than offend our own or our neighbour's ears, we are silent.

"In at least six Churches that we have visited lately, in order to make observations on this point, have we noticed many gentlemen, evidently desirous to sing, but unable. Now they were straining their voices in a vain attempt to reach the melody; now growling huskily a bit of base, and at last giving the thing up in despair.

"The obvious way to enable all to open their mouths is, to have tunes of a solid manly Church-like character, such as the Gregorian Tunes, the Catholic hymns, and such of the Psalm tunes of the Reformation as are most like these; to keep them within the compass of common voices; i. e. not to let them go above D or E flat; and to let them be sung in unison.

"In most English Churches at the present day, we are ashamed to say, singing on the part of the men is the exception, silence is the rule. And they have been silent so long, that even when they are awakened to a better state of feeling, and have the desire to sing, they know not how to set about it. When the psalm begins, they hear the tune prominently enough; screamed, as it probably is, by fifty children; but of the base, or tenor, which perhaps they hear some neighbour attempting, they can get no distinct idea; it is not marked enough for them to follow easily, and so they are silent. All this would be remedied by directing them to sing the tune, and by letting them have a tune that they could sing."

We suppose the lady who wrote the following complaint from England, which has recently been transmitted to us, is unfortunately situated so as to hear the screams of fifty children as above described, for she gives this account of herself:

"My head grows weaker every day, and I am particularly affected by noisy music. Such as I hear in most Churches (and I grieve to say in this neighbourhood,) makes me feel half distracted. I am seldom able to attend the public worship of my Maker, and it wears my spirits to be necessitated to absent myself from the Divine observance of God's own day."

But we can hardly expect that the sensations of a person in a weak state of health will be admitted as evidence in such a matter. Unfortunately, the cases are frequent where persons strong and hale find the singing too strong for them.

The book from which we have been quoting mentions the following experiments:

"We have heard of Churches in which vicarious efforts have been made to get up congregational part-singing; for which purpose several promising young singers have been raised in a Hullah class, and then transplanted and set all over the Church at equal distances. In pew No. 1, would be a bass, in No. 5 a tenor, in 9 a counter-tenor, in 13 a treble, and so on: the different kinds of voice being distributed at equal distances all over the Church. Thus it was hoped that any man with a base voice who might be in one of the intermediate pews would sing after the base singer; that a tenor would follow the lead of the tenor singer, and so forth. But the scheme did not answer. The non-musical did not sing a bit more than before; and the musical complained most bitterly of the disagreeable effects arising from loud and solitary tenors, who often sung flat. We have heard, too, of a plan for arranging small knots of four singers each, in different parts of the Church. What the success of this may be, we know not; but for simplicity and efficiency we cannot believe it to be comparable with the plan of singing good old tunes in unison."

We cut one more paragraph in recommendation of the plan thus suggested, from the paper which has been sent to us:

"Pond as we are of harmony, we confess that we looked upon unison-singing with no little dislike, till we had fairly tried it ourselves. We can assure our readers, however, that there is a positive physical pleasure arising from its naked simplicity and vigour, which amply compensates for the want of the smooth and round effects of harmony. There is felt to be a feebleness—a delicious feebleness it must be confessed—in harmony by comparison. Moreover, the effect of two or three voices singing in unison would be thin and tiresome; but let there be enough to fill the building, and make the walls ring, and rich harmonies arise of themselves, which satisfy the thirsty ear."

After all, however, we think good congregational singing will not be obtained, until the rising generation are as naturally led to use their voices for singing as for reading.

We may just add the proviso that we do not know enough of the book from which our Extracts are taken to wish that our quoting it should be looked upon as a recommendation. On the contrary, we see some reason to suspect the tendency of its mode of advocating the side it has espoused.

RICH BEQUEST TO THE PROTESTANT EPISCOPAL CHURCH.—In the summer of the year 1829, Frederick Kolne, Esq., a native of Germany, and for many years a citizen, first of South Carolina, and then of Philadelphia, died at the latter place, deeply lamented: leaving his wife, and Messrs. Bolin and Vanx, of Philadelphia, and Maxwell, of South Carolina, his executors. He was a very wealthy man, strongly attached to the Church, as his will shows. It made ample provision for his widow, and set apart, besides, certain properties for the benefit of his collateral kindred, and made, moreover, many private bequests to poor friends, servants, &c.

The will conveyed the following legacies, specifically to be paid on the death of his widow, which event has just taken place, as we are informed.

To the House of Refuge, Philadelphia, . . .	\$100,000
Orphan Asylum, do.	60,000
Pennsylvania Deaf and Dumb Institute, . . .	20,000
Female Prot. Epis. Association, Philad. . . .	5,000
Infant School, do.	5,000
Female Benev. Soc. James's Church,	5,000
General Epis. Theological Seminary, N.Y. . . .	100,000
Prot. Epis. Church Sunday School Union, . . .	20,000
Prot. Epis. Church Dom. and For. Miss. Soc., . . .	10,000
Bishop's Fund, Diocese of Pa.,	5,000
Prot. Epis. Soc. for propagating Christianity in Pennsylvania,	5,000
Other donations, to Protestant Episcopal Institutions, Churches, &c., in South Carolina, especially to those of Charleston,	40,000

\$375,000

The residue to the executors in trust, for such charities in Pennsylvania and South Carolina, as they may deem most beneficial to mankind, the coloured population of both States, it being specially conditioned, to be permitted to be parakeits thereof.

The decease of Mrs. Kolne, as we have before hinted, throws the whole of these munificent bequests into the hands of those for whom they were intended by their testator. Many of them will prove most opportune and useful.—N. Y. Express.

Dr. Pusey's new book.—[From the Boston Christian Witness.]—The celebrated low papist, Dr. Pusey, has lately published a Roman Catholic Book, entitled, "PARADISE OF A CHRISTIAN SOUL," adapted, by him, to the use of the English Church. The English Churchman, which has heretofore sustained Dr. Pusey and his adherents, speaks of the new production of this notorious Romaniser in terms which show that the editor has not been quite carried away with the novelties and the nonsense which seem to have had such controlling influence over some of his brethren. The following extract will show very clearly the nature of this new book and the views of the English Churchman as to its soundness.

"While we acknowledge the very high, obvious and general merit of the work, still we are bound to notice one or two points as offering insuperable objections to its use among the generality of even devout members of the English Church:

"First, we object to the localizing, or dissecting, so to speak, of the Passion of our Lord, by frequent devotional addresses to, and meditations upon, His Sacred Wounds. That it may fix and limit some rotatable and wandering minds, and realize the details and facts of the Crucifixion, we can readily conceive; but we apprehend that it would confine and unspiritualize other and more numerous minds—at least in the English Church, where there has been no training for such exercises.

"Secondly, we do not see how the laity at all events, can consistently use the following expressions, which will also illustrate our previous objection—

"O, most merciful FATHER, the bleeding Wound and the painful taill borne by Thy well-beloved Son's Right Hand, I offer to thee in atonement," &c.

"Surely the word 'plead' would be preferable to offer."

"Thirdly, we object to retaining the Rubric, or direction, at page 73, near the end of the volume—

"Lastly, we object to the style and phraseology of the greater part of this volume, as, in more senses than one, foreign to the members of the English Church. The majority of the most pious would, we are sure, whether rightly or wrongly, object, and reject, at almost every fourth page, and this of itself is a great evil. The original work has, in all probability, been written with sight and touch of material objects, which these exercises spiritualized, but in the absence—the necessary absence—of these objects among us we should fear that holy thoughts and feelings would be materialized by the use of this volume.

"It is with the greatest reluctance and deference that we offer these objections, but it appears to us to be a very plain duty to do so."

