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MORNING-NOON-EVENING. Rise! ere the sun commence his race! Rise! 'tis the hour for seeking grade! Rise, watch, and pray! The manna in the desert spread, Ere noon its glowing ardour shed, Would melt away.

Watch! 'tis the tempter's busy hour, Watch ! for the world is gathering power Beneath thy cares.
"Not slothful," yet be on thy guard,
For Satan weaves 'mid duties hard, His hidden snares.

Pray! ere the light of day declines-Pray! while the light of mercy shines-Kueeldown and pray. The night when work may not be done. With dark, still swiftness hurries on To close the day.

The morn of life is closed and past! Meridian noon not long can last-Ev'n now it parts: I see the dying evening light! And ah! beyond—a glory bright, For faithful hearts!

> In the Churchman's Monthly Penny Magazine

PRIVATE JUDGMENT.

Charge by the Right Rev. Alfred Lee, D.D. Bishop of Delaware. Let us inquire more particularly what is the

source whereunto the private Christian is to be directed for the resolving of his doubts and the ascer-tainment of the truth, while debarred the exercise of his own judgment? Where is that key which so certainly unlocks the dark places of the scripture? And what is that beacon light that can more safely direct the bewildered traveller, than that word which David found "a light unto his feet?" May the inquirer rely implicitly upon the standards of his own communion? No! for particular churches may err. So says the Romanist, and so repeats the Tractarian. And before any inquiry into the teachings of the body of Christians with whom he is connected, arises a most important preliminary ques tion, Is he or not in the church? If the body among whom he is found have departed from the Catholic communion, be in heresy or schism, then its teachings are to be at once rejected. How shall he resolve this momentous doubt? May he compare his church with the Bible? If he may, then is private judgment, in its highest and most responsible exercise, at once admitted. To get rid of this difficulty, we are told "that general truth of doctrine, and general accordance with the law and institutions of Christ," are not the proper tests Certain notes are to be devised that shall dispense with that searching of the scriptures which is highly objectionable. Who, then, shall determine what the proper notes are? Bellarmine gives us a certain number. Mr. Palmer rejects several of these and gives us four which he considers essential Unity, Sanctity, Universality, Apostolicity. He admits that "we are not obliged to follow implicitly the judgment of particular theologians in ancient or modern times, in scleeting notes of the church." If, then, we are left to select for ourselves, among theologians, whom we will follow, we are in fact allowed to choose "notes of the church" for ourselves. Each man's private judgment is to be exercised in determining, first, what is, or, what is not, a proper note of the church; and then in settling whether or not this note appertain to a partigular communion. And in the study of these notes of the church a wide door is opened for disputes and questionings, for doubts and difficulties. The inquirer for truth, if he really set himself to investigations like these, will soon become involved in a

Inherinth.

But suppose that he has happily mastered this point, and has satisfied himself concerning the Catholicity and veritableness of his church. Then he is but little nearer a result, inasmuch as the particular church, of which he is a member, may be in error. And what is the test to which he must bring the doctrines of his own communion? The answer is, to Catholic tradition. This is not unfrequently stated as the rule of Vincentius: "Quod semper, quod ubique, quod ab omnibus, creditum est." Without wishing to depreciate this principle, so far as it has value in the confirmation of what is true, and the detection of what is false, it is not hazarding much too affirm that it is any thing but an applicable and ready test. Literally understood, it is quite impracticable. We do not, nor ever can know, what all Christians, every where, and always have believed. But we do know that there is not an article of the faith that has not been opposed and perverted, and that the primitive ages were as fruitful of strange heresies and perversions as any that followed them. Thus speaks now one, who, by his writings and influence, has been, for some years past, inducing others to assent to this highly extelled principle, and to whose teaching many o its advocates among us probably owe their opinions "It does not seem possible, then, to avoid the con-clusion that, whatever be the proper key for harmonizing the records and documents of the early and later church, and true as the dictum of Vin centius must be considered in the abstract, and pos sible as its application might be in his own age, when he might almost ask the primitive centuries offer their testimonies, it is hardly available now, or effective of any satisfactory result. The solution it offers is as difficult as the original problem." The writer above referred to seems to have arrived at the same conclusion, as to the utility of this celebrated canon, with Bishop Stillingfleet, who says: Wise men who have thoroughly considered of Vin centius his way, though in general they cannot but approve of it, so far as to think it highly improbable that there should be antiquity, universality and consent, against the true and genuine sense of scripture, yet when they consider this way of Vincentius, with all those cautions, restrictions and limitations set down by him, they are apt to think that he hath put men to a wild-goose chase to find out any thing according to his rules; and that St; Augustin spake a great deal more to the purpose, when he spake concerning all the writers of the church, that although they had never so much

learning and sanctity, he did not think it true be- they cause they thought so, but because they persuaded him to believe it true, either from the authority of

scripture or some probable reason.?"

Where shall the application of this rule begin, and where shall it end? If we begin with the apostles themselves, then we must exercise our judgment upon their writings, and their meaning once ascertained, there would seem no further requirement for the rule, since they spake by the Holy Ghost. And thus Bishop Taylor says, "If we begin to account by this rule of Vincentius, and go backwards, it is nothing, unless we go back as far as to the apostles inclusively; but if we begin there, and make that clear, it matters not how little a way it descends; and, therefore, although it is an excellent rule to reprove vain and novel pretensions, yet there

is nothing to be proved by it practicably."

The rule, therefore, is, for practical use, by the confession of those who have most diligently sifted it, all but nugatory. And how manifestly absurd to tell the private Christian to satisfy himself of the orthodoxy of his church, and of the meaning of his Bible, by canvassing and bringing together what, in all ages, and among all Christians, everywhere, has been the received interpretation. Even of the learned, very few can pretend to such familiar acquaintance with the writings of ages past, as to qualify them to pronounce an opinion upon grounds like these. There is as much reality and sincerity in the way in which many talk of this maxim as the only proper test of faith, as in the profession of the Romanist, that he will only interpret the scriptures "according to the unanimons consent of the fathers." And were it presible for the generality of men to peruse the poor rous folios of patristic lore, would they arrive at any more certain and definite result? If the scriptures are counted obscure and difficult, what shall we say of the fathers? Is not private judgment as likely to err in determining their meaning, and deciding between their conflicting interpretations, as in the study of the word

I do not conceive, brethren, that an unusual de gree of penetration is required to discern the legi-timate issue of this traditional scheme in avoved Romanism. This, indeed, is stoutly denied. But it was also denied, with equal strength of asseveration, by numbers of able and learned men, who are now enrolled under the banners of Rome. They maintained, not very long ago, that this must be the chosen weapon wherewith to wage our controversy with the monstrous usurpation. The Protestant with his Bible only, was sure, they told us, to be worsted in the struggle. What has been the issue? Converts have been made, not a few; persons of learning, zeal, and reputation; but to which side? Are not the foot-prints all pointed in one direction? And in the face of such facts as we have witnessed s the same cry to be continued, and shall we be expected to credit it? Some of those who have recently apostatized, have declared that, during the previous years of their connection with the Church of England, they knew not the natural and necessary result of the principles which they had adopted. They were led along uncon-sciously by the system of which they had become enamoured, until they found themselves ready to abjure their former communion, haptism and ordination. Shall such a lesson be lost upon our own church? Have we not a glaring evidence of the true tendency of that system, one of the leading features of which is the denial of the righ of individual judgment? And the surprise expressed at such an issue is itself surprising. To this the system runs in due course. The man who seeks for truth, not so much in the holy scriptures, as in the tradition of the ancients, becomes perplexed and dissatisfied. He finds himself very far from that certainty with the expectation of which he had been deluded. Finding himself upon unstable footing, and weary of being tossed to and fro, he looks eagerly for some firmer ground whereon to plant his feet. This Rome boldly promises. She holds forth the lure of an "ecclesia docens," a living interpreter -Catholic tradition, not buried in time-worn vo lumes, and in obscure and contradictory records, but speaking forth, in present tones, its infallible interpretations. An actual, present and living Judge can alone satisfy the cravings of the unquiet soul. Self-banished from the fountain of living water in the book of God, at this polluted stream it is fain to slake its thirst. And thus it hath come to pass that the man who warned others of the danger of searching the scriptures, undirected by tradition and church authority, lest they should fall into grievous errors, is, ere long, himself prostrate before the images of the saints, worshipping the virgin, and deifying the eucharistic wafer. And this is the

THE INDIAN CONJURORS.

more excellent way!

From the Journal of the Bishop of Montreal, during a visit to the Church Missionary Society's North West American Mission.

According to the conclusions of my own mind, here is in these conjurors a great, but not an uncommon mixture, of which Mahomed appears to afford one of the most remarkable examples in history, of fanaticism and imposture.

The two men with whom I conversed, appear have been sincere enthusiasts in their function at the time; although, with all this, they unreservedly stated that the conjurors are obviously acted upon by interested motives, since they receive largely the rewards of divination and the wages of unrighteousness, besides being considered to be protected against the fatal charms exercised by others of the craft. One of them told me that his father advised him, when a youth, to train himself to become a conjuror, as the best speculation in which he could engage. They say that one man in twenty, sometimes even one in ten, will be found to have acquired some portion of the art; in which, however, there are many degrees of excellence, and some accomplished professors have an extraordinary influence and reputation. The preparation for assuming the task is made by fasting in one place and posture, night and day with the face down to the earth. The ability of the Indian to endure the protracted privation of food is well known; and this they are said, in these voluntary fastings, to extend to eight, ten, or even twelve days. They believe that during this process,

* For sale at Messrs, T. Cary & Co.'s.

world through the median of dreams. One of them described to me a huge figure which repeatedly appeared to him in his pocturnal visitations, demanding an offering of fat, to be hung upon a certain tree and his description reminded me of the genii pictured in the Arabian Nights, which I remember reading when a boy. Upon one occasion, this portentous and colossal visitor stood before him, with the tent of the family between his legs. And the effect upon the feelings and imaginations of the Indian could not fail to bring to mind the astonishingly sublime and thrilling description found in far different pages, those of the volume of eternal truth itself, in the fourth chapter of Job, 13-16. In the solitude of the night, with the body attenuated by fasting, the tone of the animal spirits consequently lowered, and the mind filled before hand with ideas of a dark and mysterious agency, it is no wonder if the poor savage beholds awful and repulsive apparitions in his dreams.

After having become qualified, by the revelations thus supposed to be imparted to him, to assume the office of conjuror, he prepares for any special exercise of his powers, by the erection of a conjuror's tent or lodge-of which I have seen, in different leaves and twigs, the whole encircled at intervals by bands or hoops of the same material, and covered with dressed skins, of considerable height but only of a size to admit one man, in a recumbent posture or doubled together. There they are prostrate, after being put in with their hands and feet tied by hard knots, which they contrive, by some trick, to disengage. While they are lying in the tent, it be-comes violently agitated, the top swinging rapidly backward and forward in the view of the spectators on the outside, who also hear a variety of "strange sounds and voices, unlike the voice of man,"-the responses rendered within to the conjuror, by his aërial visitants; after receiving which he supplies news respecting persons and affairs at a great distance. He is also believed to receive the power of inflicting disease and death upon persons some hundred miles off, whether his own enemies or those of his neighbours who have recourse to his magical skill. During the process going on in the conjuring lodge, without holdly looking up, he catches glimpses, in the same plane with the topmost hoops of the lodge, of a number of objects like little stars. The Converts who have formerly been engaged in this craft, do not always shake off every remnant of the old habitual awe attached to their mysteries, and of the strong imaginative fascinations which have acted upon the excited mind. They sometimes appear to shrink instinctively from the mention of the subject. One of the two whom I have specially mentioned told me that he now knew the power of sorcery to he all worthless falsehood; but that it had formerly had a strong hold upon his mind.

