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THE LOST CHILD. A Fragment taken from a Poem of LIV stanzas in " Songs of the Wilderness &c. by the Lord Hishop of Montreal." The Poem is founded upon a tradi-The Poem is founded upon a tradi tion, connected with a spot on the Winnipeg river that a child fell into a deep cleft from which it was impossible for the writing parents to rescue it. The impossible for the writing parents to rescue it. The secrety and the tradition are the subjects of the preceding stanzas, and lead to the following application.

Lost cuinn of Adam!—ah! Lost cuinn of God, From Him, the Father of the skies, astray; Fall'a under sin, and with thy kindred sod Ordain'd, when thou hast done thy little day, Again to mix; and then the guich assay, All unexplored beyond - mark'd from thy birth By weakness, want, and error --growing grey In lasts, and strifes, and slavish cares of earth, Who shall thy helper bo, vain thing, what art thou worth?

There in the pit thou liest; thou canst not climb, Nor from thy base confinement seek to rise, Sunk, as of yore, by dark fraternal crime, The patriarch's child who bless'd his father's eyes Yet he, to passing Midianites a prize Falls now, for weight of silver duly told;
And see, of Egypt's brilly men and wise
First is he rank'd, a slave but lately sold;
Once more a father's arms that best-loved son enfold.

For thee, what hand is for thy resone stretch'd; What price to gain thy service will be paid? Whence of a father's love shall hope be fetch'd, Or high deliverance in thy prospect faid? Call, if to answer thee can one be stayed; Turn to the saints, if they can succour yield Sons of the mighty, can you lend your aid?

Angels of heaven, by you can this be heal'd?

Ah! no—we search in vain creation's boundless

Creation fails: but who from Edom now With garments dyed from Bozrah hither speeds. Travelling in strength which hids resistance bow?
Say who -for clad He comes in glorious weeds. Tis I,-in righteonsness whose language pleads, Mighty to save, and single Saviour known. Ask of from with a night of the hty block, As who the purple wine-press treads; alone He fights, nor help from man his high achiev ments own.

In vain her warlike towers shall Bozrah boast; Edom in vain her flaunting banners rear; With sure defeat th Avenger sweeps the host; Israel of God, thy fees are pictured here! It comes - of his redeem'd the glorious year - Not surer once the doom'd destruction fell On Zion's self, for which He nautidaths resection and the usual date was self to a name of dear Till trampled lie for ayu the powers of death au

Yet with mad scorn He struggled here below With rending pang and foul dishonour fought; Such cup He drank-for God had will'd it so-And victory by his own dear blood was bought Like Joseph, too, (as hely seer had taught.)
For Him was counted down the silver cost; Him Death embraced who life for sinners wrought The pit, who came to shek and save the lost, Goo's cuil her gathering back in varied wander ings toss'd.

XIII. Job v. 1. Ps. IXXXIX. 6. xiv. Isa. lxiii, 1-3.

Isa, Ixiii. 4. 6. xvi. Mark xiv. 36. Acts iii. 15. Heb. ii. 14. Luke xix 10. John xi. 52.

ADVICE TO STUDENTS AND CANDIDATES FOR THE MINISTRY. By the Rev. Francis Jeune, D. C. L., Master of

Pembroke College, Oxford, in a sermon on 1 Cor. III. latter part of 18th verse. Take heed then to yourselves, young men. Your moral character is every day hardening into maturity. If now you pollute your soul and your body by vice;—if you enervate your intellect by indolence and pleasure;—if you bring a blight on your good name by ignoble dissipation, will you dare to profane, by such an offering, the altar of Him who hath said, 'Cursed be the deceiver which vowed and sacrificed unto the Lord a corrupt thing!' you cannot now bring your hodies into subjection; if you cannot labour conscientiously; if self-denial be intolerable; if prayer be strange to your lips, and the service of God a weariness, abandon all thoughts of the ministry. Better to begin life anew, better to disappoint the expectation of your friends, than to bring on yourselves the curse of God. If you have lived in sin, pause before you cross the threshold of the temple; 'if appertaineth not to you to burn incense unto the Lord, but to the sons of Aaron, who are consecrated. Go out of the sanctuary. for ye have trespossed; neither shall it be for your honour from the Lord God.?

But if, in possession of liberty, you are a law unto yourselves; if, under the influence of Divino grace, you can flee youthful lusts, when corrupt example or the arts of the tempter embolden your timidity and enflame your passions; if increasing docility and laboriousness attest your fitness for the yoke of Christ; if you find delight in communion with God,—go forth, in all humility, yet in faith and hope: you shall be blessed in your deed; you shall be found in the house of God vessels unto honour, sanctified and meet for the Master's use, and prepared unto every good work.

But it is not by your life alone that you must prepare yourselves to save souls. The law of truth must he in your mouths, and your lips must keep knowledge, if you would turn many from iniquity, and be messengers of the Lord of Hosts. Truth is the weapon with which you must go for h to con-quer; on the contrary, it is by turning men from truth unto fables, that the father of lies, who was a murderer from the beginning, defeats the purposes of God. Your teaching will be a savour of life unto life, or of death unto death. What its character shall be depends, in a great measure, on your employment of the precious time which you are per-mitted to spend in this school of the Prophets. If now you give attendance to reading, you may hope to be enabled hereafter to give attendance to exhortation and to doctrine.

with the questions which gender strife. No: those who are modest enough to feel, that as yet they are but babes, and unskilful in the word of righteousness, will close their ears against the enticements and disputings of men of corrupt minds. It is young and inexperienced, but ardent and generous, men who fall a prey to deceivers. Be content, for a while, to hold the faithful word as you have been taught, and the full age will come when, by reason of use, you will be exercised to discern both good and evil. All that is needful now is, that you should, on the one hand, diligently follow that course of study which experience has proved to be the best calculated to invigorate your faculties, and to mature your judgment; and, on the other hand, that you should acquire, by obedience to the will of God, those moral dispositions without which no man can

receive wisdom from above, or be really able to know of the doctrine, whether it be of God. You are not called upon to abandon the right and the duty of judging for yourselves; but you are called upon to become qualified for its exercise; and in the meanwhile to keep yourselves from hasty conclu-sions. No; judge you all must, as you shall an-ral sight, or else so indifferent or so inordinately anyswer before God; and you must call no man master, -you have one master, even Christ. Teachers in-deed we have many; but they teach only as the scribes, not as men having authority; but their teaching must be applied by each learner to the intallible rule which God has placed in our hands.

We conjure you not to enter upon the ministry of the Church till you have well and deeply weighed the creed to which you will give your assent before God and man. It is a great reproach for him who has set up as a teacher, to acknowledge that he had need, when he did so, to be taught the first principles of the Oracles of God; and every one makes this acknowledgment who avows a fundamental change in his opinions. It is a most awful situation for a man to be placed in. There is really but one course for him to follow in such a case. It is to abandon his office, to sacrifice his worldly interests, and to pass his life in repentance.

What else can you do, if such a misfortune should befall you? Remain in the ministry, and evade your engagements, and explain away the formularies which you have subscribed? But your conscience will reproach you incessantly, and public contempt will overwhelm you. Experience shows that this expedient cannot long satisfy those who have recourse to it. Hold one creed and teach another? But this is damnable hypocrisy. Eat the bread of the Church, and lift up the heel against her? This is treason.

I speak as unto wise men, judge ye. Is it not better to meditate well on these things; to give yourselves wholly to them before you make a sothe hope that you can continue in it grounded and settled? It is a fearful thing, as regards a man's self also, to vary in religious opinion. Even the abandonment of error is often attended with serious consequences to the heart. The rejection of truth for error may end, we know, in reprobation and judicial blindness. The converts of the Pharisees were made seven-fold more the children of hell than their seducers. However great your learning, how-ever acute your intellect, however fertile your imagination, however powerful your speech may be, do not take upon you this office and ministry, if you feel that you are not soher-minded, and that you labour under moral or physical weaknesses, which affect your judgment. There are many other employments in which you can serve God.

NO ALTAR, NO SACRIFICER IN THE RE-FORMED CHURCH.

From Address to the Convention of the Protestant Episcopal Churchin Ohio, by the Right Rev. C. McIlvaine, D. D., Bishop of the Diocese.

In times past, when nothing seemed less probable than that Romish corruption of Christianity should make head in the Protestant Churches of England and of this country; when a man would have been thought almost mad who should have predicted that by this time and as the work of about ten years, such changes as we are witnesses of, as well in attachment to the great principles of the Protestant Reformation, as in detestation of the anti-christian doctrines of Popery, would take place at home and abroad; when for one minister of a Protestant Church to become a Romanist was singular enough to excite universal astonishment, and when the fact that nearly one hundred clergymen of our mother church in Great Britain, and several from our own Church, have apostatized to the faith of Rome within some five or six years, had it been predicted, would have been utterly ridiculed as too impossible to be even dreamed of; it is not singular that some things then should have been looked upon as matters of indifference which such alarming changes have now compelled us to regard as of serious importance in

connection with the growth of heresy and corruption.

Of that class, is the form of the structure on which we celebrate the Supper of the Lord. We have not been accustomed hitherto to take that matter much into account except as a question of taste. It has always indeed been decidedly the usage of our Church to have a literal table as distinguished from an altar-form structure. Until a very few years, the contrary was seldom seen. is still an exception to the general custom. But as long as it seemed to be a matter of architectural preference, rather than of doctrinal principle; as long as there appeared among those who called themselves members of the Protestant Episcopal Church, no effort to " unprotestantize" the Church to cast dishonour upon the principles of the Reformation, to bring back the outcast corruptions of Rome, especially that doctrine concerning a real and propitiatory sacrifice in the Eucharist, and a real sacrificing, mediatorial priesthood in him who is commissioned to minister the Eucharist, as if he stood between God and man at the altar of atonement and as if your peace with God depended on his priestly intercession there; under such circumstances there was no sense of hazard in leaving people to follow their fancies in the particular article of church furniture referred to; although then just as much as now, to have any thing but a literal the Bulke's "Defence of the Englistable, in the usual sense, for the communion of the Bible against the cavils of Gregory Christ's household of faith, was at variance with the Soc. Ed., pp. 515, 516, 210, and 241:

Not that we would have you perplex your minds direction of the Prayer Book, the precedents of the Scripture and the practice of the early church.

But wonderfully have matters changed within a

very few years. What sort of language and of sympathy in regard to the Reformation, and the peculiar doctrines of the Church of Rome, especially those most connected with our present subject, have we become so accustomed to of late, among professed Protestant Episcopalians, that we almost cease to notice them, but which a few years ago would have seemed impossible to any but a real Romanist! It is now too late for any man of ordinary observation to question that there is in the bo-som of the Church of England, and of our own, which shares so necessarily in all the influences that affect the doctrinal condition of the former, a decided and concerted effort to propagate among the clergy and laity those very essential and central doctrines of Romish divinity against which our church declares her strong protest on every fold of her banner. That effort is too systematic, too bold, too diligent, too artful, and already is too successful not to be alarming to any mind not already so far ions for peace, at almost all hazards, as to be unwilling to believe there is an enemy at the gate until his standard is planted on the citadel.

