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# The Brevian.

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

VOLUME III.—No. 52.]

QUEBEC, THURSDAY, MARCH 25, 1847.

[WHOLE NUMBER 156.]

### THE WAVE OF LIGHT.

BY THE REV. C. M. BUTLER.

When dropped into the silent deep,  
The pebble moves a wave,  
Where widening circles onward sweep,  
And wake old ocean's tranquil sleep,  
And distant regions lave!

So to Jerusalem the word  
Of light and life first sent,  
By willing hearts, and warm, was heard,  
Then hearts beyond those bounds it stirred,  
Till o'er the world it went.

It circled round the Grecian isles,  
It washed the Lybian strand;  
It swelled from off the chalky piles  
Where thronged Britain's sons and smiles,  
To India's gorgeous land!

The idol temples' corner-stones  
Were shaken where it went,  
And with their crash, the mournful tones,  
Of superstition's dying groans,  
Most fearfully were blent.

Oh God! yet speed that wave of light,  
Till o'er the world it rolls,  
And dissipates the moral night,  
Which broods with dark malignant might  
O'er countless human souls!

Sheet Anchor and Light Ship.

### MEDITATION FOR LENT.

By his knowledge shall my righteous servant justify many; for he shall bear their iniquities.

Is. liii. 11.

The great and precious doctrine of the way of a sinner's justification before God, the doctrine which is the very essence and life of the Gospel, and without which, nothing is a Gospel of good tidings to guilty man, that doctrine which Martin Luther called the article, the touchstone, the test of a standing or falling church, is scarcely any where expressed more clearly than here. "By his knowledge," that is, by the knowledge of Him, "shall my righteous servant justify many; for he shall bear their iniquities." The doctrine has not its before a brief statement may, therefore, here suffice. None of us, in and of ourselves, are just and righteous before God. "All we like sheep have gone astray; we have turned every one to his own way." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." "There is none righteous, no, not one." Yet, before God, who is "of purer eyes than to behold evil," with complacency, can look on us with pleasure, or receive us into heaven, we must be made just and righteous. How then shall man be just with God? How shall I, let each of you consider, a guilty sinner, be acquitted from all the charges of the holy law against me, and have a valid and sufficient title to acceptance with God? I stop not to tell you how they, who neglect or pervert Scripture, answer these solemn questions; how they mix up human merits, obedience, repentance, and various other matters, and entirely leave out, or give only a partial and inferior place to, Christ and his finished work. As the simple statement of truth, I believe, the best method of opposing error, I had rather tell you what God himself says in our text: "By his knowledge shall my righteous servant justify many." "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." The knowledge of Christ, whereby sinners are brought into a state of justification, is not a mere intellectual, notional, theoretic knowledge, but a practical, experimental, influential knowledge, including the illumination of the understanding, the right decision of the judgment, the choice of the affections. It is the believing knowledge, the saving knowledge, the effectual and efficacious knowledge, which alone can avail in justification. This point is very important. Again, therefore, I say, it is not mere intellect or science, which avails in religion. "The world by wisdom knew not God." The mathematician may appeal solely to the intellect; the poet may arrest principally the imagination; the demagogue may address himself chiefly to the passions of mankind. Christ calls for the whole man, heart, soul, mind, spirit, and finds ample work for all. To know Him, and to be justified by that knowledge, is man's highest wisdom. This was the kind of knowledge which St. Paul so earnestly desired, "That I may know him and the power of his resurrection." "To know him, and to be justified by knowing him, is to know your need of him, your guilt and condemnation as a sinner, your inability to justify yourself: it is then to know the work of Christ for a sinner's justification, his divine nature, his meritorious obedience unto death, his sacrifice, his propitiation. You must further know his character, how compassionate he is, how gracious, how willing to receive, how unwilling to cast out, any that will come unto God by Him. Your knowledge of Christ must go yet further. You know such a person to be your friend;—therefore, you trust him. You know a skillful physician;—you put your health, under God, in his care. You know a promise to be true;—and you act upon it. Now so also carry out your knowledge of Christ. Trust him with your soul's health; act upon his faithful promise: rest entirely upon him for justification. Do you thus know Christ? Then I need not tell you what a happy knowledge results. Thus to know Christ is to know peace, and safety, and joy. In truly knowing Christ, you know not only Him, but his Father, the Holy Spirit, yourself, your chief good, your highest happiness. There is far more than the wisest of this world's philosophers ever knew. And yet all this, and more than this, is known by the poor, the unlearned, the young, when brought truly to know Christ.