BEANS, THE PUBLISHER.—[From the above.]—In our last number we stated, that Mr. Burns, the celebrated book seller in London, has turned Papist. This Mr. Burns has just issued from his press, Dr. Pusey's book on "Adoption." This fact is a commentary on the successful efforts of Dr. Pusey to "adapt" the Romish dogmas to the taste of members of the English Church. When will this celebrated book-maker exhibit as much consistency as his book-seller?

LORD'S DAY OBSERVANCE.—The Grand Duke Constantine, during his tour in that region, visited the islands of Staffa and Iona in the Shearwater. It chanced that he arrived at the latter place on a Sunday. The stern old keeper of the cathedral keys refused to unlock the gate and admit the party to see the tombstones, for that would, in his opinion, have been to desecrate the Sabbath. In vain did Capt. Robinson ask imploringly whether he was aware who the illustrious stranger was, whom he refused to gratify. Donald "didna exactly ken." He supposed, "from what folk said, it was only the Emperor of Russia. But he wadna gie up the key to his ain Queen on the Lord's Day. There was a power abie, superior to one earthly power, and he couldna gie up the key."

ECCLESIASTICAL.

DIocese of Quebec.—The LORD BISHOP OF MONTREAL was at Miramichi on Sunday the 2nd instant, having arrived there on the day preceding, from Bay Chaleur. His Lordship preached twice on Sunday, and departed for Fredericton the following morning.

INCORPORATED CHURCH SOCIETY.—The Central Board met yesterday, in pursuance of notice, and continued transacting business to a late hour of the evening, when the proceedings were closed in the usual manner.

QUARANTINE STATION—GROSSE ISLE.—The Rev. J. MORICE returned from the station on Tuesday, in good health. The number of patients remaining is reported as greatly reduced, and the remainder rapidly removing from the island.

DIocese of Toronto.—The following appointment has just been made by the Lord Bishop of Toronto:—The Rev. JOHN FLETCHER—to be travelling Missionary for the district of Simcoe.

Mr. Fletcher's Post Office address is Mono Mills, Church.

DIocese of New York.—The Annual Convention of this Diocese was held, on the 29th and 30th ulto., in St. John's Chapel, city of New York. Having so lately given, in a somewhat detailed manner, an account of the proceedings of the Ohio Convention, we pass over the particulars of conducting the business at the Convention of the Diocese of New York. We may, however, just remark, in passing, that among the new parishes received into union with the Convention, there is one under the name of "the Church of the Reformation" (King's County.) We do not remember ever having met with that appellation of a parish.

It being remembered that the Diocese of New York has for nearly three years been torn by intestine strife, arising from the conduct of a party who, in opposition to the Court of Bishops which (by a majority of 14 against 5), has suspended Bishop B. T. Onderdonk, maintain that individual's innocence, and contend for his restoration—it will cause no surprise to learn that serious apprehensions were entertained of a violent conflict through means of some attempt at a Conventional act directly aiming at the annulling of the sentence of suspension by the General Convention which was going to meet immediately. It is highly gratifying to say that these apprehensions were not realized. Dur-

ing the Evening Session on the 30th the Rev. Dr. Forbes rose, as we read in the Boston Christian Witness, "holding in his hand a paper, which he said contained a series of resolutions, on a subject deeply and vitally affecting the peace and prosperity of the diocese of New York. The resolutions he said were drawn with much care, and he might add, after much consultation, and he hoped they would meet the unanimous concurrence of the convention."

"The most profound silence prevailed while Mr. Forbes was speaking, all eyes were directed to him, and every member was eager to catch every word that fell from his lips.

"The Church, he continued, is in an anomalous condition—it is in a serious difficulty, and the resolutions, which he was about to propose, were drawn for the purpose of relieving that difficulty. He then read the following resolutions—

"Resolved, As the solemn conviction of this convention, that justice to the Church in the diocese of New York, as well as its best interests demand, that it be relieved from its present anomalous position.

"Resolved, That the general convention be, and is hereby requested, to give to the Church in this diocese such relief as may be consistent with its powers.

"Resolved, That a copy of the foregoing resolutions be transmitted to the next general convention.

"Resolved, That when this convention adjourns, it adjourn to meet at such time and place as may be designated by the standing committee of the diocese, provided that at least thirty days' notice be given of the same."

"Judge Oakley agreed with the spirit of the resolutions, and hoped they would pass unanimously. The resolutions were then submitted, and were passed unanimously."

DIocese of Maine.

ELECTION OF A BISHOP.—A special convention of the Protestant Episcopal Church in the Diocese of Maine, was held in St. Stephen's Church, Portland, on the 4th inst., at which each parish in the Diocese was very fully represented. The convention was called to order by the Rev. Mr. Burgess, Secretary, and, in the absence of the Provisional Bishop, the Rev. J. Pratt was unanimously chosen President.

The roll of the clergy was called, and a committee appointed to examine the certificates of lay delegates—which committee reported the due election of delegates from St. Stephen's, Portland; Christ Church, Gardiner; St. Mark's, Augusta; Trinity, Saco; St. John's, Bangor; and St. Paul's, Brunswick.

After the service conducted by Rev. Messrs. Burgess and Fales, the Convention Session was preached by the Rev. Mr. Bent of Bangor. St. James' Church, Milford, was admitted into union with the Diocese, and the lay delegates took seats in the Convention.

After silent prayer the Convention proceeded to the election of a Bishop of the Diocese. The clergy unanimously elected the Rev. George Burgess, D. D., of the Diocese of Connecticut, which election the laity confirmed, all the parishes voting affirmatively.

The testimonials were then signed by all the Clergy and Laity composing the Convention.

The Rev. J. Pratt, and the Rev. N. T. Bent, were appointed a committee to notify the Bishop elect of his election.

The Rev. J. Pratt, and R. H. Gardner, Esq., were appointed to present the proper testimonials to the General Convention.

After prayers, the Convention adjourned.—Cn. Witness.

To the Editor of the Berean.

Montreal, Oct. 8, 1817.

The congregation of the Church at St. John's having resolved to show their respect for the late Rector, the Rev. WILLIAM DAWES, by placing a Tablet within the Church, it was determined by a Reverend friend of the deceased to erect a Tombstone at his own expense.—Having mentioned his intention, it was suggested to him that there were many friends of Mr. DAWES who would consider it a privilege to be permitted to join in defraying the expense of the modest but appropriate memorial spoken of, and that he should allow them the opportunity of doing so. He immediately acceded to the proposal and I now write, not to solicit contributions, but to inform any of Mr. DAWES' friends who may desire to join in this tribute to his memory, that donations for this object may be forwarded to the Rev. Wm. THOMPSON, Christville, near St. John's, as Curator to the late Rev. W. DAWES.

A FRIEND OF THE LATE MR. DAWES.

[The above is a design very affectionately conceived and will, we are well persuaded, be carried out in a manner suitable with the character of him whose memory it is intended to preserve. Should any donations be transmitted to us, we shall be happy to forward them.—EDITOR.]

SIXTH ANNUAL REPORT OF THE CHURCH OF ENGLAND CLOTHING SOCIETY.

The Committee of Ladies who manage this Society, beg to submit their sixth annual report to the public, and to apprise the supporters of this charity that they are now about to make their appeal upon a more extended scale, and to use every effort for increasing the number of subscribers—the certain prospect being before them of a greatly increased number of demands in the ensuing winter, upon the deposit for clothing.

CHURCH OF ENGLAND CLOTHING SOCIETY.	
Dr.	
To amount of subscriptions and donations in cash and goods,	£ s. d. 100 0 11
Cr.	
By amount paid for—	
971 yards of check & coloured cotton,	
843 " grey cotton,	
434 " flannel,	88 18 0
354 " cloth and tweed,	
18 sheets and blankets,	
46 pr. moccasins,	
By donations in goods,	11 2 11
Total,	£100 0 11

RELIEVED.