No object is more essential to the unprotestantizing of our church and to the taking away of the great gulf that lies between the gospel as she teaches it and its awful perversion and denial in the Church of Rome, than that of getting away the doctrine of our articles and homilies concerning the nature of the Lord's Supper, and substituting that of the decrees of the Council of Trent. Our Church, in the "Homily concerning the Sacrament," having in her eye the very corruptions now sought to be propagated among us, exhorts you to "take heed lest of the memory (i. e. of the doctrine of a remembrance of the death of Christ in the Eucharist,) be made a sacrifice; lest applying it for the dead we lose the fruit that be alive. And she assures you that in the Lord's Supper, "you need no other sacrifice or oblation," (than that of Christ on the Cross,) "no sacrificing Priest, no mass, no means established by man's invention." But the revolutionary effort, which is best known as the Tractarian, directly contradicts this language of our Church, teaching that we do need another oblation and sacrifice; that the sacrifice of Christ on the cross cannot avail us, unless it be applied by what is called the "unbloody" sacrifice of his body and blood upon the altar of the Eucharist; that we must have the mediation of a sacrificing Priest? at that altar, or we cannot partake in the mediation of our Great High Priest before the mercy-scat in the sanctuary in the heavens; and consequently, that the Lord's Supperessence. This is one of the acrossory which, which a mask of Gospel phrase, the Church of Rome evacuates the gospel of all that makes it a gospel-This is the hand by which it forges the chains of superstition and priestcraft, and riveling them around the reason and the consciences of men, fastens them down under bondage to whatever terrors a despotic priesthood may employ.

Now where this doctrine, concerning a real sacrifice and priesthood in the Eucharist, exists, it must have a literal altar in the communion; because that proclaims, and is part of, the very idea of the Sacrament which it maintains. And it must get rid of a literal table; because that declares the very truth concerning the Sacrament, as simply a commemorative feast upon a sacrifice, once offered on

the cross, which is most absolutely denied.

This view is so well expressed by Gregory Martin, a learned Romish divine of the sixteenth century and one of the principal hands in the Rhemish translation of the N. Test., that I am content with his words. "The name of altar, both in the Hebrew and Greek, and by the consent of all people, both Jews and Pagans, implying and importing sacrifice, therefore we in respect of the sacrifice of Christ's body and blood, say altar rather than table. But the Protestants, because they make it only a communion of bread and wine, or a supper and no sacrifice, therefore they call it a table only. Understand their wily policy therein is this: to take away the holy sacrifice of the mass, they take away both altar and priest; because they know right well that these three, priest, sacrifice, and altar, are dependents and consequents one of another, so that they cannot be separated. If there be an external sacrifice, there must be an external priesthood to offer it, and an altar to offer the same upon. So had the Gentiles their sacrifices, priests, and altars; so had the Jews; so Christ himself, being a priest, according to the order of Melchizedec, had a sacrifice, his body: and an altar, his cross, upon the this sacrifice to continue in his church for ever in commemoration and representation of his death therefore did he withal ordain his apostles priests at his last supper, and there and then instituted the holy order of priesthood and priests, (saying hoo facile, do this,) to offer the self-same sacrifice in a mystical and unbloody manner, until the world?

To the accuracy of the above as to Protestants making the Eucharist only a communion of bread and wine, I do not agree. But as to the essentially Romish connexion of altar, it is all most true And hence you see that whether the Lord's Supper be celebrated on a table, or on an altar; on a structure the form of which shall express a mere feast of communion, or on one which is ever associated with the idea of a proper priest and sacrifice, cannot with Romanists, or those who sympathise with their doctrine of the Eucharist, be a matter of indif-

We have therefore seen that in proportion as the Tractarian type of Romish doctrine and sympathy has gained favour in England or in this country, there has grown up a marked fondness for altars, instead of tables. In some instances where this substitution is made, I doubt not it is, as it used to be, a mere matter of taste, unassociated with any doctrinal bearing. But I fear such is not generally the case.

Homily concerning the Sacrament, Part 1. + Fulke's "Defence of the English Translations of the Bible against the cavils of Gregory Martin." Park.

There is undoubtedly in many a decided charm in lady to whom she was indebted for her first acquaintthe form of an altar, because of its connexion with certain forms of doctrine; and for this it takes the place of the simple communion-table. Thus testifies a learned and most able champion of the truth in the Church of England concerning the state of things there. " Of all the acts of these anti-protestant agitators," (writes the Rev. W. Goode, author of the "Divine Rule of Faith and Practice,") "none perhaps more demands our attention, at the present moment, than the attempt to substitute alters for communion-tables in our churches. They are now notoriously set up for the furtherance of Tractarian views of the nature of the sacrament of the Lord's Supper. The communion-table is thrust out of the old churches to make way for them. They are studiously introduced, wherever practicable, into our churches. And thus the purity of our Church's doctrine on the subject is placed in jeopardy."

THE WORD IN SEASON.

In former years I knew a poor shoemaker in London, who had a wife and several small children. This family were severely tried in their father's health; for he was subject to derangement of mind, which required his removal to a place of confinement; and during these absences, for a time his wife kept the business together as well as she could but though he was an excellent workman, he was very little known, so that his family were often much distressed. A lady, hearing of their distress, named them to some friends of hers, who had both the will and the power to employ this shoemaker themselves, and to introduce him to a higher class of customers. In time he removed to a larger shop, and was in a good way of business. His new friends succeeded in getting two of his daughters a stall at the Bazaar; and though the poor father's occasional affliction continued, still, when he did return home, he found his shop prospering through the exertions of his deserving wife and her young sons. Two or three years after they were thus taker by the hand, a young lady belonging to the family who had so befriended them, gave a wedding order for shoes, and desired they might be finished by a certain day. The day arrived and the next day passed, but the shoes were not sent home. On the third or fourth morning the shoemaker's wife called herself and brought the order; when the young lady went to discharge the bill, and complain of her want of punctuality. The poor woman seemed greatly troubled at being beyond her promised time, and, bursting into tears, she said, "the illness of her son, a lad of sixteen, had caused the delay, but that he had died the day before."

The young lady, grieved with herself, for her seeming want of feeling, tried to comfort the dis-"God is Love!" (I John iv. 16): that he therefore did not "willingly afflict or grieve the children of men" (Lam. iii. 33); but "chastens us for our profit, that we may be partakers of his holiness?' (Heb. xii. 10.) She added, "that we ungrateful children are apt to make idols of God's gifts, and let them hold that place in our hearts which belonged to the Giver, thus worshipping the creature more than the Creator' (Rom. i. 25); and therefore, from love to our souls, our loving Father often saw fit to withdraw his gift, lest we should be eternally lost." The bereaved parent seemed to feel there was truth in the remarks; she sobbed afresh, and the lady fetched her a copy of " Cecil's Visit to the House of Mourn-

ing," and took leave of her.
A few days after this, the lady left London; and her new home was so far distant, that it was eight years before she visited London again. During this time, she employed her old tradesman for herself and little family, and the orders were always executed so well, that when she did go to London on a and the moment she entered the shop, his wife welcomed her in a way which surprised her former benefactress, who was pleased to see that gratitude was still to be met with in the crowded and busy city of London. The lady made a few inquiries after the family generally; and finding that Mr. G. himself was in better health, and that their business was very prosperous, she did not stop longer, a circumstance which she has ever since regretted. On her return to her own home, she still continued to employ her London shoemaker, and heard that he was patronized by the royal family. About nine or ten years after this lady's warm reception from Mrs. G., she sent a fresh order for shoes, with particular inquiries respecting the health of the tather and mother of the family. The parcel, with the shoes, arrived: it was opened, and contained the following

"MADAM, - As you have been so kind, in your order, as to make inquiries respecting my family, have taken the liberty of writing this letter.

"My father is alive; and although we were afraid in the spring, that his health was breaking up, we now hope, through mercy, that it is re-established My mother has been called from this world of trouble to a better; and, in saying so, I do not use that expression in the vague manner in which it is often used in speaking of departed friends, but from a conviction that God has been pleased to take her to himself, having shown her the value of the blood of Jesus Christ, the greatness of the salvation which he has accomplished for sinners, and her own interest in the same. When on her dying bed, nothing seemed to console her mind but the truths contained in those texts of Scripture which exhibit the fulness and freeness of the Cospel. She had a deep sense of her own unworthiness; was conscious that nothing but the grace of God could save her from eternat despair, and bring her home to himself. With these views, she met death with such a calmness and confidence as truly refreshed our minds, even when we most acutely felt our loss.

"I would willingly be more minute in relation of her dying experience, but I fear that what appears interesting to a relative might seem inksome to another; and yet I feel a pleasure in communicating the above to you, madam, because, under the blessing of the Lord, my mother looked upon you as the

• Altars prohibited by the Ch. of England, by Rev. W. Goode, M. A., F. A. S. Lond.

ance with these great blessings. Several years ago. when you resided in Pall-Mall, you had some conversation with my dear mother, who had recently lost a sen. In the time of affliction, her mind was opened to hear the words you spoke. What they were I do not know; but have frequently heard her speak of the time with gratitude, and of you with the greatest veneration. You also gave her a copy of 'Cecil's Friendly Visit,' &c., which she highly

"I hope, madam, you will excuse the liberty of this letter; but it seemed so providential that you should make enquiry about us at such a time, that I could not refrain from writing the above, which I am afraid you will find difficult to read, from the haste and agitation of mind under which it is

" I am, madam, with great respect, Your obliged servant, " W. G."

The only comment I have to make on the above little history, is the encouragement which it gives us to "speak a word in season." (Isaiah 1. 4.) "In the morning sow thy seed, and in the evening withhold not thy hand: thou canst not tell which shall prosper, this or that." (Eccl. xi. 6.) God often uses the weakest tools to accomplish his greatest works, and this to prove his own power; then let us be on the watch for opportunities of usefulness, both to the souls and bodies of our fellow-creatures. It was by the first mentioned lady's benevolent attention to the temporal welfare of this family that the mother became acquainted with her who was destined by the hand of God, to be her spiritual in-structress; not only so, but there is every hope that the leaven has spread in the family, and that her suns and daughters "have surnamed themselves by the name of Israel." (Isaiah kliv. 5.) We may not be able to do as largely as our hearts would often desire, yet a cup of cold water—trifling as that may seem-if given from love to our heavenly Master, will never "lose its reward." (Matt. x. 42.)-Friendly Visitor.

RELIGIOUS STATE OF FINLAND. From a letter of Dr. Baird.

This morning at nine o'clock, we called upon the Rev. Dr. Melartin, the Archbishop of Finland, who resides at Abo. The excellent prelate had been good enough to send us word last night, by a Finnish gentleman whose acquaintance we had made on our royage hither from Stockholm, that he would be happy to see us. We were received in the kindest manner by this worthy servant of Christ, whose zeal in the Bible cause is deserving of the highest in St. Peletsodigh ish mierardor lous; and -- care had been in due time forwarded to him, have all been distributed. He stated that whilst there probably is not as much intemperance in Finland, as in Sweden and Norway, yet that brandy is the greatest curse under which the country suffers. He thinks, however, that there has been a decided improvement of late years, and that the consumption of ardent spirits, especially among the higher classes, has sensibly diminished.

The account which the Archbishop gave us of the distribution of the Scriptures in this country, in Swedish and Finnish, was in the highest degree interesting. More than 40,000 copies of the New Testament have been circulated by the Swedish Bible Society within the last ten years, at the expense of the British and Foreign Bible Society, and another edition of 10,000 copies is about to be struck off at the expense of the same Society. The Archbishop says that fully 100,000 copies more will be needed, to supply every family in Finland with visit to her friends, she called at her shoemaker's, one New Testament—a measure upon the accomharldly expecting that any of them would remember plishment of which he has greatly set his heart. He her. He was removed to a better part of the town; told us that through the efforts of the pastors, all Finland has been explored. The statistics of this affair are not a little remarkable. I give them to your readers, for I venture to say there has been nothing like this investigation, for real thoroughness, in all the world. It was found that there were 47,254 Finnish, and 17,540 Swedish families who possessed the Scriptures; 39,675 Finnish and 6,284 Swedish families that were destitute, but had the means to buy them; 31,334 Finnish and 4,867 Swedish families that are destitute, but not so poor that they cannot pay for them in part; and 50,442 Finnish and 7,854 Swedish families that are not only destitute of the Scriptures, but too poor to pay anything for them.

According to this statement, there were at the time when this investigation was made, 121,451 Finnish families and 19,025 Swedish destitute of the sacred Scriptures-in all 140,476. Forty thousand families have since been supplied. May the time soon come when all the rest shall have the greatest of all the treasures which man can possess in this world! And may the good Archbishop live to see that blessed day!