It is also very remarkable, how, in this early statement of the way of justification, we have both the constituent parts of Christ's character as the Justifier of the ungodly. For a sinner to be fully justified before God, two things appear essentially necessary. 1. A perfect satisfaction for all sin. 2. Perfect, unsinning obedience. Whosoever among sinners has not these two things to offer, has reason to fear that he is in an unjustified, and therefore an

insecure and dangerous state. If any think that the first only is needed, let them consider that the law of God is not only negative but positive in its requirements; it not only says, Thou shalt not sin, but also, "Thou shalt love the Lord thy God," &c. If you could prove yourself not a sinner, or if you could offer a perfect satisfaction for all sin, it were good thus far; but the law would still inquire after your actual, positive obedience. You may have both in Christ. "By his knowledge," by the knowledge of Him, "my righteous servant shall justify many; for he shall bear their iniquities." My righteous servant—there you have One, who was a perfectly righteous servant of God. And since His whole character as man was vicarious, His perfect righteousness is transferable to all that receive Him by faith, to the utmost extent of their need in justification. His obedience is accounted theirs, so far as their case requires. I add this limitation, because the justified person, though accounted fully and altogether righteous in and through Christ, yet is not righteous as Christ, who is himself intrinsically righteous, and able to make many righteous.

"He shall bear their iniquities." There you have the complete atonement, satisfaction, which Christ, God's righteous servant, has made. Keep the two ideas in near connexion. Had Christ not made atonement, his righteousness would have been as unavailable for our justification, as the righteousness of saints or angels. Had he not been God's righteous servant, perfectly righteous, without spot or stain of sin, wholly and altogether righteous, he would have needed an atonement for himself, as every other partaker of human nature does. My brethren, do you modestly appreciate, and use for yourselves, this great and vital doctrine, against which the malice of Satan and the pride of the natural man are more opposed, than against almost any other? Our own church speaks out most boldly and plainly upon the subject in her Articles, Homilies, and Liturgy. "We are accounted righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings."

### ACCOMMODATION OF CHRISTIANITY TO SUIT THE NATURAL MAN.

From "The Church and the Churches," by the Rev. Hugh McNeile, Canon of Chester, Incumbent of St. Jude's, Liverpool.

True Christianity consists of the things of the Spirit of God; and if the natural man cannot receive those things, what must become of Christianity? It must be confined to spiritual men! Clearly and undeniably so. "If any man have not the Spirit of Christ, he is none of his." But the profession of Christianity is not and never has been confined to spiritual men, neither is that profession in every case of hypocritical profession. In many thousands of instances it is perfectly sincere. But how can this be? How can natural men be sincere in a profession of Christianity? In order to render this possible, there must be some things in what they consider Christianity, which are not the things of the Spirit of God. Such has been the fact. Instead of natural men always and uniformly rejecting Christianity as a thing too spiritual for them, they have invented, or borrowed from heathens, or Jews, or both, a carnal system, and called it Christianity. A few particulars here will show how a church with "a name to live" has continued, while genuine apostolicity was abandoned.

(1.) Among the things of the Spirit of God, the objects of true apostolic religion, the chief and most important of all is the Lord Jesus Christ himself. He is the sun of the system, the first and the last. Is God the subject? He is "the brightness of the Father's glory, the express image of his person," the sender also of the Holy Ghost the Comforter. Is creation the subject? His is the power by which it sprung into being; he is the base upon which it all rests; "in him all things consist." Is the church the subject? He is the head. Is pardon the subject? He is the purchaser of it by his blood. Is righteousness before God the subject? He is the performer of it in his life. Is faith the subject? He is the author and finisher of it. Is heaven the subject? He is the light and glory of it. In his Godhead he is invisible; in his manhood he is absent. How then is he to be presented to men that they may receive him? He is presented to our faith in the Word, by the Spirit (St. John xvi. 13, 15, and xx. 31.) To spiritual men this is effectual, (2 Cor. iii. 18.) But what are natural men to do with all this? They cannot receive it. While it is genuine in itself, it is foolishness unto them; there is "no form or comeliness" in it, no power, no beauty, no glory in it to their minds, that they should admire it. They have no capacity for it. It is music indeed, but they have no spiritual ear; it is meat indeed, but they have no spiritual hunger; it is drink indeed, but they have no spiritual thirst. What is to be done, then? Shall they resist

