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The Bazaar.

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

VOLUME IV.—No. 14.]

QUEBEC, THURSDAY, JULY 1, 1847.

[WHOLE NUMBER 170.]

THE VOLUNTEER'S MARCH.

BY THE REV. A. C. COX.
March—march—march!
Making sounds as they tread,
Ho-ho! how they step,
Going down to the dead!
Every stride, every tramp,
Every footfall is nearer,
And dimmer each lamp,
As darkness grows denser;
But ho! how they march,
Making sounds as they tread;
Ho-ho! how they step,
Going down to the dead!

March—march—march!
Making sounds as they tread,
Ho-ho! how they laugh,
Going down to the dead!
How they whirl, how they trip,
How they smile, how they dally—
How blithesome they skip,
Going down to the valley!
Ho-ho! how they march,
Making sounds as they tread!
Ho-ho! how they skip,
Going down to the dead!

March—march—march!
Earth groans as they tread!
Each carries a skull,
Going down to the dead!
Every stride—every tramp,
Every footfall is louder;
'Tis a skeleton's tramp,
With a skull on his shoulder!
But ho! how he steps
With a high tossing head,
That clay-covered bone,
Going down to the dead!

THE DAY OF SMALL THINGS IN THE WORK OF GRACE.

It is true both in nature and in grace, that small beginnings often have large endings. Trace you noble river to its source, you will find its head in some lonely dell, in a spring so small that one might almost cover it with the sole of his foot. And in the work of grace "though the beginning be small yet the latter end shall greatly increase." Yet so weak and imbecile is the mind of man, that he is ever prone to despise small things, especially where he ought to anticipate the greatest results—I mean where the work is wholly the Lord's—the work of grace in the heart. To this point I intend to direct my remarks; namely, to encourage the subjects of divine grace, though it be with them a day of small things.

Our object is not to show by how small a measure of grace you may just escape the miseries of hell; but to show that the least measure of true grace is effectual to salvation. We design not to satisfy the carnal, but to comfort the feeble. With those who pervert the Scriptures, and wrest them to their own destruction, we profess to have nothing to do. Our business is with those who have little strength, and yet cannot give the grace of God credit for what it has done for them. Nor is it our object to show wherein or in what attainments of grace a child of God may rest. We would stimulate you, my Christian brethren, from past experience, to "press toward the mark for the prize of the high calling of God in Christ Jesus;" and to "give diligence to make your calling and election sure;" an assurance which can never be attained by him that doubteth; but to him that believeth, though his faith be as but a grain of mustard seed, all things are possible.

In some sense, the present state is, with all believers, a "day of small things;" for the highest attainments in grace are not to be compared with the least degree of glory. To young Christians, however, those who have not grown much in grace, the phrase and subject will more particularly apply. Grace is not a plant that springs up to perfection in a single night, like Jonah's gourd; but like those things which are more excellent in their nature, it comes gradually to maturity.

First, the seed is cast into the heart by the divine husbandman; this no man knoweth save he who implanted it; presently, through the influence of the sun of righteousness and dew of the Holy Spirit, the tender blade appears; it grows up, we know not how, until the grain is formed, and amidst conflicting elements, which seem to threaten it with blasting and destruction, it gradually ripens for the harvest, and then is gathered into the heavenly garner.

But to adhere more strictly to the figure in the text. The work of grace in the heart, is like the building of a magnificent temple for the Lord of Hosts.

First the corner-stone is laid, then the superstructure is reared, then "the top-stone is brought off with shoutings of grace, grace unto it." By the foundation, I understand, the beginning of the work of grace, or "the day of small things;" and that is when the sinner is made sensible of his sin and misery, but sees not how he can escape from them; when he desires an interest in Christ, but fears to claim it; when he loves and longs after the ordinances, but dares not use them; or cannot draw that comfort and advantage from them, which he desires, and feels he needs; when he esteems it not merely his duty but his privilege to pray, yet cannot utter one word before God, or, if he does, it is with trembling and with fear. In short, it is "the day of small things;" when the experience of the soul is made up of desires and disappointments, of efforts and failures, of remorse and sin; "when to will is present with him; but how to perform, that which is good, he finds not." Yes, this is the period in our spiritual life, which we and our enemies are liable to despise. We sicken over it the bitter tears of grief, they deride and mock at our state; we think it will come to naught; they sarcastically and disdainfully say, "what do these feeble Jews? will they fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish which are burned? even that which they build, if a fox go up, he shall even break down their stone wall." Thus they speak contemptuously of the righteous whom the Lord loveth. But it is a state of things that ought not thus to be regarded either by them

or by us. They shall know. It is the Lord's doings and it shall be marvellous in our eyes."

It is like the day when light first broke upon chaos. True, it disclosed nothing but discord, disorder and confusion, yet it was really and truly a day—the beginning of all other days, the precursor of that which saw the monarch of the starry host commence his race, like a giant, through the skies. It is a state of things which ought not to be despised, because God our Father does not despise it. It is his own work—the first beams of grace in the soul, created by Him who commanded the light to shine out of darkness—and He pronounced it "very good."

The Lord Jesus Christ does not despise it. The bruised reed He will not break, and the smoking flax He will not quench." The Holy Ghost does not despise it. The groanings which cannot be uttered, are generated by His influence, and He approves, and will answer the energetic cry. The great Triune God delights in His children in their lowest state. "They that feared the Lord spake often one to another: and the Lord hearkened and heard it," says Malachi. He heard them speaking of His grace, and the great things he had done for them, and He commands the recording angel to write it down in the book of remembrance; and it shall be proclaimed to their honour, that they delighted in the Lord their God. "And I will spare them," says He "as a man spareth his own son that serveth him."—From Sermon on Zech. iv. 10, by the late Rev. William Jackson, Rector of St. Paul's Church, Louisville, Ky.

THE CLERGY CALLED EVANGELICAL.

Even in those religious novels, which are another anomalous growth of our ephemeral literature, and which, professing to be the offspring of the religious imagination, are commonly equally destitute of imagination and of religion, we often find the abuse of the opposite party brought in to season what might else have been utterly unpalatable.

For instance, on opening *Bernard Leslie*, my eyes fall on the following passage: "I used once to respect the Evangelicals. Notwithstanding the manifest deficiency of their scheme, I have been accustomed to regard them with a certain respect, on account of their zeal, and the partial good which they have doubtless been the instruments of effecting. And there are some for whom I still feel a sincere regard,—men whom I see quietly doing the Lord's work according to their judgment. Zeal in a good cause is to be admired, even though it be not according to knowledge. They have also been numbered amongst them many revered and excellent men, who have devoted themselves sincerely to the cause of what they considered truth. Indeed it is for their sake mainly the party to which they belonged has gained its influence and credit. But their popularity has spoiled them, as it has done thousands before them. They have now stood forward in a new light. They are no longer contending for the souls of men, but struggling to maintain a waning popularity. They see growing up around them, perhaps settling in their own parishes or neighbourhoods, a zealous and laborious body of men who have devoted themselves to restore the ancient energy and purity of the Church. These men are gradually gaining an influence over the public mind to the prejudice and annoyance of the Evangelicals. Hence their rage against them; and because these men blame as defective the *effete* Evangelicalism of the day, they are accused of being enemies to the Reformation; and because they endeavour to restore the ancient usages of the Church, which have been sinfully neglected, they are accused of Popery, and held up as departers from the Church's discipline by men who err themselves in a tenfold greater and more dangerous degree. The effrontery with which these men accuse their brethren is marvellous. The daily newspapers and monthly magazines have been filled with false charges and injurious reports against those who are endeavouring to raise the tone of religion. Instead of that generous rivalry which ought to influence men engaged in the same great cause of winning souls to Christ, there has sprung up amongst the Evangelicals a bitter hostility and ungenerous jealousy; they bar the kingdom of heaven against men; they neither go in themselves, nor suffer those that are entering to go in." Pp. 283, 285.

Now there may certainly be a few persons here and there, to whom some portion of the condemnation here pronounced against the main body of those denominated Evangelicals, is not wholly inapplicable; but if we take it as a sentence against that body, it is iniquitous. Nor can one well display grosser ignorance of what has been going on in our Church during the last dozen years. For so far are the "Evangelical" body from having lost their popularity in consequence of the new movement in a different direction, that this movement has been the means of rendering them popular, and of diverting that odium from them with which the world is wont to regard such as bring religion prominently before it. The new party may appeal to this as a note of their superior sanctity; or it may arise from the obtuseness of their outward acts and observances: at all events the fact is such. As the passage just quoted bears the authority of a respectable name, and is taken from a work which has gone through several editions, and consequently must have obtained a wide circulation, it seems desirable that statements, which, though wholly contrary to the truth, may easily gain credence, should be met by a flat contradiction. At least my own official experience enables me to state that in this archdeaconry the number of what are called Evangelical clergy is every year increasing; and it is with deep thankfulness to God that I record this, the introduction of such a minister being a pledge, that the spiritual welfare of the parish will be rightly taken care of, and that the Gospel will be preached in its life-giving power and fulness. Nor is it long, in most cases, before the proofs that the popularity of such ministers is not "waning," shew themselves in the increased size and orderliness and devoutness of the congregations.

It is not easy to estimate how wide the mischief of such mis-representations must needs be: for minds that have been dented with writings leavened by such a spirit must become full of narrow prejudices, so as to be almost incapable of recognising goodness

in any one who does not belong to the same party. But still more mischievous is the practice, which unhappily is not uncommon, of introducing the same sort of religious polemics into books for children. Children should be trained to look with reverence on everything connected with religion. Irreverence will come too soon, without our taking pains to sow and foster it. They who teach their children to look with suspicion and to laugh at any professions of religion, or any peculiarities prevalent among its professors, are training them to be sceptics and scoffers: nor can I see what other results are to be anticipated from such books as *The Fairy Bower* and *The Lost Brother*, which are all the more dangerous on account of their cleverness.—The Ven. J. C. Hare, Archdeacon of Leices.

CONTENDING FOR THE TRUTH.