The Archbishop informed us that about 700,000 Practs, in the Swedish and Finnish languages, have been distributed in Finland during the last forty years. That God has deigned to bless the good seed which has been thus scattered abroad over this vast, but poor country, there is every reason to believeas I could show by facts, if it were necessary

The Lutheran is the established church in Finland, as in all the other Scandinavian countries. With the exception of a few Greek churches, and one Roman Catholic church, there is not one that is not Lutheran in all Finland. There are 211 parishes and between 300 and 400 chapels-of-ease, as they would be called in England;—that is, chapels in the largest parishes for the accommodation of the people, and which are in reality adjunct churches to the parish church.

The number of pastors is 211; but the whole number of preachers—pastors, adjuncts, assistants, etc., is about 1100. There are two bishops, one of whom bears the title and fulfils the office of archbishon.

From all I can learn, I am inclined to think that here is more pure religion in Finland, than in either Sweden or Norway, in proportion to the population. There is a goodly number of faithful ministers. And there have been some remarkable effusions

some places, however, what seemed at the outset be a precious work of grace, has run into wike naticism, through the want of able and devoted nisters, to conduct the meetings and give the reisite solid instruction .- N. Y. Evang .- Episcopal corder.

The Beream.

QUEBEC, THURSDAY, OCT. 22, 1846.

It has been mentioned before this, in our columns ial the last passage of the Great Western Steamhip across the Atlantic was very stormy; the pa ers which have since reached us from the United itates give an intensely interesting account of the erilous situation in which the passengers and crew vere placed, and we extract from them the princial part, commencing at the hour of 1 p. m. of lunday the 20th of September.

"Whilst most of us were seated in agonizing susense in the lower cabin, holding fast to the tables and settees, a sea struck the vessel, and a tremendvas darkened, and torrents of water came pouring lown upon us through the sky-lights.

" Scarcely had the waters reached the floor when ill in the cabins and state rooms sprang to their feet, and simultaneously, as if by concert, the ladies utered a scream of agony, so painful, so fearful, and and heaven grant that such a wail of anguish may never again he heard by nic. Several fainted—others clasped their hands in mute despair, whils many ' called aloud upon their Creator.

"It was an awful hour. The most thoughtless amongst us cowered in their secret heart before a langer which none but a fool or brute would have mocked, and all therefore accepted the invitation to

meet in the cabin for prayer. "Rev. Mr. Marsh read the 107th Psalm. Rev. Dr. Smucker prayed. Rev. Dr. Beecher made a few solemn remarks. Rev. Mr. Balch repeated the words of our Saviour, Let not your hearts be troubled, ye believe in God, believe also in me,' commenting briefly on their consoling import, and then invited all present to join with him in prayers, after which he pronounced the Apostles' benedic-

"In the evening, about 9 o'clock, the Rev. Mr. Balch, at the request of several passengers, administered the Holy Communion, in the cabin, to upwards of sixty persons-many of whom received it there for the first time in their lives. Several ap-plied to him as to the propriety of their embracing Sacrament to him on his dying-bed; and the pastor that occasion to fulfil a long cherished purpose of may well be reluctant, knowing the extreme pronetheir hearts, but which, like many other good thoughts, had been deferred to a more conveni-ent season. They all communicated, together with others of almost every creed and nation, thus reminding us of the promise of Scripture, 'They reminding us of the promise of Scripture, shall come from the East and the West, and the North and the South, and sit down with Abraham and Isaac and Jacob, in the kingdom of God.

"It was a most solemn scene. Mr. Balch first read the service appointed for a storm at sea, after conflict of the elements which raged without, was rendered yet more striking by the impressive stillness which pervaded that company of Christ's dis-

the Redeemer's body and blood. All felt comforted by the blessed ordinance of grace. Many a bosom before tossed with fear, was now tranquil through faith. Once more all renewed their vows, and realized the peace of God shed abroad in their hearts, and felt, with a vividness perhaps never before known, 'Your life is hid with God in Christ.' Oh! it was a night and a communion long to be re-

"At half-past 5 o'clock on Monday morning, we This was the trial, the last round fought between the elements and our gallant vessel. At this critical moment, the engine was true to her duty. Still went on her revolutions, and round and round thundered her iron water-wings. Gradually recovering her upright position, the good ship with head quartering the sea, came up to her course, and all was well. It was the climax of the storm-the last great effort of the whirlwind king, to send us to the sea-giant's cave below.'

"On Monday about 12, the storm had abated suf-ficiently to admit of standing on the upper step of the companion-way with safety. It was a sublime, but an awful spectacle. The ocean still laboured under the effects of the hurricane. The wind weered 20 points in 36 hours; it is impossible to imagine or describe the wild and tangled confusion of the waves. Rising to a height apparently greater than that of the mainmast, they leaped and roared around the ship, as if hungry and maddened at the loss of their prey. At times the Great Western seemed as if lowered by unseen spirits into her watery grave; and every moment you expected it to be filled in, and her requiem sung by the winds amid the wilderness of the waters.

But our danger was past, and with grateful hearts, on Tuesday morning, all assembled in the cabin to render an act of common prayer and thanksgiving. Rev. Dr. Smucker read a psalm and made some appropriate introductory remarks, and Rev. Dr. Beecher addressed the passengers at length and who had lost, by the perils of the sea, those to whom with much force on the mercy we had experienced; they used to look for support. and prayer was offered.'

The account, thus given, speaks impressively for itself; but a few observations may with propriety be founded upon it. In the threatening prospect of speedy destruction to the lives of 126 passengers We quote the conclusion of his Sermon. liesides the crew, upwards of sixty persons, of almost Episcopal Clergyman. We headed an article, a

with the devotional services in which Ministers of several Churches took part, might not inappropriately receive the same designation.

But among that goodly number of partakers at the Lord's table, there were, we are told, "many who received it there for the first time in their lives." We conclude that, so far as circumstances permitted, the Clergyman took care to impress upon those persons, whom the prospect of impending ruin brought to that outward profession of repentance, faith, and steadfast purpose for newness of life, how utterly worthless the observance would be to them, if their profession was only extorted by terror, and unaccompanied by a suitable answer of the conscience; and how futile would be every expectation of its working as a charm to ensure their acceptance with God, whose presence then made itself known in the billows and the tempest, if their minds were not even then listening and longing for the still small voice which they had neglected when it spoke in gentle invitation: that the responsibility of that matter rested upon them, and the Minister's act in dispensing the bread and wine was a grateful duty to him, but no passport into heaven for them. And now, when ous crash was heard on deck; instantly the cabin they have " escaped all safe to land" (Acts xxvii. 44.) - the question presents itself with a somewhat painful intrusiveness: will the pledge implied in that profession be kept, or is the remembrance of it perhaps already, in some cases, caught away as the seed from the way-side, in others withered as to despairing, the sound of it will never be forgotten; that on the rock, or choked with the cares, the riches, the pleasures of this life, as that among therns? How much of the profession then made is now manifesting vigorous life, in honest and good hearts, and bringing forth fruit with patience?

We do not make these remarks for the sake of the passengers on board the Great Western-lew of whom probably will see them-but with respect to a much more extensive application. It has been the trial and grief of pastors, to find a superstitious desire after participation in the Lerd's Suppor springing up in members of their fleeks at the prospect of death, when Christian consistency had not been maintained by them in the time of health and apparent promise of life. It is sometimes thought very hard when the pastor manifests a reluctance. though, in point of right, the individual who was not a consistent communicant in the day of health has no reason to expect the administration of the ness of the human mind to rest in outward observance, and to mistake the disgust at the ordinary worldly pursuits, naturally attending the sufferings of a sick-bed, for actual renunciation of sin, the world, and Satan, and hearty acceptance of the Gospel-terms of salvation. We remember having read some excellent remarks on this subject, called forth by cases which occurred in the dreadful years which, the whole communion office. The terrible of the cholera, in a little work entitled "Retrospect of Summer and Autumn of 1832;" and finding one of them in our Execepta, we introduce it here under the persuasion that, coming as it does "Gathered around the table, they received, into from the pen of the Chief Pastor now presiding hearts deeply moved, the consecrated emblems of over this Diocese, it will carry with it weight which our own observations could not have :

"It was with shame and sorrow that, in the trying times which we have now been reviewing, I found to exist among Protestants, more extensively, I will confess, than I had supposed, a delusive al-though indistinct kind of reliance upon the Sacrament of the Lord's supper as if it could operate like a charm to the benefit of souls in an unprepared state."

Let it now be taken into consideration that the one of our passengers who was an eye-witness, says of it: 'A peculiar lifting of the haze in the East, with an appearance of an amber coloured belt of light, low down on the horizon, warned us of an us, however ordinary and free from alarm our cirapproaching blow. Presently it came, a perfect cumstances at this moment may be. The event has tornado, driving before it the clouds of spray, and as it neared us, fairly lifting up the white foam from the waves, like a shower of rain. As the squall struck us, the ship careened over and buried her der our comfortable roofs in cities and villages. But gunwales in the ocean, and lay for a few moments " in the midst of life we are in death." One mostricken powerless, and apparently at the mercy of ment may wholly change our circumstances—death the savage waves that threatened to engulf us. may be before us, threatening and inevitable: if then we should desire to partake of the Lord's Supper, would the desire be in harmony with our previous inward experience and outward mode of life, and one to which we are naturally moved in the course of affectionate church-membership-or would it be a new and unwonted thing, to which only alarm and terror drive the worldly mind, when at last it feels about for something to stay and support it in the prospect of an account to render, and judgment to

We press this serious inquiry upon the attention of our readers-let it be entered upon with prayer, and persevered in, to such a decision as shall bring the call for religious consolation in the day of trial into harmony with the current of their thoughts and the bent of their affections in the hour of undisturb-

GREAT WESTERN .- A handsome subscription was entered into by the passengers on board this steamship, after their providential deliverance from the perils of the tempest, to be presented as a testimonial of approbation to the Captain, Officers, and crew; and it was determined to open a fund, to be called the Great Western Fund, for the benefit of families

THANKSCIVING .- The officers and crew of the Great Western met in the "Floating Church of our Saviour," and returned thanks to Almicury Com for their preservation. The Rev. Mr. Balch preached on the occasion to an overflowing congregation.

"I would here say one word to my companions in every creed and nation, as the account says, joined the last voyage of the Great Western, and the sharin receiving the Lord's Supper at the hands of an ers with me of perils of no ordinary character; her adventurous seamen. Most willingly do I bear tew numbers previous to this, "An Evangelical testimony to their fidelity and bravery, and give ut-Alliance, unpremeditated." This part of the occur-created, which binds together all who were asso-

henceforth, feel a mutual interest, and entertain the most sincere hope of each other's continued well-being; and as an all-wise Providence has just saved them from the dangers of the deep, fervent will be the prayers that, through the merits of 11im who redeemeth all from the second death who do the will of God, they may hereafter so guide their lives and conversation as to become partakers of an eternity of happiness

" May God bless every seaman! If there be any one living who stands in need of the divine aid and the divine blessing, it is he; for no one can cross the ocean without feeling the liveliest interest in the welfare of the bold and hardy companions of his voyage, and sharers of his every danger. Let me, then, in conclusion, earnestly exhort those of you who have assembled here this afternoon, to thank God in that you have so recently been rescued from impending destruction, to remember that your eternal salvation is in your own hands. Seek to become clittle children, and then as you grow stronger and stronger, until you become 'young men,' to strive earnestly and successfully to overcome the wicked one in order that the word of God may abide in you, and that, as 'fathers,' you may 'know Him that is from the beginning ? and family, may God's bles sing rest upon us all, and may we daily increase in His Holy Spirit, until we attain unto His everlasting peace W-Episcopal Recorder.

