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The Berean.

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

VOLUME III.—No. 16.]

QUEBEC, THURSDAY, JULY 16, 1846.

[WHOLE NUMBER 120.]

MISSIONS.

Light for the dreary vales
Of ice-bound Labrador!
Where the frost-kings breathe on the slippery snails,
And the mariner wakes no more;
Lift high the lamp that never fails,
To that dark and sterile shore.

Light for the forest child!
An outcast though he be,
From the haunts where the sun of his childhood smiled,
And the country of the free;
Pour the hope of heaven o'er his desert wild,
For what hope on earth has he?

Light for the hills of Greece!
Light for that trampled clime,
Where the rage of the spoiler refused to cease
Ere it wrecked the boast of time;
If the Moslem hath dealt the gift of peace,
Can ye grudge your boon sublime?

Light on the Hindoo shed!
On the maddening id train;
The flame of the sunset is dire and red,
And the fakir faints with pain,
And the dying moan on their cheerless bed,
By the Ganges laved in vain.

Light on the Persian sky!
The Sufi's wisdom fades,
And the pearls of Ormus are poor to buy
Armour when death invades.
Hark! Hark!—'tis the Christian wanderer's sigh
From Ararat's mountain shades.

Light for the Burman vales!
For the islands of the sea!
For the coast where the slave-ships fill her sails
With a sigh of agony,
And her kidnapped babes the mother wails
'Neath the lone banana tree!

Light for the ancient race
Exiled from Zion's rest!
Homeless they roam from place to place,
Benighted and oppressed.
They shudder at Sinai's fearful base;
Guide them to Calvary's breast.

Light for the darkened earth!
Ye blessed, its beams who shed,
Shrink not, till the day-spring hath its birth,
Till, wherever the footstep of man doth tread,
Salvation's banner, spread broadly forth,
Shall guide the dream of the cradle-bed,
And clear the tomb
From its lingering gloom,
For the aged to rest his weary head.

Mrs. Sigourney.

VIEW OF THE CROSS.

MATTHEW, XXVII. 25.

Then answered all the people and said, His blood be
on us, and on our children.

Concluded.

If these things be so, and you are thus partakers of the guilt of the Jews, in rejecting Christ, how can you hope to escape being partakers in their doom? If God spared not them, though his own peculiar and professing people, why will He spare you? Is it that you think the Everlasting Father loves His own—His only—His well-beloved Son, less dearly now than He did eighteen centuries ago; and will, therefore, less severely avenge the quarrel of His blood, against those who trample it under foot? Or will you plead in extenuation of your guilt, that you were not present at His death; that you have not been spectators of his dying agonies, that centuries have elapsed since He hung on the cross? Seeing you profess to believe, yea, have this day declared in His presence your belief, "He was crucified for us under Pontius Pilate," how does this excuse, or in the least extenuate your guilt? If a generous, self-devoted friend, some years ago, in a distant land, had given this greatest possible proof of love for you, even laying down his life for your sake; and you treated his name, his love, his memory, with the basest ingratitude and contempt; would you, when upbraided with your shameful treatment of such a friend, excuse yourself by saying—"It is true, I believe he died for me, but it was some years ago, and I did not see him die?" I leave it to your own heart to answer! Besides, do you really think that if the Son of God were this moment hanging on the cross before your eyes, and you saw the life-blood gushing from His tortured frame, and heard that most appalling cry that ever rose from earth to heaven, this moment sounding in your ears—"Eloi, Eloi, Lama Sabachthani! My God, my God, why hast thou forsaken me?"—you would by the sight and sound, be persuaded to part with your sins, and devote yourselves to his service at the foot of his cross? No, brethren, you would not! If you will not be persuaded to do so, by what you here read, and say you believe, of His dying love, neither would you be persuaded, though he were this moment enduring the agonies of crucifixion before your eyes. I repeat, then, the solemn question; how is your guilt less than that of the Jews; and if not, why shall your punishment be less?—Your guilt less, did I say? As I would be clear of the blood of your immortal souls, I must faithfully warn you, that your guilt, professing follower of a despised Saviour, has some frightful features of peculiar aggravation, from which that of the Jews was exempt, and which make your crime of a far deeper dye than theirs. You have witnessed, as it were, the Saviour's agony in the garden, which they did not. You profess to believe He endured it all in his love for you, which they did not. You profess to be his disciples, and call him your Saviour, your Lord, and your God, which they did not. If, then, with this profession signed on your forehead, at your baptism, with the sign of the cross; and sealed down since on your soul, at his table, with the sacramental seal of his blood;—if thus mocked before men, and angels, and God, as his professed followers, soldiers, and friends, you do not entirely confide in him as your Saviour, and supremely love him as your Lord, and devotedly serve him as your master, and reverentially adore him as your God, you add perjury to insult, and apostasy to contempt—you aggravate the guilt of the scoffing infidel; by the yet blacker guilt of the false disciple—you combine the perjured treachery of Judas, with the scornful rejection of the Jew—you cry, with apparent respect, "hail master," and with

a traitorous kiss betray him! "Woe, woe, unto that man by whom the Son of Man is betrayed!" woe, unutterable, unimaginable, unending woe—such as eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." Woe, compared to which all the sufferings of the Jews, which have been endured on earth, by that devoted people, since the hour they cried, "his blood be on us, and on our children!" could they be concentrated together, would be but as a drop compared with the boundless ocean! Surely whosoever shall endure this woe throughout eternity, though while on earth, he had enjoyed, without one moment's interruption, the very highest happiness, which the fullest possession of this world's wealth, honours, and pleasures can bestow; this—this would be the most fitting epitaph to be inscribed upon his tomb—"It had been good for this man, if he had never been born!"

Is there any individual before me who shudders at the thought, that this tremendous woe is impending over him? and do I bid that individual despair? God forbid. I am not the minister of wrath, but reconciliation; not the announcer of despair, but the herald of hope. Despair, in truth, is not a word for earth: it belongs exclusively to hell. There the prisoners of Satan are indeed prisoners of everlasting despair; but here, to Satan's vilest slave, who groans under his bondage, and desires deliverance, you are privileged to say, "turn to the stronghold, thou prisoner of hope." Do I then address any one amongst you, who is conscious he has hitherto despised, rejected, betrayed, denied, the Son of God? to him would I say,—and may the eternal Spirit clothe with power the message of mercy—*Look to the Jews, and tremble! look to Judas, and shudder! look to Peter, and hope! look to Jesus and be saved!* Yes, from the cross, where once he died to make atonement for sin, He cries to thee, "Look unto me, and be saved!" From the throne, where he now ever liveth to make intercession for sinners, He cries, "Look unto me, and be saved!" Say not, "my sins are too great to be forgiven, my guilt is of too deep a dye to be washed out;" this were to wound, to dishonour the Son of God, more than all thy sins have done; this were to reject Him more ruinously than thou hast yet rejected Him. Dost thou sincerely repent of thy past ingratitude and insults towards him? then come to Him, remembering His own most gracious words, "whosoever cometh to me, I will in no wise cast out!" Canst thou not trust the word—the promise of the Son of God? Oh! do not add a disbelief of His truth to all thy load of guilt. To despair is to deny the efficacy of His atonement—the sufficiency of His sacrifice—the truth of His word—the sincerity of His invitations—to deny, in fact, both His power and His willingness to save, and thus to reject His salvation, and to do this to punish everlastingly. Do not then reject Him, as a Saviour; only believe on Him—trust Him, and thou shalt be saved! True thou hast, as it were, crucified Him afresh by thy sins; but remember, for thine encouragement, many of those who, in the days of His flesh, crucified Him, are now rejoicing before Him. Many of his murderers are now with Him in glory; their sins washed out in the blood their own hands shed; their souls healed by the stripes their own hands inflicted; and will thou despair? No—only fling down, this day, at the foot of His cross, the arms of thy rebellion; and swear allegiance to Him, as the Captain of thy salvation, and pray that the Holy Spirit will henceforth give the power to trust in His righteousness, and live to His glory; and that very Jesus, whom, for so many years, thou hast despised, (how unfathomable are the depths of divine grace!) will this day embrace thee in the arms of a Redeemer's love, and fling round thy guilty soul, that mantle of mercy—the robe of a Redeemer's righteousness, which will hide all thy sins from the sight of thine offended God, for ever. Then will the language of the text be changed, with thee, from an imprecation to a prayer: he converted into a blessing, from a curse! for the blood of the Son of God, instead of crying out against thee for vengeance, will plead for thy pardon before the throne of God. Then will that blood be, in a blessed sense, upon thy soul, as the mark of covenant mercy—the token of adopting love, the sign of safety—the seal of salvation—the channel of all the unsearchable riches of the grace of God, upon earth—the pledge of all the inexhaustible riches of the glory of God, in heaven. And oh! in this blessed sense, may his blood be upon us all, and on our children, in all its pardoning, peace-speaking, purifying, comforting influences; that, in the last day, when the destroying angels shall go forth, to smite the enemies of the Lord, with an everlasting destruction from his presence, they may pass us over, as seeing us sprinkled with the blood of the Lamb! In so shall we join with all his ransomed people, in lifting up that new song, which shall burst from numbers without number, round the throne, with one heart and one voice, crying, "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God, even the Father, be honour, and glory, and praise for ever! Amen, and Amen!"—From "The Believer," by the Rev. Hugh White.

ADVANTAGES OF BAPTIZED CHILDREN.

BY RIGHT REV. WILLIAM MEADE, D. D., BISHOP OF VIRGINIA.

Having thus seen to what extravagancies and corruptions the theory of a positive change in the yet undeveloped faculties and affections of the unconscious babe has led, let us for a moment consider the theory for which we plead, and the probable effects thereof. According to the promises of the covenant, forgiveness of sin (of course original sin in children) and the aids of the spirit, belong to our children. These are solemnly sealed to each one in baptism at his birth. They are washed from original sin, or the corruption of their nature—not from the existence and stain of it in the soul, but, through the atonement of Christ, from the condemnation of it. It shall not be permitted, except through their own willful choice and actual sin, to exclude them from Heaven. If they die in childhood—that is, during any part of that time lying between their birth and the age of discretion—even though we may see symptoms of an unrenowned nature, we may be assured that God in his mercy will receive them; and that he is full able, in his own way and time, to ef-

fect whatever change may be necessary to fit them for Heaven. As they are not yet able to discern their real condition, and to choose between good and evil, we trust in God's mercy and his promises.—But when that fearfully interesting period comes—the age of discretion—at that moment they are under a most solemn promise to pay the debt contracted on entering the Church—that is, heartily to embrace the religion of Christ; in other words, to believe and repent, which in baptism they faithfully promised. They now, regarded as adults, are required to determine whether they will accept or reject the religion of Christ. Yea or nay it must be. The repentance and faith which they have promised, are precisely the same as required of adult converts. They must, by the Holy Spirit, through the word, be convinced of sin, original and actual—must see that they are lost sinners without a true repentance and genuine faith in Christ—must renounce the Devil and all his works, by a deliberate act of their own will, and declare war against all the sinful lusts of the flesh—must experience the renewing influence of the Spirit—must be able by it to say, Abba Father—must say, in the words of the Catechism, I heartily thank God who has put me into this state of salvation, and I feel that the Holy Spirit has sanctified me. These are not things which they have preserved from their baptism onward; for the Catechism says, they cannot by reason of their tender age perform them; it is something which they now do, and which the Church consented to wait for until this very time; that which the adult must do before baptism—precisely the same thing, and nothing else. Now, how shall we reconcile with this the views of those who say, that some retain their new nature given in baptism, so as to need no repentance; and others only a slight repentance for some sins, but no radical change, no conversion—that is, no turning of the soul to God in faith and repentance. The Church teaches us but one kind of repentance and one faith—both of them deep, thorough, transforming. She requires but one in baptism. If there be any who need none, who, when they come to years of discretion, are so pure as not to need the only repentance which the Church acknowledges and requires, then she has made these children at their baptism solemnly promise a falsehood, and if they renew those vows in confirmation, they renew the falsehood; and moreover, such, according to her terms, have no right to the Lord's Supper, for she deems none worthy, except they come truly repenting of their sins, and steadfastly purposing to lead a new life; and if they do come, they must be guilty of hypocrisy while using all those deeply penitential prayers which she has provided for them on that occasion.