and reject it altogether? Either this or corrupt it. What has been done? They have corrupted it and debased it down to a thing which the natural man could receive; they have represented the Lord Jesus Christ in his incarnation, miracles, sufferings, death, resurrection, and ascension, to the eyes of men. Instead of "speaking the truth" that faith might come by hearing, and hearing by the word of God, they have managed to do without faith, by presenting Christ in gold, silver, and ivory, wood, stone, and painted canvass. These are things of the senses of men, not of the Spirit of God. These the natural man can receive; these they have received; these they miscall Christianity, and the church too, which deals in these things they miscall an apostolical church.

(2.) The worship of God, under the ministration of the Spirit in the Gospel, is beautiful and glorious; but its beauty is the beauty of holiness, and its glory is a glory of spirituality. In this it excelleth, in glory, the Old Testament ministration. (See 2 Cor. iii. 7, 11.) The object is, the invisible God, the medium the invisible Saviour, the agent the Holy Ghost. "Through him, Christ, we both have access by one Spirit unto the Father." In this glory it excels. In anything external or visible it does not excel or equal the old. What comparison is there between the worship in Lydia's house and Paul's lodgings; and the worship in Solomon's temple or Aaron's tabernacle? In dress, in pomp, in show, in all that is received by the senses of the natural man, which excelleth? The Old. But in true spirituality, in all that is appreciated by the hearts of apostolic men, which excelleth? The New. This is satisfactory to spiritual men; but what are natural men to do with all this? They cannot receive it. While it is genuine in itself, it is foolishness to them. What was to be done, then? Should they resist and reject it altogether? Either this or corrupt it. What has been done? They have corrupted it, and debased it down to what the natural man can receive; they have made christian worship, as they call it, to consist in varied and gorgeous dresses and decorations, pictures of the body, sprinklings of the flesh with water falsely called holy, and soft sounds of elaborate music exciting the imagination, and creating the deceitful appearance of devotional feeling.

(3.) The great distinguishing doctrines of Christianity concerning sin and the pardon of sin are spiritual. Sin is the transgression of the law. The law is spiritual, holy, and just, and good. The penalty of transgression is death. The life of the flesh is in the blood. Without death, without shedding of blood, is no remission. Only Christ, God, and man, honours the law and suffers the penalty; and as he only, so he perfectly, exclusively, and finally, once for all. In him there is no condemnation; out of him there is nothing but condemnation. This is received by faith, and to spiritual men it is satisfactory. (Rom. ii. passim, and vii. 13, 14, ix. and x. 5, James i. 10.) But what are natural men to make of all this? They cannot receive it. While it is genuine, its principles are foolishness to them. What was to be done then? Reject or corrupt it. They have corrupted it down to the principles natural to men. Sin is dealt with, not as essentially opposed to God; but as in measures injurious to man; and pardon is dealt with in measures also. The sacrifice of Christ is acknowledged to be ineffectual, and as such is repeated, and in the repetition dramatized to the senses; and being still ineffectual to procure pardon for sin, as it must be if it needs repetition, penances are added, and pilgrimages and discipline, in things which the natural man can receive. All these are felt to be ineffectual. After experience of them all, conscience clamours still. What then? A final step is held out which it is confidently promised shall be effectual at last. This is equally carnal and ineffectual in itself; and the delusion would be dissipated if this were open to the test of experience; therefore the time of it is postponed till after death, and as no one returns to tell of the disappointment, the imagination is kept up. And connected as it is declared to be with the continual sacrifices and services of the church on earth, it is made the fruitful source of disgraceful traffic. When a sinner of old suggested a connexion between the payment of money, and the procuring of spiritual blessings, St. Peter said, with holy indignation, "Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter; for thy heart is not right in the sight of God."

The contrast is painful with a church which boasts its descent from St. Peter, but which cannot for shame pretend to have inherited any portion of his holy indignation against trading in the things of the Spirit of God. How could the justice of the ancient proverb have been felt, in its application to Rome ecclesiastical, "Omnia Romæ venalia," if Rome had continued an apostolical church?