Individuals and heads of families,	61
Children attending the National Schools,	88
Total,	149
Number of articles distributed,	400
Yards of flannel, cloth, cotton &c.,	1350

E. GEORGE, Treasurer.

Quebec, 1st. October, 1817.

[Detailed list of receipts, in the Quebec Mercury of 2nd instant.]

PAYMENTS RECEIVED.—Serg. Hutchison, No. 118 to 200; Messrs. James Allen, No. 185 to 236; H. D. Thieleke, No. 182 to 233; R. C. Chandler, No. 185 to 211; Geo. Swallowell, No. 135 to 186; Mrs. Gale, No. 183 to 208.

TO CORRESPONDENTS.—Received W. A. J.—J. II.—R. V. R. parcel and letter: we approve of the arrangement;—G.—A. F. II.

Local and Political Intelligence.

On the day of our last issue, we had only just time to mention the arrival of the English mail, though the most important commercial news was communicated as contained in contemporary publications, from telegraphic despatches. We have now collected further news received by that mail, acknowledging ourselves indebted to the European Times for a considerable portion of it.

THE QUEEN'S RETURN FROM SCOTLAND.—Her Majesty, it was arranged, would leave Ardvinkie with the royal children, at twelve o'clock on Friday afternoon, and was expected to arrive at Fort William about six o'clock. Her Majesty was to embark either in the Royal yacht or the Fairy; next morning the Royal party would proceed to the Crinan Canal, and move through the artificial water in the royal barge, as upon the occasion of the arrival. In the meantime, the Black Eagle and Undine steamer were to proceed round the mull of Kintyre to await the arrival of the royal party at Lockgilthead, on the other side of the canal, the Black Eagle to convey them that day as far as Campbelltown in Argyleshire. An official notification has been received at Fleetwood that the Queen will arrive at that port at six o'clock, that being the hour of flood tide, and the royal squadron is to anchor in the bay, the Queen and her royal consort remaining on board all night. On Monday morning, at eight o'clock, Her Majesty would land, and proceed to London by special train.

Immediately on her Majesty's return, a Privy Council will be held to direct the celebration of a general day of thanksgiving for national mercies, not the least of which is the general subsidence of fever in the large towns of England where it had previously raged.

The harvest has been very generally secure in a good condition, and in very great abundance, both as to quantity and quality. Potatoes have been plentifully supplied to the markets at moderate rates, but this may in part be attributed to the apprehension of disease, which although not general, has unquestionably destroyed large quantities in some districts.

DEATH OF RETIRED REAR-ADMIRAL ROBERT BLOVE, C. B. AND HIS LADY, ON THE SAME DAY.—This veteran officer and his wife, Mrs. Blove, died at their residence, King's Terrace, Southsea, on Tuesday night last. He had been long in a declining state of health, and his death, at the advanced age of 78 years, might have been expected; but Mrs. Blove had been in tolerable health. Such, however, was the shock to her, that on the announcement of her husband's death, she fell prostrate, and did not rally again. Medical attendance was at hand, but in the course of four hours she ceased to exist: her age was 76.

The house in which Shakespeare was born was sold at the Auction Mart, by Mr. Robins. It was purchased by the committee acting at Stratford and London for £3000, there being no opposition bidding.

DEATH, Sept. 15th.—State of health.—The relief committee of the North City Electoral Division of the North Dublin Union, reported on Monday, the 19th ulto., in answer to certain queries from the Board of Health, that the fever accommodation was a-head of the demands upon it, there having been no application for admission since the previous Tuesday, nearly a week; and that convalescents are allowed to remain somewhat longer in the temporary hospital in consequence. Not so in the South Union, where fever is increasing, and arrangements are now in progress to provide additional accommodation for five hundred patients.

The Government have at length determined to exclude the sale of all intoxicating drinks from canteens, and confine the tenants to the sale of groceries, bread, cheese, &c., in future. If soldiers desire drink, they will have to get it outside the barracks, and not as at present in their own quarters. The Cork canteen is rated over £600 per annum, and is liable not only to poor-rate, but also to city-rate, the rating being "canteen privilege."

THE RIGHT HON. EDWARD PENNEFATHER, late Chief Justice of the Irish Queen's Bench, which office he held during the memorable state trials, expired, after a long illness, on Monday, at his residence in Fitzwilliam-square, Dublin. By his death a pension of £2000 per annum reverts to the Crown.

LIBERTY OF THE PRESS IN FRANCE.—The Government having brought an action against the Democratie Pacifique, the Gazette de France, and some other papers, for some severe remarks made by those papers on the murder of the Duchess of Praslin, as showing a great degree of immorality and corruption in the higher ranks of Society in France, the case against the Democratie Pacifique came to trial on the 7th ulto., when the jury acquitted the editor.

The report of the suicide of the eldest son of the Duke de Praslin has been contradicted on authority.

POSTAL REFORMS.—Accounts from Frankfort state that the bases of the postal reform proposed by Prussia and Austria have been accepted by all the states of the Germanic Confederation, as well as by the post administration of the Prince of La Tour and Taxis. Nothing further remains to be done than to arrange administrative and other details, which will be effected at the congress that is to meet about the 15th of October next at Dresden. The object of the reform is to establish a daily service and a uniform tariff for all Germany, and to abolish in favour of the mails all the customs' barriers which exist between the different states.

ROME AND AUSTRIA.—At Paris, on the 3d ulto., the Sardinian ambassador resident at the French court, presented at the office for Foreign Affairs, a diplomatic note from his Government, of which the following is the substance:—"In case his Holiness Pope Pius IX. should claim the armed assistance of his Majesty the King of Sardinia, against Austrian invasion, his Sardinian Majesty will consider himself bound not to refuse the Sovereign Pontiff that assistance, it being his duty as an Italian Power, to cause the independence of all the states of the Peninsula to be respected, as guaranteed by the treaties of Vienna." This communication was immediately forwarded to the King and M. Guizot, both of whom were absent from Paris. In the chief political and diplomatic circles this movement of Sardinia in favour of the Pope excited the greatest sensation.

The Austrians have faltered in the execution of their ambitious designs on Italy. Prince Metter-

which no doubt thought that Italy might be absorbed into Austria as Cracow was last year. But the resistance of the population of the whole of Italy, and the decided opposition of England, have so far prevented upon Prince Metternich that he has written an apologetic note to President Ochsenshein, (whose political existence he before scarcely recognised), endeavouring to explain away the occupation of Ferrara by the Austrian troops. There is no doubt that some diplomatic excuse will be framed to enable the Austrians to retrace their steps and retire from Ferrara, unless some event should happen either in Naples or in the papal dominions to excite further the alarm of Prince Metternich, lest the liberal sentiments now finding loud expression throughout Italy should extend into Venetian Lombardy, and perhaps reach Vienna itself.

ITALY.—The *Alba* of Florence, of the 8th, states that Count Ferretti, on his arrival at Pavia, was arrested. The *Nouvelles de Marseille*, of the 13th ulto., mentions that an insurrection took place at Naples on the 8th ulto. One account stated that the King had fled, and another that he had fallen into the hands of the insurgents. The *Censeur de Lyons* contains the same announcement.

Bologna letters of the 9th inst., announce that the Duke de Modena and his family had left their dominions and retired to Parma. It was currently believed in Bologna that Austria would take military possession of the Duchy, and was determined to interfere in Romagna and Tuscany.

Lord Minto has departed for Rome, to assume the functions, without the title, of British ambassador to the court of Pius IX, as a preliminary to the establishment of formal diplomatic relations.

SCIENTIFIC CONGRESS AT VENICE.—The annual congress of naturalists is about to meet at Venice. Count Giovaelli, President of the Venetian Society of Naturalists, has, it is said, disbursed 1,000,000 in making the necessary preparations in his palace for the sitting. A great number of savans from different parts of Europe, and upwards of 10,000 foreigners, have already arrived at Venice.