In saying, however, that they are in the condition of adults who seek admission to the Church for the first time in baptism, and who must come truly repenting and believing, I make one great difference between them. Those who have been baptized in infancy, and whose baptism has been followed up, and improved by their sponsors and themselves, are much more likely to choose the offered salvation. They are the more likely to be born again of the word through the Spirit—that word in which they have been instructed—that Spirit for which they have been taught to pray, and which has been striving with them. They have been educated for this very thing, if rightly educated. But then, there must be a time of decision—an act of choice—there is a line of division; unless, indeed, we suppose that there be some other place or places, besides heaven and hell, whither persons in various degrees of preparation may be permitted to go; or, unless we suppose that the ascending seats of Heaven, and the descending steps of hell, are so near to each other, and are so graduated as to happiness and misery, that there is but little choice between the highest of one, and the lowest of the other; or else resort to the doctrine of purgatory, in order to make up the deficiency in the imperfectly prepared. Against such theories, surely I need say nothing.

At what precise period of life, the fearful moment of discretion and accountability comes, God has no where revealed. It doubtless varies in different persons. For the same reason that God makes uncertainty to rest on the time of each one's death, he conceals from children and parents the particular time when accountability begins, that they may with fear and trembling hasten the duty belonging to it. Painful has been the anxiety of some parents on this subject, when thinking on the number of young persons dying about the period where it must be found. What anguish has wrung the hearts of others whose children have died about that period, giving no sign on which to fasten the hope of a gracious change, and yet they dare not certainly expect their salvation on the ground of childhood. From the moment they reach that critical period, come when it may, if they refuse to be convinced by the Spirit, through the word, that they are sinners by nature and practice—to be humbled under the sense of sin—to ask, what must I do to be saved—to accept the salvation of Christ—to live unto God;—then, henceforth, and as long as they continue thus, they are rebels and can have no hope. The hope which we once had, that God, on account of their tender age would, for Christ's sake, accept them, though unable to exercise true faith and repentance, and would make whatever change was necessary to fit them for Heaven, is now gone. As to the Church, they virtually renounce their connection with her, having violated those solemn vows, the conditions on which she admitted them on equal terms with adult believers. If adults had asked for baptism, but refused the terms of faith and repentance, of course she would not have granted them baptism; and could she have foreseen that these would have proved false to the promises made, would she have been justified in receiving them? At any rate their circumcision has become uncircumcision. The mere form of Godliness has been gone through, the power of it has never been felt. At this eventful age of discretion, then, they have not to hold fast a holiness received in baptism, but to do that which they promised in baptism, by the help of that Spirit promised of God before baptism, and sealed to them in baptism, and which has ever been striving with them, as they needed and could use it. They have now to choose between good and evil—now to believe and repent. If they do, they are renewed, converted; they have turned unto God. If they do not, the old man, which was to be crucified, is still in them; all the means of God's appointment have been lost upon them—all

the strivings of the Spirit have been resisted, and they have been as so many tares growing among the wheat, as so many bad fish in the Gospel net. They did not become tares after they were sown in the field, or bad fish after they were caught in the net; they were so from the first, and have never been changed; they are yet in their sins.—Ep. Recorder.

THE CODE OF HONOUR.

Contrast Cramer, anticipating the agonies of the stake by thrusting in the blaze the hand that had been induced by Popish stratagem to abjure the truth, with Hamilton, the illustrious statesman, hurried to the fatal field, protesting against the impiety of that code to which he submitted, a self-immolated victim. Listen to his mournful confession: "My religious and moral principles are opposed to duelling; my wife and children are extremely dear to me, and my life is of the utmost importance to them in various ways." Can we accompany him to the fatal conflict, and gaze upon his prostrate form, and not excrete a custom un sanctioned by the laws of man, and in direct hostility to the commands of God, which this wantonly could rob a lovely and dependent family of its stay and hope, his country of one of her purest patriots and noblest statesmen, and the world of one of the brightest intellects that have adorned our race? But Hamilton, though perhaps the most exalted victim of this desolating idol, which holds the sword suspended by a hair over every head that bows to its authority, was not the last precious sacrifice offered at its crimson altar. The tomb, from which none return, has but recently received into its cold and dreary bosom the form of one who lately moved in our midst in the bloom of health, whose rare endowments not only qualified him to adorn society, but to shed lustre on his country. Seldom has life dawned with such a brilliant promise of the future. But alas! his "sun has gone down while it was yet day." It set in blood. Honour, thy sacrifices are costly! Who can estimate the anguish that has extinguished the joy of a happy home? Who can count the tears that must gush from eyes that but lately beamed with affection and hope? A dark cloud has settled upon that lately bright horizon—a cloud that is spanned by no bow of promise. Honour, this was thy work! this desolation thy work in an instant! These are thy triumphs. And is it this blood-stained, inexorable idol, my young friends, that you exalt in the place of a holy, benevolent God? Are you ready to immolate yourselves at the fatal shrine, because the multitude applaud? Is not your devotion as senseless and sanguinary as that of the poor Hindoo who cast himself before the car of Juggernaut? But are not the frantic crowds who urge on by their shouts the gory wheels, as guilty as the victim who is crushed beneath? Are not all of you, my hearers, who advocate this murderous code, responsible in part for its atrocious consequences? Do not you, who insist upon the propriety of restoring to the deadly combat to efface an insult, partake of the guilt? And can it be that woman, whose office it should be to shed a benignant influence over society, to soften and refine the passions that deface the earth—can it be that woman's heart is so steeled to humanity, so debased by pride that she is ever the advocate or apologist for deliberate bloodshed—that she can look unmoved upon the fearful consequences of this hideous custom, upon the untimely graves for whose sorrow earth affords no remedy? When shall the spirit of Christianity, the only source of true civilization, deliver us from the reign of this tyrant custom, before which every family may tremble for the safety of the most cherished object of its affection? When shall mankind distinguish that true honour, which harmonises with religion, from its fatal counterfeit? And will you then take honour as your guide and trust to this idol "to cleanse your way?" Alas! The nearer you approach, the more implicitly you obey its monstrous code, the greater enemy you will be to God, to mankind, and to yourself. Your breast, instead of being the abode of peace, will be the seat of suspicious and resentful passions! You will, though boasting your independence, yield your own conscience and reason to the demands of a criminal and senseless public opinion—the opinion not of the wise and good, but of the thoughtless and unprincipled. You will be liable at each moment to be summoned to the fatal field, to fall into an untimely grave, or to linger in wretchedness with the mark of Cain upon your forehead, and a stain upon your soul, which the tears of remorse can never wash away in this life, nor ought but the all-cleansing blood of Christ can blot, should you find grace to repent, from the book of God.—Rev. Mr. Gallagher.

LET THE DEAD BURY THEIR DEAD.

Another struggle took place. Above the lake of Thunn rises a chain of steep rocks, in the midst of which is situated a deep cavern, where, if we may believe tradition, the pious Breton, Beatus, came in ancient times to devote himself to all the austerities of an ascetic life; but especially to the conversion of the surrounding district that was still heathen. It was affirmed that the head of this saint, who had died in Gaul, was preserved in this cavern; and hence it was visited by pilgrims from every quarter. The pious citizens of Zug, Schwytz, Uri, and Argovia, groaned as they thought that the holy head of the apostle of Switzerland would hereafter remain in a land of heretics. The abbot of the celebrated convent of Muri in Argovia and some of his friends set out, as in ancient times the Argonauts went in quest of the Golden Fleece. They arrived in the humble guise of poor pilgrims, and entered the cavern; one skillfully took away the head, another placed it mysteriously in his hood, and they disappeared. The head of a dead man!—and this was all that Rome saved from the shipwreck! But even this conquest was more than doubtful. The Bernese, who had gained information of this procession, sent three deputies on the 13th May, who according to their report, found this famous head, and caused it to be decently interred before their

* Thomas M. Kane, the lamented subject of this allusion, fell in a duel in the vicinity of New Orleans, in the 25th year of his age. He had removed from his native city, Louisville, to engage in the practice of the law in Louisiana, and had attained a rank at the bar almost without parallel in the case of one so young.

eyes in the cemetery belonging to the convent of Interlaken. This contest about a skull characterizes the Church that had just given way in Bern to the vivifying breath of the Gospel. Let the dead bury their dead!—D'Aubigné's History of the Reformation, 4th vol.

FIVE NEGATIVES.

It is known that two negatives in the English are equivalent to an affirmative. They destroy each other. But it is not so in Greek. They strengthen the negation; and a third negative makes its stronger still, and so a fourth and a fifth. How strong five negatives must make a negation! But do five ever occur? Whether they ever occur in the Greek classics I do not know; but in the Greek of the New Testament there is an instance of the kind. And what is that? Are the five negatives used to strengthen any threatening? No, they are connected with a promise, one of the "exceeding great and precious promises" which are given unto us. The case occurs in Heb. xiii. 5, "for he hath said I will never leave thee, nor forsake thee." There five negatives are employed. We translate but two of them; but there they all are, as any one may see who looks into his Greek Testament. Now they need not all have been there. They are not all necessary to express the simple idea that God will never forsake his people. There must have been design in multiplying negatives so. I do not believe the phraseology was accidental, and I think it not difficult to guess the design. God meant to be believed in that thing. He would secure the confidence of his children in that particular. He knew how prone they were to doubt his constancy—how strongly inclined to that form of unbelief—and how liable to be harassed by the dread of being forsaken by him; and he would therefore make assurance more than doubly sure. So, instead of saying simply, "I will not leave thee," which alone would have been enough, he adds "nor forsake thee," and instead of leaving it thus "I will not leave you, I will not forsake you," he uses language equivalent to the following: "I will not, I will not leave thee—I will never, never, forsake thee." There is a stanza which very faithfully, as well as very beautifully expresses it:—

The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavour to shake,
I'll never, no, never, no, never forsake!

Amer. Paper.

ABUSE OF THE PRESS.

From a sermon of the Rev. Francis Vinton, Rector of Emanuel Church, Brooklyn, preached on Thanksgiving day, 1845.

Among the particular instances of the abuse of our liberties, is the extravagant use of the freedom of the press.

I speak not of any party, nor as a partisan. I speak on this subject as a patriot, as a minister of the Gospel, as a watchman who is bound to observe the signs of the times, and to give the people warning.

And therefore I say the abuse of the freedom of the press is a national sin.

I will not stop to eulogize this bulwark of liberty. It is enough to say that on many accounts it is a blessing that calls forth our devoutest gratitude to God. The press is an engine which men must fear, for it can hurt kings from their thrones; but it may also subvert the liberties of a republic, when its voice does not echo the Gospel voice from the pulpit, and teach obedience to God and to law.

When it manifests no respect for character, for right, and for truth, then the days of our civil freedom are numbered. Now the heat of party is ever stirring up the foul elements of a wicked heart, and the press has poured them forth in a torrent. It is common to read reciprocal charges of falsehood made by antagonist prints; and it is notorious that one code of morals is practised by the press and another in society, and that which would stigmatize an individual to utter, is thought not disgraceful in him to print. And so the press, which ought to be the very mirror of truth, is likely to become the engine of falsehood.

There are, we all know, honourable exceptions to this alarming charge. Let them be praised and honoured for the noble dignity they have assumed, and for the courage that dares not tell a lie, nor slander character, nor utter a blasphemy. But O! if the press abuse its freedom by circulating scurrility and impiety, the people will be so thoroughly infected, that right, and justice, and liberty, will be soon despised, subverted, and trodden down.