In the course of a lecture delivered at Liverpool, on the 20th of last November, by the Rev. Dr. Cumming, of the Scotch Church, (the Rev. Hugh McNeill in the chair) the following passages occurred—as reported in the *Liverpool Courier*:

Several atrocious corruptions in the Psalter of St. Bonaventura were pointed out by the lecturer. In the *Te Deum*, wherever the name of God and of the Lord occurred, they had been expunged, and the name of the Virgin Mary substituted. The 95th psalm in our prayer-book commenced with, "O come, let us sing unto the Lord: let us heartily rejoice in the strength of our salvation:" in this psalter it stood, "O come, let us sing unto our Lady Mary, let us heartily rejoice before the Virgin who brings us salvation." Other psalms were named with which a similar liberty had been taken. There was also the Athanasian Creed. He had none of the dislikes to this creed which many persons felt; but he did not like it one whit the better for its Popish "improvements;" for it said, "Whosoever wisheth to be saved, it is essential that he hold a firm faith concerning Mary;" and "unless he keep this faith he shall perish." Then as to the *Te Deum* and our noble Liturgy. The former was the nearest approach to the sublimity of inspiration that could be conceived; and nothing would more rejoice him than to hear sing, in all the parochial churches in Scotland, "Thou art the king of glory, O Christ;" or to hear prayed that most beautiful petition, "In all time of our tribulation; in all time of our wealth; in the hour of death, and in the day of judgment, good Lord deliver us." He recollected when he first entered an English parish church, after coming from Scotland, hearing a clergyman who prayed that prayer: he was not satisfied with reading, he prayed it. He (Dr. Cumming) shut his eyes and enjoyed it as thoroughly as though the supplication had been extemporaneous; and he should never forget those words. The *Te Deum* was most praise for saints to offer—most praise for God to hear. But could the meeting conceive how horrified he was when he read it, as amended by a distinguished saint and cardinal of the Romish Church? "We praise thee, O Mary, as the mother of God: all the earth doth worship thee, spouse of the Eternal. To thee all angels cry aloud, holy, holy, art thou, O Mary, mother of God; heaven and earth are full of thy glory." And so it went on to the close. Then in the Litany it was said, "Be merciful to us, and spare us, O Lady!" "From all evil and mischief, deliver us, O Mary." "In all time of tribulation, in the hour of death, in the day of judgment, and from the torments of the damned, good Mary deliver us." If it were replied to him that he proved these perversions from old documents which were extremely scarce, he replied that the Church was infallible; that if this doctrine was blasphemy in the thirteenth century, it could not but be blasphemy now; that the Church must be consistent. But he was not left to prove these corruptions from any old books, for they were regularly published in the Catholic Psalter by Martini, the Pope's bookseller at Rome, one of which he held in his hand.

It had been alleged by the champions of Romanism that she had produced many distinguished men and illustrious literati; and it could not be supposed to be so corrupt a system, otherwise such accomplished men as the Archbishop of Canterbury would not have belonged to it. He (Dr. Cumming) replied that Greece and Rome, with the most wretched theology, had the most accomplished scholars. Infidelity itself enrolled among its ranks Voltaire, Diderot, Gibbon, Hume, and many other men of distinguished scholarship. This taught us, and a most important lesson it was, that knowledge might be, as Bacon proclaimed it to be, power; but that sanctified knowledge alone was peace and holiness and happiness, as well as power. It was perfectly possible to obtain great knowledge in science, literature, and art, yet with that knowledge to have the most un sanctified and unholiest heart: it was possible to be the first among all the encyclopaedists of the universe, and yet have less knowledge of God than a Sabbath-school child. Some had alleged that they did not like controversy, and therefore they disapproved of these meetings. If by controversy was understood the calling of hard names, he utterly repudiated it; but by controversy he meant contending for the truth in opposition to error, not in the spirit of bigotry, but in the spirit of love and of a sound mind. The real question about controversy was—was it scriptural? St. Paul went into the synagogues and proved out of the Scriptures that Jesus was the Christ; St. Jude told us to contend for "the faith once delivered to the saints." The next question was—was controversy calculated to do good? His answer was, How were our missions in every part of the globe carried on at this moment? By controversial discussion. All our precious things had been purchased at this price, and they must be maintained at the same price. The crown of our Queen and our glorious constitution were sustained only by a ceaseless conflict; and the integrity of the Scripture, the safety of our communion, access to God's word, and the social privileges of Protestantism, could only be maintained by controversial conflict. Many sentimental persons exclaimed, "Let us have peace at any sacrifice." Peace can be purchased at too high a price. Better truth without peace, than peace without truth. Again, he asked what had made England what she was, and elevated her to her rank among the nations? How came it to pass that in Switzerland you could tell that one captain was Roman Catholic because the people were dirty and idle, and in no sense prosperous; and

that another canton was Protestant, because you saw the people industrious, prosperous, clean and happy? Why was it that Scotland presented so complete a contrast to Ireland? How was it that Scotland, with all her faults, was able, with but a few regiments, and a very few police, to keep order? Because it was a land of Bibles, of pure and Protestant Christianity. How was it that Ireland was in so unhappy a state? He admitted that there might be political and social faults in that country, but its great governing evil was its prevailing Popery. If it were not so, how was it that Ulster, which was Protestant, presented so marked a contrast to the other three provinces of Connaught, Munster, and Leinster, which were Catholic? One was perfectly quiet and peaceful; the others the scenes of constant *emerges*. The one was Protestant, and Popery prevailed in the others. He was indeed persuaded that the secret spring of all our prosperity as Britons was just our Protestant and Bible Christianity. The secret of the stability of that diadem which girds the Queen of England's brow was the existence of the Protestant Church in the midst of England's government.

RELIGIOUS EDUCATION FOR THE PEOPLE.

It has been affirmed, and has been found by actual experience to be true, that of all the religions that ever appeared in the world none were ever so well adapted to promote the welfare of society and the great ends of civil government, as the Christian religion; and that, therefore, it is the obvious interest as well as the indispensable duty of every State to support and encourage that religion. On the contrary it has been asserted by those who dignify themselves with the name of philosopher, that all this is nothing more than the language of priestcraft, bigotry, and superstition.

I will not, however, detain you by exposing the fallacy of any such opinion, but draw your attention to the much more pleasing sentiments expressed by the Prime Minister when the subject was under discussion in the House of Commons. He said, "there are individuals who speak of secular education. What they mean is, that all schools should be established by the State, and that none but secular education should be given in them—that, in fact, the schoolmaster should become a State officer—that the State should be the great teacher—that the schoolmaster should only afford secular instruction—and that religious instruction should be given by the ministers of the religious persuasion to which the children might belong: to this I have a decided objection. I think the State should take cognizance of the religious training of the children in all schools set up by itself. If only one half and that not the most important, of what ought to be taught, of the children were neglected, I think we should omit altogether the functions and duties which lay on us. To omit to teach a child the love of God, and to love his neighbour as himself, would, in my opinion, be a great, a serious, an irreparable fault."

Now, although these sentiments do not go so far as to say the child shall be taught the love of his Maker by the use of the catechism, the Liturgy, or the Bible, according to the note and comment set forth by the Established Church, yet I collect from them thus much that is satisfactory, namely, that government will be cautious how they treat institutions of the Church as unnecessary ingredients in the plan of national education—will be cautious how they patronize schools from which religious instruction is openly and avowedly discarded.

It is, then, impossible, when we are assured that out of the pale of our Church there is a vast destitute, neglected mass, polluting our streets and alleys, without any sense of duty to earth or to heaven—to whom no word of instruction is ever imparted, upon whom no breath of Godlike love ever descends—it is impossible that we, as ministers of Christ's Church, should not rejoice to find, that notwithstanding all the scoffs and sneers and petty jealousies with which we are taunted by our adversaries, that some steps are in progress, some measures adopted, which, through the powerful influence of the government, may eventually remove all complaining out of our streets.

The statistical accounts I have collected on good authority prove the melancholy increase of crime, and when we find one-sixteenth of the population of this great country are entirely without instruction, we ought not to be surprised at it. In the last year more than 1600 persons under the age of 16 years passed through the house of correction in Cold Bath Fields, 536 of whom were tried at the Middlesex sessions. The cost of prosecution amounted to £445 17s., and their maintenance to £964 12s., making an expenditure of £1410 9s. This speaks volumes, and is a lamentable proof of the vice in young persons, who, if they had been brought up in a sound religious education, instead of being a pest to society, might have been useful members of it. Besides which, had the sums of money expended in their conviction and maintenance in goal been applied towards the cultivation of their minds, or towards ameliorating their condition, with what satisfaction should we have been enabled to contemplate an enlightened and a Christian population, instead of pitying and bewailing the vast amount of ignorance and vice so prevalent!—*Archdeacon Croft's Charge*.

ON HAVING, MAKING, AND KEEPING GOOD SERVANTS.

In the whole extent of scripture, I think there is scarcely a passage which contains such a summary of duty as that in the *Epistle to Titus*, which gives directions for the conduct of servants: "Exhort servants to be obedient unto their own masters, and to please them well in all things: not answering again, not purloining, but showing all good fidelity; that they may adorn the doctrine of God their Saviour in all things."

Here we have minute directions for the daily life and conversation; and here also is shown the secret spring which alone can animate the whole round of duties—the desire to "adorn the doctrine of God their Saviour in all things."

I am convinced, there are many heads of families, in the present day, who sincerely desire the improvement of their servants, and who feel willing to use any exertion likely to accomplish this object. The real spring of all faithful service being discovered, it must be our first endeavour, to cultivate

this high and holy principle in the minds of our servants, if we expect to find them filling their several stations with comfort and respectability.

In the instruction of servants, the public ministry of the Clergyman, in many cases, effects comparatively little. He may preach the Gospel faithfully on the Sunday, and perhaps lecture occasionally at their master's house during the week; and yet the benefit of these discourses may be nearly lost, from the want of preparation of mind in the servants. More responsibility seems to rest upon the head of the family, than upon any other individual, as to the care of the immortal beings, thus brought for a season under his immediate superintendance. He has the opportunity, both of pointing out to them Scripture principles, and of showing the effects of such principles in his own conduct. Family-prayers are supposed to be regularly kept up, the servants forming part of the assembled household, in every house where a solicitude on this subject is felt. The servants may obtain much good by that means; but in many cases this means of improvement loses its effect from the ignorance and consequent listlessness of the hearer. Some private teaching, therefore, becomes highly desirable, for the purpose of awakening attention, and drawing out the hidden powers of comprehension.

Some families, after consulting their servants, in order to have their free concurrence in the plan; have set apart an hour on Monday evening for this purpose—before the business of the week more entirely engrosses their minds. Instead of the usual Family Prayers, on that night, the master takes the men servants, the mistress, the maids, for reading and catechising, or rather for conversation and prayer. This draws the parties together, brings out the state of the servant's mind, comparative information &c; it creates an interest in the Bible, and directs attention to Family prayer, to Public Worship, and to the Sermons heard, by means of occasional references to these other means of improvement. Some families have, at the commencement of this year, begun some connected portion of Scripture in this way: for instance, the book of Genesis, which describes the creation, the fall of man, promise of a Saviour, flood &c;—or some Scripture character, such as Abraham, Joseph, Daniel &c., showing how faith supports the believer in every station and under all trials:—or the parables in their order; in all cases requesting the servants to turn the subjects in their minds during the week, and especially on the Lord's day, and to think of any text or example that bears reference to the portion of Scripture.

An hour would be generally found long enough for this purpose, as the great object is to stir up an interest in the mind, and great care is required lest it be wearied instead of interested. The good may not, in many cases, be seen by those who adopt this plan: but if judiciously persevered in, good can hardly fail to be done; and your own deadness and coldness of heart may often account for the want of success from your exertions. You will then endeavour to be more diligent in prayer and duty; and so you yourself have received good at all events, while, as regards further results, you will leave all with the Lord, who can make the seed spring and grow up, we know not how. (MARK IV. 27.)