LUCERA.—In consequence of several arbitrary arrests effected by order and under the eyes of the Hereditary Prince, the population of Lucera rose tumultuously on the 1st ulto. The Hereditary Prince is married to the daughter of the Duchess de Berry. The prince having departed for the summer residence of the Duke of Lucera, at San Martino, a body of 5000 to 6000 men proceeded in the same direction, and meeting his carriage, pelted it with stones. The rising having assumed a dangerous aspect, the Ministers of the Duke strongly insisted on his giving some satisfaction to public opinion, declaring, in case of a refusal, that they would resign their posts. The Duke acceded to their wishes, and issued a proclamation, instituting the civic guard, and pledging himself to adopt the improvements contemplated by their neighbours in Tuscany. This calmed the popular agitation, and the persons arrested were set at liberty; in the evening a solemn Te Deum was sung in the cathedral, and the town was illuminated. Insurrectionary movements also took place on the 3rd ulto. at Messina and Reggio in the Kingdom of the Two Sicilies.

MEXICO.—The American Army has possession of the city of Mexico, as the result of the late successful battles; but the negotiations for peace have been broken off, and the prospects of an accommodation seem as far off as ever. SERGEANT BILLY.—This deserter from the American Army to the Mexicans, being taken in one of the late actions, together with 70 other deserters, has been condemned to death with the whole of them, and the awful sentence has been executed—71 hanged in the presence of the American Army and of the enemy. The New York Commercial Advertiser says of this individual: Sergeant Billy, the deserter, was well known by many in this community. He was recruiting-sergeant for some time, and kept the rendezvous next to the corner of Cedar, in Washington street. Billy was a man of very large frame, more than six feet high. He was formerly a sergeant in the 60th Regiment of the British Army, stationed in Canada, from which he deserted, and came to this city. Shortly after he joined the United States Army, and being well skilled in his profession, was sent to West Point, where he acted as drill-sergeant for some time.

BY TELEGRAPH.—[Reported for the Montreal Herald.] HAMILTON, October 7, P. M.—The weather to-day, has been quite as unfavorable as yesterday. The rain has poured down upon us incessantly, and the operations of the Show Grounds were, in consequence, not of such a character as to afford entertainment.

IN THE FRENCH, the Governor General and suite proceeded from Young's Hotel to the Council Chamber in the City Hall, where addresses of congratulation were presented to His Excellency from the Mayor and Corporation, and the inhabitants of the district and city.

KINGSTON PUBLIC NUISANCE.—The Kingston Board of Health have been found guilty, at the Assizes, of committing a nuisance in the erection of Emigrant Sheds near Emily and King Streets which were the occasion of offensive smells, sights, &c. greatly inconveniencing the passers-by, and the surrounding inhabitants, some of whom removed from the neighbourhood in consequence. The Council for the prosecution affirmed that the object in bringing on the trial, was not the imposition of a fine, but simply to prevent the recurrence of similar inconvenience another year, by an order from the court for the abatement of the nuisance. The jury, while returning a verdict of Guilty, paid a compliment to the defendants upon their meritorious conduct as members of the Board of Health.

HIS EXCELLENCY THE GOVERNOR GENERAL was expected at Kingston on the 9th instant, on his return from Hamilton.

The murderers, Burke and his wife, have been sentenced to be hanged on the 1st November.

BROOKVILLE, LACHEM.—On Wednesday last, [Sept. 29], the new and splendid Steamboat, built in the shipyard of Wm. Parkin, Esq., of this Town, for the Messrs. H. & S. Jones, was launched according to previous announcement. Her keel is 160 feet in length, and her beam 23 feet. She is called the "Dawn," being so named by Miss Jones, (daughter of Joseph Jones, Esq., of Maine, in the U. S.) being intended, not alone as the dawn of a new era in the ship building of our good Town; but also, as the dawn of a brighter day in the navigation of our noble river. The "Dawn" is not quite so long as the "Highlander," but she has more capacity for freight. She is intended to ply between Toronto, Hamilton, and the other Ports on Lake Ontario, and the Cities of Montreal and Quebec. She is not to become a passenger boat, but will be confined to the forwarding business exclusively.—*Brockville Statesman*.

AT MONTREAL, on Sunday morning last, about half-past two o'clock, a fire broke out at the livery stable of Mrs. Tate, corner of St. James and St. Peter Streets. Five horses belonging to Mrs. Tate, and one the property of a gentleman, residing in the city, were burnt.—*Alarm Chronicle*.

The Roman Catholic Church at Point-aux-Trembles, a few miles below Montreal, was recently broken open, the tabernacle destroyed, and two silver vases, a censer, and a plated lamp carried off.

The works on the Lachine Canal are in a sufficiently advanced state to allow of the communication being open on the 15th instant.—*Mercury*.

MOROCCO.—The announcement of the capture of the city of Taza by Abd-el-Kader has been fully confirmed by the advices received from Algiers to the 5th inst. It appears that Abd-el-Kader, at the head of 8000 men, presented himself before the gates of the city, which were opened to him without the slightest resistance. Taza is only three days' march from Fez, the road to which city the Emir immediately took. It was feared that the prestige of this success, and the religious character attributed to the Emir, would attract around him the population of Morocco to such a degree as to render all resistance on the part of the Emperor Abderrahman ineffectual.

ALGERIA.—It appears from the *Constitutionnel* and other journals, that the French government has decided on sending a reinforcement of 10,000 men to Algeria, but nothing has transpired to show whether this is with a view of sending a force to the assistance of the Emperor of Morocco, who is hard beset by Abd-el-Kader, or merely to strengthen the French posts in Algeria. It will be remembered, however, that before Marshal Bugeaud gave up the government of Algeria, he demanded a reinforcement of 10,000 men, as being absolutely necessary for the security of the colony. If it be intended to make Morocco the theatre of operations, a reinforcement of 10,000 or even 20,000 men would not suffice, and the season of the year is arriving when no operations, upon whatever scale, can take place with a hope of success.

NEW BRUNSWICK.—The Woodstock Rioters.—Eighty persons, all Roman Catholics, were charged with riot and assault, at the Court of Oyer and Terminer, held at Woodstock on Wednesday the 13th ulto., and following days; but exceptions being taken, by the Counsel for the defence, against the jury list, on the ground, first of illegality, and secondly of partiality;—the latter objection, founded upon the Sheriff's having excluded Roman Catholics from the list of Jurymen, was overruled, it being found that the Sheriff had equally excluded all Orangemen, and thus having pursued the course most likely to ensure a fair trial. The former objection, however, founded upon the Sheriff's having selected persons to sit on the jury whose names were not on a list made out and filed in accordance to law, was allowed by the Court; the defendants, therefore, were bound over to appear at the next Court of Oyer and Terminer, after the 1st day of January 1848, and to keep the peace.

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QUEBEC FIRE DEBENTURES.—A Committee has been formed, charged with guarding the interests of those sufferers by the great fires who may receive Government Debentures, in the disposal of these securities.

We regret to learn that Dr. RACEY, one of the visiting Physicians at the Marine and Emigrant Hospital in this city, is now laid up with fever contracted in the discharge of his duties. We shall hope and pray that he may be speedily restored to his public duties and domestic comforts.

The Quebec and Lake Superior Mining Company have published a detailed report of occurrences that have taken place since its formation and of their proceedings, together with other matters bearing upon the interests of the company. They possess fourteen locations of ten square miles each, containing together 89,600 English acres; and on all of these locations favourable indications of Copper have been discovered, by Mr. Matthews, their Superintendent; the Directors state their belief, from the present promising aspect of affairs, that before the expiration of another year, a dividend of 10s. per share will be declared, with a reasonable prospect, moreover, of a further dividend, double that amount, in two years more.—*Chronicle*.