We have, on our first page, given a portion of the Bishop of Ohio's address to the late Diocesan Convention, on the subject of Altars instead of Communion-Tables in Churches of our reformed communion. The conclusion of the address only reached us yesterday, and we have not yet been able to read it through; but from the glance we have given it, we conclude it to be a document which we ought to give our readers in successive numbers, though our intention to that effect was not formed when our out-side pages were put to press, and therefore the usual notice " to be continued" does not appear

A Correspondent has addressed a letter to us, referring to the abuse which has been poured upon the Rev. Hagh McNeile of Liverpool, on account of the title given to a sermon preached by him, on the occasion of the visit recently paid to Liverpool by His Royal Highness Prince Albert, for the parpose of laying the foundation-stone of the Sailors' Home. We find it somewhat difficult to admit this subject into our columns, without occupying more room than we think we can well spare for it. But as both, one of the abusive attacks upon Mr. Mc-Neile, and also the Reverend Canon's reply, have been printed in the Montreel Gozette of 1st October, and our Correspondent, who writes from the sistercity, sees probably more occasion for touching upon it than we do, we introduce the subject by saying, first, that it is not at all necessary for Mr. McNeile's friends to pledge themselves to an unqualified approbation of every thing that may have come from his pen, and therefore, with all our admiration for his eminent talents and usefulness, we do not feel ourselves bound to fall in with the taste which dictated the following title :-

" Eveny Eye Shall See Him; or, Prince Albert's Visit to Liverpool, used in il-Instration of the Second Coming of Christ. A Sermon, preached in St. Jude's Church, on the 2nd day of August, 1846, the Sunday next after the Prince's visit, by the Rev. Hugh McNelle, M. A. (Published, by desire, for the Liverpool Sailors' Home.)

But then, the merits of the publication depend upon the Sermon, and not upon its title-page; and though we have not seen the work, we think ourselves safe in assuming that Mr. McNeile made no irreverent use of the solemn words of Scripture, while endeavaring to lead the views of his hearers forward, from the excitement and eager anticipation of the royal visit, to the transcending importance and solemnity of the Saviour's second coming. Those who are familiar-which we are not-with the columns of those Liverpool papers which contain the criticism, must be able to tell whether similar zeal as has been exhibited in censuring an eminently gifted Divine is used, as our Correspondent questions, against the party of dissipation, the theatre, the prize-fight, the races, &c .- against the introduction of grossly erroneous doctrine, under the guise of devotional fervour, into musical entertainments, or else of the musical entertainment itself actually into the time and season of public worship. Mr. McNeile, in his own defence, refers to the use made, by our Saviour himself, of " comparatively low, common, and familiar things," for the purpose of conveying "instruction concerning higher and more important things??-such as the sower and the seed, the vineyard and the husbandman, the marriage-feast and the bridegroom, and others. We gladly copy our Correspondent's temarks upon one instance of that kind :--

"The miracle of feeding 5000 persons with five barley loaves and a few small fishes was acknow-ledged by the multitude, who in their zeal would have taken the Lord by force to make him their King, but he knew quite well that their purpose was carnal and not spiritual. Finding them so intent on the subject of feeding, he goes on, to teach them, through the literal and carnal, to the figurative and spiritual: Labour not for the meat that perisheth, but labour chiefly for that meat which endureth to everlasting life-which the Son of Man shall give unto you. To excite and rivet their attention by well chosen figures, he carries them on, step by step, until he preaches the Gospel to them. Bread, and flesh, and meat, being the things chiefly cought after by them, he keeps continually before them, illustrating thereby the food of the soul. He calls himself the bread of life—the true bread from heaven-the bread of God :- I am the living bread, he says, which came down from heaven; if any man eat of this bread, he shall live for ever, and the bread that I shall give is my flesh, which I will give for the life of the world. (John vi. 51, &c.) Those expressions, taken literally, would be an absurdity, but taken figuratively and spiritually, as they are used, they convey meaning and mercy. It is only through the Saviour's hody and blood [the intention, efficacy, and benefits of the sufferings of Christ, as Scott's Commentary has it] that there can be sal-

the Holy Spirit in some parts of the kingdom. rence on board the Great Western, taken together | ciated in those scenes of danger. They will all, | vation : hence that body and blood is to the soul of tenance and life; and faith is the mouth which cats or appropriates them to his benefit. The Holy Ghost at this time not having yet enlightened their minds, the Jews murmured, having taken his words, as worse philosophers do at present; that is, in the gross and carnal sense. But he left them no excuse for their ignorance. He told them that it is not as their fathers eat the manna, that he should be eaten, but that he should be received by faith: He that cometh to me shall never hunger, and he that beliereth on me shall never thirst."

> It must be admitted that, while none of the Saviour's illustrations is wanting in appropriateness, there may be, in Mr. McNeile's title-page, an offence against the dignity of the divine subject introduced into it; yet the main question, after all, is whether he has made an effectively stirring application, both to humble and to elevate, of the occurrence which led to the delivery of the sermon: the preacher's known character speaks for that; and if than otherwise it would have obtained (three editions in three weeks), "the wrath of man" has been made to " praise" God in the diffusion of real Gospel-truth, at the same time that the exception taken may not be without its benefit in causing men to be increasingly watchful for the reverential use of every part of God's sacred word of revelation.

Two allusions contained in our editorial remarks, preceding the quotation from our Correspondent, lead us to mention, first from a note which Mr. Me Neile appends to his letter, the circumstance of a Latin hymn having been sung, at the recent Musical Festival at Birmingham, which comprises the appeal of a soul " inflamed and burning" (in purgatory ?) to "The virgin," for "protection in the day of judgment": " make me to be defended by the death of Christ" is part of this piece of poetry, addressed to the virgin. Secondly, from the Birmingham Journal the manner in which the professed wership of God, to take place on the Lord's Day, August 30th, was advertized on the day preceding :

RE-OPENING OF ST. PAUL'S, BERMINGHAM. The above Chenen will be re-opened after the recent repairs, on Sunday next, the 30th of August, with FULL CATHEDRAL SERVICE, when sermons will be preached, in the meining by the Loro Bi-snor of the Diocese, and in the evening by the Rev. WILLIAM JOHNS KUNNEDY, M. A., Secretary to the National Society, &c.

The Services will be chanted by the Rev. HENRY Hanning, M. A., Prebendary of Liebfield; after which collections will be made to defray the Expenses incidental to the Fittings, &c., of the schools recently creeted in connection with the Church.

Solo Asthems, Miss Bassano, MR. BAKER, MR. BURSALL, AND MR. GOUGH, Organ, Mn. STIMPSON.

To this advertisement we must add the remark, that it conveys to us no proof that the Prelate whose name is introduced into it approved, either of all the arrangements made, or of this mode of making them known to the public; but of those who could thus advertise the names of the Solo-singer and the other professional performers, placing the musical treat on a level with the promulgation of the Gospel must have very inadequate, or greatly perverted conceptions of the reformed worship; and that the course pursed by them is not unlikely to be received in France as an answer to the prayers offered up in that country, as we have been informed, for the conversion of England to the faith of Rome. The great zeal against blasphemy and irreverence, which has broken forth on the appearance of Mr. Hoping that those to whom I write will careful Chester, with "popular protestantism."

By the Montrean papers we find that the Rev. C. H. Williamson, of New York, preached in Church. He was sent down first upon the Apostles, English last Sunday morning at St. Thomas' to be by them conveyed to the members of the Church, and in the evening at Trinity, and collections were taken up on that day, in the latter Church, for the District Visiting Society connected with it. Services in French were advertised for Tuesday and to-morrow in Trinity Church, and in English, for yesterday in St. Thomas', after which collections were to be taken up in aid of the object to which Mr. Williamson's labours are devoted.

ERRATUM.—We are sorry to find that, in the statement of Mr. Williamson's receipts, inserted in our last number, the last collection in Trinity Chapel is stated to have been taken up in the morning, which should have been in the evening of Sunday

Our Publisher's advertisement, in this number, contains, among a variety of attractive hooks, one under the title of Choice Gatherings for Chris-TIAN CHILDREN, which consists almost entirely of selections from our Youtu's Connen, and is of Mr. Jackson, our kind London Bookseller's publishing, recommended by an introduction from the Rev. Charles Clayton, M. A., Senior Fellow of Gonville & Caius College, Cambridge, and Secretary of the Church Pastoral Aid Society. It is very neatly got up, with embellishments; and, very few of the pieces being from our own pen, we may venture to say that it is a valuable addition to juvenile litera-

BICKERSTETH'S FAMILY PRAYERS for eight weeks are also part of the supply recently arrived to Mr. Stanley. The name of the beloved author. together with the rapid sale of the book in England, speak for its worth. We have before us an edition published in 1843, which is marked " sixth thousand ;" Mr. Stanley's supply is of the year 1815, and marked " ninth edition."

We are not acquainted with every one of the books contained in the list, but many of them are well known to be safe and profitable reading.

NEWCASTLE FARMER. - We have had much pleasure in taking an extract from this publication for

LETTER FROM THE RIGHT REV. WM. MEADE, D. D., BISHOP OF VIRGINIA, ON THE PUBLICATIONS OF THE EPISCOPAL SUNDAY SCHOOL UNION.

Continued. 2d. Beaven's Calechism.

The next of the publications of our Sundaychool Union to which I would call your attention s Beaven's Catechism : concerning the dedication and preface I must first make a remark. It is dedicated " to the Bishops and Clergy of the Reformed Church in the United States of America," leaving out the words Protestant Episcopal, and thus undertaking to alter our established title, and adapt it to the views and wishes of the Tractarians. I cannot refrain from expressing surprise and regret that the executive committee should have consented to publish the work with this altered title, and more especially that they should continue to circulate it with such title, when the Bishops, at a meeting in New York in the fall of 1814, solemnly remonstrated against a similar title being prefixed to the Church Almanac. Thus much for the dedication. As to the preface, Mr. Beaven states that he had been informed that "the General Sunday School the opposition, which has been excited, has had the Union of our Church, acting under its Bishops, was effect of giving it a far more extensive circulation desirous of publishing the work." From this we perceive how, in England as in America, the Bishops are held responsible for the publications of this Society, and how their connexion with it is used to recommend the books. This catechism is highly extelled in the report of the committee. Whether the Bishops are all willing to recommend it, must be for them to decide after due examination. Out of those passages which seem objectionable to me, if I understand them aright, I only quote the following : p. 50, "What persons are authorized to reconcile sinners to God? Answer. The ministers of the Church, 2 Cor. v. 18, 19: John xx. 23;" p. 106, "Does the Church require grown persons to perform repentance and faith before they are baptized, or only to profess them? Answer. To profess them." " Does the Church require infants to perform those things before they are baptized, or only to profess them? Answer. To profess them." Thus making no difference between children and adults as to previous requirements, except that the one promises

with his own mouth, and the other with the mouth

3d. Conversations on the Festivals and Fasts.

This is a book of 171 pages, in two volumes, and, ike the two former, is published from a London edition, and like the former shows very plainly from which school it emanates. Its favorite topic is the renovation of our nature in the waters of haptism. Its language on this and other subjects differs much from that used in the earlier publications of the Union. Had it been published in the first year of the Society's existence, I am confident its first year would have been also its last. See page 18, 36, 37, 16, 78, 80, 83, 81, 91, 95, 103, 136, Vol. 1st. 87, 88, Vol. 2nd. In these places the baptized are spoken of as sometimes "falling away from their first purity;" "as daily renewing the purity and whiteness of their baptismal robe;" some "have not defiled their garments and walk in white before the Lord; " " beyond all earthly blessings is that of keeping the garments of baptism pure from wil-tul stain;" a death is described of "one who had kept his baptismal garment white, and therefore he could lie down in peace;" " these white garments represent the cleanness of souls washed from sins by the baptism of the Holy Ghost." Circumcision and haptism are compared. Page 95, the former is made a more nothing compared with the latter, has no invisible grace belonging to it, is not necessary to salvation as baptism is. The sentiments here set forth are precisely those of Mr. Newman and his school, not those of our standard divines. I would particularly ask your attention to what is said, p. 86, 87, 88, concerning John's baptism, and the poon the Lord's own day, by a Christian Bishop and sition assumed, that faith and repentance must pre-Preshyter, we have no hesitation in saying that they | cede the gift of the Spirit. I cannot understand the distinction here made in any other way than as setting forth the doctrine of Campbell and his followers, that we can believe and repent without the Spirit, and that thus coming to baptism we receive the Spirit; or that of Dr. Pusey, who says, that faith before baptism is not faith by comparison with what it is afterwards. It is well known that Mr. Campbell claims some Episcopalians as agreeing with him.