Two specimens were given me of the instrument which is sent through the air to carry sickness or death to its appointed mark. They are small pieces of bone, about the length of a man's thumb, mentally carved; one of them is sharply pointed at both ends; the other is of an oblong form, with projections at the corners. The Indians believe that it actually enters the person of the victim by an invisible aperture, after which, it was stated by one of my informants, that it returns through the air to the conjuror. The bone implements were sent to me after the close of my interview with the ci-devant conjurors, and the explanations relating to them were given by other parties. I have found very similar superstitions still lingering among the Indians at Lorette near Quebec, although they were settled in a village, as Roman Catholics, before the English conquest of Canada, and are now a race of mixed blood, whose language, in another generation, will be exclusively of my endeavours to collect and compare informa-French. The sufferer who has been struck can tion from the best living sources within my reach only be dis-enchanted by another conjuror, and it is when I was upon the spot. Many of the particulars for this process that the aid of the conjuror is most have been verified to me by the independent testifrequently invoked. Being sent for when a member mony of different informants—Europeans who have frequently invoked. Being sent for when a member of a family is seriously ili, he comes with his rattle been familiar with Indian life, or Indians who have into the tent. The rattle has a resemblance to a battledore, except that it is perfectly round, and has a very short handle. It is about a foot in diameter. The space between the two parchments which are stretched upon it, is filled with small pebbles or some startling appearances connected with them other loose rattling substances. The specimen which I have-of which a drawing is here given-is painted over, on one side, with what appear to be talis manic marks or magical emblems: the triangle forms one of these, and other figures, opposite to each other, to the main central stroke of which projections are attached having a rude resemblance to wings, are called the BIG BIRDS, a name which the Indians give to thunder, seeming, in this point, to approach that profane mythology which made the eagle the ministrum fulminis alitem. The devices vary: they are more simple in a specimen given to Mr. Maning. The quondam conjurer performed before me with his rattle, putting himself into a stooping posture, and then shaking it, with great vehemence and great rapidity, over his own shoulders, under his breast, and between his legs. I be-lieve it is also shaken over the patient, and, with some muttered incantations and other mummery, the charm is completed. There is a mark in the centre of the rattle, and the conjurer has a kind of whistle in his mouth; with this whistle he pretends to suck out the disease from the patient, and then to pass it into the rattle through the central mark.

There is a curious resemblance between the form and appearance of the Indian conjuring rattle, and those of an appendage of the sorceresses in the district of Krasno-jarsk in Siberia, as represented in the engravings of a German work, which I have not seen, and of which I am unable at present to give the title. It was observed by an excellent English ady now here, who I believe will permit me to call her my friend; and it struck her so forcibly, when she compared her recollections of the engraving with the rattle itself, which I put into her hands, hat she wrote home for a drawing made after the engraving, of which drawing I also forward you a copy. Speculations might be built upon this small coincidence, confirmatory of the persuasion that America was peopled from Northern Asia.

The use of the term Manutine, in North-Ame ican phraseology, to describe not only any article of potency for effects supposed to partake of a magical character; but even the Penson who is master

prepares us to find that medical cures, produced by common agents in their natural efficacy, are resolved by the Indians into the working of a charm, and made advantage of by the conjurer, as if they belonged to the secrets of his power. An Indian, after some violent exertion, is perhaps exposed to cold, and suffers in some of the forms of malady which follow from obstructed perspiration. He applies to a conjuror, who, with all solemnity of performance, puts him into a small low tent made of sticks arched over, and covered lightly with skins. The place has been first thoroughly heated by means of red-hot stones, and steam is produced by pouring water on them; and thus, in fact, by the process of a vapour-bath, but in the estimation of the Indian by the mysterious force of a charm, the patient is relieved. The place constructed for the operation is called a sweating-house.

The conjurors carry in their belts, or hanging at their sides, a little rudely-executed image, supposed to possess some powers of enchantment. Except in this kind of way, there is no superstition connected with images among the Indians. The images seem to be only a portion of the magical apparatus. Upon certain high days, I think twice a year, they hold a feast, for which a spacious tent is made. The images places on the route, a skeleton or frame—formed of are then placed up at one end of it; sometimes such young saplings, or single branches stripped of the large, leathern, decorated things, as were given to Mr. Maning and Layself; but no act of worship or homage to them appears to be paid. In what precise light they are regarded, it is a matter of some difficulty to pronounce; and, in fact, the Indians themselves seem to me to have only a confused and mystic view of their attributes and powers; but it does appear that they are, in some instances, designed to represent spirits, and to be fashioned in imitation of appearances made to the conjurors in their dreams. Upon the occasion here mentioned, when the images are set up, there are two heaps prepared upon the floor, or ground, within the tent, of the down of the wild swan: upon each of these is laid a bladder full of fat. The conjurer first makes the entire circuit of the assembly, who are sitting in a line around the inner side of the tent. and places upon the head of each individual a small portion of this down. He then throws one of the bladders to the man nearest to him, who having bit-ten out a piece of fat through the bladder, passes this on to his neighbour to do the same, and so it goes completely round. The piece of fat taken out with the teeth, is believed to assure to the individual whatever he has previously made up his mind to wish for. One exclaims, after biting his morsel, I have got life !- i. e., a long life for himself: another, I have got the life of my enemy! a third, I have got luck in my next hunting ! a fourth, I have got rum! A portion of the fat is burnt as an offering but whether this be the contents of the second bladder, or the leavings of both, I did not learn. Before any of the ceremonies commence within, four men without, fire their guns, one gun being pointed to each of the four cardinal points. The women and children are not admitted to the assembly.

The image which I have, and the other imple ments of conjuration—among which there is one, namely, the snake, about the use or meaning of which I am not sure—I have reserved to be presented to the Church Missionary Society, if they should think them worth having, as evidences of prevalent superstition in the scene of their labours which I visited. But they are far removed from having either beauty, costliness or neatness of execution and the Society has perhaps already, in its collection, better specimens of the same kind from the same quarter. They are, however, tangible proofs of imposture, delusion, and darkness. The proceedings which I have described in connexion with them are, as I wish it to be kept in view, not things of which I have been an ocular witness; but results become Christians. There are some of the Clergy who are distinctly persuaded of a direct diabolical agency, preternaturally manifested in the performances of the conjurors: and certainly there are particularly in what takes place when the conjuror gets into his lodge, and in some parts of the expeience of conjurors who have since become Chris tians. Nor can it be doubted for one moment that these, and all similar delusions, are fostered and promoted by the father of lies. In my own judgment, however, so far as that may be worth stating the marvellous appearances which stagger the mine may be resolvable into mere sleight of hand, of which the effects, in their common exhibitions for money in Europe, are often perfectly wonderful and un accountable till explained; and the impressions ex-isting in the minds of the quondam conjutors may be traced, as I have hinted before, to a strongly excited imagination acted upon by several conspiring causes, and creating its visions to itself-with al the force of reality, as minds over-wrought by ghost stories will make spectral appearances out of natural objects. I have always been slow to believe in the supernatural displays of infernal agency, apart from the contemporary displays of miraculous power from think the other is to be looked for.

That, in very many instances, the performances of the sorcerers are mere juggling cheats, is a matter beyond dispute; and a remarkable example of this nature was related to me by a gentleman to whom have already owned myself indebted for much information. He was present when one of these fellows pretended to conjure back, and to produce to view, bullets which he had told some of the Indians to throw with all their might into the river. He was either naked, or stripped for the purpose, and his very hair was searched in order to ascertain that he had no bullets concealed in it. The Factor observed, however, that, in executing his various movements and gesticulations to operate the charm, he passed his hands over his face, and was convinced that, by a piece of well-concealed dexterity, he took the bullets from his mouth; the Factor privately desired one of the other Indians, when the exhibition was about to be repeated, to make a little notch in his bullet by which it could be recognized. The bullet produced by the conjurer was, of course, of these effects, and operates with such articles - without the mark, and the cheat was detected.

INTELLECTUAL EMINENCE OF JEWS Sixty years ago, the Jews of Europe were walled off from the rest of the world in helpless seclusion, like the dry skeletons of a bygone civilization; now we see them full of life and movement, armed with the keenest weapons; and in a short space of time, fighting on intellectual ground, they have wrought out for themselves an unaccountable weight of power.

Through its moral and intellectual position, and its commercial relations, through science, literature, political craft, and the press, working with matchless combination, Judaism is at present walking abroad in Europe, uprooting idolatry, propagating Deism, and is entering upon a new career of advancement, which those who know best the magic power of mental influence will be best able to appreciate.

The proportion of Jews who have a literary and scientific education is very great, owing to the proverbial liberality of the Jews to the poor of the same community; and once educated, there seems no end to their clever activity. Independently of the fifteen exclusively Jewish journals of Germany, four of which have made their appearance since the beginning of the present year, the daily political press of Europe is very much under the dominion of the Jews; as literary contributors, they influence large, leathern, decorated things, as were given to almost every leading continental newspaper; and as controversy seems to be their native air, and they bring into the field mental energies of no ordinary stamp, they find no lack of employment; and if any literary opponent ventures to endeavour to arrest the progress of Judaism to political power, he finds himself held up to public notice, and exposed to attack after attack in most of the leading journals of Europe. Such, for instance, was the lot of a Roman Catholic priest of Prague, who lately wrote a pamphlet entitled "Guter Rath fur Zeit der Noth," directed against the advancing power of Judaism. And such is my conviction of the extent of the participation the Jews take in the every day literature of Germany, that I never pass by a crowded reading-room, but what I think I see standing behind the scenes, a Jew, causing new ideas to rise and stir, and develop themselves in the unsuspecting mind of the Gentile.—N. Y. Evangelist.

PRIMITIVE EXTENT OF DIOCESES.

From the Episcopal Recorder. We observe with great pleasure that a very able pamphlet on this subject, written by the present Bishop of Maryland, at a time when he was a Professor in the Theological Seminary in New York, has been spread out in extenso, in the columns of one of our Canada exchanges. It is an admirable production; in fact the most efficient, and successful effort of reasoning, which its learned author has yet given to the Church. Those who are familiar with the writings of that gentleman will be aware that this is saying a good deal. We are confident however, that it is not more than the little work referred to justly merits: and we hope to have it in our power, at no distant day, to follow the example of our British neighbour, and offer, if not the entire essay, at least large extracts from it to the consideration of our readers.

The subject is one of rising interest on both sides of the Atlantic, and destined, we doubt not, to attract to itself much more earnest thought and prayerful inquiry than it has ever yet received. One striking fact is pressing itself upon our notice with an urgency which cannot much longer be resisted, for its bearing upon all our ecclesiastical relations is daily becoming more diversified and extensive, and the evils connected with it are assuming a magnitude, which will render it impossible that the most careless eye should fail to notice them. We allude to the fact so obvious in modern history, that it is quite possible for a Church modelled upon the apostolic plan, and perfectly sound in her theory of government, to have divested herself of almost all the advantages of her primitive organization, by the manner in which that theory has been developed in practical life. In other words, there is such a thing as a church actually unchurching herself without knowing it. This is no strange matter. is not aware that a Republic may have all the organization and outward appearance of a popular government, and yet be for all practical purposes monarchical in its character, aye, as stern a despotism as ever crushed the rights and liberties of a nation. Just so it is in the government of the Church. The name and all the external aspects of Episcopacy may exist after the vitality of the system has departed; and it will then hear such a resemblance to the Episcopacy of the Apostles, as a corpse does to a living human agent.

What is Episcopacy? We have been accustomed to characterize it by a reference to its ministry of three orders; the highest of which is that of Bishops. And what is a Bishop? Surely it will not be contended that he is a mere functionary -a person who is sent around at intervals to lay his hands upon the heads of particular persons, and by the utterance of certain mystic words, convert them into members, or, as the case may be, ministers of the Church! It is true, that this is the idea which some Episcopalians seem to entertain of their Bishop; and it is also true, that by giving him a diocese so large that when he makes his visitation above. When one is permitted, I am disposed to he has time to do nothing more than this, you may in practice convert him into a travelling automaton, such as we have just described. But if so, the modern practice will be found grievously at variance with the ancient theory. You may almost apply to such an Episcopate the severe remark of a dis-tinguished British Statesman, who when describing the duties of an East India Governor, declared on the floor of Parliament, that in his opinion both economy and efficiency would be consulted by sending out a cast-iron officer, for he could discharge such services quite as well as any other.