DISINFECTING FLUID.—Colonel Caldwell, with Mr. Ledoyen and also Dr. Stratton, R. N., have for some time been in town, engaged in applying means of purifying the air in Hospitals and other places subject to the evil of noxious vapours; and it seems admitted on all hands, that the effect of the means applied by the one and by the other party is very great in removing offensive smells; but it is not yet made out that the danger of infection is thereby removed, though favourable results upon patients in wards purified by these processes seem not to be denied.

TRAVELLING TO STANSTAD.—The approach of the winter season is a fitting occasion to refer to the prospects of our intercourse between the city and the surrounding country, and from information given to us this day we desire to bring the subject under the notice of our readers. We allude to the project submitted by Messrs. S. & C. Hough to run a line of Stages from Quebec to the province line, at Stanstead.

This enterprise possesses a degree of interest beyond that connected with the transport of passengers; it is calculated to benefit, in an especial degree, the people of Quebec, generally, and in the same ratio to prove of advantage to the inhabitants of the Eastern Townships; a section of the Lower Province unerringly suffering under the greatest disadvantages we say unerringly, because, if properly and adequately aided by government patronage, and the united support of the people of Quebec—it would rise in importance to a degree not contemplated at this moment and by its self-enrichment and progress materially aid the commerce of our city.—*Mercury*.

Major General the Hon. C. Gore arrived in town on Tuesday morning, and reviewed the 3rd Highlanders on the Plains of Abraham.

APPOINTMENT BY THE GOVERNOR GENERAL.—Herbert Torquand, Esquire, to be Deputy Receiver General of the Province of Canada.

THE WEATHER.—The first ice formed at Quebec this season, was during the night of the 11th inst. It was about an eighth of an inch thick. It rained heavily during the night of the 12th. This morning there was snow on the high ground at St. Feoide. The Weather continues unsettled. Yesterday's *Gazette*.

SHIPPING NEWS.—Arrived among others.

Bark Peruvian, Boyd, Glasgow, A. Burns, general cargo.

Brig. Stephen Binney, Jones, Cuba, J. W. Leaycraft, sugar.

Brig. Constance, Savage, Bristol, general cargo, 12 passengers.

Mary, Harrison, Glasgow, W. K. Baird, general cargo, 20 passengers.

Brig. Widow, Goram, Cuba, Gillespie & Co., sugar.

Bark Earl Poxis, Walker, Dundee, Le Mesurier & Co., general cargo for Quebec and Montreal, 20 passengers.

Ship Jane, Simmonds, Liverpool, R. Shaw, general cargo.

Brig. Victoria, Vigneault, Halifax, J. W. Leaycraft, general cargo.

Ship Torrance, Paton, Glasgow, R. Shaw, general cargo.

Schr. Velocity, Shellnut, Halifax, Mathewson & Sinclair, molasses.

Victoria, Blais, Halifax, Beswick, Mitchell & Co., sugar and rum.

Bark Sarah Milledge, McDonough, Galway, Pickershill, Tibbets & Co., 263 passengers.

Brig Bryan Abbas, Donald, Linerick, Symes & Co., 163 passengers.

Bark St. Lawrence, Tullock, Aberdeen, order, 25 passengers.

LACHEM.—On Saturday morning last, by Mr. W. J. C. Benson, from his ship-yard at New Liverpool, a beautiful full-rigged bark of 720 tons measurement, called the New Liverpool; and by Messrs. Olivers, on Saturday morning, a splendid ship of about 1000 tons measurement.

BIRTHS.

On Monday, the 4th instant, at the Quarantine Station, Grande Isle, the lady of Dr. G. M. Douglas, Medical Superintendent, of a son.

MARRIED.

On Wednesday, 6th inst., by the Rev. C. R. Pless, Danl. Sebire, merchant, formerly of the Island of Alderney, to Sarah Ann, youngest surviving daughter of the late Mr. Thomas Le Vallée, many years merchant in this city.

At Annapolis, N. S., on the 1st Sept., Jacob J. S. Mountain, Esq., of Cornwall, C. W., only son of the late Rev. S. J. Mountain, to Anna, second daughter of the Rev. Edwin Gilpin, Rector of Annapolis.

On the 9th instant, by the Rev. Mr. Davidson, Richard John Shaw, Esq., Hardware Merchant, to Eleanor, second daughter of William Dawson, Esq., of this city.

At Toronto, on the 5th instant, at St. George's Church, in St. George's Square, by the Reverend Henry J. Grasset, Rector of Toronto, JOHN CAVLEY, Esq., to CLARA LOUISA, fourth daughter of the Honourable H. J. Boulton.

DIED.

On the 10th September, at her brother's residence, London, England, Caroline, wife of Charles Penner, Esq., of Lachine.

On board the Brig Hector, on her passage from China, ISAACS HALLIBURTON, Esq., second son of the Hon. Chief Justice Halliburton of the Province of Nova Scotia.

At New York, yesterday morning, [Intelligence received by telegraph.] Mrs. Bradford, wife of Mr. J. Bradford, St. Louis Street, Quebec.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, the 12th Oct., 1847.

Table with columns for commodity, price in dollars and cents, and price in shillings and pence. Includes items like Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Butter, Ditto, Veal, Pork, Eggs.

POST-OFFICE NOTICE.

THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, on THURSDAY the 28th of October.—PAID letters will be received to 4:15 P.M.; and unpaid to 4:45 P.M. Post-office, Quebec, 13th October, 1847.

JUST RECEIVED BY GILBERT STANLEY,

NO. 4, ST. ANNE STREET, SERMONS PREACHED IN TRINITY CHURCH, MONTREAL, On the occasion of the death of the REV. MARK WILLOUGHBY, INCUMBENT. BY THE REV. WILLIAM BOND, LACHINE, AND THE REV. CHARLES BANCROFT, A. M. Incumbent of St. Thomas's Church. PRICE, 1s. 3d. Oct. 13th, 1847.

FALL AND WINTER CLOTHING.

THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage. The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, DOESKINS, CASSIMERES, VESTINGS, &c. &c., having just received per "DOUGLAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charges. H. KNIGHT, 12, Pallace Street, Quebec, 13th Oct., 1847.

FOR SALE.

50 KEYS Prime New Upper Canada BUTTER by the Subscriber. J. W. LEAYCRAFT, Quebec, 7th October, 1847.

MR. EDGAR, having been appointed Second Master of the Grammar School, in connexion with Bishop's College, Lennoxville, has procured a large and convenient house adjacent to the School premises, for the purpose of receiving as boarders such of the pupils as may be entrusted to his care. Mr. EDGAR is kindly permitted to refer to the Rev. L. DODDLETT, Lennoxville, the Rev. I. HELLMUTH, Sherbrooke, and to Lieut. Col. MORRIS, Ascot, Lennoxville, 22nd Sept. 1847.

JOHN MICHAEL PFEIFFER, FROM GERMANY, Musical Instrument Maker, TUNER OF PIANOS, &c., HAVING recently established himself in this city, and being provided with a complete set of Tools and Apparatus, is able to solicit public patronage with just ground of confidence that he will give satisfaction in the MAKING, REPAIRING, and TUNING of PIANOS and other Musical Instruments. Orders intended for him, left at Mr. Molt's, St. Anzèle Street, will be promptly attended to. Quebec, 21st Sept., 1847.

FOR SALE.

THREE SHARES in Bishop's College, Lennoxville;—the property of a Clergyman deceased. Inquire, if by letter, Post Paid, of the Rev. W. BOND, Lachine.

FOR SALE.

9 CASES GERMAN WOOLENS. C. & W. WURTELE, St. Paul Street, Quebec, 14th Sept., 1847.

FOR SALE.