McNeile's sermon, might find worthy objects of examine the whole volume, I will only quote two attack in quarters not tainted, like the Canon of other passages, which seem to me in the highest degree worthy of censure. In answer to the question, how we are to seek the gifts of the Spirit, it is said if the Holy Ghost was sent down from Christ, the head of the Church, upon the Church, which is his holy. We must seek the Spirit, therefore, in the to be by them conveyed to the members of the Church of which they were appointed to be overseers or bishops. We must seek them, therefore, in the ministry of the Bishops, and of those to whom they give authority. We shall find the Holy Ghost in the prayers, and sacraments, and ministration of the Church." P. 57, Vol. 2nd. See the whole passage, in which is Mr. Newman's theory, that God placed a certain densit of his User Cherwith. certain deposit of his Holy Ghost with the Apostles, who transmitted it to their successors, and that it is not to be found but in that line. "If we withdraw ourselves from the service of the Church we go out of the way of the Spirit, as the Holy Ghost was sent to abide forever in the Church." P. 58, Vol.

The other passage may be found on page 125, and relates to the respect which should be shown to ministers, and the duty of adhering even to the most unworthy. It is there said, "that if a clergyman who was as wicked as Judas should read the service, we ought to join in it." Does our article on the unworthiness of ministers justify such language? If any of our people know a man to be a murderer even of the vilest malefactor, would we advise them to attend his ministry?

Requesting your particular attention to what is said on pages 98, 99, 100, vol. 2d, on the subject of absolution, and 108, on submitting our minds to the teaching of the Church, I dismiss this book, which meddles with many of the disputed doctrines of the day, and in my opinion, departing from scripture and the prayer-book, sides not a little with a party which is disturbing our peace. Mr. Keble is high authority with the writer of this work. I have not read his Christian Year, but judging from some of his other works, and especially his recent one, "Lyra Innocentium," I must regard him as a false guide for one who is instructing youth.

4th-Manual of Oral Instruction upon the Bible. This is another English production. The glossary accompanying it in its first edition, contrary as we were informed to the committee's design, and some expressions left out of the text, proved it to be the work of one deeply tainted with Romanism. Even as it is corrected, and without the glossary, there are passages to my view most objectionable, as for instance, page 8; "What does to justify mean? To make a person righteous in the sight of God. Had Abraham been taken into covenant with God when he was justified by faith? No circumcision

was the mark of the covenant, and Abraham was not circumcised until after the birth of Isaac. When is the Christian justified? The infant is justified at his baptism; it is the first step in the Christian life. I have always supposed that the covenant with Abraham begun when the Lord blessed him in the 12th chapter of Genesis, and made such promises to him and to his seed; and that it was renewed when in the 15th chapter Abraham's faith was accepted, and it is said in the 18th verse, "The Lord made a covenant with him and his seed," although the token of the coverant was not added until many years after. As to children being justified in haptism, I know not what scripture or what language of the Church applies the term justification to infants at their baptism, except it be a solitary passage in the homily on Salvation, which has sometimes been forced into this cause, though contradicted by the whole tenor of the homilies and articles, which appropriate justification to faith only, after the scriptures. There is as much teason from the scriptures and prayer-book for saying that the adult is justified at his baptism as the infant. It is a misapplication of the term, which misleads the mind, and has ever been productive of mischief.

To be concluded in our next.

To the Editor of the Berran.

The season when Almanaes for the coming year are first advertised, is drawing near, and suggests my again referring to the insertion, in the Churchman's Almanac, published at Toronto, in the year 1816, of the Saints' Days of the Calendar, not observed by the Church of England. A copy of the same publication for 1811, lies now before me, where only the National Saints are introduced, with the exception of Valentine's Day-St. Swithin-Visitation of the B. Virgin Mary-St. Lawrence-Assumption-St. Augustine-Crispin-All Souls-a very small portion of the whole who have a place within the covers of our Prayer Book.

It may be presumed that this choice was made on some principle, and I ask on what !- Why should these be thus honoured, by being introduced, and a slight cast on those excluded? Nine honouredsirty-four disgraced.

However-the ban is removed in 1816! Wity? What inducement opened the pages of that publication, thus widely, in the latter, which did not exist, in the former year? Is it a chapter in the book of Development? Were the few in 1844, -the advanced guard to the army of 1816?

Do not say-This is a trifle! It is in these trifles that this Newmania exists. As some one says-Ha nuga in seria ducunt. Men begin to talk about St. Benedict till they believe in this wonder-worker, and admire "the great founder of Western Mo-nachism." "The Invention of the Cross" may come in time to be believed as a fact of history. An able writer, speaking of this, says-" Among the many shameless frauds by means of which the ancient church sought to extend and maintain its empire over a hesofted populace, not one was more impious-considering the subject it stood connected with-or more deliberately wicked in the contrivance and execution than this of the ! Invention of the Cross." "

The same able writer says of " Dunstan-Archhishop "-" If St. Dunstan is to be admired and approved, a Protestant Church is condemned. Neither piety, such as his, nor policy, such as his, can she authorize, without sinning against her own profes

My excuse for introducing this subject is best made in the following quotation: "Few things are more to be deprecated, as injurious to reasonable and genuine piety, than Schurc Lostry, or a squeamish conscientiousness, employing itself upon trifles. and making much ado about obsolete abuses, or forgotten errors, the possible danger thence arising being scarcely appreciable. It has been by this sort of frivolous solemnity, that individuals and communities have so often forfeited the useful influence in the world which otherwise they might have exerted. A wise and Christian man will make a stir, about small things, only when they are actually seen to be used—wedge-like—for introducing great and serious mischiefs."

My inducement for offering these considerations to your readers, rests on the fact that Saintalney revived is the means used, at this day, of "introducing great and serious mischiefs."

	. 1
CENSUS OF TORONTO.	!
Total St. David's Ward.	7267
l'otal St. Andrew's Ward	3988
Total St. Patrick's Ward.	4946
Cotal St. Laurence Ward	2671
Potal St. Caorge's Ward	1693
Total St. George's Ward	20565
Do. Do. 1845	19706
D0.	
Increase	S59
RELIGIOUS PERSUASIONS.	
	8577
Church of England	894
Church of Scotland Presbyterian Church of Canada	1889
Presbyterian Unuren of Canada	404
United Secession Church	9
Independent Presbyterians	4307
Church of Rome	1500
Wesleyan Methodist Church in Canada	815
Episcopal Methodists	12
Primitive Methodists	274
Other Methodists	147
Other Methodists	587
Congregationalists	7
Jews.	17
Naminton of Christ	89
Disciples of Christ	10
Covenanters	24
Baptists	461
Quakers	1.1
Unitarians	7.2
Millerites	60
Methodist New Connexion	
Unknown	•
No Religion.	
No Wangion	

We heg leave to draw attention to the notice which has been given, that Sermons will be preached, D. V., next Sunday at the Cathedral and the parochial Chapels, in aid of the Church Society's Fund for the benefit of the Widows and Orphans of deceased Clergymen.

To Correspondents :- Received Ch. B ;-G. F. B, very gratifying : the paper sent as directed.

Mocal and Political Entelligence.

NAVAL ENCOURAGEMENT.-Two circulars have ust been issued by the Admiralty, showing a disposition on the part of the Government to encourage the naval department of the public service. One of the circulars notifies the raising the pay of second class engineers 14s, a month; and the other intimates to all flag officers, captains and commanders, of her Majesty's ships, that in all future cases when a ship is about to be paid off, it be distinctly ex-plained to the men that if they choose to continue in the service they may have a month or six weeks? leave of absence, during which their time and pay will go on, and that they will be at liberty to in any ship litting out at any port upon their return from such leave.

FLIGHT OF INSECTS .- A singular phenomenon has occurred at Lewes, in Sussex. During the day a heavy murky atmosphere prevailed. About two o'clock a small but thick and dark cloud was discernible, hanging, as it were, around the lion at the top of the old castle tower. On ascending the castle, it was found that this cloud was composed of myriads of insects, which appeared like large winged ants, thousands of which clung to the walls and the floor of the tower. Many of them fell on the leads, where they died. In an hour or two the great bulk of them had taken their departure, but large numbers were left behind in a dving state. They have expansive wings, their bedies being dark and shining. Their heads are somewhat large, and they are apparently armed with powerful forceps.

The captain of a French schooner off the coast of Africa, hearing that a mate of an English vessel had been sold to slavery, found him chained in a cave and meanly dead from fever and sickness. He generously bought him off, conveyed him to Havre, whence he was forwarded to England by the British consul. These facts having come to the knowledge of the Admiralty, they presented the French captain with a magnificent telescope, set in silver.

THE ARRACACHA PLANT .- A report was lately read to the Paris Academy, by M. Boussingault, in the name of a committee appointed to examine a paper by M. Goudot, on the nature of the plant Aracacha, and the possibility of introducing it into Europe. It appears from the report that this plant comes to maturity under the same conditions of climate, in South America, as the potato, and therefore M. Gondot infers that it might be cultivated in Eu-

The Earl Catheart, a new Propeller built at Ambersthurgh, during the Summer, by Messis. Parks & Company and others, arrived here this morning from Torento, with a large miscellaneous freight, (equal to 8,000 bushels wheat,) and several cabin passengers. She drew 7 feet 9 inches. This Propeller is of the largest class, and when the St. Lawrence Canals are completed next year, will ply between Montreal and the Upper Lokes. The following are the Earl's dimensions :- Langth 138 feet over all; breadth of beam, 25 feet; depth of hold, 91 feet; burthen, about 350 tons. She (he?) is propelled by two engines of 40 horse power each, built by the Cayuga Co., of Cleveland, which drive her through the water at the rate of ten miles an hour. The cabins are tastefully fitted up, and afford good accommodation for 30 passengers. The Earl Cathcart, is commanded by Capt. Symes, whom with his noble vessel, we wish every success.-Kingston The Montreal Gazette adds " when the whole line of the Canals is open to reserve or tols class, and the River below Quebec properly lighted and buoyed, there can be no fear of our competing with the Buffalo and New York line of communication. It is a question, whether vessels of a similar description to this might not very advantageously steam down to the mouth of the Gulph, and then replace their engines by masts and sails and cross the Atlantic."

QUICK SAILING .- The barque Grampus, of this port, of 400 tons, left Stony Creek on Monday night last, heavily loaded with Square Timber, for the foot of Long Island, 20 miles below Kingston, a distance of 240 miles, and arrived there on the evening of the following day, at 7 o'clock, making the distance in less than 23 hours! She was unloaded there, when she again left Long Island, on Thursday evening, and arrived in our harbour, with all sails set, a glorious sight, on Thursday noon, having accomplished her trip upwards in less than 18 hours. This we believe is one of the shortest trips ever performed on the Lake .- Hamilton Gazette.

Messrs. M'Pherson & Crane have now on the stocks opposite Bytown, a new steamboat, intended to ply on the Ottawa between Bytown and Grenville. The boat is to be in size 24 feet beam, and 170 feet keel-she will be 176 feet long when her guards are on .-- Bytown Pucket.