It is sufficiently remarkable that where all these corruptions are most notorious, the high exclusive pretension to apostolicity is most vauntingly arrogated. Assuredly, however, the holy fellowship and uncorrupted doctrine of the Apostles are indispensable towards genuine apostolicity. Where these are found, genuine members of the church of God in Christ are found; where these are obscured, the genuineness of the church is proportionately obscured; and where these are lost, Christianity itself is lost. For the want of these no outward succession can compensate, no pretence to authority, no claims to infallibility, not even the presence, if it existed, of supernatural gifts and miracles. If it pleased Almighty God to allow real miracles to be wrought in avowed confirmation of false doctrine and unrighteous practice, it would not be to attest the claims of those who wrought the miracles, but to try the faith and constancy of those who believed the doctrine and practised righteousness. "If there arise among you a prophet or a dreamer of dreams, and giveth thee a sign or a wonder, or the wonder come to pass whereof he speaks unto thee, saying, Let us go after other gods, (which thou hast not known,) and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart and with all your soul."

### DANGEROUS READING.

From Bishop Blende's second letter on the Prot. Ep. Sunday School Union, referring to the works not published by the Society, but placed on their APPROVED LIST.

As little things make up the sum of human life, so, in the management of the Church, there are a number of things in themselves, and taken individually, by comparison, unimportant; yet, as a whole, and by their operation under certain circumstances, of no slight moment. If one side is continually claiming and using the privilege of adding these little things, one by one, their system of opinion and practice pleading, that they are but small matters and ought not to give offence, and the other side is continually giving way, and conforming or consenting, because they are things comparatively indifferent, it is easy to see how, in the course of time, all these little things will be on the one side, and how large the amount and great the effect may be. Not a few of these things are found in the books under examination, and we must watch against them, because they come in the most effective and injurious way. It is with these as with one of the plagues of Egypt—they come into our houses and chambers, yea, even into our ovens and kneading troughs, mingling with the very food which forms the milk with which mothers nourish the babes of the Church. I possess but few of the books on the approved list, and doubt not, that for the most part they are unexceptionable; but, in some of those which I do possess, there are sentiments liable to the same objections with those already criticised. Unwilling even to seem to be personal, I would much prefer to pass them by in silence, because some of the authors are living, and in our Church; but, as these books are circulated on the same authority, a sense of duty bids me protest against their being sent forth as the voice of the Church, speaking according to her acknowledged formularies, by this society. I have no controversy with the authors, questioning not their perfect right to have and publish their opinions on the disputed points, nor do I enter into a discussion of those points with them; but I do protest against the setting forth of such disputed points in our Sunday School books as the received doctrines of the Church; and this blame rests on the active managers of the society.

The first which I shall notice is one called "The Double Witness of the Church," so called because it professes to represent the Church as equally protesting against all that is false and dangerous in the Church of Rome, and of all non-Episcopal Protestant communities.

In it we should expect to see a due proportion of censure bestowed on each, according as they differ from our own standards and the reformers. The reader must judge whether our articles and homilies speak of non-Episcopal Churches as it does, and whether it speaks of the Church of Rome as they do. To me it seems otherwise. This book declares that the Holy Catholic Church means only the Church episcopally constituted. See page 191. "That the reformers on the Continent," rushed into open schism, and cut themselves off from the Church." See page 79. "It says," "The Reformers, indeed, gave a mournful illustration of that declaration made by Irenæus with regard to the heretics of his time, 'no correction (that is, Reformation) can be made by them, so great as is the mischief of schism.'" See page 82, note. Where do we find anything to justify this in the articles, homilies, and history of our Church? Let the reader turn to the 131st page of the 9th chapter, and read there and onwards what is said of the Church in the dark ages, and see whether it be, according to all the standard writers, a just account of the comparative piety of those and modern times; and whether, indeed, "the thoughtful mind cannot forbear often turning back with regret, and amid the worldliness that is around us, feeling that far better was the simple, unlearned piety of former ages." Page 232.