A COPY of KELLY's embellished Edition of AN EXPOSITION and COMMENTARY, with Notes and Annotations, on the Old and New Testament, abridged for the use of Families, from the excellent Commentary of the Rev. MATTHEW HENRY. This work was published in 156 numbers, at 6d. each or £3. 18s. sterling; a complete copy, quite new, is offered for sale, at a much reduced price, by a person recently arrived in this country. Inquire at Mr. Newton's, Builder, opposite to St. Patrick's Church.

THE ESTATE OF A. MCNIDER, BANKRUPT.

For Sale by order of the Court, to close this Estate. ONE Share in the Quebec High School, £7 10s. paid. The outstanding debts due to this Estate: of which a List can be seen at the office of the undersigned assignee. HENRY W. WELCH, Quebec, 24th June, 1847.

COATS! COATS!!

FOR SALE—NEWCASTLE AND SCOTLAND GRATE and s: NUT COAL Apply to H. H. PORTER, No. 36, St. Paul Street Quebec, June, 21st 1847.

FOR SALE.

THIRTY LOGS superior SPANISH MALT GANY, larded ex "Velocity." J. W. LEAYCRAFT, Quebec, 14th Sept., 1847.

Persons who are willing to receive and to be Orphans or the destitute children of Immigrants are requested to apply to the Rev. G. MACC D. D., 13, St. Ursule Street.

NOW LANDING, FOR SALE BY THE SUBSCRIBERS.

WHITE LEAD, Genuine Nos. 1, 2, 3, Dry, Red and White Lead, Red and Yellow Ochre, assorted dry color, Rose Pink, Chrome Yellow, Turkey Umber, Letharge, and Vandyke Brown, Paints in Oil, assorted colours, Black Lead, Putty and Window Glass. C. & W. WURTELE, St. Paul Street, 3rd June, 1847.

SITUATION AS SCHOOL MASTER WANTED.

A MEMBER of the Church of England who has had many Years experience in Tuition, who is without encumbrance, is desirous of obtaining a situation in a common or model school. The most satisfactory references will be given. Letters addressed (post paid) to the Rev. BOND, LACHINE, will be promptly attended to. Sept. 16, 1847.

FOR SALE, ex CORSAIR.

THIRTY BASKETS BEST ENGLISH CHEESE. C. & W. WURTELE, St. Paul Street, Quebec, 19th Aug. 1847.

FOR SALE.

OLIVE Oil in Pipes and Quarters. WELCH & DAVIES, Quebec, 21th June, 1847.

FOR SALE.

A pleasant situated House in St. Anne Street, at present occupied by Mr. BUNNET—with a spacious Yard, Stabling, Out-houses. Apply to ARCHD. CAMPBELL, N. P. St. Peter Street, Quebec, 27th January, 1847.

A BUILDING LOT FOR SALE,

IN ST. JOACHIM STREET, ST. JOHN'S SECTOR. Inquire of the Rev. C. L. F. HAENSEL, No. 15, Stanislaus Street.

FOR SALE.

3 CASES MUSICAL INSTRUMENTS, Robert & Isabella, from Hamburg. C. & W. WURTELE, St. Paul Street, 8th July, 1847.

FOR SALE.

A PIANO FORTE. Apply to C. & W. WURTELE, St. Paul Street, 8th July, 1847.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the Subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent, India Wharf, October, 1846.

REED & MEAKINS,

Cabinet Makers, ST. DENIS STREET, MONTREAL.

MACKEREL, HERRINGS, &c.

For Sale at the Subscriber's Stores. 100 BARRELS MACKEREL, 200 do. Herrings. —ALSO— 500 Boxes Stockdale's Superior Liverpool Soap. J. W. LEAYCRAFT, 26th August, 1847.

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 those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada, Quebec, August, 1846.

Point's Corner.

ENTER IN AT THE STRAIT GATE.

A Missionary thus relates one of the last sermons he addressed to the Hindoos at Benares. "I spoke on the words, 'Enter ye in at the strait gate:' the chapel was full, and the hearers were very attentive. I explained to them the meaning of the strait gate, and what they must do in order to get through. First, I spoke, according to the Hindoo way of thinking, of a worldly-minded person, who cares nothing about religion, and who hopes, nevertheless, at the end to get to heaven. 'There,' I said, 'is one coming along riding on an elephant, he appears in grand style, he cares nothing for God and eternity, he wants to enjoy the world, and yet he hopes to get to heaven in the end. Thus he is riding on towards the strait gate, hoping he may get through.' While speaking thus, one of my hearers called out, 'He must come down from his elephant, or he will never get through.' 'You are right,' I replied; 'yes, he must forsake his worldly mind, and descend from his height, and humble himself; or else he will never enter heaven.' 'Then I described another character, belonging to those of whom our Saviour said, 'You cannot serve God and mammon.' 'Here, my friends,' said I, 'comes a man who appears desirous to go to heaven, he has his eyes fixed on the strait gate, and is walking up to it, but on his back he carries a large bundle of various things—see how he groans under it! Will he succeed?' 'No,' said another man, 'he must leave his bundle behind, or else he will never get through!' 'You are perfectly right; if he wish to get through the strait gate into heaven the heart must be wholly given up to it, a divided heart God will not accept; he will either drive sin out of the heart of man, or sin will drive him out.' The people understood this very well, and were pleased. The third class I wished to represent, were the proud and self-righteous. Here I had nothing to do but to allude to a certain class of people who are constantly to be seen at Benares.—I mean the haughty disciples of Mahomet. Without mentioning names, however, I continued, 'There comes another; you see he gives himself the air of a great and holy man. He says, I do no man any wrong, I repeat my prayers daily, I fast often, and give every one his due. Thus conscious of his righteousness, he lifts up his head, and with firm step you see him walking up to the gate.' A man called out, 'He must stoop down, he must bow down, or else he will break his head.' I replied, 'Do you understand what you say?' 'Yes,' said he, 'he must leave his pride behind, and come as a poor sinner; stooping signifies humility, and if he is not humbling himself he will never enter through the strait gate!'—Children's Miss. Magazine.

CURE OF TOBACCO-CHEWING.

We were stowing the hammocks in the deck nettings, when one of the boys came with his hammock on his shoulder, and as he passed, the first lieutenant perceived that he had a quid of tobacco in his cheek. "What have you got there, my good lad—a gum-bile? your cheek is much swelled." "No, sir," replied the boy, "there's nothing at all the matter." "O, there must be; is it a bad tooth, then?—open your mouth, and let me see." Very reluctantly the boy opened his mouth, and discovered a large roll of tobacco. "I see, I see," said the first lieutenant, "your mouth wants overhauling, and your teeth cleaning. I wish we had a dentist on board, but as we have not, I will operate as well as I can—Send the armourer up here with his tongs." When the armourer made his appearance, the boy was made to open his mouth, while the chew of tobacco was extracted with this rough instrument. "There now," said the first lieutenant, "I'm sure that you must feel better already, you never could have any appetite. Now, captain of the after-guard, bring a piece of old canvas and some sand here, and clean his teeth nicely." The captain of the after-guard came forward, and putting the boy's head between his knees, scrubbed his teeth well with the sand and canvas for two or three minutes. "There, that will do," said the first lieutenant. "Now, my little fellow, your mouth is nice and clean, and you'll enjoy your breakfast. It was impossible for you to have eaten anything with your mouth in such a nasty state. When it's dirty again, come to me, and I'll be your dentist."—Chr. Witness.

A RECOGNITION.