On Thursday evening last, a sad disaster (of a kind hitherto unknown on Canadian waters) occarred to the Lord Sydenham mail steamer, while on her route to Montreal. Shortly after leaving Port St. Francis, the starboard engine was stopped, to adjust some defect in the machinery: while the engineer was engaged in this duty, an explosion took place. by which the top of the furnace was blown down, the induction-pipe severed, and a great portion of the boiling water and steam in consequence found its way on the deck, severely scalding several persons of the crew and passengers. Sixteen indivi-duals suffered more or less from this disaster; and we regret to say that four of the unfortunate victims have since died : three of them being hands of the boat, and the fourth a Canadian woman who lived The passengers of the Sydenham near Sorel. The passengers of the Sydenham were taken off by the steamer Rowland Hill, which came up shortly after, and rendered every assistance. Fortunately three surgeons were among the passengers: and the unfortunate sufferers received every attention at their hands.

The above is a plain statement of the melancholy occurrence, as it is represented in the different versions which have been published; and shows a sad loss of life, with much suffering to the survivors: but the only wonder is that the victims were so few. It is to be hoped that a strict examination will take place as to the real cause of the explosion: the safety of the travelling community demands an investigation; and the interests of all parties will be advanced by the truth being known.

THE CROSS exected at the peak of Rouville Mountain by the Bishop of Nancy, which was so conspicuous an object, visible on the passage up and

down the St. Lawrence, was overturned by the storm of Wednesday night, last week.

Reports have of late been published by different papers, that the appointment of Col. Plomer Young as Adjutant General of Militia, and of Major de Rottenburgh as Deputy recently made by the legal tenburgh as Deputy, recently made by His Excel-lency the Governor General, had been disallowed by Her Majesty's Government. The reports are now

for the apprehension, or information leading to the apprehension of the parties who made a daring attack upon J. II. Evans, Esq., a merchant of Montreal, on the 7th instant, in broad day-light and in the immediate vicinity of the city of Montreal.

A correspondence appears in last night's Gazette which makes us acquainted with the gratifying fact that ARCHIBALD CAMPBELL, Esq., H. M. Notary, has received from a number of shipmasters, engaged in the trade of this port, an address, accompanying a valuable gold watch and chain, as a testimonial of the regard they entertain for him as a friend, and the high estimation they hold him in as an adviser."

On Friday last, 16 prisoners from the Rifle Briade and 93rd Regt., under sentence of a General Court Martial, were sent to Montreal, to be placed n the new Military prison on the island of St. Helen, where military prisoners are for the future to undergo the punishment to which they may have een sentenced.

The same evening the building in the Lower Town, occupied as an Emigrant shed and by per-sons under the charge of the Relief Committee, had narrow escape from destruction by fire. A defect n one of the hearths was the cause of the danger.

eroay morning. The same day an inquest was neld on the body of Wm. Thomas, a mariner of the hip Monarch, who was killed by falling acciden-

tally into the held.

DEATH OF MR. Fox.—The Right Hon. Henry S. Fox, late H. B. M. Ambassador to the United States, lied on the 13th inst. in the city of Washington, there he has been residing in a private manner ince his recall, some two years ago.

Mr. Fox's age was 65; he was a person of rather ccentric habits, but much esteemed for his persoal qualities.

Rulier Committee. - The principal business ransacted at the stated meeting last Monday was the Rev. P. McMahon's motion, seconded by the Rev. G. Mackie,

"That a further sam of £2000 be taken from the Special Distress Fund and distributed amongst the Hergy of the several denominations, according to the same proportion as the former sum of £2000 was granted by this Committee."

Amendment: "That the sum of £1000 be substituted to that of £2000, and that the balance of the Distress Fund do revert back to the general fund, and be placed at the disposal of the Sub-Committee of Distribution, to be by them paid to those who have any just claim upon the funds at the disposal of the Committee." Carried.

The original motion as amended was then put, and passed in the affirmative.

CHECKER CONTRACTOR CON Bort of Quebec.

ARRIVED, AMONG OTHERS:

Oct. 15th. Brig Amelia, Donalds, 22nd Aug. Swansea, Atkin-

Amelia, Duna..., son & Co. coals. Bark Iona, Wilkie, 13th Aug. Hull, Levey & Co.

coals. - Capricorn, Bourke, 6th Sept. Liverpool, Gillespie & Co. general. Ship Wm. Dawson, Halwell, 25th Aug. Alloa, A

Gilmour & Co. coals yin. Brig Hebe, Thomson, 19th Aug. Leith, Dougall & Co. general.

20th. Bark Rockshire, Evans, 10th Sept. Liverpool, T.

Freste, do. 175 pas. Brig Baron of Bramber, Flinn, 26th Aug. Liverpool, Gillespie & Co. do. Mountain Maid, Weighton, 27th do. Dundee Gordon & Nicol, coals.

21st. Schr Victoria, Vigneau, 3rd Oct. Halifax, Leaycraft, sugar, &c. 3 pas.

MARITIME EXTRACTS.

The wreck of the ship St. Andrew, lying on the Beauport Shoals, with all her materials, sold for account of the interested, was adjudged to Messrs.

Pickersgill, Tibbits & Co., for £3,650. The sale

Cheddar, Berkeley, Gloster and Truckles, was very numerously attended, and the bidding animated.

The packet ship Roseins, Eldridge, at New York reports that on the 20th Sept. in lat 46, 30, N, long 33, 34, W, he fell in with the ship Cromwell, McDougall, master, hence on the 31st Aug., for Liverpool, partially dismasted and water-logged, and in a very distressed condition—took off the Captain and crew, 30 in number. On the 2nd instant Captain E. saw, in lat 45, 10, N. long 45, 16. W, a large bark abandoned—had apparently been hoarded and stript—main-mast partly gone.

The Robert Stride, on Green Island, and the Cove on Red Island, both before reported wrecked, have

been surveyed and condemned. Capt. Mason, of the Ship Superior, fell in with the ship Lanark, Firth, master, hence for Liverpool, the 8th ult. She had become water-logged during the gale of the 19th-took off the Captain and crew, 28 in number, and on the 26th, boarded the bark Mary, from Quebec, to Liverpool, and put on board the Captain, mate, carpenter, 3 men, and 4 apprentices of the Lanark; the 2nd mate and 16 men came up to Quebec in the Superior.

The brig Capricorn, reports three ressels ashore at Portneuf-one at Cape Colombier, and one off Basque Island, on the north shore. The brig Pitson, reports having seen the Thomas, of Whitehaven, on the Millevaches Shoals, on the

14th inst. a total wreck. Bark Vittoria, from Plymouth, to Quebec, has put

into Sydney, C. B., having been dismasted in the gale of the 19th and 20 ult. The ship Wm. Dawson, Halwell, spoke, on the 23rd ultime, the Scotsman, of Alloa, which had

that morning saved six men of the Deptford, 3 having been drowned. Three of the six were received on board the Wm. Dawson, in lat 50, 30, long 41. On the 15th instant saw a wreck off-Portneuf drifting down, she had lower masts and bowsprit standing : supposed to be the Bark Hebe, sold for account of the underwriters which was on her way up in tow of the Steamer St. George, when in the gale of the 14th inst, the tow line broke and, the sea wash-

ing over her, the party on board had to abandon her.
The bark Springfield, Roy, on the 25th ult, passed
the wreck of a brig, in lat 45, 58. On the 26th, passed under the stern of the Emerald, of St. Johns N. B., water-logged and abandoned, in lat 46, 59, long 28, 10. On the 5th inst, passed a brig dismasted and water-logged, in lat 45, 30, long 53 13.

The brig Congress, Sewell, on the 25th ult. spoke the Ann, of Yarmouth, N. S. water-logged and heals, want the heal.

PAYMENTS RECEIVED:—Lady Caldwell, No. 131 by Her Majesty's Government. The reports are now to 182; Major Temple, No. 96 to 147; J. L. Ro-binson, Esq. No. 107 to 158; C. B. No. 117 to 168; Capt. Bayfield, R. N., No. 79 to 156; Dr. Kelly, R. N., No. 124 to 175; G. F. Bowen, Esq., No. 98 to 201.

The vig Congress, Sewell, on the 25th ult. spoke the Ann, of Yarmouth, N. S. water-logged and decks swept; took off 4 of her crew, and the bark Lindel of London, took the remainder. On the 24th, passed a vessel called the Kate, water-logged and to 201.

The ship Burlington, Crawford, at New York, from Liverpool, spoke, on the 23rd Sept., in lat 44, long 32, 30, the Br. ship Jane, from London, bound to Quebec; she had been capsized in the gale of the 19th, had to cut away the masts to right her ; having considerable water in the hold, was obliged to throw overhoard part of the cargo to lighten the vessel; she was returning to Landon, or the nearest port.

Capt. Graham, of the schr. Rover, at Halifax on the 5th instant, from P. F. Island, reports that a brig arrived at Charlotte-Town on the 30th ultimo, from St. John's (N. F.) had picked up at sea the captain and crew of the ship Robert Bruce, bound to Quebec dismasted in the late gale; also the captain and crew of the bark Rose, formerly Halifax, for Quebec, capsized on the Green Bank during the gale of the 19th.

Thiship Victoria, McMahon, consigned to Messis. J. A. Pitrie & Co., from Belfast, was rendered a complete wreck by the gale of the 19th ulto., and was abandoned in a sinking condition; crew all saved.

The Donglas with a general cargo from London, vas spoken off Point des Monts on the 14th by the Zealous. She had suffered very much by the gale of the 18th ulto., topmasts all gone, foremast gone, Casualtiis.—A man named Bazil Pruneau was bowsprit sprung, jib-boom gone, water started, cargo found drowned in a well in St. Louis Suburbs yes-shifted, boats carried away and the decks completely swept. The Zealous supplied her with a boat. In spite of her disabled state the Douglas was able to make good way with what canvass she could carry, and will probably be up to day or tomorrow.

The Ship St. Andrew, was got off the Beauport Shoal on Tuesday evening, and has been taken over to Tibbits's cove, where she will be repaired.

Passengens per Steamship Hibernia, for Liverpool. Hon. J. Stewart ; Capt. Hope, Brit. Army R. Routh, Esq., D. A. G. C; T. A. Stayner Esq. D. P. M. G., Mrs. Stayner and family, of Montreal

BIRTES. On the 16th instant, Mrs. Thos. Bickell, of a son.

MARRIED.

At Montreal, on the 14th instant, by the Rev. Dr. Bethune, Mr. James Lovell, to Caroline, second daughter of Mr. Jacob Steller, all of that city.

At her father's residence, Elm Cottage, on the 12th instant, by the Rev. Chas. Bancroft, Randolph Routh, Esq., D. A. Com. Gen., to Charlotte, second daughter of Wm. Hall, Esq., Collector of Her Majesty's Customs, Montreal.

procedure and the reserve of the second seco QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 20th Oct., 1846.
 aay, 20th Oct., 1846.

 s. d. s.

 Beef, per lb.
 0 4 a 0

 Mutton, per lb.
 0 3 a 0

 Ditto, per quarter
 2 3 a 3

 Lamb, per quarter

 Mutton, per in.
 2
 3
 a
 3

 Ditto, per quarter
 1
 6
 a
 4

 Potatoes, per bushel
 2
 0
 a
 2

 Maple Sugar, per lb
 0
 4
 a
 0

 Oats per bushel
 2
 0
 a
 2

 Hay per hundred bundles
 25
 0
 a
 35

 Straw
 ditto
 17
 0
 a
 25

 Fire-wood, per cord
 15
 0
 a
 17

 Chassanus lb
 0
 4½
 a
 0

 Veal, per lb
 0
 5
 a
 0
 5

 Do, per quarter
 1
 6
 a
 5
 0

 Pork, per lb
 0
 5
 a
 0
 7

transport commercial for the second commercial commerci ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office, till TUESDAY, 27th OCTOBER. -- PAID Letters till THREE o'clock,

FRESH BERMUDA ARROWROOT. UST received and for Sale by the Subscriber, Forty Boxes of Genuine Bermuda Arrowroot.
J. W. LEAYCRAFT. Quebec, 21st October, 1816.