I know of two instances, in each of which a maid-servant was carried off suddenly; by heart-complaint, in the middle of the night. The family were scarcely aroused by the cry of illness, before they found one lying dead amongst them. The only ground of hope for the safety of the soul, in each case, was, the quiet and serious attention with which these young women had appeared to listen to divine truth in the course of Bible-instruction constantly given by their mistresses; and to them it afforded some relief under the trial.

Let it be remembered, also, that there is a Scripture-rule for those who have servants: "Masters, give unto your servants that which is just and equal." (COL. IV. 1.) Show patience and forbearance towards your servants; endeavouring to cure them of their faults in preference to parting with them at once, when they have misbehaved. Mark strongly your displeasure at sin against God; but at the same time be thoughtful lest you put temptation in their way. For instance, you will justly insist upon strict observance of the Lord's day, and allow no visits or parties among your servants during its sacred hours. But remember, that they have natural affections like yourself, and if you restrain them from seeing their friends and relations on the Lord's day, they may justly look for some time on a week-day to enjoy this reasonable indulgence. Your house must not come to be looked upon by them as a kind of prison, which they will be tempted to break through, by underhand ways. You will be much assisted, if you have one Christian servant in your household, that will cordially support you in all your plans for spiritual improvement.

Anxiety about your children is likely to make you very forgetful about the wants and feelings of servants. A sickly child sometimes requires so much attendance that, unless relief is considerably and equitably afforded to the nurse, she may have her health—her only possession—irrecoverably impaired in waiting upon that child. Want of sleep destroys the health of many a servant, when a little thoughtfulness and management on the part of the mother, by dividing the necessary night-watches, might have obviated all injury. Too many seem to think that the daily work must be done of course; and that if the night's rest is broken in upon besides, it is what a nurse must expect when she engages in that situation. If such mistresses find their servants selfish hirelings, as the complaint of many is, they ought certainly to remember that their servants have quite as much reason to charge their employer with cruel heartlessness.

These are a few thoughts, hastily thrown together for the consideration of employers. To exhaust the subject, would fill a volume.

THE TSCHEREMISSEN.

A rather singular account has recently found its way into the daily papers of the conversion of a heathen tribe, which remained until very lately in the practice of their ancestral idolatry in the Russian empire. The statement given is shortly as follows. In the district of Birk, on the Russian frontier, in an isolated corner and surrounded by impenetrable forests, lived a nation of idolatrous Tschheremissen, who were subjected to the rule of

* Job vii. 7. Phil. iii. 14.
† 2 Peter i. 10. Rom. vii. 18.
‡ Neh. iv. 2, 3.

* Mal. iii. 16, 17.

the Minister for the Imperial domains, and who formed a special society among themselves under the name of Wehris-Kalmach. The religion of this tribe consisted of a tissue of the wildest and most senseless imaginations. Their chief divinities were named Taji and Keremet; the one was the Author of all good, the other of all evil. To the first they offered worship but no sacrifices, as being too benevolent to require such; but to the god Keremet they frequently sacrificed animals in solitary parts of their forests, in order to appease his wrath. Transmigration of souls formed also a part of their creed, and, like their Tartaric neighbours, they practised polygamy. Their sole occupation was cultivating the barest necessities for their support in addition to the spoils obtained by hunting, and no art or trade, not even in the way of barter, was resorted to. The government employed various means to introduce civilization among this savage race, but for a long time every effort was vain. At length the unwearied perseverance of M. de Bludreff, governor of the district, aided by a priest named Pilyhoff, has succeeded in gaining the confidence of the Tschermis, and shaking the foundations of their pitiable superstition. At first but a very few were won over to the Greek religion; then whole villages followed, and the year 1816 boasts the conversion of 800 individuals. The society has changed its name with its belief, and, doubtless most appropriately (as marking the new source of beneficence they seek to please), have adopted the appellation of Nikoliskisen (Niccolites). A Greek church has been built in the largest of their villages, which was consecrated on the 12th of last October by the Bishop of Orenburg, and on the following day mass was read in it for the first time. It is also intended by Government to erect an elementary school there. The present gain may be and probably is small on the score of religion, but great in respect of civilization, and that may prove the hand-maid to more important benefits.—*Correspondence of Evangelical Christianity, from the States of Lie Baltic.*

The Berean.

QUEBEC, THURSDAY, JULY 1, 1847.

We have been favoured with a copy of a pamphlet printed at Toronto under the title "Characteristic Principles of the Church of England: three Speeches of the Rev. H. C. Cooraz, B. A., at the Annual Meetings of the London and Haron Branch Association of the Church Society of the Diocese of Toronto, in 1815, 1816, and 1817." The Clergyman, whose name is found on the title-page, felt it to be appropriate, on the first of the occasions mentioned, to allude to "the class of theological opinions which of late years have developed themselves under the various names of 'Puseyism,' 'Tractarianism,' 'Oxford Divinity,' and so forth;" looking upon the subject as one "closely connected with the hold that our Church may be destined to retain upon the confidence and affections of the people." By a few observations at the commencement he wisely endeavoured to "divest the subject of all that is extraneous and foreign to the vital question;" and it is impossible not to go along with him when he states that "an increased attention to Church order and discipline—a judicious revival, and a more general observance of the Church's Rubrics—a growing feeling of the essential character of Christian unity—a clearer perception of the evils and sin of schism—these are neither Puseyite nor old Popish fictions."

Various details of mere external arrangement are also enumerated as not constituting Puseyism, among which there is one, the real character of which the speaker has probably been led to view in a different light, since his address was delivered: it is that, which regards the "material" of communion tables, whether to be "wood, stone, or iron." It is true that we may coincide with the speaker's guarded statement that he "cannot perceive that Popery necessarily lurks behind" such questions as these; but when he adds "or that they reflect any discredit upon whatever parties first originated attention to them," we must frankly state on the contrary that the studious deviation from the ordinary material of "an honest table" for the Lord's board to that of a stone altar does reflect discredit and justly beget suspicion, when expressly connected, as it has been by the Tractarian party, with the profession of strict and revived adherence to the doctrines and rules of the reformed Church of England. The Oxford divines are not the men that could plead ignorance of the decided protest of the Church against the pernicious doctrine involved in the substitution of an altar for sacrifice, in the room of a table for commemoration.

The speaker, after this introduction, proceeds to state succinctly, but with great moderation, the errors which have been committed by the founders of this school of divinity;—with so much moderation, indeed, as to compel him, in committing the speech to the press, after the lapse of time and the events which have taken place since he addressed his audience in the Canadian London, to append a note to the following effect:

"It must be borne in mind that the view of Puseyism, confessedly a mild one, taken in the above speech, was drawn more than two years ago, and before the open renunciation of Protestantism, by many of the leading Tractarians, and the numerous pervasions from the Church of England to Rome, had displayed in so glaring a manner the certain tendency and termination of their doctrines."

It does not surprise us that the speaker has come to be so much the more earnest in contending for the truth, as he has been slow to impugn the motives or question the designs of those whom he found in error. We have met with his name at public proceedings, and with his initials at the foot of contributions to the periodical press, always as the clear-headed and rightly-minded defender of Anglican truth; and even in this first of the three speeches which make up the pamphlet before us, he utters no

uncertain sound when, to the inquiry, whether the Church, in her corporate character, "has affixed the seal and impress of her recognition and authority" to the opinions of those who belong to the school in question, he gives his decided answer, "No."

We shall probably recur to this pamphlet in a future number; and in bringing these remarks to a close, we can do no better than by recommending, as the subject of devout and earnest prayer at the throne of grace, the sentiments which the author, in the glowing language of cheerful confidence, pronounces, from his heart's inmost core, as his "conviction and belief, that these theological tenets held by some within the Church, are but as a passing cloud; and if, among many thousand clergy, and several millions of lay members, some should prove unfaithful to their principles, and turn renegades to the truth, it will be, under Divine Providence, but a wholesome expurgation, which will leave the Church in a more pure and healthy state for the duties in which she is constantly engaged,—which will leave her prepared to enter, like an Athlete, trained, vigorous, and unencumbered, upon the field of some great struggle that may be yet in store for her."

It is with gratitude we learn that petitions are coming in, praying that the Legislature would forbid the practice of selling property at the Churches on Sunday. It is a practice directly inflicting upon the rights of that large portion of Her Majesty's subjects whose religious principles wholly forbid their being parties to a transaction so flagrantly violating the command of the Most High God, and indirectly also affecting the interests of others who may not entertain the same views of Lord's Day observance. The former cannot become purchasers, when perhaps their just interests would require their doing so; the estate on whose behalf the sale is to be effected cannot benefit by the competition which they would create. What would people in England say to an advertisement such as the following which appeared, by authority last year, and the like of which are of frequent occurrence?

Province of Canada, }
District of Montreal, } IN BANKRUPTCY.
In the matter of FLAVIEN M.—and
OLIVIER M., Esqrs.

NOTICE is hereby given, that the following property belonging to the estate of the above bankrupts, will be sold by public auction, at the door of the parish church of Montreal, on SUNDAY, the TWELFTH day of JULY next, immediately after divine service in the forenoon, to wit:—A lot of land or emplacement situate in the parish? &c. &c.

Surely we may look to our Legislature's putting a stop to a practice so injurious to the citizens, and so offensive to the God who has commanded the Sabbath to be kept holy.—P. S. It will be understood by the reader, that the "Parish church" mentioned in the above is that of the Church of Rome.

We notice, with great pleasure, the circumstance that the banquet which closed the festival of the St. Jean Baptiste Society, held last Thursday, was conducted on strictly Temperance principles. We think, this might be a useful example for other Societies to follow, at all events with respect to any entertainments they may provide for boys.

THE BISHOP OF LONDON AND THE IRISH CLERGY.—On the 11th of May, Lord Montezague presented to the House of Lords a Petition from the Rev. Dr. Thorpe, Minister of Belgrave Chapel, London, praying that their Lordships would pass a declaratory Act carrying out the principles of the Act of Union, which he conceived to be violated by the course adopted with regard to Irish Clergymen by the Lord Bishop of London. It appears that Dr. Thorpe, being desirous, on account of ill health, of spending some time on the continent, wished his place to be filled during his absence by a Clergyman from Ireland, who he nominated to his Diocese for that purpose. The Bishop's reply was: "If Mr. —, who I suppose is an Irish Clergyman, has been licensed to officiate in any English Diocese, I am ready to admit him into mine; but if not, I shall be under the necessity of declining to do so." Lord Montezague stated that, finding that the question raised in this case was not a disqualification in point of doctrine, morals, or learning, but simply his being an Irish Clergyman, and that objection raised to in 1817, he could not hesitate in laying the matter before their Lordships—which he would not have been willing to do if it had been a question of an ecclesiastical nature, or of disqualification in morals, education, or otherwise. He could not understand upon what ground the Right Rev. Prelate made the distinction between an English and an Irish Clergyman, and that for the purpose of drawing an invidious distinction—a distinction wholly inapplicable to the present state of the Irish branch of the establishment, connected as it was with the most illustrious and distinguished names of the United Church. "Did it not seem hard that, whilst an Englishman was appointed to one of the highest offices of the Church in Ireland, an Irish Clergyman should be excluded from serving in a humble curacy in the London diocese, merely because he was an Irishman?"