No. A Bishop is a spiritual Ruler. Whatever else he may be, he is the chief Pastor of his diocese. His powers, his duties, his authority, are mainly pastoral; and whatever arrangement divests him of his attribute, must, in a good degree, take away the noblest characteristics of his office. He may still appear in lawn sleeves,—nay, he may, if he likes, wear a mitre on his head, and carry a crosser in his hand; but it takes more than all this to make him a true successor of the Apostles. He must have not merely continuity of commission, but, to a considerlable extent, identity of office. He must sustain

sin ilar relations to the Church at large, and have similar duties to perform. Dr. Whittingham deals sometimes raised against Government for not estab-some heavy blows at what (until we find a more lishing bishopries in the colonies. If the Governdescriptive fitte,) may as well be called the cast-iron theory of the Enisconate.

COMMON PRAYER—WHAT DOES IT IMPLY? Mr. Richmond once met the late Roy. Andrew Puller, the well known Secretary of the Baptist Missionary Society, at the house of Mr. Livius, in The conversation turned on the ritual of the Church of England. Mr. Fuller remarked, that it assumed the sincerity of the worshipper, which he considered a defect. "How would you frame these services?" said Mr. Richmond; "the Church presumes, in the judgment of charity, that all her worshippers are sincere, and forms her ritual on this principle; if they are not sincere, the greater is their responsibility." "But the fact," said Mr. Fuller, "is otherwise, and charity unsupported by fact is misplaced." "How would you remedy the defect?" rejoined Mr. Richmond. Here the conversation was interrupted.

The time being arrived for family worship, Mr. Richmond expounded a passage of Scripture, and Mr. Fuller concluded with prayer; after which our friend observed with a smile,-"Your prayer, Sir, is liable to the same objection which you make to the services of our Church. Your petitions for pardon and grace, -your acknowledgment of guilt,your hope and confidence in God, were all generally offered up, without qualification, as expressive of the feelings and sentiments of the whole assembly.' "How would you have me pray?" said Mr. Fuller. Precisely as you did," replied Mr. Richmond, "but you must no longer adhere to your objection, for you were not warranted to believe, except in the judgment of charity, that all the members of the family were sincere worshippers. You have this night authorized the principle on which our services were constructed, by your own example."-Memoir of the Rev. Legh Richmond.

The Berean.

QUEBEC, THURSDAY, SEPTR. 10, 1846.

From the singular pamphlet lately published by Dr. Hook, we now give one more extract, in which he expresses his view of the position of the Church of England as a corporation like "any other of those many corporations with which the country abounds," having no more claim than they for " any pecuniary aid at all" from the State. Those whose experience enables them to look back to the language held in those days when the prevalence of high Tory rule secured to the Church of England prerogatives from the Crown and Parliament upon the admitted plea of her being the Established Church-the days when, for instance, liberal grants were made to the Society for the Propagation of the Gospel to enable it to maintain the Clergy in these North American Provinces-those who remember what a grievance it was felt to be, when those grants, that " pecuniary support" which it was at that time contended no other class of subjects had any right to demand, were withdrawn—those persons cannot but smile at the author's assertion : " Those who, like myself, are called High Churchmen, have little or no sympathy with mere Establishmentarians." The views avowed in the pamphlet, however, fall in so well with those which a pressure from without has for some time rendered convenient for Statesmen to hold, that it is worth knowing how one of the class of Churchmen who were thought least likely to avow such sentiments, boldly sets them forth as his own and those of others of his way of thinking. At the same time, as was to be expected, Dr. Hook's publication has called forth answers from quarters not contemptible for talent and character; we subjoin one on lishment-question.

"The notion is now exploded which once prevailed, that the Church of England has an exclusive claim to pecuniary support on the ground of its being the Establishment. Those who, like myself, are called High Churchmen, have little or no sympathy with mere Establishmentarians. In what way the Church of England is Established, even in this portion of the British Empire, it is very difficult to say. Our ancestors endowed the Church, not by legislative enactment, but by the picty of indivi duals; even Royal benefactors acted in their individual, not their corporate, capacity, and their grants have been protected, like property devised to other corporations, by the Legislature. At the Conquest the bishops were, on account of the lands they held made barons, and invested with the rights as well as the responsibilities of fendal lords. It is as barons, not as bishops, that seats in the House of Lords are held by some of our prelates; not by all, for a portion of our hierarchy eminently distinguished for learning, zeal, and picty, the colonial bishops, are excluded. The Church, thus endowed and protected, was once the Church of the whole nation: it was corrupted in the middle ages; it was reformed and, as the old Catholic Church, reformed, it remains among us to this day, one of the great corporations of the land. But it ceased to be the religion of the whole nation when, many departing from it a full toleration of all denominations of Christianity was granted. It exists, therefore, now, simply as one of the many corporations of the country, claiming from the State, like every other corporation, protection for its rights and its property. It is a pure liction to assert that the State, by any Act of Parlia ment, has established the Church of England, or any other form of Christianity, to which it is exclusively bound to render pecuniary support, or to afford any other support, than such as every class of Her Majesty's subjects have a right to demand. This is proved by the impossibility of producing any Act of Parliament by which this Establishment was ordained. The Church has inherited property, together with certain rights, and it has a claim upon protection, precisely similar to the claim for protection which may be urged by the Lord Mayor and the Corporation of London, who are also invested with certain rights and property handed down to them from their predecessors. The Church has no more claim for exclusive pecuniary aid from the State, or for any pecuniary aid at all, than is possessed by any other of those many corporations with which the country abounds. To call upon Parliament to vote any money for the exclusive support of the Church of England, is to call upon Parliament to do what is unjust. The taxes are collected from persons of all religions, and cannot be fairly expended for the exclusive maintenance of one. I may, indeed, in

passing, observe, that the outery is unjust which is sometimes raised against Government for not estabment is to support our bishops, it is equally bound to support prelates of the Church of Rome, and Pres-byterian ministers, and by seeking, therefore, for such support, we should only fare the worse. If the Church has a right to demand protection from the State, the State has an equal right to demand of the Church that, with her ample endowments, she should make provision for her wants without seeking grants from the public funds, which are raised by the taxation of all the people. I think that our colonial bishops ought to be supported, not merely by private subscriptions, but by the more wealthy bishops at home: but, be this as it may, we have certainly no right to make a demand for such a purpose upon the

The periods immediately succeeding this, were inserted in our number of August 13, page 78.7

DR. HOOK'S EDUCATION-SCHEME, REVIEWED by the Rev. Richard Burgess, B. D., Rector of Upper

"The most important, the vital part of education

is left to the voluntary efforts and contributions of congregations to supply, or, as a friend of mine remarked, to trust and affidavit; but who is to move those congregations but the minister, and should it happen that he has not the faculty or the influence to excite his flock to such benevolence, or should the flock be poor, what is to become of the religious instruction? Clergymen, in our rural parishes, might give, and no doubt would give, their personal attendance, but how can a clergyman or a Dissenting minister devote his Sundays or any portion of them to school teaching? If you say he must have help, you must supply him with funds. The secular master is secure with his £100 a-year. The spiritual instructor must still beg for the religious department. The secular knowledge is secured; the religious knowledge is left to the chance and wills of ministers of various denominations, who may either attend or let it alone. You will not get above three-fourths of your daily scholars into the Sunday school; in many places you will hardly have one-The certificates you propose, in order to secure the attendance on religious instruction, would like most other certificates, degenerate into mere form, and in thousands of instances would not be had at all; the result would be the hopeless ignorance of the child. When we can hardly induce parents to take the trouble to bring their children to school, does any one suppose that they will be running after the clergyman or the dissenting minister for a weekly certificate? But let us take a scene at one of these Government schools on a Wednesday afternoon: you have allotted two class rooms for religious instruction, and you say to Dissenters and Churchmen, divide et impera. The minister of the Established Church is made comfortable enough; he has a room to himself, with 'Bibles on the shelves,' and he introduces a few copies of the Catechism and Prayer-book, obtained on the subscribers' terms from the Society for Promoting Christian Knowledge; but would you turn the Roman Catholic priest, the Independent minister, the Wes-leyan, the Socinian teacher, and may be the Jewish rabbi into the same room? They all arrive at the secular school at the same hour, upon pain of public censure for a neglect of duty, and they all make their selections of the subjects which they contend ought to belong to their sect; but you must at least give each of them a room, the Bible on the shelf for the Socinian, to be provided by the State, must be Bellamy's translation, for the Roman Catholic priest, the Douay Version, and may be for the Independent, the most recent variorum, edition of Dr. Conquest. And if all these various operations are to be carried on under the same roof, I know not to what building we could more appropriately apply the title of Harmony Hall! But you may rest as-sured that after a little time the minister of religion would cease to appear on the Wednesday, and soon grow slack on the Friday, and the religious teaching would be finally left to the secular master; let him transfer himself into some of the rooms which you call the school of religion, and the thing is done. I am persuaded the clergy of our Established Church will never co-operate in such a scheme, and that the Education-scheme, and another on the Estab- such separation of secular and religious instruction will never be tolerated by the Oithodox Dissent-

> THE ESTABLISHED CHURCH .- Because there is no single Act of Parliament whose express object is to ordain the Church of England as the Established religion of the land, it is contended than an Established Church is a complete fiction. That this is a logical quibble will be at once apparent when we reflect that there are numberless facts which legal enactment does not constitute facts. The Established Church is a fact of this kind, to be proved like reality of other facts, by finding out the place and nature of its being. We look not for a legislative measure which was the voice of its creation; but we see it interwoven with the State—assumed to be the State religion by the laws; acknowledged in every place, and felt in every custom. We rejoice in the fact, and are thankful that the cordial assent of the mass of the people renders a legal enactment unnecessary to its existence. How long such may be the case, if the other clergy of the Established Church act like Dr. Hook, would probably be doubtful. Let me conclude this painful subject by one question. Is Church and State objected to because Church over State is the creed; and companionship eschewed, that a despotism may be established?—From the Rev. Mr. Clark's Letter to Dr. Hook.

> NEWFOUNDLAND AND BRITISH NORTH AMERICA School Society.—A Special General Meeting of this Society was held, pursuant to advertisement, in Exeter Hall, London, on the 30th of July last, Henry Kemble, Esq., M. P., in the Chair, at which the following resolutions were passed:

> "That in accordance with the recommendation embodied in the statement just read, the operations of the Newfoundland and British North America School Society be henceforth extended to the colonies generally, and with a view of effecting that important object, the following be the fundamental

> laws of the Society:
> 1. This Society shall be designated the Church of England Society for Educating the Poor of Newfoundland and the colonies.

"2. The masters and mistresses of the Society's Schools shall be members of the United Church of England and Ireland, and the religious instruction shall be in the Holy Scriptures, and (except in cases where the parents or guardians of the children for-mally object) in the formularies of the Church of

England.

superintendent of the Society's schools who shall disposition on the part of a great portion of the have been formally disapproved by the Bishop of the diocese in which he is to act.

"4. The school masters and catechists of the Society shall be licensed by the Bishop; their oppointment, removal, and respective salaries resting

with the Committee.

5. The parochial or missionary clergy shall have free access to the schools within their respective parishes or districts, that they may examine the pupils

and report their progress to the Bishop. "6. The Bishop to be Visitor of all the Society's schools within his diocese."

"That this Meeting, deeply conscious that al human effort will be unavailing without the gracious aid of the Holy Spirit, would earnestly commend the Society in this its extended form to the prayets, sympathies, and redoubled exertions of its members and friends."

THE FAMILY OF THE LATE BISHOP OF JURESA LEM.—The committee appointed (of which Lord Ashley is chairman) for raising a fund for the widow end family of the late Right Rev. Dr. Alexander, Bishop of Jerusalem, have received donations their acknowledged teachers, it is impossible, howamounting to £3,500 and upwards.