It is no apology that the public appetite demands the excitement of invective. The public taste is cherished by indulgence, its appetite is whetted by every new supply from the press; and so the press makes the meat it feeds upon, and the more copiously it furnishes such food, the more ravenous will be the morbid appetite for its malignant flavor. Let the press, therefore, cease to pamper a public lust it has so largely encouraged; and so far as we are concerned, let us, my hearers, discountenance the evil. Two things we should always bear in mind in every discussion; first, not to ascribe motives to another; and, secondly, not to attack personal character. Personalities are invidious. Motives are secret. We cannot pronounce on motives with certainty, and character is too precious and sacred a thing to treat with levity. Leave these with God, and wait for the judgment day for the only true revelation of thoughts, motives, and dispositions of men.

Let principles be discussed largely, but temperately and with charity. Let abuses be courteously but gently exposed. Let the printing press be as free as air, but let it also be as pure as air; else the liberties which we are called on to-day to be thankful for, will be torn from a corrupted and wicked people.

WALKING WITH GOD.

Were we acquainted with the way of intermixing holy thoughts, ejaculatory eyeings of God, in our ordinary ways, it would keep the heart in a sweet temper all the day long, and have an excellent influence in all our ordinary actions; and holy performances. This were to "walk with God;" indeed: to go all the day long as in our Father's hand; whereas, without this, our praying morning and evening looks but as a formal visit, not delighting in that

cannot converse, which yet is our happiness and honour, and makes all estates sweet. This would refresh us in the hardest labour; as they that carry the spices from Arabia are refreshed with the smell of them in their journey, and some observe, that it keeps up their strength, and frees them from fainting.—*Abp. Leighton.*

The Berean.

QUEBEC, THURSDAY, JULY 16, 1846.

We cut the following from "The Islander"—Charlotte Town, Prince Edward's Island:— "At an ordination held in the city of St. John, N. B., on Trinity Sunday last, by the Bishop of Fredericton, Mr. Boyer, of Charlottetown, and Mr. Bartholomew, of Douglas, in that Province, both Catechists in the service of the Colonial Church Society, were admitted by his Lordship to the holy office of Deacon.

"Those who wish well to the cause of Evangelical truth, will be glad to learn that the Colonial Church Society has thus obtained the sanction of the Bishop of New Brunswick. From this auspicious circumstance it is to be hoped that a brighter day is about to dawn upon the Church in these Colonies, and that the obstacles which have retarded its extension hitherto, will shortly disappear before the exhibition of similar instances of enlightened and prudent zeal.

"We heartily desire the prosperity of this excellent Institution, from which this Island has already derived so much benefit, and we warmly commend its interests to the grateful and benevolent consideration of the true friends of the Church in this community."

The paragraph seems to be penned with reference to the experience which has been had, of the value of those labours in which one of the newly ordained Deacons was formerly engaged in that island (see our last number but one). We have from time to time noticed the Colonial Church Society in our columns—see our number of June the 15th—and we must express the satisfaction which we feel, in common with "The Islander," at the opening of a door of usefulness to that Society under the auspices of the Bishop of Fredericton, whose sentiments have perhaps been thought by many to preclude the prospect of his encouraging its labours. Nor do we conceive that the admission of the two Deacons to missionary charges in his Diocese does indicate agreement on the part of His Lordship with the religious sentiments of those who are the supporters and the managers of that particular Society, any further than as minds of uncorrupt honesty necessarily agree upon the grand features of our Reformed Church, defined in her authorized formularies. Thus much we think to be fairly inferred from the transaction that, so far as the Bishop of Fredericton from viewing the agents of the Colonial Church Society with suspicion or dislike, that on the contrary he places confidence in the selection made by its managers, and willingly sees its Missionaries occupying, in his Diocese, fields of labour, which otherwise would remain uncultivated.

We believe, an opinion has been entertained that it would not be consistent to encourage the labours of the Colonial Church Society in a Diocese where the older Society for the Propagation of the Gospel is already maintaining its Missionaries. Some plausibility attended this opinion, as long as the venerable Society gave its superintending agents—the Bishops in the Colonies—freedom to draw upon its funds for the stipends of as many Missionaries as could be obtained and there were openings for. But that, we know, has ceased. The resources of the Society for the Propagation of the Gospel have become insufficient for the increase—probably for the maintenance even—of the present number of its Missionaries in these older Dioceses, while new fields of labour are opening on all sides, and both labourers and means for their support are wanting. The question now is, whether a Colonial Bishop is warranted in declining the services of the younger Society in providing unobjectionable men, and maintenance for them, to supply the urgent wants. Messrs. Bartholomew and Boyer seem to have been found worthy, after being subjected to the apostolical rule "and let these also first be proved" (1 Tim. iii. 10) through the searching process of practical service in the office of Catechists.

The satisfaction derived from this occurrence is not a little heightened by the painful accounts which are received from one part of the Diocese of Fredericton, where the peace of a parish has been disturbed by the introduction of novelties. The parish of Miramichi has been thrown into alarm through certain proceedings—not of the Rector, but of some visiting Missionary—occasioning public meetings, remonstrances, protests, &c., hostile, we may at once say, to the present prosperity of the Church in that quarter, though we are not yet furnished with the means of forming an opinion upon the merits of the question. Now we take pleasure in viewing the introduction, into any Diocese, of a class of Clergymen selected with special regard to their attachment to our Church in her Protestant character, and in the simplicity of her usages—men who will be so far from selecting in the choice of books and tracts for circulation as to reject what militates against those distinguishing features of her constitution and practice. Add we will most fervently pray that the labours of the Colonial Church Society may ever be carried on with that watchfulness over the character of its agents which, instead of interfering with the authority of the Diocesan, is likely to strengthen his hands towards the maintenance of purity; and which, by allowing a regulated influence to the popular element of a Committee constituted by a voluntary Society, obviates the danger of such alarms as have lately been convulsing the parish of Miramichi.

THE BOARD OF MISSIONS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES, met on the 23rd of last month, at New York. Our readers must not understand by it the great body of supporters, but the limited body of Directors who meet once a year, while two Committees separately, one for Domestic, and one for Foreign Missions, meet, as the business may require, frequently during the course of the year. Reports of the two Committees were read, and the following measure was adopted with reference to Domestic Missions.

"The principal change demanded in the Domestic department, was the restoration of the power of appointing Missionaries to the Committee. This was the original plan. It was taken out of their hands, or rather, we believe, it was surrendered at their own suggestion to the Bishops, out of a very sincere but extreme degree of deference to Episcopal authority. The Committee and other members of the Board, have been fully convinced of their error, by the trying experience of recent years, and we rejoice to be able to say, that the Bishops have shown as much magnanimity in restoring this power to the Committee, as the Committee did in resigning it to them.

"This measure which was urged by the Committee, and sanctioned by the Special Committee, was adopted, we believe, unanimously by the Board. The responsibility now rests on the Domestic Committee, for appointing or retaining only such missionaries as are found or believed to be efficient in their efforts, judicious in their policy, and unexceptionable in their doctrines. We hope they will exercise their power prudently, but firmly; and they need not fear that they will be left with an empty treasury."—*Ep. Recorder.*

It was also resolved to revive the system of employing Agents to visit the different parishes for the purpose of giving information and appealing to the liberality of Church-members with a view to the increase of funds. That mode of proceeding had for some years been discontinued, and it had been thought that the exertions of the parochial Clergy would draw forth supplies in as full a measure as could be obtained through the special agency now called into action again. The result has not verified the expectation.

The experience gained in both these respects is well worth the attention of all who watch narrowly the working of various measures intended for the promotion of religious objects in the Church.

We shall direct some attention to the proceedings bearing upon Foreign Missions, in our next number.

GENERAL THEOLOGICAL SEMINARY OF THE PROTESTANT EPISCOPAL CHURCH IN THE U. STATES.—This institution continues to cause great anxiety to the friends of doctrinal truth and soundness of discipline. It professes to be a general seminary for the Church, but seems to be made to subvert mainly the purposes of a party in the Church, which has local advantages enabling it to promote its own ends and defeat the endeavours made by others towards the removal of abuses. One of these is the official connection of Dr. B. T. Onderdonk, the suspended Bishop of New York, with the Seminary, in which he holds the office of Professor of the nature, ministry, and polity of the Church. Ordinary people look for granted that an individual suspended from the office of a bishop and from the ministry of the Church by the majority of votes in the canonically constituted Court of Bishops would of course be removed or at least suspended from the office of Professor in the Seminary; such, however, has not been the case. Dr. Onderdonk has decently obtained, since his suspension, but it has recently been discovered that certain students of the Seminary attended him for instruction at his residence. The plain-spoken presiding Bishop, Dr. Philander Chase, of Illinois, published a letter, strongly condemning the Faculty of the institution for permitting such an impropriety; the Faculty on their part say they have no power to interfere, as long as the Trustees continue the incumbent in possession of the office. At the meeting of Trustees held last month at New York, lengthened debates took place, which resulted in the adoption of a resolution offered by Bishop Potter of Pennsylvania, after Bishop Doane of New Jersey had observed that "he was authorized to state informally that if the Board would adopt that resolution, Dr. Onderdonk would not either directly or indirectly undertake to discharge the duties of the professorship before the next Annual Meeting of the Trustees." The following is the resolution: "That the present acting Professors of the General Theological Seminary be requested to provide for the instruction of the students, so far as they can, in such studies as appertain to the vacant or unoccupied professorships in the Seminary."

THE EDITOR OF THE RECORD NEWSPAPER.—From the number dated 6th of June last.—"As some foolish rumours have again reached us in relation to the Editorship of this Journal, (which seem to be set on foot, by the Tractarians, we believe, every four or five years,) we think it well to repeat, that the Editor of this paper is a Graduate of Oxford; and that no individual connected, in any way, with the management of the paper, is other than an attached member of our apostolical Church."

RELIGIOUS ANNIVERSARIES.

THE PROTESTANT ASSOCIATION held its Anniversary in London on the 13th of May, J. P. Plumtree, M. P., in the Chair. Income £1157. 0. 8, Expenditure £1046. 17. 10. Distribution of Tracts 1,000,000; of books 7000 volumes. The Rev. Canon Stowell, in an animated speech of some length, adverted to the fact that while, on the one side of the Irish Channel, the Church of England was almost daily losing some of her members and some of her Ministers to the Church of Rome, on the other side of the same Channel Rome was losing her members to the same Church established in Ireland. "He could account for it in no other way than this, that the Church of Ireland still maintained her Protestant tone and character, while the Church of England had lost it. In England they had been told from high places, that they ought not to introduce controverted points into their sermons from their pulpits—that they ought to make no allusion to the errors of the Church of Rome, because it was out of place in these days of liberalism and expediency. He would ask for no more than that the bishops of the Church would enjoy, that at least once in each year the beautiful Homilies of the Church should be preached throughout every diocese in England. If that were done, the danger would be greatly lessened. He liked the rough-spoken, true-hearted Saxon of the Homilies, a thousand times better than the silken phrases and mock liberalism of the present day. Why not call things by their proper names? Another reason was, that in the Church of Ireland Tractarianism was unknown. The Bishop of Cashel was reported to have said, and he believed the report, because that bishop was a fine, honest-hearted, plain-speaking man; he was reported to have said, 'We don't want the seeming thing in Ireland, we have the real thing here.' He

believed that Tractarianism had really been able to make little or no progress in Ireland, and therefore all the converts in that country had been from Rome to the true faith, as it existed in the Irish Church, and God be blessed those converts had been numerous. Was not that encouragement for them to keep their people Protestant in principle and in heart, by teaching the true principles of the Bible in every school, and in every church in the kingdom?"