About 8 o'clock Thursday morning, Sept. 16th, a young immigrant from Ireland, calling himself John Smith, was found in Clinton-st., by a medical gentleman of South Brooklyn, lying by the fence, and under the influence of the small-pox. The disease had broken out all over his face. He stated that he landed yesterday from the packet Kalamazoo, and had come to Brooklyn in search of his sister, Catharine Smith, who lived at 14 Sackett-st., but on inquiring there, he heard that she had left and gone to New York. The poor fellow was immediately assisted, and arrangements were made to take him to the poor-house at Flatbush, where there are accommodations for those afflicted with this distressing malady. With good care he will most likely recover. Since the above was in type, we learn that while a conveyance was being procured to carry the boy to Flushing, the poor fellow, impelled by thirst, managed to crawl to a pump near him. He had hardly reached it, when a girl from a neighbouring residence came for a pail of water, and, strange to tell, this was the sister of the poor stricken immigrant, whom she instantly recognized

as her brother, and embraced with frantic joy, all loathsome as he was. And when the carriage arrived, she refused to be parted from him, but entered the vehicle, and was taken to the Poor-House at Flatbush, desiring that her clothes might be sent to her. During the whole journey she lavished the most affecting caresses upon her poor brother, and endeavoured to cheer and encourage him in every endearing manner. The boy states that he was concealed from view in the Kalamazoo, when the ship was examined by the health officer at Quarantine.—Brooklyn Eagle.

EFFECTS OF CONSCIENCE.

A stranger came recommended to a merchant's house at Lubek. He was hospitably received; but, the house being full, he was lodged at night in an apartment handsomely furnished, but not often used. There was nothing that struck him particularly in the room when left alone, till he happened to cast his eyes on a picture which immediately arrested his attention. It was a single head; but there was something so uncommon, so frightful and unearthly, in its expression, though by no means ugly, that he found himself irresistibly attracted to look at it. In fact, he could not tear himself from the fascination of this portrait, till his imagination was filled by it, and his rest broken. He retired to bed, dreamed, and awoke from time to time with the head glaring on him.

In the morning his host saw by his looks that he had slept ill, and inquired the cause, which was told. The master of the house was much vexed, and said that the picture ought to have been removed, that it was an oversight, and that it always was removed when the chamber was used. The picture, he said, was, indeed, terrible to every one; but it was so fine, and had come into the family in so curious a way, that he could not make up his mind to part with it, or to destroy it. The story of it was this:—My father," said he, "was at Hamburg on business, and whilst dining at a coffee-house, he observed a young man of a remarkable appearance enter, seat himself alone in a corner, and commence a solitary meal. His countenance bespoke the extreme of mental distress, and every now and then he turned his head quickly round as if he heard something, then shuddered, grow pale, and go on with his meal after an effort as before. My father saw this same man at the same place for two or three successive days, and at length became so much interested about him that he spoke to him. The address was not repulsed, and the stranger seemed to find some comfort from the tone of sympathy and kindness which my father used. He was an Italian, well-informed, poor, but not destitute, and living economically upon the profits of his art as a painter. Their intimacy increased; and at length the Italian, seeing my father's involuntary emotion at his convulsive turnings and shudderings, which continued as formerly, interrupting their conversation from time to time, told him his story. He was a native of Rome, and had lived in some familiarity with, and been much patronised by, a young nobleman; but on some slight occasion they had fallen out, and his patron, besides using many reproachful expressions, had struck him. The painter brooded over the disgrace of the blow. He could not challenge the nobleman, on account of his rank; he therefore watched for an opportunity, and assassinated him. Of course he fled from his country, and finally had reached Hamburg.

"He had not, however, passed many weeks from the night of the murder, before, one day, in the crowded street, he heard his name called by a voice familiar to him; he turned short round, and saw the face of his victim looking at him with a fixed eye. From that moment he had no peace; at all hours, in all places, and amidst all companies, however engaged he might be, he heard the voice, and could never help looking round; and, whenever he so looked round, he always encountered the same face staring close upon him. At last, in a mood of desperation, he had fixed himself face to face, and eye to eye, and deliberately drawn the phantom visage as it glared upon him; and this was the picture so drawn. The Italian said he had struggled long, but life was a burden which he could no longer bear; and he was resolved, when he had made money enough to return to Rome, to surrender himself to justice, and expiate his crime on the scaffold. He gave the finished picture to my father, in return for the kindness which he had shown him."—COLERIDGE.

THE INCAS OF PERU.

The government of Peru was a despotism mild in its character, but in its form a pure and unmitigated despotism. The sovereign was placed at an immeasurable distance above his subjects. Even the proudest of the Inca nobility, claiming a descent from the same divine original as himself, could not venture into the royal presence, unless barefoot, and bearing a light burden on his shoulders, in token of homage. As the representative of the Sun, he stood at the head of the priesthood, and presided at the most important of the religious festivals. He raised armies, and usually commanded them in person. He imposed taxes, made laws, provided for their execution by the appointment of judges, whom he removed at pleasure. He was the source from which every thing flowed,—all dignity, all power, all emolument. He was, in short, in the well-known phrase of the European despot, "himself the state."

The Inca asserted his claims as a superior being by assuming a pomp in his manner of living, well calculated to impose on his people. His dress was of the finest wool of the vicuña, richly dyed and ornamented with a profusion of gold and precious stones. Round his head

was wreathed a turban of many-coloured folds, called the *lautu*; and a tasselled fringe of a scarlet colour, with two feathers of a rare and curious bird, called the *coraqueque*, placed upright in it, were the distinguishing insignia of royalty.—The birds from which these feathers were obtained were found in a desert country among the mountains; and it was death to destroy or to take them, as they were reserved for the exclusive purpose of supplying the royal headdress. Every succeeding monarch was provided with a new pair of these plumes, and his credulous subjects fondly believed that only two individuals of the species had ever existed to furnish the simple ornament for the diadem of the Incas.

Although the Peruvian monarch was raised so far above the highest of his subjects, he condescended to mingle occasionally with them and took great pains personally to inspect the condition of the humble classes. He presided at some of the religious celebrations, and on these occasions entertained the great nobles at his table, when he complimented them, after the fashion of more civilized nations, by drinking the health of those whom he most delighted to honour.

But the most effectual means taken by the Incas for communicating with their people were their progresses through the empire. These were conducted, at intervals of several years, with great state and magnificence. The sedan, or litter in which they travelled, richly embellished with gold and emeralds, was guarded by a numerous escort. The men who bore it on their shoulders were provided by two cities, specially appointed for the purpose. It was a post to be covered by no one, if, as is asserted, a fall was punished with death. They travelled with ease and expedition, halting at the *tambos*, or inns erected by government along the route, and occasionally at the royal palaces, which in the great towns afforded ample accommodations to the whole of the monarch's retinue. The noble roads which traversed the table land were lined with people, who swept away the stones and stubble from their surface, strewing them with sweet-scented flowers, and vying with each other in carrying forward the baggage from one village to another. The monarch halted from time to time to listen to the grievances of his subjects, or to settle some points which had been referred to his decision by the regular tribunals. As the princely train wound its way along the mountain passes, every place was thronged with spectators eager to catch a glimpse of their sovereign; and, when he raised the curtains of his litter, and showed himself to their eyes, the air was rent with acclamations as they invoked blessings on his head. Tradition long commemorated the spots at which he halted, and the simple people of the country held them in reverence as places consecrated by the presence of an Inca.—Prescott.