The Lord Bishop of London, in his reply, expressed his hope that he would be able to show that in the course which he had pursued he meant to show no disrespect to that branch of the United Church which was established in Ireland, and of which he spoke in the very highest terms. The regulation now complained of was not a new thing; it had been in operation three or four hundred years; it had been made public in the usual way, when he was Bishop of Chester, and none of the Irish Prelates had ever addressed a word of expostulation or remonstrance to him on the subject. Of the grounds which he had for adopting the rule, two appeared to his Lordship especially strong, which he stated as follows: "In the first place he did not think that young men who were educated for the service of the Church of Ireland should take the very earliest opportunity of quitting that Church in the midst of its difficulties, and to come to England to find some other situation which was less irksome. Far from intending disrespect by this, he thought he could not show a more sincere regard for the interests of the Irish Church than by discouraging the migration of young Clergymen, the ablest labourers in the field, from those ministerial duties in which

all their energies would be called into action. Another reason was, that when he looked at the system of education which was then in force in Trinity College, Dublin, but which was now altered—looking to the education which was obtained at that time, he could not encourage the practice of young men going over from England to Ireland, staying a short time in Trinity College, till they should take a degree, and then returning to England; and he thought it hard that their own young men, educated in the English Universities, and in some sense under their own observation, should be displaced from their curacies, and be prevented from being ordained by the emigration of young Clergymen from Ireland." His Lordship further stated that the rule had at no time been very rigidly adhered to, because in any case when he was satisfied of the purity of motive of the young men, he had no difficulty in licensing them. In the case of Dr. Thorpe's application, the Clergyman whom he proposed as his assistant, had called on his Lordship, subsequently to his sending the letter which had been referred to, and was told that it was the Bishop's wish to make some inquiries, but that he might go on preaching for Dr. Thorpe until that Clergyman's return from the continent, and it would be time enough then to talk of licensing. Dr. Thorpe, however, following this up by a threat to bring the matter before the House of Lords, His Lordship, when he had satisfied himself of the young Clergyman's character, intimated to him that though he could not license him to preach for Dr. Thorpe, after what had passed, yet he would be very happy to license him for any other Clergyman within his Diocese. His Lordship concluded by saying that he had done nothing unlawful, and that he would continue to act upon his regulation until it was declared by public authority to be contrary to law.

The Earl of Clarendon expressed the satisfaction he felt at the testimony borne by the Right Rev. Prelate to the worth of the Irish Clergy, but his regret, at the same time, to find his Lordship draw a distinction between the Irish and English branches of the Church, which he did not think the terms of the Union warranted. They had heard much of the repeal of the Union; and he must say that nothing would tend more to advance the cry for it than to give the Irish people the idea that they were considered as an inferior race.

The Earl of Mountstuart defended the character of Dr. Thorpe, and stated, with regard to the regulation laid down by the Right Rev. Prelate, that if it were adopted by the other Prelates of the kingdom it would have the effect of keeping every Irish Clergyman out of England.

The conversation then dropped.

We have been considerably disappointed, in reading the Report of this case, to find not one member of the Episcopal bench to have taken part in it, except the Bishop whose course is complained of. Some expression of opinion from the Irish Bishops, that the regulation in question was approved of by them, would have settled men's minds much more satisfactorily on the subject, than the mere absence of remonstrance on their part. If the law really warrants the Bishop of London in pursuing the course he has adopted, Irish Bishops would perhaps be reluctant to address a remonstrance to him, under the uncertainty whether it would induce him to alter his proceeding.

There can be no doubt, however, that a disposition in Clergymen ordained for these parts of the great field of labour, where service is of the more arduous and unenviable character, to transfer themselves to spheres which call for less self-denial, ought to be discouraged by fair and generally recognised means. The question is of some interest to the Colonial branches of the Church: the Clergy ordained in the British Provinces are by law subject to certain formalities, before they can hold curacies in the mother-country, whereby some check is imposed upon any inconvenient influx there, or an embarrassing drain upon us here; yet we find the cases frequent where Clergymen from the Colonies are admitted to ministerial charges at home. We should imagine that the Colonial Bishops are not desirous to see many of our country-missions transfer their services to the more inviting fields on the other side of the Atlantic; and yet it might not be very pleasing to them to have an English Bishop lay down the rule that he will admit none, unless filtered through some period of service in another English diocese. One would much prefer having the Bishop of London's rule be His Lordship's exception; and the ex-ceptions by licensing Irish Clergymen, which he allows to be as frequent as his refusals, to become his Lordship's rule.

In the mean time, it cannot be too most satisfactory to every Irishman, to know that the proceedings in the House of Lords on this subject have elicited, both from the Bishop of London and from the Lay-Peers who took part in them, expressions of the highest respect and warmest sympathy towards that suffering and earnestly contending branch of the Church established in Ireland; and probably the advancing solicitude for the unity of the Church, unimpaired by personal dislikes or predilections, will aid the effect of the discussion which has taken place, so as both to mitigate the operation of the Bishop's rule on the subject of Irish Clergymen in the Diocese of London, and to prevent its adoption by other Prelates.

THE REV. WILLIAM JACKSON, late Rector of St. Paul's Church, Louisville, Kentucky.—The extracts from sermons by this deceased Clergyman, which we have inserted in this and the last number of the BEREAN, are taken from a volume recently published by Messrs. Stanford and Strouds, New York, under the title "Remains of the Rev. William Jackson," &c., containing a Memoir, Sermon, and Fragments from the papers of the deceased who seems to have been an excellent man. He was a native of Turbury, Staffordshire, in England.

A QUESTION OF LAW: ARE MILLERITES IN A SANE STATE OF MIND?—A suit is now pending before a Board of Referees in Boston. Ezekiel Hale versus E. M. J. Hale, (his son,) both of Haverhill. It appears that in the autumn of 1812, plaintiff, a convert to the "Millerite delusion," made over to defendant his property, valued at from \$40,000 to \$50,000—the latter to pay the heirs \$20,000, and inherit the residue himself. The old gentleman has since recovered his "right mind," and now seeks to regain possession of his property.—*Protestant Churchman.*

THE JEWISH SABBATH.—A letter from Konigsberg (Prussia) of the 16th inst. says, the proposition which has been so often made to the Jews, and as often refused, to celebrate the Sabbath on Sunday instead of Saturday, has at last been accepted by 700 Jews of that town, who form the great majority of the Israelitic community. The measure is considered one of great importance, especially in commercial operations. Similar intelligence is received from Offenbach, Grand Duchy of Hesse. Whether this concession on the part of the Jews proceeds

from indifference to their own faith, or from favour towards Christianity, is not stated.

ECCLIASTICAL.

Diocese of Quebec.

We beg to call the attention of our readers to the Annual Meeting of the INCORPORATED CHURCH SOCIETY which is to be held next WEDNESDAY, pursuant to advertisement in another column.

The Collection made after Sermon, last Sunday morning, at the Chapel of the Holy Trinity, amounted to £5. 15. 10, which, after deducting £1. 12s., being the average of Sacrament days' collections, leaves the sum of £5. 3. 10, to the benefit of the INCORPORATED CHURCH SOCIETY.

The Rev. Official MAESTRI went down to the Quarantine Station, Grosbe Isle, last Friday, to engage in such services to the Protestant sick as may tend to the relief of the resident Missionary; and his return will probably not take place till tomorrow.

DIOCESE OF TORONTO.

INCORPORATED CHURCH SOCIETY.—The fifth annual report of this institution—after acknowledging that "every good gift and every perfect gift is from above and cometh down from the Father of Lights," and that all preventing and co-operating grace is derived from the same sacred fountain, and recording its humble thanks for the considerable measure of success with which it has pleased Almighty God to bless its exertions during the past year—states that though no new object has been carried out, and several important measures, in which the clergy and laity feel a deep and mutual interest; yet that all things, as he said, are in a healthy and satisfactory state, and proceeding gradually, but it is hoped, securely in their legitimate course.

No definite plan of operation has as yet been adopted for making a work at home secure provision for the Widows and Orphans of the clergy. With regard to Education, the report adverts to the plans adopted by Her Majesty's government in the mother-country, and expresses a hope that "our own Colonial Legislature will follow so just an example, and, under the same limitations, provide for the members of the national Church in the Dioceses of Quebec and Toronto the like religious instruction, as may now be obtained in every Diocese throughout England and Wales. At least the same privileges will ere long be undoubtedly conceded to the members of the Church of this great Empire, as are now, in this Colony, exclusively granted to the Romanists."

INCOME AND EXPENDITURE.—It has been customary to include, under the head of actual income, the amount of sales in the Depository, and also of the rents received from lands held in trust for special purposes; but as this course might unintentionally mislead the members of the Church, with regard to the amount of the Society's resources, actually available from year to year, it has been deemed advisable that, for the future, the account of the actual income, for each year, should be confined to the amount of charitable contributions received during the year, and of dividends arising from monies invested for the general purposes of the Society.

The Society's receipts, from the year ending 31st March 1847, were £1921. 13. 3, to which adding a balance of £142. 15. 4, from last year's account, the total of available funds appears to have been £2363. 11. 7. The year's contributions exhibit a small decrease, but it must be remembered that considerable sums have been raised for the relief of the sufferers by famine in Scotland and Ireland, which circumstance has no doubt somewhat diminished the Society's receipts for the past year.

The District Branches have raised, during the year, £1051. 0. 9, from which deduct £188. 4. 3, which were remitted to the Parent Society, and are therefore included in the above receipts, and there remain £862. 16. 6, to be added to £1921. 13. 3, showing a Total of £2777 9. 9, raised during the year by the Society and its branches.

In the proceeds of the three sermons preached during the year in behalf of the Society, there has been a decrease of upwards of £145, as compared with the former year. There are in the Diocese 163 Missions, but collections have been received from only 84 Missions in behalf of the Widows and Orphans' Fund, 82 for the Missionary Fund, and 73 for the Bishop's Students Fund.

The issues from the Depository have been to the value of £269. 15. 2, being a decrease of rather more than £150, compared with last year, which is attributed to the circumstance that the Society was disappointed in the receipt of its miscellaneous stock from London last fall, at a time when it was too late to obtain it from any other quarter. The following is the detailed statement of publications circulated:

Bibles.....	513
Testaments.....	585
Prayer Books.....	179
Publications of the Society—Bound.....	126
Tracts.....	952
Soc'y for Prom. Ch. Knowledge—Bk. Books.....	6738
Tracts.....	1539
Bristol Tract Society.....	2177
Miscellaneous—Bound.....	333
Tracts.....	19380

Under the head of Grants, the report enumerates £12. 10, towards repairs in the Parsonage of Wood-sted, £5. 15. 0, expenses of a missionary visit to the Indians at the Saint St. Marie, by the Rev. Dr. O'Heara, £5. 7. 6, expenses of the Rev. J. McHenry, in visiting certain Indians in his mission, £10. 17. 3, travelling expenses of a Catechist serving St. John's Church, and £10. 3. 10, to the Church at the Manitowish. Several grants of books are also mentioned; and it is further stated that "two Travelling Missionaries are entirely supported by the Society, and the stipends of two more Travelling Missionaries are paid in part; while four resident Missionaries are likewise in part supported from the same source.