THE IRISH SOCIETY IN LONDON held its Annual Meeting on the 14th of May, the Earl of Galway in the Chair. The Society's work in collecting funds had resulted in an increase of £586, which enabled it to remit £3,550. to the Irish Society in Dublin for general purposes, and £32. towards a fund for employing colporteurs in various parts of the country, with a view to the dissemination of the Scriptures in the Irish language. The schools in connexion with the Society, and in which the same language was the medium of instruction, were 699, containing 16,274 pupils; 10,264 of these were adults, 325 being above fifty years old. The hostility of the Roman priesthood to scriptural education had been evidenced in many ways; but of the readiness of the people to benefit by the labours of the Society's agents, and be friendly to them, if they could do it with safety, there were striking proofs in the number of scholars and in various particular occurrences. In the Dingle district, where Protestant missionary labours had been so successful, one of the converts, fatigued with a journey, asked for a little water at a cottage by the roadside, and was refused, but some milk was freely given instead; the reason was, that the priest's curse was on any one who gave that man even a drop of water, but the priest did not mention milk. Another convert, to whom the Roman Catholics were ordered not to speak, asked his neighbour to lend him his plough, and could get no answer at all! but the man turned to the plough, addressing it as we might read in fables, and said, "Plough, if you like to match off to my neighbour's to-morrow morning, and come back again at night, you may."

THE TRINITARIAN BIBLE SOCIETY held its Annual Meeting on the 21st of May, John Labouchere Esq., in the Chair. This Society having been formed, fifteen years ago, on account of objections which were made to the British and Foreign Bible Society and which seemed to some of its members to require an institution for similar purposes with a test which should define the views of its members on the doctrine of the Trinity, the Chairman took the opportunity of opening this meeting for introducing the following remarks: "If he had conceived that the Committee of this Society were influenced by any spirit of hostility or rivalry to the British and Foreign Bible Society, he should not have been present on this occasion, nor should he have continued to hold the situation which he had been honoured since the establishment of the Society. But regarding this Institution as a powerful auxiliary in the great and important work of circulating the word of God, and conceiving that its operations were based upon more scriptural principles than the British and Foreign Bible Society, he had given it his cordial support. At the same time he felt bound to say, that the British and Foreign Bible Society had proved such a blessing to the world at large that he did not feel justified in altogether withdrawing his countenance from it."

Notwithstanding the conciliating spirit manifested by the Chairman, several of the speakers indulged in strictures upon the British & Foreign Bible Society. In blaming that institution for having no test of membership that would exclude Socinians, those speakers forgot the painful experience which the Trinitarian Bible Society had in its earliest history when, after having effected an apparent separation from Anti-Trinitarians, it found itself in the embrace of Irvingism which scrupled not to adopt the Trinitarian test, and yet was as likely to exert a dangerous influence in the one institution as, by any possibility, Socinianism could be supposed to do in the other.

The Society's income during the year has been £2,128 19s. 1d. which is a diminution of £323.

THE FOREIGN AID SOCIETY held its Anniversary on the 19th of May, the Marquis of Cholmondeley in the Chair. The Society's object is to give assistance to the French and Genevese Protestants in their endeavours to promote the spread of the great principles of the Reformation among the nations of the Continent. It had collected £3,798, which is more than a thousand pounds above the amount of any previous year; and for the year just commenced, a lady had put down her name at the head of the subscription-list for the sum of £1000. Two Bishops and several other dignitaries of the Church were among the subscribers. J. C. Colquhoun, Esq., M. P., having adverted to the change which was passing in France, from infidelity and indifference to a desire after religious information, stated that it was not surprising to hear of large audiences listening to the eloquent and ingenious discourses of distinguished preachers in the French metropolitan cathedral; but it was not eloquent discourses, gorgeous vestments, stained glass, gothic aisles that would satisfy the mind inquiring after truth. A poor hand-loom weaver at Cambry was induced to enter one of the Protestant places of worship. He saw there none of the grandeur of his own churches—there was no music, no incense, no splendid architecture: all was plain and simple; but there was that which struck his mind more forcibly than all he had ever heard in the Gothic aisles he had been accustomed to visit; that was the truth of the Gospel, the message of eternal peace, expressed in plain words by the pastor with that earnestness which arises from conviction. He became a convert to the truth, and brought others like himself to join that congregation. And this was only a type of what was going on in other parts of France.

PROTESTANT RELIGIOUS SOCIETIES IN FRANCE.—The following, from the correspondent of the London Record, affords satisfactory information upon the zeal for the maintenance and diffusion of a pure faith which has sprung among those Protestants on the Continent who the Foreign Aid Society seek to aid in their labours. "The attendance of pastors and friends of the religious societies from various parts of France and other countries was greater this year than on any former occasion, and the devotional services and public meetings seemed to be imbued with a solemn tone of feeling in harmony with their object. The annual receipts of the various societies exhibit a growing interest in the cause; they were as follows:—

Evangelical Society: 231,077
Society of Foreign Missions: 104,173
Society for Primary Instruction: 50,500
French and Foreign Bible Society: 46,034
Protestant Bible Society: 32,870
Society of General Protestant Interests: 31,075
Tract Society: 29,082
The amount of Bibles and New Testaments

circulated by the French and Foreign Bible Society during the last year was 4299 Bibles, 21,012 New Testaments, that of the Protestant Bible Society 2810 Bibles, 4635 New Testaments.—The issue of tracts from the Tract Society has amounted to 610,000, being an increase of one-fifth on the previous year."

THE ADDITIONAL CURATES' SOCIETY held its Annual Meeting in London on the 25th May, His Grace the Archbishop of Canterbury in the Chair. His income during the year has been £15,510 6s. 5d., and the grants which it made during the past year were 250 in number. Various particulars were given of the rapid increase of population, and the insufficiency of the provision made for the religious wants of the inhabitants of large parishes, and the consequent need was set forth of increased exertions for the supply of the means of spiritual instruction in all the destitute parts of the country.

ECCLESIASTICAL.

Diocese of Quebec.

The Rev. John Torrance having been appointed by the Lord Bishop to the charge of the Aubigny Mission, including Point Levi opposite to this city, and New Liverpool, requests letters and communications for him to be addressed to Quebec, where he will reside for the present, having undertaken the duty of the afternoon-service at the Cathedral during the absence of the Lord Bishop of Montreal on his tour of visitation. He has entered upon the duties of his Mission.

The Rev. J. Flanagan has removed from the Leeds Mission, being appointed to the charge of that at Malouche, lately held by the Rev. J. Torrance.

Diocese of Toronto.

On Wednesday the 1st instant, the corner stone of a new Church, to be called "The Church of the Holy Trinity," was laid in the City of Toronto by the Lord Bishop of the Diocese, in the midst of a numerous assemblage. This is the edifice that will owe its existence to the munificence of an unknown individual, who placed Five Thousand Pounds in the hands of the Bishop of Ripon, for the erection of a Free Church in the Diocese of Toronto.

DIocese of Nova Scotia.—The corner stone of a new church-building, on a different site from that of the old one, now taken down, was laid at Amherst, on the 23d of last month, with prayer, and with addresses from the Rev. George Townsend, Rector, and Chief Justice Halliburton, by whom the stone was laid. His Honour made a happy allusion to the circumstance of his having passed the site, just 52 years since, as Captain of a Company of soldiers, when the place, which is now a cultivated and beautiful country, was a wilderness, and expressed his pleasure in being permitted to participate in solemnities of this character.

To the Editor of the Berean.

Sir,—It has happened to me, sometimes, to read a notice (from one, whose opinions commanded much respect,) of an author scarcely at all known before; conceived in such terms, as led me to desire the possession of the book; but alas! I have found in it, together with some of the promised excellences, a sad mixture of very different qualities: in particular, such offences against delicacy, as have made me wonder how so indiscriminate an eulogium could have been uttered. On reflection, the only conjecture at all satisfactory, which I could offer, was, that the writer spoke from memory; and described his former impressions of the book; impressions formed, possibly, when his judgment was immature; and his taste by no means so correct; as at the time of writing; so that, strictly speaking, it was not he, but his former self; a person 20 or 30 years younger, who really furnished the too flattering descriptions.

I will now tell you honestly, that these thoughts have been suggested by an article in p. 4 of the Berean, April 2, on Samuel Richardson. In some other articles of this kind, I have noticed with satisfaction some hint of a cautionary or instructive (I mean strictly didactic) kind. But in this article, I look in vain for it. And yet, in speaking of one, whose chief writings were of that class which is so attractive to the young, especially it would seem to be peculiarly desirable; not to say, necessary. What I am afraid of is, lest some ardent minds, learning that one of these works "was received with a burst of applause," that another "obtained the most brilliant success," and a third "met with very general admiration," should be induced either to purchase them at once, on the strength of such apparent recommendation; or at least, procure the loan of them from some youthful acquaintance, or from a circulating library. Now, though I do not deny that Richardson intended to serve the cause of virtue; yet from the recollections I have of two of those referred to ("Clarissa," "I do not know") I apprehend the general effect upon the reader, unless he have a thoroughly disciplined mind, would not be good; such, I mean, as a Berean would be satisfied to leave.

It seems not out of place here, to refer to the opinion of the late Rev. Samuel Crowther, on this point. Such was his view of these works, Bishop Wilson states in his funeral sermon, that, though a descendant of the author, he used to tell his friends that he had never read them.

Excuse me, if I have attached too much importance to this subject, or have dilated too much upon it, and believe me,

J. R. S. L.

7th July, 1846.

[The contributor to whom we are indebted for the sketch referred to by our Correspondent, proposed to himself, we conclude, to show why the Committee of Arts had unanimously recommended to honour Richardson's memory by a statue in the new Houses of Parliament. He does not give his own impressions, but simply states the historical fact that the works of that writer were received by the public with that uncommon favour described in the above quotations. It seems to us that he considered the "hints of a cautionary kind" which had been interspersed in the series of Historical Sketches to be sufficient; and that they need not be repeated on every single occasion where their application was required. We are, however, well pleased to have our Friend's communication from the other side of the Atlantic, for its value in itself, and also as it evinces the interest he takes in our labours, and the general approbation which he gives to them. We feel persuaded that it was not our Friend C. S. J.'s intention, any more than ours, to recommend Richardson's works; and as to their attractiveness for youth at the present day, we feel easy about that, from the faint recollection we have of our own unsuccessful attempts at reading one or two of them, many years ago—even before we took a BEREAN view of the tendency of

ordinary literature—and the very clear recollection we have of a somewhat rough criticism pronounced upon them by Dr. Johnson: "Why, Sir, if you were to read Richardson for the story; your impatience would be so much fretted that you would hang yourself. You must read them for the sentiment." But as regards the sentiment, so far as we recollect any thing about it, we are entirely of our Correspondent's mind, that it cannot stand the test of investigation by the light of Scripture; and it is no loss that, while the name of the author lives, as of a man who acquired celebrity by genius of a very peculiar kind, his works are going into oblivion.—*ERRON.]*

To the Editor of the Berean.

REV. & MUCH ESTEEMED SIR, Having occasion to write to Quebec, I take advantage of the opportunity, which does not often occur to me, to address a few lines to you in explanation of my former letter. [See Berean of April 30.] When I said zealous Romanists were excusable in seeking to bring up orphan children of Protestants in the religion which they themselves professed, I meant, with their views and notions if they were themselves sincere in believing that there is no salvation for man except in their own communion. Such, I believe, is frequently or commonly their policy and practice, and 'tis a pity that Protestants are not more emulous of their example.

I used the word in a qualified sense as in the sight of man—not in the sight of God. Perhaps I ought rather to have said it was natural for them to do so. I do not hold, as some do, that a man is no more accountable for the religion he professes than for the colour of his coat; but that every one will be proved responsible who rejects the religion of the Gospel and chooses a false one and acts up to it, however conscientiously. If a Society should be formed in Canada with similar views to that which I mentioned, I should be happy to contribute my mite. *CLEMENS.*

July 2nd, 1846.