LORD'S DAY OBSERVANCE: AT MALTA. - On the 3rd of August, Mr. Hume proposed to the House of Commons a vote of censure upon Sir Patrick Stew art, Governor of Malta, for having interfered with a public masquerade held at La Valetta on the Lord's Day, 22nd of February, being the season of Carnival, thereby abridging, as this well-known statesman asserts, the religious liberty of the Roman Catholic inhabitants of the island. It appears that the scum of the population had been i the habit of making that day a scene of public merriment, to the great annoyance of the respectable portion of the inhabitants, both Roman Catholic & Protestant, and among them the Vican General, who was consulted by the Governor on the propriety of withholding the license which was necessary to authorize the publicity of the sport and gave his concurrence to the Governor's intention. The low people became enraged at having their amusement interfered with, and actually dressed up a number of persons as Protestant Clergymen. carrying a wooden Bible " to show their indignation," says Mr. Ilume, "at the attempt made to proselyte them." The police dispersed the crowd 28 persons were arrested, one of whom was sen tenced to 15 days' imprisonment, two were fined 2 dollars each, and the rest were discharged. This grievous "interference with the religious liberty" f the Maltese of course called up the resentment f Mr. Hume and 11 other statesmen who voted with him; but there being 53 members to sustain he course which had been pursued by the late min stry and the present one, in approving of Sir Pa-trick Stewart's conduct, the motion was negatived. The same subject; Mr. Hume again: The British

Museum. Mr. Hume's proposal for opening this nstitution to the public on the Lord's Day has also fallen to the ground, notwithstanding that one of his supporters, Mr. Wakley, in reply to the plea that the officers of the Museum ought to be allowed the religious liberty of keeping the Lord's Day holy, suggested that a set of keepers of the Jewish persuasion might be appointed to have charge of the Museum on the Christian Sabbath. The proposal was received with a loud laugh, but the legislator was not put out in the least. Mr. Hume, however, was induced to withdraw his motion; so it does not appear how many would have voted with him.

Penversion.-The Rev. Mr. Simpson, Vicar of Mitcham, after having previously resigned his livng, has been received into the Roman Catholic Church.— Morning Post.

LITERARY EMPLOYMENT FOR A BENEFICED CLERGYMAN.—An advertisement for this kind of Friday the 2nd October. employment having appeared in the Record, a correspondent writes: "Will you permit me to suggest to the Reverend Gentleman the composition and delivery of a course of lectures, on 1 Tim. IV. 13-15. The text proposed is as follows : " Till I come, give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all."

JEWISH EMIGRANTS TO AMERICA. The Orient has the following from Ellwangen, May 11:- A large and peculiar troop of emigrants to America passed here this day. The whole company consisted of Jews from the neigh-bouring town of Oberdorf. The poverty which characterizes the appearance of German emigrants for America was happily not perceptible in this instance. On the contrary, affluence appeared to pervade their ranks. Elegant onnibuses conveyed the
sent. On Monday his Lordship held his first visitparties to the place of embarkation, and all were well dressed, particularly the handsome Jewish girls who formed no mean part of the company. The whole had a gay and cheerful appearance. The company carries with them a "Sepher Tora," (scroll of the law,) which they had solemnly dedicated in the synagogue of Oberdorf previous to their departure. The emigrants followed their relations and friends, who had preceded them several years, and encouraged them to seek the well-beloved land of North America, where they are not, as in most German States, deprived of their natural rights and privileges as citizens, on account of adhering to the faith of their ancestors."—Episc. Recorder.

GERMAN CATHOLC CHURCH.—A sort of synod has recently been held at Schneidemuhl, which seems to have given further evidence of the sad defection from the true faith which characterizes the leaders in the secession from the Church of Rome. Czerski, it is painful to state, has not justified the expectations which had been entertained of him. The following is an extract from a letter addressed by the Rev. M. J. Mayers, Vicar of Langham, to

"It might readily have been expected, from the very peculiarity of the times in which we live, that a movement like that now in progress throughout Germany—having for its aim and object an extensive secession from the Church of Rome, a rejection of its errors and corruptions, and an introduction of a purer creed and mode of worship-would not only be regarded by the religious public of this country with feelings of deep interest and anxiety, but call forth also its most lively and devout sympathies and offers of assistance. It is, therefore, not to be wondered at that, at the first rise of Ronge and his the wonder now is, that the real character and com- missioners, for the purpose of erecting new churches plexions of the parties having become manifest and and glebe-houses, the want of which is severely 3. No person shall be appointed or continued I clearly established, there should still exist a strong felt in many parts of Ireland.

English public, to look favourably upon the work, and to believe, what is boldly and stoutly maintained by a religious periodical, that 'the movement is of God.' The fact is, that the whole movement has taken a decidedly rationalistic and sceptical tendency and direction; and it appears, that in rejecting the errors of the Church of Rome, the German Catholies, as a body, have, at the same time, east away the fundamental truths of the Church of God. In illustration of this, I would here make mention of a sentence-which, though not very elegant, is yet very expressive and to the point-recently uttered by Gossner, of Berlin, in one of his sermons; and which is to the effect, that,
the German Catholics made for themselves a coffin to bury the Pope in, but unhappily they made the collin too large, and buried therein, at the same time, the Lord Jesus Christ.' The meaning is obvious, that, in renouncing the errors of Popery, they renounced simultaneously the truth as it is in Jesus And looking at the general tenour of their recently published creeds, confessions, sermons, and periodical literature, together with the language held by ever painful it may be, to arrive at any other conclusion."

Morals of the Race-course .- Of the hanqueling, racing, and betting at Goodwood last week, we give no description; but our attention has been arrested by a paragraph, which is too illustrative of the manners and morals of the race-course—the Isthmian games of our modern Corinthians-to be withheld from our readers:- "It will be seen, from your Sporting Correspondent's letter, that Mr. O'Brien's Grimston, who came in first in the Cup race, was nominated by his Excellency Baron Dedel. This morning, intelligence reached Good-wood, to the effect that his Excellency was lying in a hopeless state, and was not expected to survive one hour beyond another. Some anxiety is, therefore, felt as to whether the race can as yet be considered fairly decided, as, in the event of Baron Dedel's death, Grimston's nomination would be void and, for the present, the stewards retain possession of the prize." How gratifying it must be to the Netherlands' Minister to learn, should be survive, that so much amiable anxiety was occasioned by his illness in so exalted a circle. Let no one tell him why. Such a paragraph as this makes one blush for the country. There would seem to be something inexplicably brutalizing in the spirit of gambling which is, unhappily, so rife among us, propagating itself from the club-house and the racestand to the alchouse and the stable! Upon what will not a sporting man bet? It deserves to be remarked, as a redeeming feature in the character of the late Premier, that he appears to hold the de-moralizing amusements of the race course in utter contempt .- Patriot.

ECCLESIASTICAL.

Diocene of Quebec.

THE LORD BISHOP OF MONTREAL returned to lown on Tuesday of last week, from the extensive visitation in which His Lordship had been engaged for two months, and immediately proceeded to Grosse Isle, where, we understand, His Lordship is likely to stay over the next Lord's day.

District of Coronto.

The Lord Bishop of the Diocese has made further appointments, as we perceive from the Toronto Church, for Confirmations to be held in the parishes below Kingston, commencing at Lansdown on Monday the 14th instant, with intermediate one as far as Pakenham, on Sunday the 23rd, Prescutt on Sunday the 27th, and closing at Hawkesbury on

Dictese of Nova Scotta.

The Confirmation of 70 candidates for that rite mentioned in our last number as having taken place on the 9th of August in Halifax, took place in ST. PAUL'S CHURCH, CHARLOTTE TOWN, PRINCE En-ward's ISLAND. Our finding the information in a

Halifax paper, led to the error.

The Islander states that the Bishop of the Diocese arrived in the Island, in H. M. Ship Hyacinth, on Monday the 29th of July, accompanied by the Rev. Mr. Elliot, of Picton. His Lordship proceeded the next day to Georgetown, where he held a Confirmation, and on his return to Charlottetown on the 31st, preached at Cherry Valley, and confirmed 22 persons. On Sunday the 2nd August the Rev. Messrs. Lalley and Cooper were admitted into the holy order of Priesthood; after which, the Sacrament of the Lord's Supper was administered by ation of the Clergy in this Island, and delivered a long and animated charge. On the same day he attended a special Meeting of the Diocesan Church Society, and then left town for the residence of the Hon. Charles Hensley. On Tuesday the 4th, His Lordship consecrated the Church and Burial Ground at Grand Rustico, and held a Confirmation there; returning in the afternoon to Milton, where he also preached and confirmed.—On the following day Divine Service was performed at St. Eleanor's, and several Candidates were confirmed by the Bishop. The next day his Lordship performed similar duties at Port Hill, and reached Westmoreland Harbour the same evening. On the following day his Lordship preached and confirmed several candidates, and proceeded for town, by Crapaud, and slept at the seat of Capt. Cumberland, whence he returned to town on Saturday morning. On the day after the Confirmation above mentioned, in St. Paul's Church, Charlotte Town, the Bishop sailed in H. M. Ship Hyacinth, on his return to Nova Scotia.

Dioceses of St. Asaph and Bangor .- The hill for the preservation of these ancient Sees has been postponed in the House of Commons, on the intima-tion given by Lord John Russell that he could not agree to it in the shape in which it had come down from the House of Lords; but that, if it were not pressed forward now, the whole subject should receive the deliberate attention of the Government, with the view of passing a bill "which should be for the benefit of the Church and for the better Episcopal superintendence of the district."

The Hon. & Right Reverend CHARLES LINDSAY, wondered at that, at the first rise of Ronge and his D.D., Loan Bisher of Kildare, died on the 8th party, and when promise appeared to be given of a of August, in his 86th year. The Diocese over second Reformation equal, if not in extent, at least which the deceased protate presided will be united in value to that of Luther-expectation should have to the Archbishopric of Dublin, and the temporalirisen to such a height in this country, and that ties, amounting to the large sum of £6097, will be efforts were being made to aid in the work. But annexed to the funds of the Ecclesiastical Com-

DIOCESE OF WESTERN NEW YORK. Convention. Aug. 20 .- The latter part of yesterday aftermon's ession was taken up with the Bishop's Annual Address. This is, in some respects, a remarkable document, and does great credit to its author. It will give general satisfaction in the diocese, on account of the sound evangelical doctrines and principles it inculcates. By the usual annual statement, t appears that the Bishop has travelled 4400 miles, visited 54 parishes, preached 95 times, confirmed 377 persons, and organized three new churches. The diocese has 44 missionaries employed at 51 stations. After disposing of the temporal affairs and outward

condition of the Church, the Bishop took an extend-ed view of its spiritual condition. This of course led to the exciting subject of Puseyism. He re-viewed his course on this and kindred subjects at great length, and made large quotations from his annual addresses from 1841 to 1845. The views, sentiments and principles there inculcated, he now reiterated with great force and carnestness. The diocese, he said, was at peace. The subject which had produced so much uneasinesss and concern in other portions of the church had found no footing The clergy were quietly, but diligently engaged in their respective duties; and so far as he knew, there was not the slightest disposition to depart from Holy Scriptures as the only rule of faith, and the Prayer Book as the exponent of the system and doctrines of the church. They were free from entangling alliances; were faithful to themselves and to their flocks; and had no desire to introduce a new order of things, or make the least change in the system and ritual of the Church. They were decidedly opposed to the assumptions and errors of Romanism, and gave no countenance to movements or principles that tended to the destruction of Protestantism. In the outward decorations of the churches, there was nothing to give offence. They had no altars, no emblematic candles, no superstitious de-vices; but in all the arrangements, convenience and architectural taste had been consulted. The Bishop closed this part of his address with a very earnest appeal to both clergy and laity to remain firm in the faith, and united in Christian fellowship .- Prot. Churchman.

The Committee of the Society for Promoting CHRISTIAN KNOWLEDGE have voted £2,000, towards the re-building of the Church of Sr. John's, Newroundland, upon condition that not less than one third of the accommodation be set apart for the

His Grace THE DUKE OF PORTLAND, lessee of the Rectory of MANSPIELD, has just been pleased to grant £300, a year for additional curates to that ilace, and its two villas, Mansfield Woodhouse and Skegly; and also £100, a year for the same purpose to the neighbouring parish of Sutton, in Ashlield, of which he is the improprietor.

PRIMITIVE DEACONS.