During the year salaries have been paid to two Indian Interpreters, and a small grant has been made to one catechist and schoolmaster.

Assistance has also been given from the Bishop's Students' Fund to four Divinity Students in the Diocesan Institution at Cobourg; one of whom, having found himself in circumstances to do so, has liberally returned to the Society the sum, which had been granted to him.

Certain sums have been invested in stock, including £197. 10s. on account of the Widows' and Orphans' Fund.

The Society has paid the second instalment on lands in the Home District, in several townships not otherwise provided with glebes, in the hope that the members of the Church in such townships will re-purchase them for the endowment of their respective townships; in which case the Society will assist the purchasers to a moderate extent, if their circumstances require it, and will, as far as its means allow, extend this system to other districts; and with this

object in view, will be glad to receive information from all quarters, of lots of land eligible for glebes. The land department of the Society is entirely managed by the Assistant Secretary, who, as Secretary of the Land Committee, has by his exertions brought this branch of the Society's operations into a very methodical and orderly system.

—THE DISTRICT BRANCHES are still nine in number:—

1. Newcastle and Colborne.
2. Milland and Victoria.
3. Prince Edward.
4. Eastern, Johnstown, Bathurst and Dalhousie.
5. Niagara.
6. Gore and Wellington.
7. London, Western and Haron.
8. Hochel.
9. Tbalat.

The Newcastle and Colborne Branch has one Travelling Missionary, who, having also to perform the duties of Assistant Minister at Cobourg, cannot appropriate more than three-fourths of his time to ministrations in the distant settlements. It is considered desirable that a Missionary should be placed in the exclusive charge of Cartwright and Auvers, and another in that of Seymour and Percy, while a third might be profitably employed in the Colborne District.

By the Kingston Parochial Association—in the Midland and Victoria District—a resident Missionary at Barriehfield is considerably assisted; the Rev. Wm. Greig is labouring there in the room of the late Rev. T. Pope.

In the Gore and Wellington District, one Travelling Missionary is now engaged, and application has been made to the Bishop of the Diocese for the appointment of a second, which it was expected would be considered by the members of the Association as entailing an additional claim upon their zealous co-operation.

The Eastern, &c. District having been deprived of the services of a Travelling Missionary by the removal of the Rev. Mr. Tiemayne to another sphere of labour, it was resolved to apply to the Bishop for the appointment of a successor to Mr. T. as soon as possible.

In the Simcoe District, the Rev. Geo. Bourne continues to be engaged in his laborious office of Travelling Missionary; but he finds his strength materially impaired by the incessant travelling over his extensive Mission.

The closing part of the report contains urgent calls upon the Church to combine their efforts in support of the Society's objects. Reference is made to the increase of the Episcopate by the erection of new sees at home and in the Colonies; to the assistance still received from the Venerable Societies at home, and the Reports sent in by the sister Societies of Nova Scotia, Quebec, and New Brunswick. The members are described as "associated in the great work of being the humble instruments used for propagating the Gospel in the Church, and setting forth the faith once delivered to the saints." It is a great and arduous task; but let the work be done in faith, and let it be remembered, that "the battle is not to the strong, nor 'the race to the swift,' and that, though men are the instruments used in this work of mercy, the Almighty alone can render such instruments efficient."

DIOCESE OF FREDERICTON.

CLERGY OF THE CHURCH OF ENGLAND.
The Right Reverend JOHN MERRLY, D. D., Lord Bishop of Fredericton.
Venerable GEORGE COSTER, A. M., Archdeacon and Rector of Fredericton; Rev. W. G. KEICUM, Curate of Fredericton.
Rev. BENJAMIN GENISH GRAY, D. D., Missionary of the Society for the Propagation of the Gospel in Foreign Parts.
" I. W. D. GRAY, D. D., Rector of Trinity Church, St. John, Chaplain to the Lord Bishop.
" ALEXANDER STEWART, Curate of Trinity Church, St. John.
" WILLIAM HARRISON, Rector of Portland.
" B. SIMONS, Curate of Portland.
" W. N. BOYER, Curate of Portland.
" FREDERICK COSTER, Rector of Carleton.
" JAMES ALLEY, D. D., Rector of St. Andrew's.
" R. WINGERS, Curate of Saint Andrews.
" SERRINGTON THOMSON, LL. D., Rector of St. Stephen.
" H. W. HERRICK, Curate of Saint Stephen.
" NICHOLAS DISBROW, Rector of Bathurst.
" THOMAS MAGRE, Rector of Upland and Quaco.
" W. H. SCOVILL, A. M., Rector of Kingston.
" WILLIAM W. WALKER, A. B., Rector of Hampton.
" WILLIAM SCOVILL, A. M., Rector of Norton and Springfield.
" CHRISTOPHER MILNER, Rector of Westfield.
" H. N. ARNSOLD, Rector of Sussex.
" ABRAHAM WOOD, Rector of Waterborough.
" N. A. COSTER, Rector of Gagetown.
" J. M. STURLING, A. M., Rector of Maugeurville.
" E. J. W. ROBERTS, Rector of Kingsclear.
" JOHN DREW, Rector of Douglas.
" JOSEPH ELWELL, Missionary at Prince William.
" S. D. L. STREET, A. B., Rector of Weststock.
" S. JONES HANFORD, Curate of Woodstock.
" JOHN BLACK, A. M., Rector of Sackville.
" R. SIMONS, Rector of Westmoreland.
" GEORGE S. JARVIS, D. D., Rector of Shediac.
" SAMUEL BACON, A. B., Rector of Miramichi, Chaplain to the Lord Bishop.
" J. N. DREWETT, Rector of Richibucto.
" SAMUEL THOMSON, A. M., Rector of St. George.
" JAMES NEALLES, Rector of Grand Maran.
" T. W. ROBERTSON, Missionary at Musquash.
" J. W. DISBROW, A. M., Rector of Loch Lomond.
" J. BATHURST, Missionary at the Nerepis.
" A. SQUART, Missionary at Stanley.
" J. HUDSON.
" JOHN MCGIVERN, } Visiting Missionaries.
" L. WRENS, Curate of Cocaigne.
" WM. JEFFRIES, Missionary at St. Mary's.
" WM. H. DEVEREN, A. B., Deacon.

The St. John, N. B., Courier mentions, from accounts received by the Cambria, that the Rev. Dr. Gray, Rector of St. John, who was in England, and of whose indisposition advices had been previously received, was still too unwell to return to his charge.

DIOCESE OF SODOR & MAN.—The consecration of the Hon. & Rev. Robert Eden to the bishopric over this Diocese took place in Whitehall Chapel on Sunday the 22nd of May. The Lord Bishop of Carlisle officiated for the Archbishop of York, assisted by the Bishops of Ripon and of Oxford. The Lord Bishop of Oxford preached the sermon.

THE INDIAN BISHOPS.—We regret to find it stated, among other items of intelligence from India, that the Bishop of Calcutta has been advised to go

to Europe. The Bishop of Madras had left on account of the impaired state of his health; his Lordship's arrival at Southampton is mentioned among the news by last English mail, with the addition that his health is likely to be for some time in so delicate a state as to impose upon him the necessity of abstaining as much as possible from mental excitement or bodily fatigue. It is mentioned that the Bishop of Bombay was about to proceed to Calcutta.

ISLAND OF ACHILL.—Out-Door Relief under the new Poor Law is now being distributed; it is not, however, yet extended to the whole of the suffering population: there are many cases which it never can reach. Whatever legislative provision may be made, there will still be ample scope for the exercise of individual liberality.

We regret that we cannot give any more favourable report of agriculture in this Island than that which we have published in former numbers. The land remains unworked; the exceptions to this statement are so few that they are not worth mentioning. We have endeavoured to persuade the people to make a large sowing of turnips, and we have offered them the seed at half price or even gratuitously, but we much fear that little will be done. The people should leave the public works to till their land, but their pressing necessities will not suffer them to forfeit the wages.

We are making a large sowing. If God gives His blessing, we shall have in harvest more food than our own people can consume. The whole district might have had the same cheering prospect but for the disastrous mismanagement of our rulers.

During the last month we daily gave employment to 125 persons, all engaged in agricultural and other useful and reproductive works. The number of children who daily receive two meals in our schools now exceeds seventeen hundred. We need not remind our readers that to carry this on we must draw largely on their liberality.—Achill Herald, 26th May.

ACHILL MISSION.—The subscribers here to acknowledge the receipt of a donation of five shillings from Mr. R. Bray, for the Achill Mission. C. H. GARAS.

Quebec, 30th June, 1847.

McGILL COLLEGE, MONTREAL.—At a congregation held on the 26th of May, after admitting a number of students to their medical degree, in the usual course, the Honorary degree was conferred, by a unanimous vote, on James Douglas, Esq., of Quebec; Christopher Widmer, Esq., of Toronto; and James Samson, Esq., of Kingston.

TO CORRESPONDENTS.—Received W. B., and transmitted to the friend concerned; G. L., crowded out to-day; next week.

PAYMENTS RECEIVED.—Major Lawrence, two copies, No. 150 to 201; Messrs. D. Buel, No. 157 to 208; P. Cowan, No. 195 to 157.

We beg to draw attention to the Notice contained in our advertising columns—announcing a Sale of useful work, to take place next Tuesday, for a charitable purpose which must commend itself to every mind touched with sympathy for those in want and suffering—we trust it will be readily supported by those whose means allow of being liberal, or whose wants happen to be of such articles as the Sale will consist of.

Moral and Political Intelligence.

MEXICO.—No prospect of peace yet. Mexican guerillas have captured part of an American escort, on its way from Vera Cruz to the interior, and brought the main body to a stand, waiting for reinforcements from Vera Cruz.

FAMINE IN NEWFOUNDLAND.—We are informed by an intelligent and respectable individual who came hither a few days since from New Harbour, Trinity Bay, for a few pounds of flour—which he was obliged to carry over at his back—that the people of that settlement were in the most deplorable condition, having nothing to eat, and scarcely a seed potato to put in the ground. He also assured us that no supplies were expected, and that even if they came the people were so much reduced by long and unavoidable abstinence from nutritious food that some time must elapse before they would acquire sufficient strength to follow their avocations. Accounts no less distressing continue to reach us from other parts of the bay. We have been repeatedly blamed for not giving greater prominence to those heart-rending narrations, but really we know not what benefit will derive from their repetition either to the sufferers or to the country.—Harbour Grace Herald, June 2.