BALLOON IN A THUNDER-STORM.—In a letter from Mr. George Green, son of the veteran aeronaut, to a friend in London, dated the 25th of August, from Frankford-on-the-Maine, he says,—"During my visit to the Continent I have only made nine ascents this season. Several persons have ascended with me. The weather has been very unsettled and strong, and I have only had three fine days out of nine. The last, however, (Sunday, August 22nd,) was the worst of all.—The wind blew almost a hurricane from the S. W., accompanied by heavy thunder and lightning, nearly the whole of the day, indeed, it was generally believed the ascent would be postponed, but being anxious to keep up my reputation I commenced the inflation. The ascent which took place at a quarter to five, excited great alarm and astonishment, because just after a violent peal of thunder the balloon rose almost immediately under the clouds from which the storm proceeded; when at about 4,500 feet high, and on a level with them, several electrical discharges occurred, which afforded me the long-wished-for opportunity of observing the effect of lightning upon the air, as the clouds and the balloon were going abreast of each other at only a few hundred yards distant. The air was very much disturbed, it seemed full of eddies, which agitated the balloon a good deal. Every fresh discharge communicated a vibrating motion to the balloon, and caused it to oscillate considerably, while the ram falling on the earth made a noise like a water-fall at a great distance. In descending we fell in with a current blowing a few points more to the north, which bore us away from the storm, and after being up about an hour I descended at Windeekin."—London Paper.

APPLICATION OF ETHER TO BEES.—Some very curious experiments were performed yesterday morning, in the garden of a gentleman residing in the road to the north of the Regent's Park, by Mr. Milton, of Great Marylebone street, (who is well known as the author of the *Practical Bee Keeper*) by the application of ether to bee-hives, in order to reduce the bees to a state of stupefaction whilst the comb and honey were removed. The apparatus used was very simple. The ether was placed in a glass vessel to which a flexible tube was affixed, which was introduced beneath the hive (a glass one,) through a small hole in a platform on which the hive was placed. The glass vessel was then placed in a larger vessel of warm water, by which the vapour was subtilized. In seven minutes the vapour completely stupefied the bees, and they fell inanimate to the bottom of the hive. The hive was then removed. The atmospheric air revived the bees in about ten minutes, and in a short time after they were fully recovered. The same effects were then produced by the fumes of burnt nitre in another glass hive. The stupefaction of the bees was more immediate,

but their recovery on exposure to the atmospheric air was obtained. Another experiment was tried on a third hive, by igniting the species of dried fungus called a "powder-puff," and the result was similar. The use of ether, however, appeared more tractable, the strength being more capable of regulation than that of either the nitre or the "powder-puff." It was, moreover, more cleanly, and less likely to occasion accidents. The honey is not likely to be affected by the vapour of ether. It is so extremely volatile that its powers are dispersed by the atmospheric air almost immediately. The great advantage is the simplicity as well as the efficacy of the application, and all apiarists will acknowledge themselves indebted to Mr. Milton for his introduction of a mode of obtaining honey, and at the same time preserving the bees, superior to any yet made use of.—Times.

THE COTTON FROM INDIA.—The samples of Surat cotton grown in the Dharwar district from New Orleans seed, which we stated on Saturday were to be exhibited on our Exchange, were placed there for a short time on Monday, and again during yesterday. On the latter occasion, being the market-day, they attracted general attention, and created a considerable sensation amongst the spinners and manufacturers. Nor was this mere idle curiosity; for of the whole bulk of 500 bales, from 300 to 400 were sold during the day, on 'Change, at 6 1/2 per pound. We are glad to learn that in these sales care has been taken to distribute it in small lots—we believe, in no case exceeding forty bales.—amongst the spinners generally of the town and neighbourhood, and that the buyers were requested severally to make reports as to its working quality, to the consignee, Mr. Hugh Fleming, Secretary of the Manchester Commercial Association, which reports, we understand, are to be transmitted to the East India Company, for their information as to the quality of their produce in manufacturing use, and as to the requisites of the trade here. This cotton was considered very satisfactory in point of cleanness and freedom from seed, and, so far as we have been informed, we understand that the only complaint made is with reference to its shortness of staple. Doubtless it is not so long as could be wished, but this is a defect which, if the statements of experienced cultivators are to be credited, can be remedied to a considerable extent by selecting ground for cotton cultivation nearer the coast. We understand that, with a view to this end, Dr. Wight, at the suggestion of the Manchester Commercial Association, has already secured farms near the coast, in the Combaroor district. It is said, that in this district he anticipates obtaining from 1,000 lb. to 1,200 lb. of uncleaned cotton per acre; and even if half this produce be obtained, together with a longer staple, the experiment will be a remarkably successful one, and full of the most important results. Messrs. John Peel & Co. had received ninety bales of cotton by the same vessel. We may now add, that they sold the whole of this quantity on Saturday last at 6 1/2 per lb. The way in which this cotton has been bought in Manchester by the spinners, without the intervention of any buying brokers, is a fact full of significance, to which, however, we shall not further allude at present. We are in expectation of further cargoes ere long of the experimental cotton, of all of which one moiety is to be consigned by the East India Company to Mr. Fleming, so that our spinners will have ample opportunities and means of judging of the qualities of cotton, the growth of various parts of our Indian territory.—Manchester Guardian.

A SURPRISING CORPS IN THE BRITISH ARMY.

That authority on all matters touching crowned heads, and illustrious and noble personages throughout Europe, the *Almanach de Gotha*, for 1847, in a summary of the British army for the present year, describes, among other corps, the "Garde de la Rivière d'Or." Who ever heard of the Horse Guards, or any other corps of information on military matters, of the "Guard of the River of Gold" as forming part of the British army? "After much pondering," (as Lord Brougham would say) what this could possibly mean, we remembered that in French, C and G are letters not quite distinct, in sound at least, as they are in English; and the sage compiler of this portion of the almanack had consequently mistaken our *Coh* stream Guards for "*Gold* stream," which in his magniloquence he had converted into "*la Rivière d'Or*."—Globe.

BIRTH-DAY, AT THIRTY YEARS OLD.

Continued from "Birth-day at ten years old." I am thirty years old to-day! Is it possible that so much time has gone? It seems but a few years since I was ten, and wishing to be twenty, and now I am ten years past twenty. Foolish child that I was, to think that the world would make me happier than I was in my childhood. I have, indeed, lived; but how wonderful that I should reach thirty, when more than half of the human family die before they are ten. Thousands upon thousands die between twenty and thirty. Many of my schoolmates and companions have left this world; and death has made changes in every family around me. How anxiously did I look forward to this age! instead of making it my delight to be under the care of others, I was foolishly persuading myself that I should be happier if I were left to my own control. But no sooner did I reach the desired period than I found myself mistaken. The thoughtless and careless mirth of childhood was gone. Instead of the warm-hearted friends of my youth, to whom I could trust every thought, I found that the friendship of the gay and the lovers of pleasure was insincere, and lasted only so long as I could serve them. I engaged in the amusements of the world, but instead of the constant enjoyment I had expected, I found vexations and disappointment. At ten, my

wants were supplied by others. I had no cares. My only sorrow was the tender recollection that I was motherless and that grief was but slight to my childish heart, when I was surrounded by happy companions, and beloved by an affectionate father. But now he is gone. I am alone in the world; and the world cares not for me. Its pleasures are already faded and worthless. They cannot fill the empty heart. At ten I had the folly to think that I was captive, and looked forward to twenty for liberty. But I was like a youngling of the flock, desiring to escape from the sunny pasture, to wander in the wilderness. Then, time seemed endless, death was associated only with age. But what madness to calculate on future life! How dreadful to pass through the days of youth with the belief that death is not to be prepared for until age has destroyed the capacity of enjoyment. Let the young be warned that now is the scene of their earthly happiness; and that now is the most favourable time for the attaining of that divine blessing which will ensure their happiness here and in eternity. As for me, I can now most sincerely and earnestly say, O that I were ten!

I hope I have parted forever with this delusion. Now is my only opportunity to secure the favour of God! And, in his favour I shall secure peace and joy in this world; and endless bliss and glory in that which is to come. Instead of wasting my remaining hours in fruitless regret for the follies of the past, or in vain anticipations of the future, I will do with my might, whatsoever his grace inclines or enables me to do for his glory, and the good of my fellow men.—Home of the Gilledite.

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