Bishop Elliott, of Georgia, in his address to his Convention, has the following sound remarks upon the EMPLOYMENT OF DEACONS:

The first of these plans for parochial improvement is, that the Rector of each of the more firmly established churches of the Diocese should take into his family as his son and into his Parish as his curate one of the newly ordained Deacons, and without constituting him his regular assistant, should employ him in the duties specified in the ordination service for Deacons, giving him food and raiment wherewith he should be content, and allowing him sufficient time for systematic study and pulpit preparation. The ordination service clearly points this out as the position of the Deacon, and if the Church's view was fairly carried out, the arrangement would be of incalculable service to all parties, the Rector, the people, and the Deacon. To the Rector, as freeing him from many matters of detail which he must personally attend to unless relieved by such an adunct. To the people, by leaving their Rector more time for pulpit preparation and parochial visiting. To the Deacon, by introducing him gradually into the practical work of his sacred office and accumulating for him a treasure of experience, without the bitter memory of blunders never to be remedied and of follies ever to be repented of. Such an arrangement would also strengthen the Diocese by increasing the number of her Clergy and preparing for the Bishop a body of young men prepared to move at any moment to any part of the Diocese. Already has the Rector of Trinity Church, Columbus, asked for such a curate, with the promise of an adequate support, and there are at least three other churches in the Diocese which might advantageously adopt such an arrangement. Its expense would be very trifling, and might be partly sustained from the offerings of the Lord's table, if the Deacons entered upon it in the true spirit which becomes their order, a spirit of lowliness and humility and teachableness and self-denial. How much suffering would not a few years of such discipline save them in after life ! -Gospel Messenger.

The undersigned begs to acknowledge the receipt of a Dollar Note enclosed to him as " A little girl's contribution to the CHURCH MISSIONARY So-CIETY," which he has paid to the Rev. C. L. F. Haensel, Treasurer of that fund at Quebec. Quebec, 4th Septr. 1846.

T. TRIGGE, Tres. C. Socy.

To Correspondents .- Received D. C. G. Not. Un. to-morrow.

Payment necessed.—Dr. Staunton, No. 128 to 179; Dr. R. H. Russell, No. 105 to 156; W G. Pentland, Esq., No. 53 to 101.

Local and Political Entelligence.

On Tuesday morning the English Mail of the 19th ulto, by the steam-ship Britannia, which had been expected two or three days previous, reached town, bringing intelligence later by 15 days. The most important feature is the announcement of a new Governor for Canada: the EARL or ELGIN being appointed to that responsible office. The noble Earl succeeded Sir Charles Metcalfe in the Government of Jamaica, where he conciliated the good will of all parties and, by his impartiality and liberality, did much to promote the best interests of the colony. We may indulge the hope that, in succeeding that eminent statesman in the charge of another and not less important appendage to the British Crown, his efforts may be equally directed to the general good, and meet with equal success. Lord Figin is a Conservative, and therefore opposed in politics to the present Ministry; and Lord John Russell has given, in his selection, a gratifying proof that the personal qualifications of the noble lord for the station have more weight with him, than his attachment to party feeling. It is reported that the new Governor General had taken his passage in the Cambria Steamer for Halifax, to leave on the 4th of this month.

blight in the potato crop seem general; and much distress must be the consequence. Providentially the supply of Indian corn and wheat is abundantly large in America this year; and large shipments of the surplus produce of this continent will supply any thorized by law to pass the said severe and cruef deficiency in the mother country.—The dispute he-tween the Repealers in Ireland has caused a division of the hody into two distinct parties; between whom reconciliation seems very doubtful. The Priests support Mr. O'Connell and his party .- The Government have restored those gentlemen to the Commission of the Peace who were ejected therefrom for having taken part in the Repeal meetings.

The destitution in Ireland, consequent on the fai-It seems that £852,481 have been expended on the relief of the Irish last year, of which £491,851 were either repaid or will be repaid. To the principle of making the executive the corn merchant of the Irish nation, Lord John Russell is opposed. But as provision against famine is the first duty of a parental Government, a sum of money is to be advanced from the consolidated fund for the employment of the people on public works under the inspection of the government official, and the sums so advanced are to be repaid in ten years, at the rate of 31 per cent. the lowest rate of interest, Lord John Russell states, ever taken for works of this kind. A power is to be to live to see such punishment abolished altogether, invested in the Lord Lieutenant to summon county sessions in districts where the poor require employ-ment, and where public works of utility are to be undertaken. This proposition met with general ap-

Parliament was expected to adjourn about the 28th August.

Among the passengers by the Britannia is the Hon. Louis McLane, late American Minister at the Court of St. James.

HALIFAX AND QUEBEC RAILWAY .- A deputation from America, among whom we notice the names of Sir A. N. Macnab, and Mr. Young of N. Scotia, together with others connected by trade with Canada, had an interview with Earl Grey on the 12th ulto. at the Colonial Office, respecting this undertaking. Full details of the nature and importance of the project were laid before his Lordship, who professed great interest in the prosperity of the colonies, but abstained from expressing any opinion on the feasibility of this scheme. Probably the report of the officers now surveying the proposed line is waited for, before committing the Government in the mat-

THE SEASON AND THE CROPS .- The weather, since the date of our last publication, has been very unsettled, and at times exceedingly unfavourable for harvest operations. The week ending Aug. 8th, began with heavy rain and a close temperature, and ended with a succession of thunder storms, which have deinged the fields and beaten down the little corn that remained erect after the storms of the preceding week. The last week has been more fayourable for securing the grain crops, which the late warm weather ripened with great rapidity. We believe that we are justified in stating, that of wheat, oats, and harley we shall have a fair average crep. On this subject the Mark-lane Express, an authority of high standing, says :- " Even under the most propitious circumstances we much doubt whether the yield of wheat will exceed that of average years; and as the spring-sown crops are acknowledged on all hands to have suffered so severely, in consequence of the drought in May and June, as to render it doubtful whether either barley or oats will produce well, the existing panic appears to us, to say the least, not unreasonable."

With regard to the potato crop, there are, we regret to say, disastrons accounts. Each post brings complaints of a more grievous character.

THE STEAM SHIP "CAMBRIA."-The last homeward passage of this celebrated vessel was the shortest on record-ten DAYS SIXTEEN HOURS-from Boston to Liverpool, including her run into Halifax to Government. Mr. Brent having, as we hear, offered land and take in her mails and passengers. She the mediation of the United States." passed Holyhead at 7 A.M., on the 12th, and when off that station communicated through to Liverpool, by telegraph, that the Tariff had passed the Senate by a majority of one!—thus enabling us to forward this important piece of commercial intelligence by the from their present intervention in La-Plata. first railway departures, some eight hours before we landed our despatches from the ship. After a rapid ran from Holyhead, she entered the river in beautiful style, and landed ber mails. Willmer & Smith went by express to London, preparing the American news for the London papers on the road up; they also conveyed the despatches for the American Minister, which they personally delivered at his residence in Harley-street, in little more than six hours after the "Cambria's" arrival, and ten hours before the delivery of the mails, an instance of the advantage of steam navigation, and an additional proof of the excellence of the Steam Ships employed by the British Government on this Mail Packet Service.

THE COAL FIELDS OF LANCASHIRE.-It has been calculated that the available coal beds of Lancashire amount in weight to the enormous sum of 8,400,000,000 tons. The total annual consumption of this coal, it has been estimated, amounts to 3,400,120 tons. Hence it is inferred that the coal fields of Lancashire, at the present rate of con-

sumption, will last 2170 years.
INDIAN COUN.—The anticipated almost total fail ure of the potato crop in England, Ireland, and Scotland, has caused the price of Indian Corn to rise from 25s. to 32s. a quarter during the last three weeks. The quantity in the Mediterranean is said to be very small. We expect that America will be enabled to reap a golden harvest in the sale of this article in England.

STEAM TO RIO.—A regular line of steam com-munication between England and the Brazilian Empire, is about to be opened, by the sailing of the Antelope from Liverpool for Rio. She sails on the 10th Se tember.

TEMPERANCE Societies .- On the opening of the assizes at Liverpool, on the 15th instant, Mr. Justice Wightman made honourable mention of Temperance societies in his charge, in which he very justly attributed the greater part of the crime committed in this country to intemperance,
THE ELECTRIC TELEGRAPH.—The communica-

tion between Portsmouth and London by electric telegraph is stopped for the present, the lightning having taken such effect upon the wires as to pre-clude the possibility of working the telegraph. At Farnham the shock communicated was so great as to throw down one of the posts which support the wires, and the dial in the Gosport terminus is rendered useless by the electric fluid having passed into it and deranged all the machinery.

MILITARY PUNISHMENT .- The Hounslow Case .-The inquiry into this painful case closed on Monday, the jury returning the following verdict:— two months ago, and by the 4th August mail his that on the night of 3rd instant, his ship grounded on Green Island, west reef, where she remained undied on the 11th July, 1846, from the mortal effects ingly gratifying to the parties for whom it is in- til the following night, when she was got off with-

It is a matter of regret to perceive that the accounts of the harvest are not cheering. An extract from Willmer & Smith's paper, in another column, gives details on this subject. The complaints of a said flogging was inflicted on his back and neck, Barracks, on Hounslow-heath, Heston; that the said flogging was inflicted on his back and neck, under the sentence of a district court-martial, com-posed of officers of the 7th Regiment of Hussars, held on the 10th of June previous, duly constituted for his trial. That the said court-martial was ausentence; that the flogging was inflicted upon him by two farriers, in the presence of John James Whyte, the lieut.-colonel, and James Low Warren, the surgeon of the said regiment; and that so and by means of the said flogging the death of the said Frederick John White was caused. In returning this verdict, the jury cannot refrain from expressing their horror and disgust at the existence of any law amongst the statutes or regulations of this realm lure of the potato crop, occupied the attention of the lumber of the permits the revolting punishment of flogging llouse of Commons on Monday. Lord John Russell made known the intention of the Government. It into the jury implore every man in the kingdom to join, hand and heart, in forwarding petitions to the legislature, praying in the most urgent terms, for the abolition of every law, order, and regulation which permits the disgraceful practice of flogging to remain one moment longer a slur upon the humanity and fair name of the people of this country."

The following remarks, which form the close of a speech from the Duke of Wellington in the House of Lords, when this case was made the subject of discussion, deserve consideration both for the caution which they recommend, and the favourable hope which they express. If the aged Duke hopes he can contemplate no dilatory measures:

"I entreat your Lordships not to believe that you can have an army, or can derive the services from it which you require, if it should unfortunately appen that the security for discipline and subordi nation were withdrawn. Your Lordships may rely upon it that I will do what I have always endeavoured to do, to diminish the punishment as far as possible; and I do hope to live to see it abolished

ICELAND.-The eruption of Mount Hecla has ceased; but the potato disease was threatening to prove very disastrous; and the measles prevailed with great violence, causing many deaths.

Maxico. - The former President of this Republic, Santa Anna, arrived at Vera Cruz, from Havana, in the steamer Arab, on the 15th of August, and immediately placed himself at the head of the move-ment against Paredes. Other departments also had declared in his favour, and General Paredes is said to have been made a prisoner. He is represented as having declared his intentions, with regard to the relations of Mexico with the United States, to this effect: " If my countrymen are for war, I am with them; but I would prefer peace." The ports of Monterey, and Yerba Buena, in California, have been taken possession of by a naval force of the United States, and Commodore Sloat, who commands that force, has signified by a proclamation that it is intended to make that portion of the Mexican Repub-lic part and parcel of the United States. The Californians being greatly disunited among themselves, and an infusion of annexers from the States having been for some time in progress, it is not likely that any effectual opposition will be made to the American force.

FROM LA PLATA .- A letter received at Phila

delphia, dated June 30th, says : "The convoy with the whole commercial expe dition have arrived, numbering 109, exclusive of 11 vessels of war, and strange to say without accident happening but to one, viz. the English barque Cale-donia, that grounded, and was burned by order of Captain Hotham, the commander of the expedition. Their principal cargoes are hides, in all about three or four hundred thousand; the prices are so high that as yet no sales have been effected.

"I learn that Mr. Joseph Graham, acting American Consul at Buenos Ayres, and the son of Mr. Brent, have set out from that place for Assumption, in Pa raguay, as mediators between General Rosas and the

The Apollo, Transport, had arrived at Montevideo, with orders to embark the 46th & 73d Regts., for the

BRITISH BOATS ON AMERICAN CANALS .- Since the passage of the transit bill a good deal of interest has been manifested by Canadian shippers in reference to the operation of our navigation laws upon British bottoms navigating our canals, and as our opinion has been asked in reference to it, we would state, that at the present time there are several British bottoms plying on our canal, and all that is necessary to entitle the owner of such boats to this privilege is to conform with the regulations established by the Canal Board and now in force.