The Miramichi Cleaver, of the 15th, states that the steamer Conqueror, 120 tons old measurement, built in Europe, and intended to run between the western coast of the Gulf and Picton, calling at Charlottetown (P. E. Island), had arrived at Shediac. She is said to be a splendid and most powerful boat.

EXECUTION FOR MURDER.—The two unfortunate men, TURKIE, and HAMILTON, who were sentenced to death, some time ago, for murder, suffered the extreme penalty of the law on the 22nd ult., at Toronto.

KINGSTON, June 19th.—Thursday evening several barges loaded with Emigrants arrived at our wharves and during the day a goodly number of Germans also arrived. There could not be fewer than one thousand, and we have pleasure in stating that generally they appeared in tolerable good health, the Germans more especially.

Two of the Emigrants died during the night, but amidst so many, and under existing circumstances of previous deprivation, and in some cases of destitution, and a long voyage, the wonder is rather that more than two were not in a dying condition.—Chronicle.

THE TELEGRAPH.—We are extremely gratified to learn that the erection of the Montreal and Toronto Telegraph line is rapidly progressing, under the contractor, Mr. Daniel H. Hayes, of Buffalo, who constructed the line from Queenston to this city, which has proved far superior to those on the American side. Its strength has been proved in the fact, that almost all the breaks which have interrupted communications between this and Buffalo, have occurred between that and Lockport.

The line from hence to Kingston, is formed of iron wire of adequate strength, and affixed to the glass cups by copper wire. The mode by which the wire is bound to the cups, and the cup itself, are inventions of Mr. Hayes. In the construction of the line, great difficulties have been surmounted:—for 25 miles the poles have been erected on the solid

rock. This has been accomplished by halving two pieces of timber into each other, placed transversely, through which the pole is footed; and from the extremities, braces support the pole from the four angles. Where no other support could be obtained, the space between the braces and the pole on which the wire is elevated, has been loaded with heavy stones. Notwithstanding these difficulties, we learn that the line to Kingston will place us in communication with our eastern friends on or about the 20th of July; and about the 1st of August, we shall be enabled to exchange courtesies with our friends and brethren of the quill at Montreal.—Colonist.

PROVINCIAL PARLIAMENT.—A want-of-confidence vote, brought forward in the House of Assembly by Mr. Scott, was decided on Wednesday last week by a vote which gave ministers a majority of 41: there being 37 ayes and 41 nays.—A motion of Mr. Aylwin's, for an address to the Governor General asking information respecting the Civil Secretary's office, was also rejected by 33 nays against 32 ayes.—An address to the Governor General has been voted, on a motion by Mr. Moffatt, for a very full return on matters connected with the Post Office.—Mr. Cayley produced his financial exposé on Tuesday last week; the Quebec Gazette describes in the following terms the policy ministers were prepared to adopt on the subject of the tariff. He said they intended to propose the abolition of the whole of the differential duties, with the exception of that on imports of new works copyrighted in England; on which a duty of 17½ per cent was to be levied. This will still amount to nearly a prohibition.

Strange to say, while some people talk of a threatened famine in this country, and some go even so far as to insist on the necessity of a law authorising the Government to prohibit the exportation of articles of food, the Canadian ministry, at the same time that they adopt the system of free trade in other respects, propose to continue the duties on agricultural products, similar to our own, as a protection to the farming interest. Mr. Cayley proposed to make no change in these duties, with the exception of that on timber, which at present yielded little revenue while it was considered at a very great expense, and gave very considerable annoyance to persons who, living close to the frontier, found it necessary to send their saw-logs to the other side, for want of mills on this, and to pay the duty upon their being returned. At the same time, every facility would be given for the passage of merchandise through the Canadian waters for exportation.

In addition to these changes, it was intended to reduce the tolls on the canals, and to remove the embargo which was charged on vessels coming to Quebec and Montreal, liabilities payable for the improvement of the St. Lawrence below Quebec.

An address to Her Majesty has been unanimously adopted, on motion of Mr. Solicitor General Cameron, setting forth the injurious effect upon the prosperity of this Province calculated to arise from a continued emigration of a similar character to that which is now taking place, unless conducted upon some more systematic principle; humbly praying that measures may be adopted by Her Majesty's Government "that the Emigrant Ships may be large and airy, that ample space may be allotted to the Emigrants, and that a larger allowance of better food than is now furnished, with sufficient medical attendance shall be always provided on board." The address, in conclusion, represents "that, in the opinion of this House, an unusually large expenditure must be made in this Province in the present season to meet such unexampled destitution and distress; and assures Her Majesty of the confident belief entertained by the House; that "the justice as well as the liberality of the Imperial Government will provide for this expenditure from the Imperial funds."

We regret to state that S. Yarwood, Esq., the Emigrant Agent at Montreal, has fallen a sacrifice to the arduous duties which have devolved upon him at this trying season. He caught the fever, and sunk under it. The body was brought down this morning to Quebec for interment.

QUEBEC PROVIDENT AND SAVINGS' BANK.—This institution, we find, has made a very successful beginning. It has been in operation little above a month, and the amount deposited, to yesterday, is £9,235. £3. 4. of which sums there has been withdrawn £201. 3. 2, leaving balance to the credit of Depositors £9,135. 10. 2. The Bank is incorporated by the provisions of an Act passed some years ago (1 & 2 Victoria cap. 32.) having for its object the encouragement of these useful institutions; and the central situation of the office in Freemasons' Hall, just this side of the Post Office, together with the convenient hours of attendance at the office, afford every reasonable accommodation to the public who have money to deposit. We subjoin the abstract of the Regulations:

I. Deposits shall be received from parties themselves, or their representatives; and a Pass-Book shall be furnished to each Depositor, in which all sums deposited and withdrawn shall be entered. No money whatever will be received or paid at the Bank, without the production of the Pass-Book, unless it be destroyed by fire or otherwise.

II. For parties wishing to make deposits, but who are unable to attend personally, Patrons will be given at the Bank, which, when filled up and signed, shall enable the person therein named to make deposits for such parties; and parties who have once appeared in person, need not again attend, but may send any future deposit, always taking care to send the Pass-Book along with it.

III. Sums exceeding £100 shall be received from any one Depositor at one time, except under special circumstances, of which the Bank shall be the judge; nor shall any one Depositor have more than £500 in the Bank. All demands on the Bank shall be paid in the Bills of any of the Chartered Banks of the City. When not exceeding £10, they will be paid immediately; but if above that sum, ten days' notice must be given; and the interest shall be reckoned to the date of such notice. Under special circumstances, the Bank may dispense with this notice; but not with the regulation as to interest. When a Depositor, wishing to withdraw money, does not apply personally, an order, signed or marked in presence of two sufficient witnesses, must be produced along with the Pass-Book.

IV. Interest at the rate of 4 per cent, shall be allowed on sums not exceeding £50, and of 4 per cent on sums over £50, up to the maximum of £500. On £10 and upwards, it shall be calculated from the next lawful day after the deposit; and under £10, from the last day of the current month; but no interest shall be allowed on deposits under £1, until, by subsequent deposits, they shall amount to £1, or upward.

V. The Bank may decline or return any Deposits, in this latter case with interest to the period of such return.

VI. The Bank shall be open every lawful day from 10 to 4 p.m.; and on Monday and Saturday evenings from 6 to 8.

VII. No Member or Trustee shall receive any pecuniary advantage whatever from the funds of the Bank; but any surplus shall go, after paying expenses, to provide a reserve fund against losses, and to increase the rate of interest on deposits.

JEAN BAPTISTE SOCIETY.—This Society—principally composed of French Canadians—held its annual festival on Thursday last. "The day was beautiful, the streets through which the procession was to move were lined in many places with maple and evergreen trees and overhung with flags and other devices, and the shops and offices of the French Canadians generally closed. Between 8 and 9 o'clock, the different sections assembled on the Esplanade, where having been marshalled in the order they were to follow, with their gorgeous banners and flags and the colours of the Orbe militia of 1775, they took up the line of march, walking three abreast, the first division headed by the excellent band of the 93rd Highlanders, and Mr. Sauvageau's Canadian Amateur Band, in a new and handsome uniform, being placed in the middle; the whole preceded by a long line of pupils of the Seminary, of the Ecoles Chrétiennes and other schools, and followed by the Voltigeur Company of Firemen, also in uniform, with their beautiful engine. The procession was followed by a small printing press, throwing off copies of an ode in honour of the day.—Gazette.

They attended High Mass, and a Sermon, at the French Cathedral, afterwards marched in procession to St. George's, St. Andrew's, and St. Patrick's Societies, at each of which they halted, cheered, and struck up the national anthem; and dispersed, after similar manifestation of good will at the residence of their President, the Hon. R. E. Caton.

HEALTH OF TOWN.—Our fourth page contains extracts from suggestions made by the Irish Board of Health, which we would recommend for perusal and careful attention by our readers. It was deemed to bear, during the course of the week, of the want of room for burying those who die in the Marine Hospital—the burying ground belonging to that establishment having for some time been at a standstill—and the removal of the Roman Catholic Clergy to let the bodies in future be buried in any one of the burying grounds in St. Roch's or on the St. Lewis road, belonging to their Church. The following announcement, in the Mercury, affords some relief: "It is reported that proceedings will be taken on the part of the Government to obtain a site for the burial of the patients dying in the Marine Hospital."

POST-OFFICE.—Commencing from the 6th of this month the Post will travel twice per week by the South shore, between Quebec and Nicolet, and the Mills for and from the following Post Offices, St. Antoine, St. Coix, Lotbinière, St. Jean des Châteaux, St. Pierre les Becquets, Gentilly and Beauport, during summer.

EMIGRANT TELEGRAPH.—Information has been received from the leading members of the Halifax Company—connected with the projected line of telegraph between this city and Halifax—of a most encouraging character. The Committee themselves have subscribed £700 to start the stock, and the most sanguine expectations are evinced in favour of the immediate assumption of the necessary responsibility.

The Halifax Committee have bestowed themselves as regards their influence in New Brunswick, and a circular from the Quebec Board has been sent to the leading men in the different sections of Nova Scotia and New Brunswick.—Mercury.

QUARANTINE STATION, GROSSE ISLE.—We are happy to learn that the state of affairs at Grosse Isle is of the same encouraging character as when we last referred to the station.

The latest accounts from the Island are up to Sunday. On Saturday at noon the following was the number of—

PATIENTS IN HOSPITAL.	
Men, - - - - -	653
Women, - - - - -	642
Children, - - - - -	458
	1753
DIED DURING THE WEEK.	
Men, - - - - -	46
Women, - - - - -	59
Children, - - - - -	50
	155
DISCHARGED DURING THE SAME PERIOD.	
Men, - - - - -	75
Women, - - - - -	80
Children, - - - - -	64
	219

Subsequent to the above being written, 92 additional patients had been admitted into hospital, being all the sick afloat on Saturday evening.

From the above statement, it will be seen that the number of deaths reported in last night's Gazette, to have taken place there on Friday last (140) is incorrect.

The late fine weather had been of great service, as the sick in tents suffer from the rain, although the tents are all boarded.