[We did not attribute to our Correspondent any incorrect view respecting man's accountability for the opinions he embraces; our remarks were appended mainly in order to guard against his being misunderstood by others. We feel very much with him, what a pity it is that Protestants do not act out their pure principles by a more generally corresponding practice. But as to the Romanist, he is moved by his acts of charity not by an unmixt desire for the rescue of a fellow-creature's soul, but by the selfish persuasion that he is purchasing to himself a step towards heaven, or an amount of release from the pains of purgatory. He is appealed to by the consideration of the merit which his charitable act has in the sight of God, and the claim for reward which accrues to him; the Protestant is required to perform the same act, and to depend upon the merits of Christ afterwards as entirely as before. And in the grand result, we find that in R. Catholic countries poor children, indeed the poor and the miserable generally, are neglected, mendicancy prevails, and the lower classes of the people are wretched every way—in comparison with the condition of the same classes, and provision for the orphan, the widow, the sick, and the needy in Protestant countries. So the good tree, after all, comes to be known by its fruit.—*ERRON.]*

(To the Editor of the Quebec Gazette.)

Sir,—The undersigned having striven to get the evil below adverted to removed by those whom he thought could do so, if they would, and having failed, now deems it his duty to place the matter before the public, through your valuable journal, hoping by this means to cause those whose duty it is to see that the Laws (both of God and man in this instance) be attended to. "The evil is this,—Permitting persons to place stands or tables at the entrance of our City Gates, or other exposed places, to sell sweetmeats, spruce beer, or strong if they please, it may be) ginger beer and cigars, on the Lord's Day." It may be many look upon this with indifference, but still that does not make it one whit the better; and I must say that it is a disgrace to a city like Quebec to have it said that so great an evil is winked at. Let me intreat those whom this may concern to do their duty, and then they will receive the thanks of many fathers and mothers, as well as many children, and I need scarcely add, of every minister of Jesus Christ. A SABBATH SCHOOL TEACHER.

Quebec, July 6th, 1846.

[We are glad to find the above crying evil brought to the notice of the public. To the places mentioned by the writer, we have to add Près-de-Ville (Champlain Street), and would entreat Magistrates and others who have to direct the services of the Police, to see to the abolition of the nuisance and profanation.—*ED. BEREAN.]*

LORD'S DAY PROFANATION.—It appears that on Sunday last, a meeting was held, professing to be of the citizens of St. Roch's Suburbs, Quebec, at which certain resolutions were passed having reference to the Conflagration at St. John's, N. F., and to the balance remaining in the hands of the Quebec Relief Committee. An intention was intimated, at the meeting held in the City Hall on Saturday last, to hold a meeting of the kind above stated, on the Sunday, on which the Rev. George Mackie at once signified the objection that it was not in accordance with the principles of members of Protestant Churches to devote any portion of that day to such a purpose. The objection was immediately met by a modification of the first intimation: notice only should be given on the Sunday, for a meeting to be held on some other day. That promise has been disregarded in the end. The meeting, then, was not of "the citizens of St. Roch's," but "of certain persons who pay no regard to the sacredness of the Lord's Day; convened by those who ought to know better."

MCGILL COLLEGE, MONTREAL.—Edmund Meredith, Esq., Queen's Counsel, graduate of Trinity College, Dublin, has been appointed, pro tem, Principal of this institution.

TO CORRESPONDENTS.—Received Cpt. R;—F. M;—J. D;—Not in, to-morrow.

PAYMENTS RECEIVED.—From Rev. R. J. Macgeorge, No. 82 to 133; Rev. N. Guerout, No. 63 to 104; Messrs. John Kemp, No. 106 to 166; F. Mince, No. 105 to 166; G. Hall, No. 105 to 156.

Local and Political Intelligence.

THE SQUADRON OF EVOLUTION.—Several trials of sailing had taken place, and the comparative capabilities of the ships composing the squadron are thus described:—First, the Superb, which excels all the others on every point of sailing; second, Vanguard; third, Albion; fourth, Queen. These three vessels are nearly equal. Fifth, Rodney; sixth, St. Vincent; last, Trafalgar. The Gladiator parted from the squadron on the evening of the 29th ult., about 230 miles S. W. of the Cove of Cork. A very interesting experiment was made on the night of the 27th May, when at eleven o'clock, the unusual sound of "Lash up hammocks," followed by beating to quarters, was heard, and the night signal to engage was hoisted at the mizen. Hammocks were up and stowed; stools, tables, &c. cleared away, and the first gun fired in ten minutes.

TRADE OF LIVERPOOL.—There were reported inwards at our custom-house, on the 10th June, from foreign ports, 78 vessels, 37,664 tons register, and introducing 40,000 bales cotton, 11,000 bags and 1,000 hogsheads sugar, 55,000 barrels flour, 15,000 quarters grain (wheat and Indian corn), 5,000 tierces provisions, besides a vast quantity of other miscellaneous merchandise.

AMERICAN ICE.—A vessel, called the London Hannah, Sprague, has arrived in the St. Katherine's dock from Boston, United States, having a large cargo consisting entirely of ice, and comprising the large quantity of 600 tons of the article. A further arrival of 664 tons from the same port has also reached London per the Hazarde. The article is in large blocks, and in an excellent state of preservation. Since the arrivals of ice which recently took place from Norway and other parts of the north of Europe, which have ceased from the time they were last noticed, this is the first importation of the article which has taken place from any foreign country, and it will, no doubt, if the present sultry weather should continue, be in very general request.

Desertions from the French to the English West India Islands, where the slaves on arrival become de facto, free, are said to be frequent of late, more especially from Martinique and Guadeloupe.

At a recent meeting of the corporation of London, a letter was read from the King of the French in reply to the address of the corporation on his recent escape from assassination. In this letter Louis Philippe says—"I am gratified to hear from you, that you do justice to my constant and unceasing efforts to promote the good understanding and friendly intercourse between France and England. It is with the sincerest satisfaction that I see the progress of this policy spreading more and more, under the protection of Divine Providence, its beneficial effects not only on both our countries, but over all the world, where the advantages of that pacific policy are daily better felt and more justly appreciated."

FRANCE.—Lecomte who lately tried to assassinate King Louis Philippe has been tried, condemned and executed. He maintained to the last a dogged indifference to his fate, declaring that he had no accomplices and was not urged on by a political faction. The law ranging attempts on the King's life in the crime of parricide, he was condemned to be executed as a parricide—that is, to go barefoot to the scaffold, wearing a shirt under his dress, to have his head covered with a black veil, to remain standing on the scaffold whilst the sentence was read to the people, and to be then beheaded.

It is stated that the King of Naples, who is noted for enlightened liberality in commercial matters, is about to declare Naples and Palermo free ports. Negotiations have been entered into with France for a reduction of duties on French wines and articles of Paris.

THE JEWS IN RUSSIA.—The Emperor of Russia has just published a ukase ordering all the Jews in Russia to place themselves before Jan. 1, 1850, in one of the four following classes:—1. Amongst the burghers of a town by the purchase of a piece of land or a house. 2. In one of three corporations of traders. 3. In a corporation of artisans, after having given the proofs of ability required by law; and, 4. In the grand body of tillers of the earth, whether on their own property or under another owner. Such Jews as have not placed themselves by the appointed time in one of the four classes are to be subjected to such restrictive measures as the government may think fit to employ.

ARRIVAL OF THE WOODEN FROM THE SUTLEJ.—On Sunday and Monday the steamers Victoria, Benice, and Medusa, arrived from Kurraech, bringing with them five officers and upwards of 200 men who had been more or less severely wounded during the late operations on the Sutlej. Many seemed to suffer from sickness as well as from the hurts they had received, some were sadly maimed, indeed, and all were objects of the most heartfelt and generous sympathy. It was sad to see fine young men, in the prime of life, disabled of a leg or an arm, or cut up in the face and person, as so many were. Save in the cases supplied by Scinde, we have long been out of the way of such things, and custom luckily comes not to aid in reconciling us to them. Every care and attention was bestowed on them, and they are, we believe, likely to have a first-rate vessel for their conveyance home. A good many had died on the journey—and it was remarkable that the most of those who did so, were men who had been hurt in the lower extremities—those who had only lost an arm or so did well.—(Bombay Times, April 29.)

THE CHOLERA.—We have already stated that the cholera had made its appearance in some of the provinces of Persia, carrying death into the principal towns. It has spread from Bokhara to Herat and Meshio, and has now taken the direction from the Caspian Sea to Teheran and Ispahan. Late accounts from Odessa state that it had crossed the Russian territory and appeared suddenly at Tiflis, taking a northerly direction between the Caspian and the Black Seas. On the other side the cholera broke out unexpectedly at Orenbourg, in the mines of the Ural mountains; it crossed the Volga, and set its foot in Europe, at Casan, only 2,000 kilometers from St. Petersburg.—(Willmer.)

The British American Journal of Medical Science (Montreal) has published the above intelligence that the disease "was advancing with rapid strides towards St. Petersburg, from whence we doubt not it will penetrate into western Europe." The following remarks from the same publication are as fully applicable to Quebec as to Montreal:—

It would ill comport with our duty did we not express our apprehension, that the cholera, which appears again, to have commenced, its pestilential progress over the continent of Europe, may revisit us, and we know of no means more likely to moderate its desolating agency, than general hygienic measures. This city has already had a bitter experience of it in two former visitations, having been decimated in 1832; and it is well known, that in no districts of the city was the mortality from it greater than in low, ill drained, ill ventilated parts, of which the St. Ann Suburbs then ranked pre-eminent. Should this scourge again appear among

us, it requires not the spirit of prophecy to predict, that it will prevail chiefly in localities similarly circumstanced, and these will be the St. Ann and St. Joseph Suburbs, the valleys along Bouavenure Street, behind the Champ de Mars, and behind St. Mary Street in the Quebec Suburbs. These different places are notoriously badly drained. They are even, in times of the existence of ordinary epidemics, from this very circumstance, the most unhealthy districts of the city, and furnish cases of sickness in greater abundance relatively than any other. How great, then, the necessity of immediately putting into execution such measures as will remove this obvious cause of disease, will, we think, abundantly appear from the few facts which we have given, and which will equally apply to every city in the Province. Unfounded reports of the existence of Asiatic cholera at Quebec, prevailed in this city a week or two ago. They have made us reflect seriously on the general preparation of the city for a third visitation, should such arrive. We are of those who consider a danger conquered that is boldly met; and in view of the importance, the extreme importance, of the end, we consider that no more fitting and appropriate subject could occupy the attention of our civic authorities, and we hope that an action, speedy and energetic, will be taken upon it.

The annexed is a version of the OREGON TREATY recently concluded between the British Minister and the American Executive, much more favorable to British interests than that which has been going the rounds of the American and Canadian press. It seems to us much more likely to embody the proposition of our Minister than the one previously published.

ARTICLE I.—The 49th parallel of North latitude from the Rocky Mountains to the sea, with a line from that point round the south of Vancouver's Island, through the Straits of Fuca, to be the boundary between the two countries.

ART. II.—From the point where the 46th parallel N. L. shall be found to intersect the great Northern branch of the Columbia river, the navigation of the said branch to be free and open to the Hudson's Bay Company, and all British Subjects to whom the said branch meets the main branch of the Columbia—thence down the main stream to the Ocean, with free access into and through the said river or rivers; it being understood that all the several portages along the line thus described, in like manner to be free and open. In navigating said river or rivers, British subjects with their goods and produce shall be treated on the same footing as citizens of the United States. The United States to make regulations respecting the navigation of said rivers not inconsistent with the Treaty.

ART. III.—In future appropriations of the Territory South of 49°, the possessory rights of the Hudson's Bay Company and British subjects who may be already in occupation of land or other property lawfully acquired to be respected.

ART. IV.—The farms, lands and other property, of the Puget's Sound Agricultural Company, on the North side of the Columbia, shall be confirmed to said Company. In case the United States, for public or political purposes, should wish the said lands, or any part thereof, the property so required shall be transferred at a proper valuation, to be agreed upon between the parties.