CANADA TRADE.—Congress having passed a bill allowing the British North American Provinces the right of transit through the United States, it is both to be hoped and expected, that the British Government may make the necessary regulations to allow the produce of the Provinces to be shipped directly from our Atlantic ports to the mother country. If may be that no new regulations are necessary, and that British ships can come directly and take the provincial produce to England, under existing laws; but if this be so, the fact should be proclaimed by the proper authorities. The attention of our own Government is required at Washington, that the law may not be a nullity.
[The above extracts from American papers give

an idea of the efforts making by our neighbours to divert trade from the forwarders of Canada. A vigorous competition alone can prevent their success.]

EASTERN PROVINCES.

HALIFAX, Aug. 29th.—The steamer Unicorn arrived from St. John's, N. F., at nine o'clock this morning, with His Excellency Sir John Harvey, and suite: she left on the 25th Aug.

A public Meeting was held on the 7th ult., by the Citizens, in the Orphan Asylum, St. John's, to express their thanks to the Imperial Government, and to the people of the United Kingdom, for the liberal aid that has been afforded to them since the

late fire. The last legislature was closed on the 4th by His Excellency Sir John Harvey, when he gave his assent to ten bills, all for the general good of the coun-

Sir J. Harvey was received at Halifax by the heads of departments, both civil and military, and was immediately sworn in with the usual forms.

The St. George's Society of Toronto forwarded an Address to Lond Metcalfe, by J. M. Higginson,
Esq. when that gentleman returned to England about
two months ago, and by the 4th August mail his
Lordship returned a reply which would be exceedon Green Island, west reef, where she remained un-

every exertion is distressing" to the esteemed nohleman, and that "every day produces new symp-toms which indicate" His Lordship's "rapid ap-proach to the grave." May consolations drawn from the source of every good and perfect gift cheer this eminent statesman's passage through the dark valley which he is made to travel !- Farther accounts by the last mail give only further and distressing details of the progress of Lord M.'s disease.

KINGSTON .- The Corporation of this city calls upon all holders of City Debentures to send in a statement thereof, with a view to the accomplishing of an arrangement with the Commercial Bank by which the whole of the floating debt shall be extinguished through means of a loan in England. The whole debt of the City is estimated at £37,000, and it is expected that certain sources of revenue which exceed the annual interest by several hundred pounds will be appropriated to the payment of interest and gradual extinction of the debt, without having recourse to direct taxation for the purpose.

RAILROAD.—The Engineers employed in surveying the line of the Railroad between Sherbrooke and Melbourne, have reached the former town, having examined the route on the east side of the St. Francis, as far as the Great Falls in Brompton, where they crossed the river at a very favourable site for a bridge, and from thence near the west bank; the whole distance is said to present no material obstacle to the construction of the road. The party will proceed to Compton and explore the route to the line at

H. M. S. VINDICTIVE, 50, Capt. MICHAEL SEY-MOUR, and bearing the flag of Vice Admiral Sta F. Austen, commanding on the North American station, arrived on Monday morning about seven o'clock, accompanied by H. M. surveying schooner Gut-NARE, Capt. BAYFIELD; having sailed from Halifax on the 20th ulto.

The Admiral landed on the Queen's wharf at half past two o'clock in the afternoon of the same day, under a salute of 15 guns from the Citadel; and was received by a guard of honour. It is said to be his intention to visit Canada West and the upper lakes before returning to Halifax.

THE WEATHER during last week was uncommonly warm for the season of the year, and the country suffering much from drought. On Saturday and Sunday, however, we had very copious and refreshing showers which had a beneficial effect on the parched ground. Monday last was intensely hot, but, during the night, the temperature decreased and on Tuesday there was a cool breeze, and frost

during the night. FLECTRIC TELEGRAPHS .- The Montreal Herald mentions that there is a probability of the Electric Telegraph being extended from the principal cities of the U. States to Montreal and Quebec; a gentleman in the former city being in treaty with the

Board of Trade upon the subject. Assessment Books .- The time allowed to the public for examining these books is extended, for this year only, to the 5th of October.

THE ARMY.—6th Foot—Maj. J. Crofton to be Lt. Col. without pur. 26th—Lieut. J. G. Mountain, to be Adjutant, vice Cameron, promoted. 46th—J. Reed, gent. to be Asst. Surgeon, v. Thompson,

Rifle Brigade .- Lt. Lord A. G. Russell to be Capt. by pur. v. Waddington, ret; 2nd Lt. H. D. F. Davie, to be 1st Lt. v. Lord Russell, prom; the Hon. H. Clifford, to be 2nd Lt. by pur. v. Davies; sec. class Staff Surg. T. Alexander, to be Surg.

Port of Queber. ARRIVED, AMONG OTHERS:

Sept. 4th. Bark Mahaica, Jump, 21st July, Liverpool, Ross, Shuter & Co., general. Daniel Grant, Owen, 15th do. do. Gillespie & Co.,

Schr Lady Sale, Gosbec, 14th Aug. Halifax, Gillespie & Co. general.
Ship York, Archibald, 12th July, Liverpool, Sharples

& Co. salt. Brig Devonian, Stamper, 29th June, Sunderland, Curry & Co., coals. Ship Britannia, Hamilton, 31st July, Liverpool, Symes

Constitution, Neil, 16th Aug. New York, Pirrie & Co. salt.

Ship Ocean Queen, McBride, 13th Aug. New York, Munn, coals Bark Rory O'More, McMaster, 31st July, Liverpool,

Moore, Grainger & Co. general. II. Porcher, Lindsay, 21th do. Grangemouth, Benson, coals. Brig Susan, Fleck, 4th do. London, Buchanan & Co.

7th Bark Margaret Poynter. Frew, 29th July, Glasgow, W. & R. Muir, general.

Dyson, Harrison, 31st do Liverpool, A. McGill,

general.

Ship Great Britain, Swinburn, 27th do, London, P. McGill, (Montreal), general, 17 cabin pas. Signet, Thomson, 17th do. Alloa, order, coals. Marchioness of Bute, Salters, 26th do. Gordon &

Nicol, salt. Sarah, Barclay, 28th do. Liverpool, R. Shaw, ge-

neral. Brig Thomas & William, Playter, 20th June, London, A. Gilmour & Co. do.

Bark Abigail, Knox. 19th July, Liverpool, T Froste, salt, 7 cabin pas.

Brig Isabella, Berrill, 13th July, Liverpool River, order, coals.
Ship Huron, Sibbison, 21st July, Liverpool, order, salt, Schr. Amelia Jane, Rollo. 24 days St. George's Bay, for

Montreal, fish, I pas.
Kate, Taylor, 7th July, Cromarthy, Pemberton

Bro. coals-43 pas.

Anne, M'Garry, 29th do. Liverpool, Ross, Shuter, 9th. Brig Diana, Reid, 27th June, Newport, Symes & Co.

coals. Bark Europe, Gubb, 16th do. Iviza, Levey & Co. salt. Schr. Emily, Garrett, 14 days, Halifax, order, fish. Bark Viscount Hardinge, Rowland, 9th July, New-castle Benson, general.

Schr. Intended, Forest, 15th Aug., Arichat, D. Fraser, fish & oil.

MARITIME EXTRACTS. Capt. Moran, of the Juno, reports having spoken, on the 31st Aug., off Matane, the bark Sovereign, from Quebec; wished to be reported: 1st instant, at

noon, saw a bark on shore on the east end of the

tended, if it did not confirm the painful fact that out having received any apparent damage, beyond the loss of part of her false keel.

The bark Prince, from London, has been ashore

at the same place, but has also got off: both vessels came up on Monday.

LAUNCHED on Saturday by Mr. Nesbitt, the ship Free Trader, of 820 tons, N. M. Deal, August 4.—The Osprey, Brown, from Lon-

don to Quebec, took the ground on the Brake Sand, this morning, but came off on the flood, without assistance, loss, or any apparent damage, and has anchored in the small Downs.

Dublin, August 1.—The Galatea, Williams, which arrived in Wicklow Roads some days since from Quebec, filled yesterday through the bowport and capsized.

Greenock, August 15 .- The hull of a timber-laden vessel, waterlogged, her three masts gone by the board, with top-gallant forecastle, flush main deck, full female figurehead, painted ports, and which appeared to have been along time a wreck, was passed 1st inst. in lat 44. N, lon 28 W, by the James Ewing, arrived in the Clyde; the vessel's name could not be made out, but Quebec was painted on her stern in white letters.

Staxigo, August 11.—The Agenoria, Blyth, of Sunderland, from Quebec, was struck by a sea 24th or 25th ult., in lat 59 N, lon 11 W, and was abandoned by the crew, dismasted and waterlogged: crew saved by the Numa, from Liverpool to St. Petersburgh.

Westport, August 4.—The Sylvanus, Robson, for Quebec, in going down the river to-day, took the ground and remains.

Youghall, August 9.—The General Murray, bound to Quebec, which sailed hence 14th ult., has put back with loss of mainmast, &c., having en-countered a heavy gale when about 700 miles from

land. The Bark John Kerr, Taitt, passed on the 28th July a great quantity of deals and battens, apparently new in the water; lat. 547 N., long. 22 30 W.

The bark Kate, Taylor, from Cromarthy, struck in the traverse on her way up the river, which caus-ed her to leak so bad that the Captain was compelled to run her on Goose Island. The steamer Canada was despatched to bring her up, and returned on Tuesday morning with her in tow.

The Steamer St. George spoke II. M. Sloop of war Hyacintin, 18, Commander Francis Scott, below Green Island, on her way up, on Monday last. She brought up the wreck of the Calcutta, stranded

at Metis in the spring.

The Hyacinth arrived during the night.

II. M. S. Belleisle arrived at Halifax on Sunday 30th August, bringing the 60th Rifles and the remainder of the 14th Regiment. The 77th Regt. and the remainder of the Rifle Brigade were to embark in a few days, and she was expected to sail

on the 9th instant (vesterday.)
H. M. Steamer Vesuvius at Melville Island.— The crew of this vessel were generally convales-

BIRTHS.

On the 16th of August, at Bansbury Park, Islington, the wife of the Rev. DANIEL WILSON, Vicar (son of the Bishop of Calcutta) of a son.

MARRIED.

In St. Paul's Church, Brockville, on the 1st instant, by the Rev. J. Bethune, D. D., John Bethune, Esq., of Montreal, to Mary, daughter of Paul Glassford, Esq., of Brockville.

At St. James's Church, Piccadilly, London, on the 12th of August the Mor.

12th of August, the Hon. C. A. Hagerman, one of the Judges of the Court of Queen's Bench, Canada, to CAROLINE, third daughter of the late George Daniel Tyssen, Esq., of Foley House, Kent, and Foulden Hall, Norfolk.

DIED.
At Ramsgate, on the 5th of August, Mary Elli-ZABETH, the eldest daughter of the Rev. Thomas MORTIMER, Minister of the Episcopal Chapel, Gray's

Inn Road, London. At Kingston, on the 5th inst., Sarah, wife of Mr. Erromanga, Ramsay, 28th do. Glasgow, Baird, 26 Francis Hall, senior proprietor of the N. Y. Compas.

Advertiser, aged 61 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 8th Sep., 1846.

	s.	đ.		s.	d.
Beef, per lb	U	4	a	0	6
Mutton, per lb	0	3	a	. 0	0
Ditto, per quarter	2	3	a	3	9
Lamb, per quarter	ì	6	a	4	O
Potatoes, per bushel,	2	0	a	2	6
Maple Sugar, per ib	0	4	\boldsymbol{a}	0	. 5
Oats per bushel	2	0	a	2	6
Hay per hundred bundles	25	0	α	35	0
Straw ditto	17	0	æ	22	6
Fire-wood, per cord	15	0	a	17	6
Cheese per lb	O	41	а	0	5
Butter, fresh, per lb	1	0~	a	1	3
Ditto, salt, in tinnets, per lb	0	8	a	0	10
Veal, per lb	()	5	a	0	- 6
Do., per quarter	1	6	a	5	0
Pork, per lb	0	ō	α	0	7
L'age non dounn	^	•		•	-

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office, till SATURDAY 12th SEPTEMBER. - PAID Letters till THREE o'clock,

OST this week-a POCKET BOOK containing three Cheques, namely—for £13 9s. 2d., on the Quebec Branch of the Bank of Montreal, signed C. L. F. Haensel, £15 11s., on the Quebec Bank, signed Jeffery Hale, £1 6s. Od., on the Quebec Bank, signed Legaré; payment of which has been stopped at the respective Banks: also about 95 dollars in sundry Bank Notes. Any individual who leading to the recovery of the loss, or any part of it, will be suitably rewarded.

and UN-PAID till FOUR, P. M.