The following is a list of the medical men now employed at the station: Dr. Geo. Douglas, Medical Superintendent, Des. Jacques, Fenwick, Dickenson, Malinot, Lavoque, Watt, Jameson, Jr., Damours, Pinot, Jameson, senr., Robillard, Sauvé, and Dease. Each of these gentlemen has charge of a certain number of patients, in a particular hospital, and, church, marquee, or tent, and have their own staff of steward, cook and nurses,—administering their own medicines. The superintendents staff consists of 8 stewards, 15 cooks and assistants, and 52 orderlies and nurses. We are pleased to learn that the necessary arrangements have been reduced to order and system; no easy task, when the overwhelming press of business crowding upon the officers of enforcing is taken into account, and the necessity of foresteing days before hand what may be required in every department there; owing to the distance from town. The establishment on the Island may be said to be the most extensive of its kind on the continent.—Mercury.

The chief agent for Emigration, A. C. BUCHANAN, Esq., in reply to a letter from the Quebec Board of Health, informs them that he has rented Mr. Jones' large store in Champlain Street, at a rent of £100., for the reception of Emigrant families who are detained here owing to some of the members thereof being in Quarantine or in the Marine Hospital; and that he intends to appropriate the building on the India wharf for the temporary accommodation of such healthy emigrants as may be landed too late to leave the evening boat. The chief agent at the same time encloses a copy of a letter which he addressed to the Mayor and Councilors of Quebec as early as the 17th of April, to solicit their co-operation with him in providing accommodation for the large numbers who were likely to become sojourners in this city during the present season, and attributes it to the opposition he has met with, that ample accommodation was not earlier provided.

By the official statement made up to last Saturday, there had arrived at this port since the opening of the navigation, 32,395 emigrants, being 10,806 over the number arrived to the same period last year.

APPOINTMENT BY THE GOVERNOR GENERAL.—The Honourable WILLIAM HENRY DRAPER, to be one of the Judges of the Court of Queen's Bench in Upper Canada, in the place of the late Judge Macgorman.

THE ARMY.—60th Regt: Quarter-master Sergeant Power to be Quarter-master, vice John Branman, who retires upon Half-Pay.

SHIPPING NEWS.—Arrived among others: Schr. Victoria, Miss, Halifax, D. Fraser, sugar and rum, 3 passengers. Brig Union, Thompson, Cuba, Gillespie & Co., sugar, coffee, &c. Bark Peruvian, Boyd, Sigo, A. Barnes, general cargo, 43 passengers. Schr. Vigilante, Jones, Antigonish, order, plaster. Schr. Tweed, Hall, Halifax, R. Hallowell, general cargo.

PASSENGER VESSELS.		
Achshah, From Liverpool	172 passengers	
Pasult, Liverpool	472 "	
Lotus, Liverpool	515 "	
Helenia, Bremen	125 "	
Lawrence Forstal, Waterford	110 "	
Susatrix, Londonderry	427 "	
Dublin, Dublin	211 "	
London, Liverpool	213 "	
Liverpool, Liverpool	181 "	
Liverpool, Liverpool	147 "	
Charotte, Liverpool	25 "	
Lady Milford, Liverpool	445 "	
St. George, St. George	225 "	
Herald, Dublin	550 "	
Lord Stanlon, Cork	215 "	
Aguay, Liverpool	153 "	
Nelson Village, Belfast	214 "	
Lady Flora Hastings, Cork	412 "	
Jessy, Liverpool	470 "	
Sarah Maria, St. George	80 "	
Jane Avery, Dublin	183 "	
Elizabeth, Liverpool	431 "	
Sabrina, Liverpool	692 "	
Georgina, Dublin	179 "	
Maria & Elizabeth, Liverpool	62 "	

MARRIED.—On Tuesday, 29th ult., by the Rev. Wm. Squires, THOMAS NAFFUL DE LA MARE, Esq., formerly of the Island of Guernsey, to ELIZABETH, only daughter of the late Mr. PETER BERRY, of the Island of Alderney, many years merchant in this city.

DIED.—On the 24th ult., aged 25 years, JULIA AGNES, only daughter of Dr. MORAY, of this city.

POST-OFFICE NOTICE.—THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post Office, MONDAY, 12th JULY.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon. Post-office, Quebec, 1st July, 1847.

NOTICE.—THE Committee of the INDUSTRIAL SCHOOLS, established for the relief of the distressed peasantry of Ireland, having sent to some Ladies in Quebec, a Box of Work, made by the poor scholars themselves, it is proposed to offer the same (including a few drawings, in oil and water colors, &c.) for Sale, on TUESDAY next, in the School-room of the QUEBEC ACADEMY, ESPLANADE, which has been kindly granted for the purpose. The Sale will commence at 3 o'clock, P. M. Quebec, 1st July, 1847.

WANTED, A NURSE, to take care of an Infant; a middle-aged or elderly person and a Protestant, would be preferred. Apply to Mrs. ALEXANDER GILLESPIE, La Porte Street, Cape. Quebec, 30th June, 1847.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—THE ANNUAL GENERAL MEETING of the Church Society will (D. V.) take place at the National School House, Quebec, on WEDNESDAY, the SEVENTH of JULY. The Chair will be taken by the Lord Bishop of Montreal, President of the Society, at Two o'clock, P. M.

There will be the usual morning prayers in ALL SAINTS' CHURCH, at the Rectory, at half-past seven o'clock, A. M., and the Litany in the same Chapel at eleven.

Also.—The next Stated Meeting of the CENTRAL BOARD will be held in the National School House, at Montreal, on FRIDAY the 9th of JULY, at Two o'clock P. M. WILLIAM DAWES, Secretary Church Society. Rectory, St. John's, C. E. 16th June, 1847.

FOR SALE. OLIVE Oil in Pipes and Quarters. WELCH & DAVIES. Quebec, 24th June, 1847.

VESSEL FOR SALE.—A FINE fine coppered and copper fastened Schr. JOSEPH HOWE, of 95 tons new measurement—carries from 1,000 to 1,100 barrels—for further particulars apply to J. W. LEAYCRAFT. Quebec, 21st June, 1847.

VESSEL FOR SALE.—A FINE line fast sailing Brig. THOMAS, of 112 tons new measurement—carries 1,200 barrels, coppered and copper fastened and well found—for further particulars apply to J. W. LEAYCRAFT. Quebec, 21st June, 1847.

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

COALS! COALS!! FOR SALE—NEWCASTLE AND SUNDERLAND GRATE and 2: NUT COALS. Apply to H. H. PORTER, No. 26, St. Paul Street. Quebec, June, 21st 1847.

FOR SALE, 150 HIDS. Very bright Muscovado Sugar. 50 half tierces } 203 Barrels } 5 Pouchons Lino Juice. 10 Bags superior Jamaica Coffee. 5 Tons Lignumvitæ. 3 do. Logwood. 6 do. Fustic. 10 Barrels Fine Honey. 10 Bags Plata. 20 Tons Arrow-root, and other articles, landing from the Brig. THOMAS, and Schr. JOSEPH HOWE, from Cuba. J. W. LEAYCRAFT. Quebec, 24th June, 1847.

RECEIVING FOR SALE, BEST and common English Bar Iron. Tin and Canada Plates, Boiler Plates. Sheet-iron and Braziers' Copper. Scrap Ovens, Bake Pans, and Sugar Kettles. Sweet Lead, and Patent Shot. Blister and Cast Steel. Smiths' Bellows and Anvils. Spades and Shovels. Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street. Quebec, 24th June, 1847.

FOR SALE, 400 BARRELS FLOUR—inspected fine—Port Hope Mills. J. W. LEAYCRAFT. Quebec, 21st June, 1847.

WANTED, A NURSE MAID—a Protestant would be preferred. Apply at No. 5, Parloir Street, Ursulines. Quebec, 17th June, 1847.

BRIGHT MUSCOVADO SUGAR. FOR SALE.—landing from the Brig Wilkinson, from St. Johns, Newfoundland.— 27 Hds. Cuba Muscovado Sugar, 37 Hds. } Bright St. Thomas do. do. 149 Barrels } J. W. LEAYCRAFT. 17th June, 1847.

A YOUNG WOMAN, in her eighteenth year, is desirous of employment,—either as a Nursery Governess, as a Sempstress, or as a Companion to a Lady. Salary would be a minor consideration. Apply at the office of this Paper. Quebec, June 10th, 1847.

FOR SALE, A HANDSOME little Canadian MARE, and a COW, of a superior breed, both five years old: Price of the two, £30. A strong FOUR WHEELED CONVEYANCE, £12 10s. A PIANO, by Broadwood, £25. For Particulars inquire at the office of this paper.

JUST RECEIVED From England, France, Germany, Turkey, and for Sale at 65, St. Louis Street.

A CHOICE ASSORTMENT OF GOODS, consisting of the following articles, viz:—TEAS. Gunpowder, Imperial, Old Hyson, ditto Sou-chong, Young Hyson, and Flowery Pekoe. COFFEE. Fine rich Old Mocha, Dunn's Essence, Jamaica and Java.

CHOCOLATES AND COCOA. Sir Hans Sloane's Milk Chocolate, Dunn's Soluble Do. Prepared Paste, Do. do. Powder. CHEESE. Stilton, Cheshire, North Wiltshire, and Double Gloucester. HAMS. Westphalia, Yorkshire, and Eastern Townships.

PASTE AND PRESERVED FISH. Mulligatawny Paste, Anchovies, Anchovy Paste, Sardines in Oil, French Truffles, Preserved Salmon, Lobsters, and Mackerel. CANDLES. London pure White Wax, long four's, Do. do. Sperm do. Do. do. do. short sixes, Durlon's, Belmont Sperm and Patent Wax.

WINES. Sparkling Hock, Champagne, Claret, Old Madeira, Blackburn's and Blandy's, Very Superior Port from Sandeman, Foster & Co. Smith & Co., London; and W. Hunt & Co., Quebec. Superior Old Sherry, &c. ALE. Prestonpau's Pale Ale, Alloway and Burrell's.

—Also— A General Assortment of GROCERIES, which for quality and variety, stands unequalled in this City. JOHN BRADFORD. Quebec, 17th June, 1847.

Youth's Corner.

THE BOY THAT HAD A MARTIAL TURN.

My father was a Farmer good, With corn and beef in plenty, I mowed, and hoed, and held the plough, And longed for one and twenty.

My birthday came, my father urged, But stoutly I resisted; My sister went, my mother pray'd, But off I went and listed.

We met the foe—the cannons roared— The crimson tide was flowing— The frightful death-groans filled my ears— I wished that I was mowing.

Youth's Cabinet.

THE CUP OF COLD WATER.

There is, nearly in front of our office, an old pump, a kind of town pump, which every one may use, and whose wet and bespattered base speaks plainer than sign boards could do, of water for man and horse; and a very excellent pump it is too, never out of order, easily worked, and furnishing the purest, clearest, coolest water in the world.

It is a little thing To give a cup of water, yet its draught Of cool refreshment, drained by fevered lips, May send a shock of pleasure to the soul.