JUST RECEIVED-FOR SALE BY THE SUBSCRIBERS. EST ENGLISH CHEESE,

-ALSO-Best Silvered and Black Lead. C. & W. WURTELE, St. Paul Street.

Quebec, 2nd October, 1846.

and UN-PAID till FOUR, P. M.

OR SALE, the cargo of Coarse Packing SALT, by the Brig ELIZA, from Trepani, about 200 Tons.

J. W. LEAYCRAFT. 2nd Oct. 1846.

FOR SALE.

THE Cargo of the schr. "Attention," Keating
Master, from Guysborough, Nova Scotia,

545 Barrels No. 1 Herring, 38 Quintals Dry Haddock,

S Barrels Oil. J. W. LEAYCRAFT. 22nd Sept. 1846.

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

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

-ALSO-

FOR SALE EX " PERSEVERANCE," FROM HAMBURG. ERMAN WINDOW GLASS (in half boxes)
of all sizes and double thickness, 150 Demijohns,

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

25th June, 1816.

SUPERIOR FRESH TEAS. DECEIVED per Brig "Thomas & William," from London, and for sale by the Subscriber, an assortment of very superior Tea 30 Chests very fine Twankay, 6 do do Gunpowder, 20 do Congon Tea.

20 do do Congon. J. W. LEAYCRAFT. 22nd Sept. 1846,

NEW ENGLISH BOOKS.

HE undersigned has just received a large supply of New Books, among which are the following :-

The Sacred Treasury, illuminated plates,£1 1 0 The Christian Souvenir, silk, illustrated, 0 10 0 Fleetwood's Life of Christ, illustrated... 0 15 0 Paley's Works, complete in 1 vol. 8vo... 0 7 6 Leighton's Works, with Life of author, 2 v. 1 Toplady's Works, I large vol. new edition 0 16 0 The Works of Josephus, new edition 0 8 0 Fox's Book of Martyrs, 8vo. illustrated .. 0 15 0 Venn's Complete Duty of Man, 0 4 8
Domestic Portraiture, by the Rev. E. Bickersteth, plates, 0 8 6
Family Prayers, by the Rev. E. Bicker-Barr's Scripture Student's Assistant, 0 5 Condensed Discourses on Pulpit Eloquence 0 ans, Galatians, and Hebrews, 4 vols. ea. 0 5 Weekly Christian Teacher, 3 large vols. 1 0 0 Elisha, with Introductory Remarks by Bickersteth ... 0 3
Elijah the Tishbite, do. do. 0 3
Christian's Every-day Book ... 0 4 Claude's Essay on the Composition of a Sermon, with notes by Rev. C. Simeon, 0 Greek and English Lexicon to New Test. 0 3

Dwight's Theology, 6 vols...... 0 12 Jenk's Family Devotion. 0 4 Kirke White's Remains..... 0 2 The Christian Father's Present, by J. A. Luther, Buchanan's Researches, Life of

oung Man's Companion, 0 Mrs. Hofland's Works, full bound in embossed roan and gilt,

each, 0 6 0 Young Cadet, Integrity, Decision, Farewell Tales Africa, Young Pilgrim, Alfred Campbell, Patience, Energy, Moderation, Reflection,
MRS. SIGOURNEY'S WORKS, neatly gilt,
Pleasant Memories of Pleasant Lands, 0 2

Hedsant Memories of Pleasant Lands, 0 2 0
Letters to Mothers 0 2 0
Scenes in my Native Land 0 2 0
HANNAH More's Works, neatly bound,
Scripture Stories 0 2 0
Practical Piety, 0 2 0
Tales for Young Persons 0 2 0
POETRY.
Milton's Works, illustrated 0 7 6

Paradise Lost 0 Sacred Harmony, neatly bound and gilt 0

--- ALSO--Children's Books in great variety, plain & colrd. From one half-penny upwards.
GILBERT STANLEY,

4, St. Anne Street.
Opposite the Jesuits' Barrack.
Quebec, 22d Octr. 1846.

THE PROPERTY OF THE PARTY OF TH (Carrie Hillson) Corrisorect mear Paymes Hore

WANTED,

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

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

FOR SALE, At the Book-Store of G. Stanley, No. 4, St. Anne

Street.
A SERIES OF FAMILY PRAYERS, FOR TWO WEEKS, Selected from various approved manuals, by the

Rev. CHARLES BANGROFT, M. A., Minister of St. Thomas Church, Montreal. Price 71d. April 28th, 1846.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

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

For further particulars, with tables of Premiums, apply to

R. M. HARRISON. Agent for Canada.

Quebec, August, 1845.

Wouth's Corner.

THE BRAVE BOY.

I was sitting by a window in the second story of one of the large boarding houses at Saratoga Springs, thinking of absent friends, when I heard shouts of children from the piazza beneath me. "O yes; that's capital! so we will! Come on now! There's William Hale! Come on, William, we're going to have a ride on the Circular Rail-

way. Come with us!" "Yes, if my mother is willing. I will run and

ask her," replied William.

"O, O! so you must run and ask your ma. Great baby, run along to your ma! An't you ashamed? I didn't ask my mother," "Nor I, "Nor I," added half a dozen voices.

"Be a man, William," cried the first voice, "come along with us, it you don't want to be called a coward as long as you live. Don't you see we're all waiting?"

I leaned forward to catch a view of the children, and saw William standing with one foot advanced, and his hand firmly clenched, in the midst of the group. He was a fine subject for a painter at that moment. His flushed brow, flashing eye, compressed lip, and changing cheek, all told how that word coward was rankling in his breast. "Will he prove himself indeed one, by yielding to them?" thought I. It was with breathless interest I listened for his answer, for I feared that the evil principle in his heart would be stronger than the good. But no.

"I will not go without I ask my mother !" said the noble boy, his voice trembling with emotion, "and I am no coward either. I promised her I would not go from the house without permission, and I should be a base coward, if 1 were to tell her a wicked lie."

There was something commanding in his tone, which made the noisy children mute. It was the power of a strong soul over the weaker; and they involuntarily yielded him the tribute of respect.

I saw him in the evening among the gathered multitude in the parlour. He was walking by his mother's side, a stately matron, clad in widow's weeds. Her gentle and polished manners, and the rich full tones of her sweet voice, betrayed a southern birth. It was with evident pride she looked on her graceful boy, whose face was one of the finest I ever saw, fairly radiant with animation and intelligence. Well might she be proud of such a son, one who could dare to do right, when all were tempting to the wrong. I shall probably never see the brave, beautiful boy again, but my heart breathed a prayer that that spirit, now so strong in its integrity, might never be sullied by worldliness and sin,-never, in coming years, be tempted by the multitude to evil. Then will he be indeed a joy to the widow's heart—a pride and an ornament to his native Our country needs such stout, brave hearts, that can stand fast when the whirlwinds of temptation gather thick and strong around have scorned to be false and recreant to duty.

Would you, little boy, be a brave man, and blessing to your country, be truthful now. Never, never tell a lie, or deceive in any manner, and then, if God spares your life, you will be a stout. hearted man, a strong and scarless champion of the truth.—Youth's Companion.

WHISKEY AND THE MONKEY,

In my drinking days, I had a friend who had a monkey which he valued at a thousand dollars. We always took him out on our chestnut parties. He shook all our chestnuts for us, and when he could not shake them off, he would go to the very freely. About half a glass of whiskey was left and Jack took the glass and drank it all up. Soon he was merry -skipped, hopped, danced, and set us all in a roar of laughter-Jack was drunk.

We all agreed, six of us, that we would come to the tavern next day, and get Jack drunk again, and have sport all day. I called in the morning at my friend's house. We went out for Jack. Instead of being as usual, on his box, he was not to up in a heap. "Come out here," said his master. Jack came out on three legs; his forepaw was on his head. Jack had the head-ache; I knew him. Jack retreated, and as the door opened he house. His master went and called him down. He would not come. He got a cow-skin, and shook it at him. Jack sat on the ridge pole, and would not come. His master got a gun and pointed it at him. A monkey is much afraid of a gun. Jack slipped over the back side of the house. His master then got two guns, and had one pointed on each side of the house; when up on the chimney, and got down in one of the flues, holding on by his forc paws. That man kept that monkey twelve years, and could never get him to taste one drop of whiskey. The heast had more sense than a man who has an immortal soul, and thinks himself the first, and ought to think himself the best, of all creation.-Children's Friend.

NOURISHMENT OF PLANTS.

Examine the roots of this cabbage—you perceive that they are furnished with a great mass of fibres, like coarse threads of hemp or flax; and that some of these fibrous roots have struck downwards into the soil to a considerable depth, while others have branched out side-

bibing moisture like a sponge, suck up portions | burden to themselves. of the nourishment which the earth and air around them contain, and convey it upwards through the roots, (which may be considered a multitude of mouths,) into the stalk, and thence with force and rapidity, as it rises, into the stems, and leaves, and every part of the favoured by the services of many able and pro-

On account of the exceeding tenderness of the spongioles, they cannot absorb any nourshment in a solid form; it is therefore received by them in that of fluid, containing gases and earth salts in a dissolved state. This fluid is the sap, which though at first very thin, becomes thicker and heavier as it rises to the into the leaves, by dissolving some of the slimy vegetable matter which it meets in the stalk, and at last it becomes changed into a sweetish substance of the leaves.

The leaves perform their work by means of a vast number of little holes on their surface, which can only be distinguished by a micro- he was so anxious a participator and suffererscope, called sporules, which, like the pores of the human skin, have the power of perspiring, -and they have also the faculty of inhaling air, and which causes the sap to flow; while juice, (as the sap in its first state is called) escape through those pores, the most substantial particles remain, and thus the returning sap, being digested and changed in its qualities by the leaves, which may be considered both as lungs and stomach, gives solidity to every part through which it runs, depositing, like a flowing river, rich matter in its course, and enlarging every portion of the plant through its fertilizing particles pass .- Letter from Martin Doyle, to the Farmer's Gazette, quoted in the Newcastle Farmer.

ENCROACHMENTS OF THE SEA.

gains upon the land. It was computed, when spot, the mean loss of land being calculated, less than one yard annually. The distance be- | rid and youthful beauty, and pleasant air, tween the years were swept sway, and only a with metanchory his troubled years. small garden was left between the building and the sea. There is now a depth of twenty feet (sufficient to float a frigate) at one point, in the harbour of that port, where, only forty-eight years ago, there stood a cliff fifty feet high, with houses upon it. If once in half a century an equal amount of change were produced at once by the momentary shock of an earthquake, history would be filled with records of such wonderful revolutions of the earth's surface; but, if the conversion of high land into deep sea be gradual, it excites only local attention. The flag-staff of the preventive-serend of the limb and knock them off with his fist. has, within the last fifteen years, been thrice One day, we stopped at a tavern, and drank removed inland, in consequence of the advance of the sea. -Gauery of Nature,

A PLAINTIFF, HIS ADVERSARY'S COUNSEL. The following anecdote was told by a Sena tor of Berne, in Switzerland. Two neighbouring farmers had a dispute about their right to some property, which they could not settle, and therefore an action was brought to determine it. On the day of the trial one of the farmers havbe seen. We looked inside, and he was crouched ing dressed himself in his Sunday's clothes, called upon the other to accompany him to the judge, when he found his neighbour at work in his ground; on which he said, 'is it possible what was the matter with him. He selt just as that you can have forgotten that our cause is to I selt many a morning. Jack was sick, and be decided to day?' No, (said the other) I couldn't go. So we put it off for three days. have not forgotten it, I cannot well spare the We then met; and while drinking, a glass was time to go; I knew you would be there, and I provided for Jack. But where was he? Skulking am sure you are an honest man, and will say behind the chairs. "Come here, Jack," said his master, "and drink," holding a glass out to ed out, for the farmer who attended stated his slipt out, and in a moment was on the top of the neighbour's claims so clearly that he lost the cause, and returned home to inform him that he had gained the property.—Bakewell's Travels.