ART. V.—Ratifications to be exchanged within six months.—(Kingston News.)

NEW YORK, July 8th.—FOR THE OREGON TERRITORY.—The U. S. storeship Lexington, will leave this port early next week for the Columbia River. She will carry out Capt. Tompkins and company of the Flying Artillery, consisting of 90 men, with their 6 guns. She will also carry out 20 guns of a large calibre, 4 mortars or howitzers, a large quantity of arms and ammunition and materials of every kind necessary for the erection of a fortification, probably at the mouth of the Columbia River. A Lieutenant of Engineers also accompanies the expedition to superintend the work.

EASTERN PROVINCES.—Viscount Falkland having resigned the government of Nova Scotia, Her Majesty has been pleased to appoint His Excellency Sir John Harvey, Lieut. Governor of Newfoundland, to be his successor; and H. M. S. Hyacinth has been ordered to St. John's, (N. F.) for the purpose of conveying Sir John Harvey to his new station.

Capt. Pilon and Lieut. Henderson and Wallace, R. E., together with seven men of the Sappers and Miners, have arrived at Halifax, for the purpose of commencing at once the survey of the Quebec and Halifax railway.

FIRE AT ST. JOHN, N. B.—The foundry, workshops, &c. of Messrs. Morris & Allan, in the parish of Portland, were burnt up, with nearly all their contents; consisting of steam engine, patterns, moulds, lathes, &c., on the morning of the 27th ultimo. The St. John Courier estimates the loss at £10,000.

THE LATE FIRE AT ST. JOHN'S, N. F.—The Quebec Meeting called by the Mayor for the relief of the sufferers of St. John's, N. F., was held on Saturday, by adjournment from Thursday. It was well and respectfully attended. His Worship G. O'KILL STUART, Esq., Mayor of the City, in the Chair, and Mr. GARNEAU, City Clerk, acting Secretary.

The following Resolutions were moved, seconded and passed unanimously:—

- 1.—That notwithstanding the heavy pressure of the late misfortunes of Quebec on its inhabitants, it is still their duty to contribute, according to their present means, for the relief of others who have suffered by similar calamities.
- 2.—That the City of St. John's, Newfoundland, has peculiar claims on our sympathy and assistance, from the prompt and liberal manner in which they contributed, together with our fellow-subjects throughout the Empire generally, for the relief of the citizens of Quebec.
- 3.—That a subscription list be now opened for donations of money and effects for the relief of the sufferers by the late fire in the City of St. John's, Newfoundland.
- 4.—That further donations be solicited by persons in each ward, to be named by this meeting, and that they proceed to make the said collections as speedily as possible and deposit the money without delay in the Banks and the effects in the rooms in this building.
- 5.—That the Mayor of Quebec be requested to take charge of the money and effects and forward the same to the proper authorities in the City of St. John's.

The following gentlemen were then named by the meeting to be collectors:—

ST. JOHN'S WARD.—Dr. O. ROBITAILLE, Remi Malouin, Michel Tessier, Esquires.

PARADE WARD.—Joseph E. DEBLOIS, H. S. SCOTT, Ed. DUGAL, Esquires.

ST. LEWIS WARD.—L. G. BAILLARGE, G. B. FAIRBULT, Dunbar Ross, Esquires.

CHAMPLAIN WARD.—Francois Parent, M. CONNOLLY, P. GINGRAS, Esquires.

ST. ROCH'S WARD.—Joseph Tourangeau, John Nesbitt, J. P. Rheame, Esquires.

ST. PETER'S WARD.—Robert Shaw, F. X. MATHOT, J. Bte. HARDY, Esquires.

ST. LEWIS WARD.—L. G. BAILLARGE, G. B. FAIRBULT, Dunbar Ross, Esquires.

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ST. ROCH'S WARD.—Joseph Tourangeau, John Nesbitt, J. P. Rheame, Esquires.

ST. PETER'S WARD.—Robert Shaw, F. X. MATHOT, J. Bte. HARDY, Esquires.

A meeting of the subscribers to a fund raised by the Banks and Commercial Community for the relief of the sufferers by the fire at St. John's, Newfoundland, was this day held at the Exchange, which was numerously attended.

The Hon. W. WALKER was called to the Chair, and Mr. W. STEVENSON was requested to act as Secy. Mr. A. GILLESPIE, on behalf of the gentlemen who had solicited subscriptions reported, that the amount subscribed to this date exceeded £870, and laid the Book of Subscriptions on the table.

Moved by Mr. GILLESPIE, seconded by Mr. HUNT, and passed unanimously:—

That out of the fund collected by the Mercantile Community of Quebec, a Bill of Exchange for £500 sterling, be at once remitted to the President of the Board of Trade of St. John's, Newfoundland, to be applied to relieve the sufferers by the late fire; and further with a view to afford opportunity to contributors in Boards, Provisions or Clothing, that three of the subscribers be appointed a Committee for the general management of the fund, with power to charter a schooner to be laid on for St. John's, and to invest any balance of this subscription that may remain in such articles as may be deemed most useful for the sufferers.

Moved by Mr. WAINWRIGHT, seconded by Mr. GIBB, passed unanimously:—

That the said Committee do consist of the following gentlemen:—

Honble. William Walker, Alexander Gillespie, William Stevenson, Esqs.

On motion of Mr. HUNT, seconded by Mr. CURRY, The thanks of the meeting were voted to the Chairman.—(Gazette of Monday.)

The sum of £500 ster. was remitted to St. John's on Monday, in accordance with the above resolution. The subscriptions reported up to yesterday afternoon amounted to £991.

RELIEF COMMITTEE.—Dr. Fisher having moved, at the stated meeting of last Monday, the reconsideration of the recent refusal to grant any part of the Relief Fund in hand for the relief of the sufferers at St. John's, N. F., it was moved in amendment, and carried

That the subject be re-considered at a Special Meeting of this Committee to be called on Thursday next (THIS DAY) at 4 o'clock.

HALIFAX, July 4th.—THE UNICORN Steamship sailed for Newfoundland yesterday afternoon—conveying, we understand, One Thousand Pounds from the Provincial Chest of Nova Scotia; 360 barrels of flour, and 100 barrels of Pork from the Committee appointed by a public meeting in this City to transmit contributions for the relief of the sufferers. The freight was sent by the proprietor of the Unicorn at half the usual rate—making itself, a very handsome subscription.

Scarcely a week has elapsed since intelligence arrived in Halifax of the fire, and the amount subscribed in the capital alone amounts already to £1463. 9s. 7d.—which is something over the amount raised last year for the Quebec sufferers.

A public meeting was held at Fredericton on Thursday last, to consider the means of affording prompt relief to the sufferers from the late fire at St. John's, N. F.—His Excellency Sir William Colebrooke presided on the occasion, and W. Watts, Jr. Esq., acted as Secretary. A Committee, consisting of the Ministers of various religious denominations and a number of other gentlemen, was appointed to take up subscriptions.—St. John's N. B. Courier.

Extract of a letter from St. John's dated June 16th:—

The total loss of property must be near a million. There is not now a single shop of any kind standing. On Thursday morning the sad calamity of our awful conflagration was pressing more keenly on our devoted citizens. Last night, shelter was obtained in the churches and the remaining public buildings for those who could not hide their heads elsewhere. In Newman's Store, three hundred were huddled together, and had not tasted a mouthful for the whole of yesterday. Several persons, I find, have died from exhaustion and fright, and distressing cases of hardship in the case of people with large families of infants, and many unfortunate just about to become mothers have come to my knowledge, which makes the heart almost bleed to think of.

During the thunder-storm, between eight and nine o'clock on Friday evening, a raft, moored opposite Longueil, was struck by the lightning. One of the men upon it was killed instantaneously, and two others were so severely injured that their recovery is despaired of.

CASUALTIES.—A man named Joseph Chartier, was accidentally killed in Mr. OLIVER'S ship-yard, St. Rochs, on Saturday afternoon last. The Master of the Brig Jane Loudon, mentions that his cabin boy was drowned at Diamond Harbour last week.

APPOINTMENTS BY THE GOVERNOR GENERAL:—Etienné Paschal Taché and Donald Macdonell, Esqs. to be Deputy Adjutant Generals of Militia in and for the Province of Canada, with the rank of Lieutenant Colonels of Militia;

John Buckworth Parkin, Gentleman, to be Clerk of the Bankrupt Court, District of Quebec.

THE ARMY.—The 89th Regiment from this garrison, and one wing of the 60th Rifles from St. John's, will leave for Halifax in a few days in the Belleisle, 72, whose arrival is announced in the shipping report. The Belleisle will return from Halifax with the 77th Regt., and will then embark the remaining wing of the 60th and the 14th Regt.

Port of Quebec. July 8th.

Bark Queen of the Isles, Lensk, 5th May, Palermo, J. M. Fraser, wine, fruit, &c.

Bark Cosmo, Oulbridge, 16th June, New York, A. Gilmore & Co. general cargo.

Brig George Black, Weatherell, 24th May, Gibraltar, Maitland, Tyloo & Co. wine, fruit, &c.

Schr. Mary Ellen, Owen, 14th do. Newport, Scott, coals.

14th. Brig Diadem, Osman, 28th June, Halifax, H. J. Nood & Co. general cargo, 4 pas.

MARITIME EXTRACTS.

The brig Ide, arrived on Friday from St. John's Newfld. brought up the passengers, 136 in number, saved from the wreck of the Brilliant, previously reported wrecked at Sandy Cove, on their passage from Cork to Quebec. We learn that the Government of Newfoundland procured their passage to Quebec, and also supplied them with the necessary provisions.

Capt. Weatherell, of the brig George Black, reports that on the 6th ult, shortly after he left Gibraltar, he was passed by a Pirate.—She had a very rakish appearance, and was painted black.—She fired two guns at him.

The brig Victoria, 15 days from Quebec for Plymouth, was spoken off St. Paul's, 25th ult., by the bark Cosmo, Oulbridge, at this port.

LAUNCHED AT ST. ROCH, on Thursday last, by Messrs. J. Jeffery & Son, the ship Sabraon, of 1300 tons burthen, considered one of the finest and strongest vessels built in Canada. This vessel is built for themselves, and went off in superior style.

St. John's Newfld. June 12.—Cleared—Martha, Kennedy. 12.—Brilliant, Parlog; Diamond, Parke. 17.—Terry, Fearan, for Quebec.

The fine ship Manchester, 821 tons, Capt. Brown, which left this port on Sunday morning, at 11 o'clock, discharged her pilot above Bic at same hour Monday, having run through the Traverse, drawing 20 feet water, Sunday night, and passed every thing on her way down. The Pilot, John B. Ross, is back in his boat, and reports about 15 sail bound up.

The ship Laurel, stranded last fall on Green Island, has been raised and brought up to port. H. M. Ship Belleisle, 72, arrived yesterday about noon.

BIRTH. On the 12th instant, at St. Roch's Brewery, Mrs. H. J. Jameson, of a daughter.

MARRIED. On Thursday, July 2d, by the Rev. Robert J. C. Taylor, M. A. Rector of Peterborough, Canada West, the Rev. Harvey McAlpin, Rector of Kempsville, to Margaret, youngest daughter of the late Major Robert Hamilton of Her Majesty's 79th Regiment.

DIED. At Mount Pleasant, this morning, aged 11 years and 2 months, Thomas, son of J. J. Lowndes, Esq.

At Brooklyn, (New-York), on the 25th ultimo, after a short illness, Mr. HENRY JOHN CURRIE, one of the Publishers of the St. John's N. B. Courier, and eldest son of the senior Proprietor, in the 27th year of his age. His remains were brought to St. John's, and interred, attended to the grave by the Members of the St. George's Society, and the Protection Fire Club, in procession, and also by a very large number of other citizens and friends.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 11th July 1846.