THE DREAMS OF YOUTH.

It is said that "men are but children fully grown;" and if I were to be asked in what childish amusements they mostly indulge, I would say, in the game of bubble-blowing.

With what delight does the young archin gaze on the glittering globe of soap and water that he fairly launched into the air, while standing on a wall! There it goes! mounting up with the breeze that blows, and again descending low.

The bubbles of our after years, too, bear a strong family likeness to those of our childhood. Some burst as soon as blown. Some vanish suddenly in the air; and if any of them mount over the churchyard wall, they are sure to disappear amid the tombs.

"Wishing" is a losing game to all who play at it; and yet who is there that altogether refrains? I never heard but of one man who could say, "I have learned, in whatever state I am, therewithal to be content." Phil. iv. 11.

Let us take a stripping from among the many who are, at this moment, banqueting on the airy food of future greatness; who are, in other words, engaged in bubble-blowing, and enter for a moment into his golden dreams. It is true, he may be poor; but the Rothschilds were not always rich, though at last they amassed millions.

"Turn again, Whittington, Thrice Lord Mayor of London." Why, it is very possible that, some day, he may be as great a man as Whittington, who had only a cat with which to make his fortune.

Well, then, it is a settled thing with him that he will be a merchant, and sail the seas in a ship of his own, carrying out beads to barter with Africans for ivory and ostrich feathers; and bales of cloth to exchange for gold

There is no preventing his future prosperity; he will soon become rich, in his own imagination, and ride in a coach and six.

And now the bubble is at its height! Poor fellow! what a pity that he cannot keep it in the air! Alas! down it must come, breaking against the very ground. The poor lad works at a trade, marries early, has a large family; his health fails him, his friends forsake him; want springs upon him like an armed man, he becomes sick and infirm, and he receives pay from the parish.

[The above is from Old Humphrey; he goes on adverting to the literary, the martial, the musical, and the sea-going bubble-blower. The following is the close of his reflections:]

Such are the gay dreams of youth, and most of us have indulged in one or other of them. I know one who has indulged in them all; ay! more than all! and what was the end of his sunny visions? What has become of the gleams of glory that dazzled his youthful fancy in by-gone days? Let the tear that has fallen on the paper, on which I note down these observations, be his reply.

If he knows any things of his own heart, there is nothing in the honours, the riches, and the wisdom of this world, that for one moment he would put in comparison with the wellgrounded hope of everlasting life. Put together all the renown that mankind has to bestow; pile up the crowns and sceptres of the earth; heap high its gold, its costly gems, and glittering diadems, and they will be as dust in the balance if weighed against the hope of eternal life, through Christ Jesus our Lord.

TO THE SUNDAY SCHOOL TEACHER.

PRAYER AND DILIGENCE.—We are commanded to do good. It is our interest as well as our duty to do good. Yet we should ever prefer the greater to the lesser good—good to the soul before good to the body.

The power, without which you can not, and the inclination, without which you will not, make him known, are from the Spirit of God only. These He does not usually grant without laborious study of His truth, and laborious prayer for His grace. He, who joins the two, will surely receive a blessing. Work much in secret, with the mighty engines of thought and prayer, and He will enlarge your understanding, enlarge your knowledge, and improve your heart.

The will is stubborn, and will not bend; the ear is closed, and will not listen: the Spirit alone can bend the one, and unlock the other. It is pride to expect, that your labour will do it without Him, and folly to expect, that He will do it without your labour; He can do it, but He will not. Even a Paul should plant, and an Apollus should water, before God would give the blessing.

All the difficulties in your way may be overcome. Be constant in prayer for the class, and constant in labour with them. The apostles prayed and waited, and the Spirit came; and they testified of Jesus, and the Blessing came. They had knowledge by inspiration; you can have it only by study of the Scriptures. If you desire to set forth the glory of God, and to set forward the salvation of the class, plough in the closet, and you will reap in the school. It is in grace, as in nature: the fruits of the earth are not from labour, but from God; and yet not from God without labour, but from God by labour. Pray and labour, and God will prosper: prayer without labour will not prevail; labour without prayer can not.

LEARN, THAT YOU MAY TEACH.—That the soul be without knowledge, it is not good. The love of knowledge, and the pursuit of it, may arm youth against dangers, and preserve them from sins. You will require, not so much to give them knowledge, as a desire to know: "a desire to know is the very soul of education; without which she is only a statue; lovely, indeed, to behold, but dead and motionless." Let what knowledge you give, and the manner in which you give it, allure them to dig out more for themselves. Cherish the love of excellence, rather than the love of excellence. The former is the true stimulant, it is a generous and noble principle; the latter is a low and selfish one; it makes the mind dwell on imperfections, while the other says, "If there be any virtue, and if there be any praise, think on these things."

If you can implant in them a love of knowledge human and divine; you will conduct them to power and pleasure in this life; and, it may

Lord Bacon. Lord Bacon.

be, to glory and honour and immortality in the life to come.

But how will you impart knowledge, or infuse the love of it, if you do not possess and love it yourselves? It is indispensable that you have knowledge; with it you may fail, but without it you cannot succeed. If knowledge is power, ignorance is weakness: ignorance cannot impart knowledge, light cannot come of darkness, nothing can come of nothing. Any labour is well bestowed, if you can thereby acquire for yourselves, or implant in others, the knowledge of the truth. Buy the truth and sell it not; acquire it at any price, and you gain; part with it at no price, or you lose.

You should be much in advance of those you teach, and therefore should labour much to improve your minds. You should not only exercise, but cultivate them; not only exert their native powers, but by study refresh, brace, and enrich them, that they may be fruitful, elastic, and strong. Without labour you cannot attain knowledge, and without knowledge you cannot attain excellence. "If you have great talents, industry will improve them; if you have but moderate abilities, industry will supply their deficiency. Nothing is denied to well-directed labour: nothing is to be obtained without it." The soul of the sluggard desireth, and hath nothing; but the soul of the diligent shall be made fat.—From Observations on Sunday School Instruction by the Rev. John Gregg, A. B., Minister of Trinity Church, Dublin.

HEALTH OF TOWNS.

According to an Act passed by the Imperial Parliament, it is, in the mother-country, not the Board of Health, but the Relief Committees that are empowered to take all necessary measures for preventing the spread of fever; as appears from the following clause of 10th Victoria, cap. 22:

"And be it enacted, That it shall be lawful for such relief committee to give all such directions as shall seem to them necessary and expedient for performing all things necessary for preventing the communicating of fever or other epidemic disease within their respective electoral divisions or districts; and for that purpose to direct that all the streets, lanes, and courts, and all houses and all rooms therein, and all yards, gardens, or places belonging to such houses shall be cleansed and purified, and that all nuisances prejudicial to health shall be removed therefrom; and that all houses in which any sick person shall be or shall have been shall be ventilated, fumigated, and white-washed, the windows and doors thereof opened, and all beds, bedsteads, bedding, and furniture therein be exposed to the air, and be washed and cleansed, and if absolutely necessary, be burned or destroyed, and all other measures which to such relief committee shall seem requisite for the purposes aforesaid."

The central Board of Health for Ireland offer the following suggestions with reference to this clause—they may be useful on this side of the Atlantic:

"The present time appears to be a favourable opportunity for enabling relief committees to effect these objects with little expense, as the services of a sufficient number of able bodied destitute persons now receiving gratuitous outdoor relief can probably be obtained for a trifling addition of rations of money, who can be employed under proper superintendence in whitewashing the rooms and passages of the habitations of the poor, and in removing nuisances, such as collections of manure, contents of ash pits, &c. In whitewashing, the regulation should be strictly enforced of having the lime always slacked immediately previous to using it, and of laying on the whitewash while still hot. After whitewashing, the floors and passages should be well sprinkled with a freshly made solution of chloride of lime, in the proportion of about a quarter of a pound to a gallon of water. A short printed notice should freely also be circulated, impressing on the people the necessity of avoiding sick rooms, wakes and crowded meetings, and the great importance of pure air, free ventilation, and cleanliness of houses, clothes, and persons, as amongst the best safeguards against contagion.

"It is advisable not to limit the works of cleansing and whitewashing, and the removal of nuisances merely to the localities or places where fever may have actually appeared, but to carry out such measures, on a systematic and extensive plan, throughout the habitations of the poor generally. The details for effecting this can be best arranged by each local relief committee."

On the subject of cleanliness of clothing and person the Board make the following remarks: "A rule has been adopted in some instances, of insisting upon all applicants for gratuitous relief coming to the provision depots with at least face, hands, and hair clean. This regulation has been attended with good results. The Board of health, however, think that the principle might be carried farther with great advantage, and that habits of cleanliness might be rapidly induced, if in every district in convenient localities washing-houses on a simple and economical plan were established, to be kept open for a certain number of hours per day. It would be only necessary to provide each washing house with a large boiler for the supply of hot water, and with ranges of wooden troughs divided into compartments, each of which would serve as a separate washing tub, with a plug at bottom to allow of the dirty water being carried off previously to filling it anew for the next applicant."

With regard to the separation of the sick from the healthy, arrangements are required, 1st. for procuring the earliest intimation of the appearance of illness; 2nd. for the removal of persons affected.

Sir Joshua Reynolds.

"To attain the first object, printed papers should be posted up requesting the poor to give immediate notice of the first appearance of illness in their families at the gate of the hospital, where the porter, or a person appointed for the purpose, should keep a book in which he may enter the names and residences of the applicants for admission—a certain hour, say from nine to ten o'clock in the morning, being allotted for this object. There should then be in cities and towns, as in former epidemics, one or more medical inspectors, according to the extent, for each hospital district, whose duty it should be to visit, as soon as possible, the cases reported each morning, and such other cases as they may hear of, and to return to the office by a certain hour a list of those persons who are fit subjects for removal to hospital. On the lists being returned, a light covered vehicle should be in readiness to convey the sick to hospital in the course of the same day. The books kept as above will, besides, be most useful in affording information as to the actual state of disease, its diminution or increase in each district, and the corresponding amount of accommodation required."

The last point noticed is that of interment: it is suggested as highly important "that the graves should invariably be sunk to a depth of five feet; that the surface of each grave should be beaten hard; that where burials have already taken place, leaving the collins nearer to the surface than five feet, clay should be carted in to cover the graves to a sufficient depth, and that, wherever obtainable, yellow clay should be preferred for this purpose; and, finally, that when new grave yards are opened, localities should be selected at least a quarter of a mile from any town, village, or hospital, in a sufficiently exposed situation to prevent the accumulation of malaria."

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3rd June, 1847.

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NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY, having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale.

R. PENISTON, Agent. India Wharf, October, 1846.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, October, 29th 1846.

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MRS. WHEATLEY respectfully intimates to her friends and the public, that she has received a small but choice assortment of BOOKS AND TOYS, which she is now prepared to dispose of on reasonable terms, at her shop in ST. STANISLAS STREET, next door to the Rev. Mr. Sewell's Chapel. Quebec, June 10th, 1847.

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

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