Quebec, 4th September, 1816. FOR SALE EX " PERSEVERANCE," FRO M HAMBURG.

G ERMAN WINDOW GLASS (in half boxes) 150 Demijohns,

German Scythes,
Best German Steel and Spelter.
C. & W. WURTELE, S. Paul Street.

25th June, 1846.

RECEIVED EX "PERSEVERANCE," FROM HAMBURG, TWO HUNDRED Westphalia Hams, of superior quality, C. & W. WURTELE,

St. Peter Street.

25th June, 1846.

FOR SALE BY THE SUBSCRIBERS, FEW Cases German Woollens ex "Perseverance" from Hamburg—consisting of Ladies' and Children's Caps, of Berlin Wool, Children's Dresses and Seville Cloaks, Gentlemens' and Boy's Caps, Children's Stockings, Socks and Cloves, Muss and Boas of Berlin Wool, Shawls, Pellerines and Comforters, &c. -ALSO-

One Case Egyptian and Cerneaux Shawls.
C. & W. WURTELE, 2nd Sept. 1816. St. Paul's Street.

FOR SALE.

100 II HDS. Bright Muscovado Sugar,
30 Cases White Clayed do. 50 Puncheons Molasses,

30 do. Strong Jamaica Rum, 12 Casks Superior Honey, 50 M. first quality Havana Cigars, 50 M. second do. do. do. 20 Bales best Cuba Tobacco, Cigar

wrappers, &c.
50 Casks Pale Seal Oil,

100 Chests Bohen Ten, 100 Boxes Digby Herring, 100 do. Muscatel Raisins,

128 Logs Superior Cuba Mahogany, 15 do do do Cedar, 210 Bundles Palm Leaf, for Hats, 25 Barrels Roasted Coffee, 15 Bags Green

20 Tins Arrowroot, Fustic, Cocoa Wood, Yellow Wax, Lancewood Spars. J, W. LEAYCRAFT.

3rd Septr., 1816.

NOTICE.

LL persons having claims against the Estate of the late John James Sims, Esquire, in his life time of Quebec, Druggist, will please file their accounts; and those who are indebted to the Estate are requested to make immediate payment to Chris-TIAN WURTELE, Esquire, St. Paul Street, Trustee on behalf of the Creditors

Quebec, 5th August, 18-16,
Signed { AGNES S. SIMS.
Signed { SARAH W. SIMS.

RECEIVING EX "ERROMANGA," ALVANIZED Sheet Iron for Rooting, Coil Chain, Chain Cables Scythes, Sickles, and Alill Saws, Sugar Hogshead Nails, Tin and Slate Nails.

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

25th June, 1846.

FOR SALE BY THE SUBSCRIBERS:

HEET ZINC, Tin Plates and Canada Plates, Red and White Lead,

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

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

25th June, 1846.

FOR SALE, At the Book-Store of G. Stanley, No. 4, St. Anne Street.
A SERIES OF FAMILY PRAYERS,

FOR TWO WEEKS,
Selected from various approved manuals, by the Rev. CHARLES BANGROFT, M. A., Minister of St. Thomas' Church, Montreal. Price 7 ld.

April 28th, 1846.

WANTED,

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

Address (post paid) stating qualifications ferences, to the Rev. A. B. at the Rev. D. B. PARNTHER'S, Montreal.

THE BEREAN, VOLUME II.-1845-6.

A FEW volumes have been bound, and are to be had at the Publisher's, GILBERT STANLEY, 4, ANN STREET.

PRICE 17s. 6p. A few copies of the First volume, bound, are still on hand.

COALS.

NEWCASTLE, Wallsend, Grate and Smiths, Coals, for Sale by H. H. Porter & Co.
Porter & Co's. Wharf, Late Irvine's.

Quebec, Jan. 1st 1816.



Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, may give information at the office of this paper, 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 Di-

rectors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years's anding. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its

principles. For further particulars, with tables of Premisums, apply to

R. M. HARRISON. Agent for Canada,

Quebec, August, 1845.

ONE MINUTE TOO LATE.

The bell tolled, the cables were loosed, and the boat set sail. We had scarcely cleared the dock, when I saw a man addressing one of the boatmen very earnestly, and I drew near that I might know the cause. The first words that tell upon my cars were these: "Can't you put me ashore! I must go ashore-I will pay you to put me ashore.'

"I cannot tell," replied the boatman, " you must go to the captain."

So the man went to the captain, and besought him to put him ashore. But the reply was, No, you had plenty of time to get on shore while the bell was tolling; I cannot delay my passengers for one person-you must now be content to go with us."

One minute too late, thought I, as I walked away from the scene. There was plenty of time for this man to leave the boat, and the bell tolled to warn him that he must leave, or be carried off; it is surely his own fault. Now he is compelled to go away from home and friends, and they know not where he is, or what has become of him.

While reflecting on the conduct of this man, I could not avoid comparing the case with that of my fellow creatures. All the impenitent are on board a vessel whose frail cords will soon be cut, and they are then launched upon the boundless ocean of eternity. The gospel bell is tolling its solemn notes of warning, but O, how many are one minute too late.

'There is time enough yet," exclaims that giddy young woman upon, whose mind the Spirit of God has long been at work, and who has often been almost persuaded to abandon her folly and devote herself to the service of I have passed through many serious thoughts, and have been the subject of many prayers and entreaties; but I am yet quite young, and it is so hard to give up my pleasures. I will put it off a little longer." So saying, she gives herself up to the world. The tender Spirit troubles her no more, and she soon becomes the gayest of the gay. Time speeds its way, and she walks forth the very picture of health. Her society is courted by all who know her, and the palm of beauty is laid at her feet. Wealth has bestowed on her all that heart could wish in this world's goods, and the esteem of a numerous acquaintance has placed her on the pinnacle of earthly bliss.

But she is taken dangerously ill. The physician is called, and he declares she cannot live the day out.

"What! can't you cure me, Doctor?" exclaims the wretched girl, frantic with consternation-" Can't you cure me? You must not let me die. I cannot die. Oh! Doctor, Doctor!" and she clenches her hands round his arm and continues to shriek, "I cannot die-I have grieved the Spirit," and like exclamations, till her exhausted body sinks into the arms of death, and her soul lies down in eternal sor-

One minute too late! There was a time when this young woman might have made her peace with God. The kind Spirit strove with her day after day, and month after month, just as he may now be stiving with the reader. But she obstinately persisted in grieving the blessed Spirit till it was one minute too late. There was a moment when the Heavenly One spread his bright wings, and took his everlasting flight. This young woman lived years after that, but she was never under convictions again, ing, nevertheless, the river was in such a state, till the stern messenger of death hurried her

Impenitent reader! beware how you trifle with the gracious admonitions and entreaties of the Holy One. Let it not be said that the case world of despair is peopled with the reje ters now tenderly woos you-he tenderly convinces you—he tenderly entreats you to act wisely—he clearly sets before you the folly of seeking your happiness in this world's pleasures, and has unveiled to you a glimpse of his own glory. He entreats you to accept of pardon and salvation. What will you do? The gospel bell is tolling. The first and second call have been given. Its solemn notes bespeak the awful consequences of delay. "Now is the accepted time." Now! or it may be one minute too late. -Children's Friend.

INDUSTRY AND SAGACITY OF THE ANT.

A gentleman of Cambridge one day observed an ant dragging along what, with respect to its strength, might be denominated a piece of timber. Presently it came to an ascent where the weight of its load seemed to overpower it; but three or four others immediately, as if observing the dilemma, came behind and pushed it up. As soon, however, as they got it again on level ground, they abandoned it to the first ant, and proceeded to their own work. The piece of wood happened to be considerably thicker at one end than the other, and this soon threw the poor ant into a fresh difficulty-he unluckily dragged it between two bits of wood. After several fruitless efforts, finding it would not go through, he adopted the only mode that even a reasoning being, in similar circumstances, could have taken; he came behind it, pulled it back again, and turned it on its odge, when, resuming his operations at the other end, it passed through without difficulty.

ATTACHMENT OF THE PARROT TO ITS COMPANION.

close beside the female. Whenever one deseended for food, the other always followed: and when their hunger was satisfied, they relurned together to the highest perch of the cage. They passed four years together in this state of confinement; and from their mutual attentions and satisfaction, it was evident that a strong affection existed between them. At the end of this period the female fell into a state of languor, which had every symptom of old age her legs swelled and grew knotted, as if with the gout. It was no longer possible for her to descend for her food as formerly; but the male asiduously brought it to her, carrying it in his bill, and delivering it into hers. He continued to feed her in this way, with the utmost vigilance, for four months, till her infirmities increased so much that she was no longer able to sit on the perch. She remained now crouched at the bottom of the cage, oceasionally making a few uscless efforts to regain the lower perch; while the male, who remained close to her, seconded these feeble attempts with all his power. Sometimes he seized with his bill the upper part of her wing, to try to draw her up to him; sometimes he took hold of her bill, and attempted to raise her up, repeating the effort several times. His countenance, his gestures, his continual solicitude,-every thing, in short, indicated in this affectionate bird an ardent desire to aid the weakness of his companion, and to alleviate her sufferings. But the scene became still more interesting when the female was at the point of expiring. Her unfortunate partner went round and round her without ceasing; he redoubled his assiduities and his tender cares; he attempted to open her oill in order to give her nourishment; his emotion every instant increased; at intervals he uttered the most plaintive cries; and when at Jesus. "There is time enough yet. It is true guished from that time, and survived her only length his faithful companion expired, he lanfew months .- Nelson's British Library.

> THE BLACK BEETLE IN THE COUNTRY OF THE AMAPONDAS.

Captain Gardner, in his "Journey to the Zoolu Country," describes a black beetle observed by him in the country of the Amapondas, which packed its eggs in a ball to the size of ten or twelve times that of the insect itself; the ball has then to be removed from its place to a distance, which the parents effect by this striking mechanical process: One of the two, bearing with head and forelegs upon the ground, pushes the ball forward with its hind-legs; at the same time the other crawls upon the ball in the opposite direction; the weight of its body imparting an additional impetus to the advancing hemisphere, at a point beyond which it never ascends. A Newton himself, says the author, could not have displayed a more practical acquaintance with the law of gravity; and surely He from whom Newton and all the wiseheaded of the earth have obtained their knowledge, has implanted this remarkable instinct.

THE FEARFUL WHIRLPOOL.

The following incident is related by the journalist of the Exploring Expedition, and shows with what fearful suddenness men sometimes pass unexpectedly from time to eternity Mr. Ogden was descending the Columbia river in one of the company's boats, with ten Canadian voyagers, all well experienced in their du-On arriving at the Dalles they deemed it practicable to run them in order to save the portage. Mr. Ogden determined, however, that he would pass the portage on foot, believthat it was quite safe for the boat to pass down He was accordingly landed and ascended the rocks, from which he had a full view of the water beneath, and of the boat in its passage. At first she seemed to skim over the waters above narrated is extreme or uncommon. like the flight of a bird; but he soon preceived Such cases are occurring every day. The her stop, and the struggle of the oarsmen, together with the anxious shout of the bowman, of Jesus. If the Son of God exclaimed while soon told him that they had encountered the on earth, "Wo unto thee Cherazin, and wo unto whirl. Strongly they plied their oars, and deep thee Bethsaida," oh! what would he exclaim anxiety, if not fear was expressed in their moveconcerning you? Your probation is awfully solemn. Your eternal destiny may be settled before yonder sun has set. The good Spirit increasing velocity, still struggling to avoid the now evident fate that awaited them. A few more turns, each more rapid than the last, until they reached the centre, when, in an instant, the boat, with all her crew, disappeared. So short had been the struggle, that it was with difficulty Mr. Ogden could realize that all had perished. Only one body out of the ten was afterwards found at the bottom of the Dalles, torn and mangled by the strife it had gone through.—Episcopal Recorder.