Table with 4 columns: Commodity, Unit, Price, and another Unit. Includes items like Beef, Mutton, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, fresh, per lb., Ditto, salt, in tinnets, per lb., Veal, per lb., Do., per quarter, Pork, per lb., Eggs, per dozen.

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office till TUESDAY, the 28th instant PAID Letters till THREE o'clock, and UN-PAID till FOUR P.M.

Lately received by the Undersigned, THE ILLUMINATED FAMILY BIBLE, Royal Quarto, superbly bound in Morocco, and embellished with numerous Engravings; ALSO, Small Editions of Bibles, Common Prayers, &c. neatly bound and in cases; Family Prayers.—Psalms, Hymns, Sermons, and various other religious works.

T. CARY & CO. Quebec, 14th July, 1846.

MANUAL OF PAROCHIAL PSALMODY; TOGETHER WITH HYMNS For the principal Festivals, &c. of the CHURCH OF ENGLAND, To which has lately been added, A SUPPLEMENT, Printed on superior paper, For Sale by T. CARY & CO. Upper Town Market Place.

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

FOR SALE BY THE SUBSCRIBERS. SHEET ZINC, TIN PLATES, Sheet IRON, Register Grades, White Lead, Paints, assorted Colours. Boiled and Raw Linseed Oil. C. & W. WURTELE, St. Paul St.

TO BE LET. FROM 1st May next, THREE OFFICES on Arthur Street, opposite the Exchange. C. & W. WURTELE, 86, St. Paul Street, Quebec, 11th February, 1846.

RECEIVING EX "ERRONGANG," GALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws, Sugar Hogshead Nails, Tin and Slate Nails. C. & W. WURTELE, St. Paul Street, Quebec, 14th June, 1846.

FOR SALE BY THE SUBSCRIBERS: SHEET ZINC, Tin Plates and Canada Plates, Red and White Lead, Refined Borax, Best Cast Steel, Octagon, Round, and Machinery Steel, Blister Steel. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

ELIGIBLE INVESTMENT. THE undersigned Assignee to the Bankrupt Estate of A. MACNIDER, offers to Dry Good Merchants or others, IN ONE LOT! the whole of the valuable and well assorted Stock in Trade of A. MACNIDER, Bankrupt. The stock consists of every description of Dry Goods, nearly all imported in 1845.—The whole in excellent condition and can be examined on the premises, Fabrique Street, where the inventory can be seen.

If desired, the Lease of the well known premises established for 60 years past, as a most eligible stand for business, will be sold with the stock.

If not sold before THURSDAY, 23rd JULY, the Stock will be disposed of by Public Auction. For information apply in Quebec to H. W. WELCH, Assignee.

And in Montreal to W. SMITH, Esq., Merchant. 25th June, 1846.

J. REDDING, General Agent, 104 St. Paul Street, near Haynes Hotel.

THE Subscriber, in returning thanks to his friends and the public generally, for the very liberal support which he has received since he commenced business, takes this opportunity of announcing the receipt of an entire new stock of GROCERIES, SAUCES, &c. among which will be found:—

Teas,—comprising Imperial, Gunpowder, Hyson, Young Hyson, Sonchong and Twankay of superior quality and flavour. Sugars,—Double refined, Crushed, White Bakers and Bright Muscovado. Coffee of superior quality, ground daily; also, green and roasted. Pickles—Mixed Gherkins, Onions, Walnuts, and Piccalilly.

Sauces—Celebrated Worcestershire, Tomato, Essence of Anchovies, Anchovy Paste, India Soy, Pickled Mushrooms, Harvey's, Wix's Ketchup, Chilli Vinegar, and India Curry Powder. CANDLES—Speim, Adamantine, Imperial, and Composite.

FRUITS—Turkey Figs, Bloom Raisins in boxes, half-boxes and quarters, Preserved Pine Apple—with a variety of other articles too numerous to detail.

M. G. MOUNTAIN, No. 13, Fabrique St. Quebec, 4th June, 1846.

EDUCATION. CHAMBLY CLASSICAL SEMINARY.

THE REV. J. BRAITHWAITE, A. B., of Queen's College, Oxford, begs to intimate to his Friends and the Public, that he will have VACANCIES for FOUR PUPILS, on the 15th August.

The subjects taught by Mr. B. are, besides the elementary branches of an English Education, Geography and History, Ancient and Modern, the Use of the Globes, Algebra, Book-keeping, Geometry, &c., also, the Latin and Greek Languages.

Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of Montreal, and the Rev. Official Mackie, Quebec; the Rev. Mr. ANDERSON, Rector, Sorel; H. STRART, Esq., Advocate, Dr. SUTHERLAND, and C. GENDES, Esq. Montreal, or by letter post-paid, addressed to

THE REV. JOS. BRAITHWAITE, Chamblay, June 11, 1846.

PRIVATE TUITION. PARENTS desirous of giving their children private instruction in the Latin and Greek languages, and the various branches of an English education, will have an opportunity, by applying at the office of this office, to

Address S. S. Quebec, July 9th, 1846.

REV. ROBERT DAVID CARTWRIGHT, For Sale at G. STANLEY'S, Bookseller, 4, St. Anne Street, Price—5s. each.

THE proceeds will go to the benefit of St. JAMES' Church, recently erected at Kingston. Quebec, 9th July, 1846.

Mutual Life Assurance SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

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

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it; or more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada, Quebec, August, 1846.

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

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

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For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada, Quebec, August, 1846.

Pouth's Corner.

WILLY AND HIS PENNY.

It is always matter of interest to know the working of a child's mind, and although so many of their emotions and springs of action and feeling are transparent, yet subtle devices may also be observed even among the ingenious, and the same resorts to quiet the sense of sight within them, when their own gratification is in conflict, as among older persons.

The day was beautiful. Willy and his mother were walking slowly round a circuitous iron railing, which enclosed magnificent premises, when a little beggar-girl said to them, "Please give me a cent." We passed on without giving her any. At last I looked at my Willy, whose eye and cheek were bright with health. "Willy," said I, "the penny Mr. Ellert gave you to put in the plate on Sunday, is in my pocket; I told you just now that I would lend you that to buy some candy, as I had no other with me, and that I would give you another in place of it next Sunday. You can now, if you wish, give it to the little girl, and go without your candy."

"No, I don't wish to," said Willy, looking troubled.

"But only think, you have had a good breakfast, and will have a good dinner, and perhaps this little girl will have nothing to eat; now if you give her the penny she can buy some crackers, or you can buy some for her."

"No, I do not wish to," still persisted Willy.

Mother.—"Think how much happier you will feel. I do not think your candy will taste very good when you remember the poor girl." We crossed the street to make a call. Willy often looking back on the child. As we stood on the opposite steps. "There," said I, "see the poor little thing with her empty basket!" but Willy, with a grieved and unhappy expression, continued to say "No."

Our call was soon made. On opening the door to return, there stood the beggar-child, who was told by some one of the family to go in the basement. "Oh," exclaimed Willy, all animation and much relieved, "now she will get something to eat."

Mother.—"Perhaps not, they may be all like you. If they have pennies, they may want to spend them for candies—and if they have food, they may want to keep it."

Willy.—"Oh, then, she will go to another house."

Mother.—"Well, there she may find people just like you."

We walked on some distance in silence, which was at length broken by Willy exclaiming, as if he had now at length satisfied himself, "The next penny I get I will give it to the little girl."

Mother.—"Willy, I have no confidence about that; the next penny you get you will want to spend as much as you do this, and besides, you may never see her again. If you feel willing to give this penny, and do without your candy, I will go back with you and find her." "Well," said he, and partly turned, but pulling my hand round again, he said, smiling, "No."

All at once, after a pause, he seemed to have discovered another loop-hole to ease himself, and added, "But, mother, it would not be right to take the penny Mr. Ellert gave me to put in the plate on Sunday." Willy had not thought of this, in wishing to borrow it for his candy.

Mother.—"But you know I told you I would give you another for next Sunday."

Willy.—"But may be I shall not live till next Sunday."

Another long pause ensued, till we came to a candy-store, when I said, "Now, Willy, if you wish candy, you must get it yourself." When he replied, "I will give you and father, and Ann some of it," thinking that the generosity would atone for his want of charity.

Mother.—"I should be thinking of the poor little girl, and should not wish any of it, and your father and Ann will not wish any of it when they know the circumstances."

The stick of candy was purchased, and Willy walked by his mother some distance, holding it untouched in his hand. At length he said, "I had a great mind to go back and ask the woman if she would give me back my penny, and then I would have given it to the poor little beggar-girl." It seemed indeed as if "The lovely toy so fiercely sought, Had lost its charm by being caught."

Another silence, when the little fellow, making a desperate effort to overcome his painful feelings, gave a good bite. "Oh," said he, shaking his head, "it does relish, I guess my father will take some."

Mother.—"No, I am sure he will not, when I tell him the circumstances."

The candy, after all, did not seem to relish much, and on our return home he was very anxious to dispose of it to Ann and his father, but found it refused.

At twilight, as the little family group were together, I said to my husband, "how happy I feel that I took some of those preserves that were sent to me, and gave them to a sick lady, I feel so much happier than if I had eaten them all." "Yes," said my husband,—"a pause, when Willy said thoughtfully, "Do you feel happy, mother?" "Oh, yes, Willy." "I wish I had given my penny to the little beggar-girl." The remark was only what I expected, and the struggle between conscience and self-gratification was only what passes in many an older breast, and led me to realize how important now to resort to some means to deepen the conviction in the child's mind, to do what he knows to be right, without wavering. I read to him our Saviour's affecting words, "I was an hungred, and ye gave me no meat; thirsty, and ye gave me no drink;" and I told my little boy he could have no more money until he could make a good use of it, and feel willing at times to deny himself, to give to the poor. The result of this lesson is yet to be seen.—*Amer. Paper.*

SAGACITY OF DOGS.

A lady of high rank has a sort of colley, or Scotch sheep-dog. When he is ordered to ring the bell, he does so; but if he is told to ring the bell when the servant is in the room, whose duty it is to attend, he refuses, and then the following occurrence takes place: His mistress says, "Ring the bell, dog." The dog looks at the servant, and then barks his "how-wow" once or twice. The order is repeated two or three times. At last the dog lays hold of the servant's coat in a significant manner, just as if he meant to say to him, "Don't you hear that I am to ring the bell for you? Come to my lady."

The owner of a sheep-dog having been hanged some years ago for sheep stealing, the following fact was authenticated by evidence on his trial: When the man intended to steal any sheep, he did not do it himself, but detached his dog to perform the business. With this view, under pretence of looking at the sheep with an intention to purchase them, he went through the flock with the dog at his heel, to whom he secretly gave a signal, so as to let him know the individuals he wanted, to the number of ten or twenty out of a flock of some hundreds. He then went away and, at the distance of several miles, sent back the dog by himself in the night-time, who picked out the individual sheep that had been pointed out to him, separated them from the flock, and drove them before him by himself till he overtook his master, to whom he relinquished them.—*Ed. Jesse's Anecdotes of Dogs.*

A short time ago, a fine springer dog, the property of a gentleman at Farnley, near Leeds, by some means fell into the shaft of an old coal-pit at Farnley Wood. The depth of the shaft was at least twenty yards; and it is remarkable that the animal was very little injured by falling so great a distance. For some time, it is believed, he remained at the bottom of the shaft; for he was heard whining a day or so after he fell in by some person who was passing by the top. Nothing, however, was further heard of him until six or seven days afterwards; when, in a very weak and emaciated state, with his head greatly swollen, and his body and his limbs very dirty, he crawled to his master's house. By the care and attention which were paid to him, he was soon brought round to a state of good health; and he is now as full of life as if he had never suffered any privation. There appears no doubt that this dog wandered about in the old working of the colliery until he found his way out at the day-hole, at Low Worthley, about a mile from the spot where he first fell in; and that he had been without food during the whole of the time—at least a week.—*Leeds Paper.*

THE CRIPPLE OF ROTTENSTEIN.