On the subject of baptismal regeneration, this book seems equally liable to objection with those previously adduced. It is true, that on page 152, note, it quotes Bishop Horak's views as those of the Church; but then, in various other places, it quotes with approbation passages setting forth very different views. After quoting some passages from the Fathers, as from St. Ambrose, that, at baptism, infants are "reformed back again from a state of wickedness to the primitive state of nature," (page 155.) he maintains that the spirit is so given to the child at baptism, as to create a new spiritual life, just as the natural life of a child born into the world. Of course, it must put forth acts of spiritual life, just as a child puts forth acts of natural life. The one, however, may die soon, as well as the other, unless properly attended to. Page 162. Two writers, often quoted in this volume, Mr. Keble and Kenyon, have been from the first, a Tractarian leader, and the latter having apostatized to Rome, furnish to it some strong passages on this subject:

"A few calm words of faith and prayer,  
A few bright drops of holy dew,  
Have worked a wonder there,  
Earth's charms never knew."

The following passage from Mr. Faber, the convert to Romanism, exhibits the system now sought to be commended, and which certainly must be considered as having the sanction of this book: "In ancient times men had holy baptism continually in their thoughts. They could scarcely speak or write on any religious subject, without the discourse turning on baptism at last. Children were educated, simply as baptized children. They were taught that things were right or wrong, in proportion as they affected the baptismal vow. Sins were considered as more or less heinous, as they were supposed to stain baptismal purity. Baptism was to them all in all; because it was there they found the cross of Christ set up." Page 175, note.

The expression here used that baptism is "all in all," because in it the cross of Christ is set up, may seem, at first sight, to have a redeeming quality in it—that it magnifies the cross. But why may not the same thing be said of the Lord's supper—confirmation—the word—faithful preaching? Is not the cross set up in all these—the doctrine of Christ as much in these as in baptism? Why not take any one, and, in turn, each one of these, and say it is "all in all," because the cross is set up in it? These words, "all in all," are sacred and all-com-

prehensive words, applied by the Holy Ghost to one only object, Jesus Christ—and is it not highly improper to appropriate them to any one of the outward ordinances of religion, thereby derogating not only from the other ordinances, but from Christ himself? How would it have sounded from the lips of the Apostle, had he resolved "not to know any thing among men but baptism," as "the all in all," or never to write an epistle or preach a sermon but it must turn to this as the great theme, from whence all motives to action must be drawn? Such, however, is the manner recommended in Mr. Keble's works, as quoted with approbation in this volume.

I had supposed that the great motives with us ought to be, God's goodness to us in creation and redemption, the hope of Heaven, the fear of perdition; but all these seem to be forgotten, or merged in the one consideration of baptism. The Scriptures certainly present them in other connections than with baptism, and with far greater prominence. The book quotes another passage from Mr. Faber: "We bring them up as if they were one day to be Christians, not as if they were so already." "The Church, when she educates her children in the Catechism, is ever teaching them to look back. We, on the contrary, are always making them look forward. She gives them great thoughts, and tries to make them careful, zealous, and obedient, because they are Christians. We educate their minds, and inform them with high principles of action, because they may be Christians, and ought to be Christians. In a word, with the Church, baptism is a gift and a power; with us it is a theory and a notion." Page 176, note.

I had supposed that in the Catechism we were taught to be ever looking forward to faith and repentance, things promised for us, and, through them, to confirmation and the Lord's Supper, and looking up to God for grace, and to our teachers for instruction; and that our teachers were to be often reminding us of the vow and promise made, and of the fulfilling them. This continual looking backward on past gifts and graces, supposed to be bestowed and enjoyed, may prove fatal to the soul.

### MIRACULOUS CURES.—AN ILLUSTRATION OF ROMANISM.

Under the first of the above titles our contemporary, the Tablet, offers the following narrative to the faith and reverence of its readers; we present it to the pity of ours:—[Southern Churchman.]

"Mr. Editor—God, who is pleased to glorify His faithful servants, has designed in His infinite mercy to grant to the prayers of the mother Makrina, that courageous abbess of Minsk whose history you have so often brought before the public, a cure, of which I think it useful to give you an account; for the Holy Spirit tells us, 'To confess and make manifest the works of God is honourable.'"