SPARE TO SPEND.

Two persons who were employed in collectng money for a public charity, went to the house of a gentleman, to ask for his donation. While waiting there, they overheard him scolding his servant for wasting a small piece of candle. Judging from this that he was extremely covetous, one of them suggested that it was useless to wait, and proposed to go to another house. The other person, however, thought it best to stay. At length the gentleman read their paper, and immediately presented them with five guineas. The collectors could not conceal their surprize, which being observed by the gentleman, he desired to know why they expressed so much wonder at the gift. They told him the reason. "Gentlemen (he replied it is true, I am very exact and careful in my affairs : I cannot endure the least waste of any thing, however small its value : and I do this, that I may save, out of a moderate income, something to give to God and religion."— Masters and Mistresses of families, suffer no extravagance! Spare unnecessary expence! Spare, that you may have to spend for God !-A male and female of the Guinea parrot And, Servants, avoid profusion and waste !

FROM THE PRIVATE LIFE OF ARCHBISHOP

TRENCH. The late and last Archbishop of Tuam vas a truly apostolic prelate. Distinguished no less by intropidity and inflexible irmness of character, than for a watchful and most considerate benevolence; eminently faithful in the discharge of the duties of his exalted station, and unwearied in his efforts to improve the temporal and spiritual interests of his countrymen, he is universally neknowledged to have shone as a light in a dark place, and his " memory is blessed." The private life and habits of such a man, as unfolding the secret springs of his character, and giving us a nearer nsight into the operations of that grace by which as a vessel of a higher order, he was fitted and made meet for the Master's use," are replete with interest. From a memoir of considerable length lately published, we se-

ect a few scattered notices,

It was the Archbishop's contant habit to rise it a very early hour in the morning; generally, if health admitted, between four and five. His fire, which was prepared the night before, he always lighted with his own hands. He had, by this means, four hours of uninterrupted privacy before breakfast, which afforded him opportunity for much study of the Word of God, with fervent prayer for the out-pouring of the Holy Spirit on himself and others. Once, when his nephew, the Rev. Dr. Trench, was residing with him as his registrar, he had occasion to proceed to business to expedite some important papers, at an exceedingly early hour: so early, that, notwithstanding his knowledge of his uncle's habits, he concluded that he must have risen before him. Under this impression, he precipitately entered the Archbishop's study and there he found him on his knees, bending over a large Bible, which was spread open. Starting suddenly up, he betrayed a momentary awkwardness at the discovery, but, checking the apologies which were offered for so unsea sonable an interruption, tenderly re-assured the intruder, and supplied him with the writing materials of which he was in quest.-His devotional habits were the true secret of his strength. He knew the privilege and experi enced the benefit of having fellowship with the Father and with his Son Jesus Christ !- After a morning spent in this manner, as punctually as the clock struck nine, he assembled his family for prayers, and as punctually in the evening at half-past nine. Breakfast over, the fragments were given with his own hands to the tame wild fowl around his palace, whom, with a spirit resembling that of the poet Cowper, he delighted to feed and shelter. A pet fawn and doe, who had grown quite familiar with him, and used to accompany him in his walks round the demesne with intelligent affection, supplied the place of the poet's hares, and he might have addressed them in the poet's words :-

"Yes, thou may'st eat thy bread and lick the hand That feeds thee, thou may'st frolic on the floor At evening, and at night retire secure To thy straw couch, and slumber unalarmed; For I have gained thy confidence, have pledged All that is human in me to protect Thine unsuspecting gratitude and love."

The recreation which he thus allowed himself was brief, and at a quarter past ten precisely: he summoned his immediate family to his study, to whom he read for an hour, commencing with the collect for the second Sunday in Advent, and the Psalms and Lesson for the day. On Sunday he read some pious volume. At one time it was Krummacher's "Elijah; latterly Blunt's " Lectures." Those on the doctrinal Articles of the Church of England were the Lord's-day.

temperate in the extreme; a plain joint of meat | ternately through the night. supplied his dinner. Whenever he saw one of poor is only a specimen of what were his general habits. Two young gentlemen returning of alternate watching, before dawn from a ball in Tuam, observed the In the morning, the light of a lamp at the other end of the street. They paused to wonder and conjecture whence it could proceed. As the object neared, they stepped aside, and with astonishment perceived that it was borne in his hand by the Archbishop, who was wrapped up in a large blue cloak. "Let us dog him," they idly whispered, and pursued his steps till he approached a wretched hut, too ignoble to be called a cabin. As he entered, he closed the crazy door behind him. The spies who stood without, distinctly saw him approach the lair, on which three fever patients were lying, and taking from under his other arm a canteen containing some nourishment, he administered it to them. He then read a portion of Scripture, exhorted the afflicted creatures, and prayed for them. Rising from his knees, he lifted the canteen and took his departure. Those who are lovers of pleasure more than lovers of God, will do well to ponder this instructive incident. Which of the two parties possessed the most solid en oyment ?- From the Churchman's Monthly Penny Magazine.

THE LATE REV. HENRY VENN.

He appears to have been a model of what a pastor should be. He was with his flock at all seasons, in their joy to rejoice with them, and in their sorrow to weep with them; exhorting them daily, rebuking, reproving them, if need was; never leaving or forsaking them, till they loosed away from these mortal shores to die with

power to make extracts from his extensive corpeculiarly interesting, -one on the mistakes into which young ministers are apt to fall; another, on directions for leading a Christian life, which has been frequently printed as a tract, and creep in, and a pleasure in entertaining, and appearing just as those who know not God. believe more religious professions perish or this error than any other. Whoever desires to persevere and increase in grace, and live and die in hope, must be diligent in secret prayer must constantly read God's word : must walk with those who walk conscientiously before God. In all my reading and acquaintance for forty years with pious persons, I never saw an instance of one decaying, and coming to nothing, who observed these rules-never saw one who presamed, on any consideration, to give over at tention to them, who did not fall away."

His remarks on prayer are of great practical value. " We are not to be satisfied with bowing the knee, and beginning the day with devotion; but me must pray. I used long to excreise an idle, lukewarm way of praying (by which I got nothing, but deluded my own soul; as if it were a necessary consequence o corruption, which all felt, and all deplored But to pray without attention, or without importunity; to pray with our hearts asleep, and worldly thoughts intruding, as guests of every character do at an inu, is hypocrisy. If we are not grieved and affected at it as our disease, and long for the Spirit's power, and confess our sinfulness, our religion is mere form. If we do lament it, we shall succeed; and generally our secret approaches to the throne of grace will be refreshing, animating, and the sweetest hours of our life. When secret prayer is thus performed, one part of our carnest requests will always be, that the worship of the family may be solemn and spiritual. I have had family worship ever since I kept house, but never till within these five years was concerned about carrying it on as it ought to be; that is, I did not intercede with God that we might never meet together without the exercise of faith, repentance, hope, and love, and without such a manifestation of his presence, as he has promised to two or three who are met together in his name. When secret and family worship is thus performed, the blessing is to be confidently expected in a recollected and watchful frame of mind amidst trials, and preparedness for them; in a jealousy of self-will, which is ever working, and in a fear of every thing that savours of a sour, hasty, angry spirit, the bane of domestic felicity, and the great contradiction of the Christian temper." Episc. Observer

A TEST OF CHRISTIANITY.

A gentleman had occasion to travel through ; new and thinly settled part of America; his com panion was a man of intelligence, but of infide principles, who was fond of discussion, and trice to beguile the way by urging arguments against the truth of the Christian religion. The think peopled part of the country through which they were passing was inhabited by people of bad reputation, and it had been rumoured that travellers had suffered fatal violence from them when they were within their power.

As regular inns were unknown, our travellers were compelled to trust to the hospitality of those of whom they could not but entertain a secret his chief favourites. His Sabbaths were whol- fear. On one occasion, as the evening closed in, ly devoted to prayer and meditation. He laid they sought a lodging-place in a log cabin far reaside care and business to be in the Spirit on mote from other habitations. They expected but little comfort; and were induced to believe His Grace's manner of living was simple and that it would be a measure of safety to watch al-

As they were about to retire to their rude hed, his children about to try a new dish not tasted their host went to a shelf, took down an old and before, he always said with a smile, "Now you much worn Bible, and informing his visitors that are going to create a new want." The followit was his custom to worship God in his family, ing instance of his personal visits to the sick he read and prayed in a simple manner. They retired to rest, slept soundly, and thought no more

In the morning, the gentleman requested his infidel companion to say whether the religious exercises of the preceding evening had not dispelled all distrust of their host's character, and had not enabled him to close his eyes in the most confident security. He was evidently confused by the question; but at last he candidly owned that the sight of the Bible had secured him a sound night's rest. Here was a testimony extorted from an infidel, in favour of the influence of that religion which he assailed. He could not harbour a fear of violence from one who was in the habit of daily bending his knee before God. The very sight of the family altar rendered the house a secure asylum. Who would not be a Christian?—Who can be an infidel?—Friendly Visitor.

" PAY AS YOU GO."-I received a few days since a letter from a young friend in Ohio, from which the subjoined is an extract. The good sense, the practical wisdom, and the firm turn of expression, made a deep impression upon me, and it may be useful to young men just starting in life to read the practical philosophy of one not 25 years old, who is rapidly building a name and character for time by the

exact observance of one single principle:-"We have been expecting you out here all "We have been expecting you out here all the spring. You and —must come and see how very happy we are. We have no trouble in or about the house—in the house, because in or about the house—in the house, because the subsequent inserted according to order, at 2s ed for six lines and under, first insertion, and 73d call subsequent insertion; for ten lines and above, six lines. in or about the house—in the house, because we mutually agree upon the little as well as the great things—out of the house, because we live as 4d first insertion, and 10d each subsequent insertion; for ten lines and above six line and things—out of the house, because we live the lines and 10d each subsequent insertion; and the same and under, are insertion, and the subsequent insertion, and the same and under, are insertion, and the subsequent insertion, and the same and under, are insertion, and the subsequent insertion, and the subsequent insertion, and the subsequent insertion, and the subsequent insertion is the subsequent insertion. loosed away from these mortuisnores to die wan great tings.

Christ. When they were absent in body, he practically upon the true and only principle lid per line and subsequent insertion.

Advertising by the very were lodged together in a large square cage. Think not your masters covetous, because careThe male usually sat on the same perch, and ful. It becomes both them and you to be careadmirable rules for the conduct of the Chrisdence, pay as you go. There is nothing like as may be agreed upon.

ful, that there may be somewhat " to give to tian life, and which form the most valuable this in the whole roll of inventions to secure him that needeth."—Friendly Visitor. | the collection. We wish it were in our case in living, It takes but one-half the most valuable this in the whole roll of inventions to secure part of the collection. We wish it were in our case in living, It takes but one-half the mo. ney, one-half the time, one-half the patience, respondence. We would print it as letters one-half the fore-sight-not a cent of interest : pays 100 per cent in hand and needs no underwriting.

"This is the principle for a young man to follow. It needs a little moral courage to go might be with great profit again; another, on it strictly but 'Pay as you go' has made all the doubts and fears of upright Christians. our honest men-has made nearly all our great But time would fail us, to speak particularly of fortunes—has made small capitalists millionathem. He warned his friends, especially, ries; and if it has not made Christians, it has against too much interconfrse with the world, obviated heaps of sins. Now I have based my "The spirit of the world," he said, "would out-door operations on this principle, and I find its influence pervading the household minutice; happiness smiles in every corner, and when the week is fully spent and fully paid for, we own the Sabbath.

" Pay as you go is much neglected as a practical principle : the enterprises of life seem to overbear it-and ambition, too impulsive and too proud, scorns the simple rule of rectitude; but whoever courts and submits to its formal exactions, need not envy the great man's fireside or the rich man's pocket. It is and shall be the basis of my plans, and although I do not expect to convince the world, I feel in this principle a substantial investment of happiness that ' pays as it goes,' and returns at the end the capital undiminished." -. . Im. Paper.

APOLOGY FOR THE BIBLE.-King George III., first hearing of Bishop Watson's "Apology for the Bible," said: "Apology for the Bible ! I did not know that the Bible wanted any apology."

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