Concluded.

"This is very different," said the Clergyman, from what I thought, and I am only the more surprised at the contentedness with which you bear life. But how has it fared with you since your grandmother's death?"

"Sir," said poor James, "when the only friend I seemed to have on earth was taken from me, it drove me to the Lord Jesus; and amidst all my bitter crying, I felt that I had a Helper. My grandmother, on her dying bed, had prayed earnestly, that the Lord would care for me and give me spiritual riches, however poor I might be in temporal goods. I knew that her prayers were not denied. The people in the house neglected me, but a little boy from our neighbour's, who had often been to hear my grandmother relate stories out of the Bible and out of the Pilgrim's Progress, came now to me, and I told him stories which I had been reading or which I had heard from her, and he never came but he brought me some of his own breakfast or dinner. I was at last brought to this house, which was then occupied by an old soldier whose legs had been shot off in the Seven-Years' War, and who took a great deal of pains with me. He knew many godly hymns which he repeated or sang; and we were often visited by the Curate of the Parish. This gentleman was young, but he had a fatal disease in him which he knew to be hurrying him to his grave, and he was earnest, speaking as a dying man to the dying. By him I was taken under special instruction, that I might receive the Lord's Supper with an intelligent faith and devotion of heart. He was strict, and faithful, and affectionate with me; and on the day when he administered the sacrament to us in this hut, he seemed to be more in heaven than on earth. He himself said, never in the largest church had he felt so solemn as on that day by the side of my bed; and that he was sure we should meet again in great happiness before the throne of God. I had no idea, then, that I should never see him again on earth. He became confined to his room the very next week; and before the winter set in, God had given him rest."

James began to be afraid that he was talking too long, but as the Clergyman gave him rather a sign to go on, he saw that he was desired to bring his account of himself down to the time at which he was speaking. He proceeded: "The old soldier himself died not long after, and a very infirm woman was placed in the house with me, whom the parish charged with the care of some poor, abandoned children, and the place became quite lively; but sometimes the woman was away for hours, and the little things began to require help and food, and I could do nothing for them. That made me feel that they were far worse off than myself, to whom it was no great matter if I was made to wait. That woman also died, and Lisbeth was the next that came to live in this house, and I am sure God is richly returning to her now every kind act she did to me. Since her death, I have not been left nor forsaken. Some friend or other has looked after me daily, and I have had lack of nothing. And though no person was with me, alone I

never was; My Saviour who, from infancy to old age, his made goodness and mercy to follow me, kept me company in the lonely hour, and he has made my cup to run over."

"My dear old friend," said the Clergyman, "what is it that has kept you so cheerful and happy amidst the pains and privations which you have endured?"

"There are two remedies" replied the cripple, which relieve every pain and make up for every privation. I can lie low in humiliation before God; I can rise high in longing to be with my Saviour in heaven. When I think of my unworthiness, and yet God's countless mercies towards me—I feel as if I stood below all pains and privations, secure and untouched while they are rolling high above me. But when I contemplate my Saviour ascended to heaven, sitting at the right hand of the Father and making intercession for me, and mansions prepared for his followers to occupy after their short sojourning on earth—then I mount high above all pains and privations, like the winged bird that flies in safety, though the poor tenants of clay below it crumble into dust."

That was a sermon, such as the young Pastor had never yet preached to the villagers of Rottenstein. He sat still, inwardly feeding upon the word he had heard and the example he was seeing before him. When he found poor James silent and waiting, he prepared for the administration of the Lord's Supper to him. He did not feel as if it became him to open his lips to instruct, exhort, or preach to the cripple. He looked upon him as a Divinity Professor, and himself only as a humble student at his feet. But his office he performed, according to the formula prescribed for the solemnity; the dying man received the Sacrament with great devotion, and expressed his thankfulness to the Clergyman for his pastoral attentions to a poor parishioner. The young man, on his part, burst out in warm acknowledgements of the benefit which he had received by this visit, and they parted with loud praises for the power which makes the lone and helpless cripple a king and a priest unto God.

Contrary to expectation, poor James revived so as to live several weeks more. The Clergyman was assiduous in visiting him. The Cripple's hut became his theological seminary. He learned there what they had not taught him at the University. The last time he saw him, James had lost all power of utterance; but his eyes spoke faith and hope and charity. Two men from the village kept watch with him. He seemed to have uncommonly sound sleep till towards morning, when he awoke as in a transport of joy, looking about him and saying with a clear and distinct voice: "I have believed and hoped, and mine eyes have seen thy salvation!" He looked upwards to heaven, and again at the men by his bedside, as if wondering whether they could see all that he was seeing. But he said nothing about it, only he called them by their names and bid them be faithful to the Lord in mind and word and deed, and then he blessed them. He begged of them to read the 103rd Psalm, and just as the words were pronouncing: "Who crowneth thee with loving-kindness and tender mercies," he closed his eyes; by the time the Psalm had been read to the end, his spirit had taken its flight.

When the Clergyman was told that every thing was prepared for the poor cripple's burial, he set out with feelings of mortification at the neglect which he thought the remains of this departed saint would meet with at the hands of the parishioners. "Poor James," said he in himself, "you have none to show honour to your memory. You made no feasts for them, you leave no inheritance behind, no relatives, no dependents. They will carry you out as a carcase, little thinking of the jewel to which it served as casing. Let it be so: my tears flow for you, and to me your memory shall be precious!"

How astonished, then, was the Clergyman, when he looked from the burying-ground towards the wood, and saw a long procession winding along the path, such as he had never before seen in that village! The oldest people, who could not walk well enough to join the funeral at the hut, came out into the road where it had to pass, and the men took their hats off when the coffin came near. As many as were able, joined the procession then, and followed it to the grave. It was as if a father and a benefactor of the village had died: a beloved member out of every household in this parish. Such was the homage paid to genuine Christian worth in the depth of poverty and retirement.

The Clergyman addressed the large concourse of his parishioners around the cripple's grave on the words: "Be thou faithful unto death, and I will give thee a crown of life!" (Rev. ii. 10.) Never before had he spoken with such freedom, fervency, and emotion. His own tears flowed freely, and there was probably no eye in the large assembly that remained dry when the text was applied to the departed. Every one was glad to bear testimony to James as one that was "faithful," and every one rejoiced to think that he would be seen "crowned" in the day when the Lord shall make up his jewels.

The uncommon strain of the Clergyman's address at the cripple's grave did not remain a solitary occurrence. Clearness of exposition, close application to the conscience, and unctious throughout the treatment of his subject, gave to his preaching from that day a character so marked that inquiry arose, how such a change had been wrought in him? And the account which he gave of it was this, that on the day he administered the Lord's Supper to the cripple, his eyes were opened and he began to see "men as trees walking"; and since the day on which the body was taken to its burial, he thought he could see things "clearly."

THE RECORD SCHOOLS.—The utility of these institutions (some account of which is found in

our number for November 20th) has led to the formation of a Union, which held its public Meeting in London on the 9th of last month, Lord Ashley in the Chair. Particulars from one of the schools were read, and remarks founded upon it by the noble Chairman as follows:

"During the past year, the average attendance was 260. Their ages ranged from five years to twenty years. Of that number, forty-two had no parents, twenty-one had stepmothers, seven were children of convicts. The answer to what were their apparent means of subsistence was, that as far as could be ascertained, they lived by picking up coals, and other things on the banks of the river, and by strolling and other similar means. Of these, twenty-seven had been imprisoned; and then he put the question, what drove these children first to crime? the answer was, that in some cases the parents sent them out, saying they must get their living how they could; others had no parents, and were unable to resist the temptations to which they were exposed; thirty-six had run away from their homes; nineteen slept in lodging-houses; forty-one lived by begging; twenty-nine never slept on beds; seventeen had no shoes nor stockings; thirty-seven had no hats, caps, or bonnets, and twelve had no body linen. That was the class of individuals in whom they were interested, and he asked whether that did not prove the necessity of such schools, open at all times, and not subject to strict rules of discipline, and where it was not necessary, as in too many schools, to appear with clean hands and faces, and decent apparel as was the rule in nineteen-twentieths of the Sunday Schools, and which excluded the vast majority of children in that particular class of life? If they took children at all they must take them as they are, and their object was, by degrees to clothe them and give them those habits of decency and order which would raise them to that particular scale which others have attained, and to fit them for participating in the blessings offered by other schools in the metropolis."—*Record.*

PUNCTUALITY.—Mr. Scott, of Exeter, travelled on business till about eighty years of age. He was one of the most celebrated characters in the kingdom for punctuality, and by his methodical conduct, joined to uniform diligence, he gradually amassed a large fortune. For a long series of years, the proprietor of every inn he frequented in Devon and Cornwall knew the day and the very hour he would arrive. A short time before he died, a gentleman on a journey in Cornwall stopped at a small Inn at Port Isaac to dine. The waiter presented him with a bill of fare which he did not approve of, but observing a fine duck roasting, "I'll have that," said the traveller. "You cannot, sir," said the landlord, "it is for Mr. Scott, of Exeter." "I know Mr. Scott very well," rejoined the gentleman, "he is not in your house." "True, sir," said the landlord, "but six months ago, when he was here last, he ordered a duck to be ready for him this day, precisely at two o'clock;" and to the astonishment of the traveller, he saw the old gentleman jogging into the Inn-yard about five minutes before the appointed time.

HEINKE'S DIVING APPARATUS.—Mr. Heinke's inventions are well worthy of the encomiums passed upon them by the learned and scientific Professor, Dr. Ryan. Considerable and important improvements have lately been made in Mr. Heinke's apparatus, whereby its usefulness and safety are greatly increased. The following, which has appeared in the *Brighton Gazette*, confirms the favourable opinion thus expressed:—Yesterday morning nearly 2000 persons were attracted to the Chain Pier, to witness a diving experiment by Mr. William Henry Gibson, who has been in Brighton during the last two months, for the purpose of making submarine surveys of the coast for Government. Mr. Gibson tried, for the first time, an improved diving helmet dress, the invention of Mr. F. Heinke, of London, of which he speaks in the highest terms. His head and half his body were encased in armour; and Mr. Gibson is so fully satisfied with the invention that he says he should be able to remain under water in favourable weather five or six hours, which is much beyond the time he could remain under water with any other dress. Notwithstanding the unfavourable weather yesterday, with the wind blowing fresh from the south-west and a raking sea, Mr. Gibson descended at the Pierhead, and remained under water about twenty minutes, sufficiently long to judge of the merits of the dress, which is very ingeniously constructed. On this occasion the water was about 18 feet. Mr. Gibson has been five times under the sea, which he finds sunk upon a rock. He has made a drawing of the vessel and her situation, and has forwarded it to the owner. The Bee, at high water, is nine fathoms and a half deep. Mr. Gibson is engaged by Government to unshackle the remaining section of Captain Taylor's Breakwater; and he also received an order from the French Government to inspect and report upon the state of the chains. We understand that if the weather should be favourable, he intends to descend under the Breakwater this morning, and to make another experiment at the Chain Pier on Saturday next with the diving dress of Mr. F. Heinke, when he will also make a submarine explosion.


THE ISTHMUS OF PANAMA.—The engineers dispatched by the French government to take the requisite surveys for the projected canal across the Isthmus, which is to join the two oceans, are stated in accounts from thence to have successfully accomplished their mission. The preferable point for the end of the canal on the Pacific side was selected at Vaca de Monte, a few miles west of the city of Panama, in the valley of the Caimito. On the Atlantic side, the Bay of Leonon was fixed upon as

affording superior convenience for shipping to the port of Chagres. The total cost of construction of the canal was estimated at 125,000,000 francs, or say five millions sterling. The total length would be 76½ kilometres. "There would be the necessity for cutting an immense tunnel," for shipping, which must form an important portion of the estimated expense. The depth of the canal was to be about seven yards, the width of the bottom twenty yards, and on the surface forty-five.

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