The following are the facts:—A young French priest, M. l'Abbé Blanpin, missionary of the Sacred Heart of Mary amongst the negroes of the Island of Bourbon, had completely lost his voice during two years, in consequence of his apostolic labours. He came to Rome last summer, in the hope of recovering under the influence of the climate of Italy that voice that he had lost in the service of God. On his arrival I had the honour of becoming acquainted with him, and of being edified by him. He spoke in so low a tone as to be scarcely audible, and indeed he could maintain a connected conversation only by means of a slate. Full of submission to the will of God, he neglected not, however, any natural means which science offered to him; but no remedy availed, and by the advice of his physicians he went to the 'Eaux Bonnes.' There he found two skillful physicians, who soon discovered that their skill would be unable to effect a cure, and sent him to the 'Eaux de Catelets'; these, however, proved of no service.

He obtained no amelioration, and towards the end of October he returned to Rome, still in the same state. Some days since he paid a visit to Mgr. Luquet, where he met with Bishop Pompallier, another person, who advised him to have recourse to the prayers of the veneral abbess of Minsk. The young missionary recognised in this advice an inspiration of heaven. He went to the mother Makrina, who received him with deep interest, and ordered him to say five masses in the church of San Salvatore in Campo, in honour of the precious blood, and seven other in honour of the seven dolours of the blessed Virgin. She enjoined him in addition to come every day to her to recite a prayer before the image of that Madonna, to which the holy father had been pleased to attach indulgence.

"The pious missionary abandoned all medical treatment, and punctually followed the spiritual prescription of the abbess. Ten days had gone by and no result had manifested itself. On Saturday, the seventh of this month, his confidence in God was unshaken, but he made known to the mother Makrina that he had experienced no symptoms of improvement. Then the abbess made him kneel down before the image of the Madonna, and requested him to pronounce aloud the holy and venerable names of Jesus, Mary, and Joseph.

"The abbé Blanpin made the attempt to obey, and was enabled to articulate with a very faint voice even the sacred names that he was required to invoke. The mother Makrina said to a religious person who was kneeling near her, 'he will be cured.' Then turning towards the missionary: 'Go home (said she to him) and hourly repeat aloud the names of Jesus, Mary, Joseph, joining to them each time three Hail Mary's. The Abbé Blanpin obeyed this command with docility, and at four o'clock in the afternoon he returned to visit the Basilian religious. The fine thread of voice that he had found in the morning had hourly increased in volume and in proportion as he had followed the prescription, but his voice had not yet attained to its natural state. The abbess knelt in prayer, then rising she commanded him in the name of Christ to pronounce aloud the sacred name of Jesus. 'Jesus,' he cried out. He was cured.

"The tone of his voice had become clear and sonorous. The whole community was instantly informed of the prodigy that had been accomplished; they assembled around the Madonna, and the abbé Blanpin recited aloud a 'Te Deum' in thanksgiving. Each one of his accents seemed a hymn to the glory of God and of His servant.

• Isa. liii. 6.    † 1 John i. 8.    † Rom. iii. 10.  
• Hab. i. 13.    † Job. ix. 2.    † Johr. xvii. 3.  
• 1 Cor. i. 21.    † Phil. iii. 10.

• Article xi.    † John xiv. 2.    † Acts xvii. 10.  
• Rom. viii. 9.    † Apoc. iii. 1.

• Eph. ii. 18.    † Acts viii. 20, 21.

"Having returned to his hotel, the missionary himself related to all his friends the favour he had just received from God.

"A young artist, who had long been estranged from religion, was so struck at hearing sonorous and clearly articulated words issuing from that mouth so long mute, that he resolved to be reconciled immediately to God, and to purify his conscience by the confession of his sins.

"In the meanwhile, every one was desirous of seeing this man whom they had but the day before pitied, and they accosted him with an air of surprise, which seemed yet to announce a doubt, and he, as if he would say to them—'Men of little faith, why do you doubt?' related to all the prodigy that he owed to the prayers of the abbess Makrina. I have myself heard him; his voice is full, it has recovered its natural volume, and he can consecrate it anew to the glory of God and the salvation of the populations who had bewailed his loss.

"The day before yesterday Bishop Pompallier, Bishop Luquet, the Confessor of the Abbess Makrina, and the healed missionary were in communication with his holiness, for the purpose of informing him of what had passed. The holy father was overjoyed at it.

"He has given permission for the erection of a chapel on the spot where the Madonna stands, and in the interval he has authorised M. l'Abbe Blanpin to say a mass of thanksgiving before this image.