THE PLAN FOR ACCOMPLISHING GREAT THINGS The late Rev. William Yates, of the Baptist Mission in India, accomplished so extraordinary a quantity of work in translations, and in comthe monkey, seeing his bad case, at once whipped | pilations of Grammars and Dictionaries, that the question presented itself to those who knew the extent of his labours, what plan he used to pursue for getting through all his work. It is related that the Rev. Mr. Mursell, of Leicester, once asked him on the subject : and he answered, in his own quiet and unassuming manner: "I have no particular plan, Mr. Mursell; when I have any thing to do, I go AND Do 1'r—that is all."

> PLEASURE OF ACTIVE LIFE.—None so little enjoy life, and are such burdens to themselves,

been destroyed in the taking up, for they are on the regular prosecution of some laudable about trifles and impertinences, while they reextremely delicate,) soft white threads from purpose, or lawful calling, which engages, helps, six to eight inches long, covered with a fine land enlivens all our powers, let those bear witdown resembling cotton; these ends, which ness who, after spending years in active usefulare called spongioles, from their power of im- ness, retire to enjoy themselves-they are a

JEREMY TAYLOR.

Jeremy Taylor was one of the most eloquent and imaginative divines of the Church of England, which, at the time in which he lived, was found theologians---men who had thought and studied deeply, and possessed a vigorous and original character of intellect. He has been tyled by some the Shakspeare, and by others the Spenser, of theological literature.—His pieture of the Resurrection, in one of his sermons. is in the highest strain of poetry, but he generally deals with the gentle and familiar; and his allusions to natural objects, as trees, birds, and farthest points of the branches, and penetrates | flowers - the rising or setting sun - the charms of youthful innocence and beauty-and the helplessness of infancy and childhood-possess a delightful purity of feeling and delicacy of fancy.—This freshness of emotion and imagi nation remained with him to the last, amidst a the strife and violence of the civil war in which and amid the still more deadening effects of polemical controversy in which he was engag ed. The stormy vicissitudes of his life seen only to have taught him greater patience, genthe more watery and lighter parts of the crude tleness, and resignation, a larger toleration of human failings, and a more ardent love of human kind.

Jeremy Taylor was a native of Cambridge, baptized on the 15th August 1613. He was the lineal representative of Dr. Rowland Taylor, who suffered martyrdom in the reign of Queen Mary; and his family had been one of some distinction in the county of Gloucester. The Taylors, however, had "fallen into the nal Sin." In 1657 he went to London and officiportion of weeds and outworn faces,"-to use an expression of their most illustrious member -and Jeremy's father followed the humble occupation of a barber in Cambridge. Still, he put his son to College, as a sizar, in his thir-Mr. Lyall makes a remarkable statement re- teenth year, having himself previously taught specting Sheringham, on the coast of Norfolk: him the rudiments of grammar and mathematics, I ascertained, in 1829, some facts which and given him the advantages of the free Gramthrow light upon the rate at which the sea mar School. In 1631 he took his degree of Bachelor of Arts in Caius College and, entering to publish his " Ductor Dubitantium" or the present inn was built, in 1805, that it would into sacred orders, removed to London, to derequire seventy years for the sea to reach the liver some lectures for a College-friend, in St. Paul's Cathedral. His eloquent discourses from previous observations, to be somewhat aided by what a contemporary calls "his flotween the house and the sea was fifty yards; entranced all hearers, and procured him the but no allowance was made for the slope of the patronage of Archbishop Laud, by whose asground being from the sea, in consequence of sistance Taylor obtained a fellowship in All which the waste was naturally accelerated every | Souls' College, Oxford, became Chaplain to year, as the cliff grew lower, there being at the Archbishop, and Rector of Uppingham in every succeeding period less matter to remove Rutlandshire. In 1639 he married a lady by triumphal procession to ascend the throne; and when portions of equal area fell down. Be whom he had three sons;—she died soon after The turmoil of the civil war now agitated the

country, and he embarked his fortunes in the fate of the Royalists. By virtue of the king' mandate, he was made a Doctor of Divinity and at the command of Charles he wrote a de fence of Episcopacy, to which he was by profession and principle strongly attached. It 1644, while accompanying the royal army as Chaplain, he was taken prisoner by the parliamentary forces, in the battle fought before the castle of Cardigan in Wales. He was soon released, but the tide of war had turned against the royalists-and, in the wreck of the Church. vice station, on the north side of this harbour, Taylor resolved to continue in Wales and, in conjunction with two learned and ecclesiastical lie both in spirit and language. The "evil friends, to establish a school at Newton-hall in days and evil tongues" on which he the country of Caermarthen. He appears to never caused him to swerve from his enlight-have been twice imprisoned by the dominant ened toleration of fervent piety. Any remains party, but treated with no marked severity. "In the great storm," he says, "which dashed the vessel of the Church all in pieces, I had been cast on the coast of Wales, and, in a little boat, I thought to have enjoyed that rest and quietness which in England, in a far greater, I could not hope for. Here I cast anchor, and, thinking to ride safely, the storm followed me with so impetuous violence, that it broke a cable, and I lost my anchor. And here again I was exposed to the mercy of the sea, and the gentleness of an element that could distinguish neither things nor persons : and, but that He who stilleth the raging of the sea and the noise of its waves and the madness of his people, had provided a plank for me, I should have been lost to all the opportunities of content or study ; but, I know not whether I have been more preserved by the courtesies of my friends, or the gentleness and mercies of a noble enemy.'

This fine passage is in the dedication to Taylor's "Liberty of Prophesying," a discourse published in 1647 "shewing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting differing opinions." By "prophesying" he means, of course, preaching or expounding—and this work has been described as "perhaps, of all other Taylor's writings that which charges other Taylor's writings, that which shows him farthest in advance of the age in which he lived, and of the ecclesiastical system in which he had been reared—as the first distinct and avowed defence of toleration which had been ventured on in England, perhaps in Christendom." He builds the right of private judg-ment upon the difficulty of expounding Scripture—the insufficiency and uncertainty of tradition—the fallibility of councils, the Pope, ecclesiastical writers, and the Church as a body as arbiters of controverted points-and the consequent necessity of allowing every man

prayerfully to study the Bible for himself,as those who have nothing to do. The active since, says he, "any man may be better trust only enjoy life. He who knows not what it is ed for himself than he can for another."—The probation to every one of his sentiments: "As to labour, knows not what it is to enjoy. Restyle of this able discourse is more arguation is only valuable as it unbends us; the mentative, and less ornate, than that of his faults which characterised the age in which he depth; while others have branched out sideways—and if you look closely at the extremities
of the roots, you will see (where they have not indisturbed. That the happiness of life depends is expected and less to the extremities of the roots, you will see (where they have not indisturbed. That the happiness of life depends is expected and less known than they are at present:

| Manual control of the service of the properties of the propertie

ject those excellent precepts of Christianity and holy life which are the glories of our religiou, and would enable us to gain a happy Eternity.' He closes this work with the interesting apologue of "Abraham and the ungodly old man," which has been transferred to the columns of the Berean, on page 80 of the last volume, under the heading "Toleration."

In Wales, Jeremy Taylor was a second time married, his wife was Mrs. Joanna Bridges a natural daughter of Charles the first, and mistress of a large estate in the county of Caermarthen. He was thus relieved of the irksome duties of a Schoolmaster; but the fines and sequestrations, imposed by the parliamentary party on the property of the royalists, are supposed to have dilapidated his wife's fortune. It is known that he received a pension from the patriotic and excellent John Evelyn, and the literary labours of Taylor were never re-

Soon after the publication of the "Liberty

of Prophesying" he wrote an "Apology for thorized and set forms of Liturgy," and in 1648, "The life of Christ, or the Great Exemplar," a valuable and highly popular work These were followed by his treatises of "Holy Living and Holy Dying," "Twenty seven ermons for the summer half-year," and other minor productions. He wrote also an excelent little manual of devotion, entitled "The Golden Grove," so called after the mansion of his neighbour and patron the Earl of Carberry, in whose family he had spent many of his happiest leisure hours. In the preface to this work, Taylor had reflected on the ruling powers of Church and State, for which he was, for a short time, committed to prison in Chepstow Castle. He next completed his "Course of Sermons for the year," and published some controversial tracts on the doctrine of " Origiated in a private congregation of Episcopalians, until an offer was made him by the Earl of Conway to accompany him to Ireland, and act as lecturer in a Church at Lisburn. he accordingly repaired, fixing his residence at Portmore on the banks of Lough Neagh, about eight miles from Lisburn. Two years appear to have been passed in this happy retirement, when, in 1660, Taylor made a visit to London Cases of Conscience," the most elaborate but least successful of all his works. His journey, however, was made at an auspicious period. The Commonwealth was on the eye of dissolu. tion in the weak hands of Richard Cronwell, and the hopes of the Cavaliers were fanned by the artifice and ingenuity of Monk. Jeremy Taylor signed the declaration of the loyalists of London on the 24th of April; on the 29th of May, Charles the second entered London in in August following, Taylor was appointed exalted many a worthless parasite and disappoint ed many a deserving loyalist; let us be thankful that it was the, cause of the mitre descending upon the head of at least one pure and pions Churchman! Bishop Taylor was afterwards made Chancellor of the University of Dublin, and a member of the Irish Privy Council. The See of Dromore was also annexed to his other bishoprie, "on account of his wisdom, virtue, and integrity."-These well-bestowed and welldeserved honours he enjoyed only about six years. The duties of his Episcopal functions were discharged with zeal mingled with charity; and the few sermons which we possess, of a controversial spirit which might have survived the period of his busy manhood were now entirely repressed by the calm dictates of a wise experience, sanctified by affliction, and by his onerous and important duties as a guide and director of the Protestant Church. His learning dignified the high station he at last attained: his gentleness and courtesy shed a grace over his whole conduct and demeanour; while his commanding genius and energy in the cause of truth and virtue rendered him worthy of affection and veneration.

We have alluded to the general character and style of Jeremy Taylor's works. A late eminent Scholar, Dr. Parr, has enlogised his controversial writings :- "fraught as they are" he says, " with guileless ardour, with peerless eloquence, and with the richest stores of knowledge-historical, classical, scholastic, and theological—they may be considered as irrefragable proofs of his pure affectionate and dutiful attachment to the reformed Church of England." His uncontroversial writings, however, form the noblest monument to his memory. His mind loved to expatiate on the higher things of time, death, and eternity, and to draw from the Divine revelation its hopes, terrors, and injunctions (in his hands irresistible as the flaming sword) as the means of purifying the human mind, and fitting it for a more exalted destiny. He himself says, in his "Via Intelligentiae," "Theology is rather a Divine life than a Divine knowledge. In Heaven, indeed we shall first see, and then love; but here on earth, we must first love,—and love will open our eyes as well as our hearts; and we shall then see, and perceive, and understand."

By quoting the following somewhat severe remarks, from a Memoir by the Rev. T. S. Hughes, taken in conjunction with the praise accorded to his writings in a general manner, a theologian, he partook rather largely of those

moreover, to these he added others, arising from his own peculiar genius, the impetuosity of which often led him beyond his mark, and not unfrequently to contradict himself." Enough however, has been said to account for the selection made of him, by a majority of the Parliamentary Committee (see last vol. pc. 144,) among those thought worthy of having staues erected to them in the new Houses of Parliament. Whether their recommendation be complied with or not, the Church will honour the memory of the great and good Jeremy Tay. lor. He died at Lisburn of a fever on the 13th of August 1687 in the fifty-fifth year of his age, -and, certainly, few liner patterns of a Christian divine existed in his day.

C.S.J.

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