"Such, Mr. Editor, is the faithful history of a fact which will console without surprising your Catholic readers.

"When an entire city is witness of such a prodigy it would be necessary—before we could possibly entertain a doubt—to have ears and not to hear—I remain, &c.

L'ADDE CHERUEL."

[As a pendant to the above may be added the following, translated from the Montreal Melanges Religieuses. The "Scapulary," it may be needful to explain, is two narrow strips of cloth covering the back and the breast, and hanging down to the knees or to the feet of religious persons, worn in honour of the Virgin Mary.—Ed. BEREAN.]

"Much is said in and about town of the miraculous cure, at the Hotel Dieu, recently, of a Nun, known as Sister Dufresne. She had been sick for more than a month, and had received the last sacraments; the prayers for the dying had been said, and she was so low that the Nun in attendance was uncertain if she breathed. She was in this state, and every one was in expectation of her death, when a Nun who possessed a scapulary made from the stuff of the priestly gown of Messire Olier, the founder and first Superior of the Community of St. Sulpice, bethought herself—'What, if I placed near our dying sister the scapulary of M. Olier?' Doubtless, that which had inspired the Nun with confidence, was the observation of M. de Charbonelle, who, in giving her the scapulary to repair, said—'My Sister, take great care of it; this scapulary is part of M. Olier's gown; it has effected the cure of my grand-uncle, the Preliminary of—' She presented the scapulary to her sick sister, observing—

"This is a scapulary of Mons. Olier.' The mental reflection of the suffering Nun, as she has declared since her cure, was—'Mons. Olier was a holy man: he may effect my cure, if it be the will of God!'

This was on Wednesday, 9th December. About two hours after she had received the scapulary, she experienced much more severe suffering, and of a different character, from what she had previously endured; but on the Friday following, about midnight, she felt as though a cold hand passed from her head to her feet—and immediately she rose and sought the Nun who was her nurse, who was asleep. Without reflecting upon the possible effects of so great a surprise, she took her in her arms, exclaiming—'My Sister, I am cured!' The latter, greatly alarmed, cried out—'Sister, you are raving: let me conduct you to your bed.' She was so affected and frightened, that she had more occasion to be assisted herself, she trembled so. The following morning the cured Nun attended the choir; made her confession on her knees; heard mass and received communion. During the day, she mounted and descended several times the stair-ways to the third story of the Hotel Dieu, and ate with as good an appetite as a healthy person. The medical gentlemen admit that the cure is miraculous, and will give their certificate to that effect, if they have not already done so. The cured Nun has, since that time, adopted, with the sanction of her Superiors, the designation of 'Sister Olier.' Many miracles, it is said, have been effected through the intercession of M. Olier: amongst others, one, of which we read in the History of Canada, operated in favour of Demoiselle Mance, who was perfectly restored, at his tomb, of a broken arm."

The Berean.

QUEBEC, THURSDAY, MARCH 25, 1847.

The close of our third year's labours in editing this periodical calls for an expression of devout gratitude towards God, who has hitherto helped us in this endeavour to serve the cause of scriptural truth. Amidst many imperfections and, no doubt, frequent failings, we have been cheered by testimonies which have come from various quarters, some of them very unexpected, that our labours are kindly appreciated, and that anxiety is felt to promote the success and ensure the continuance of them, by personal exertions and pecuniary aid. The former mode has been so vigorously applied, in various places, that our Subscribers' list has been increased to an extent which assures us at once—though our annual accounts are not at present made up—that the financial state of the enterprise is such as to free us, as Proprietors, from anxiety on that score. We must, however, hope for a continuance of those kind gratuitous services which have hitherto so effectually advanced the cause, both by obtaining additional Subscribers and by remitting payments, especially from those residing in parts which it would be impossible for us to reach through a paid agency; and our Subscribers generally will much oblige us by handing in their payments to those friends in their neighborhood whom they know to be in correspondence with us.

We shall immediately put to press the Title-page and Index for the volume now completed; and endeavour to have them worked off with as much promptitude as possible.

MORAL ELEVATION OF THE COMMON SOLDIER.

—It is gratifying to read the following article, from the London Observer, which refers to an initiatory measure for diffusing, throughout the army, the opportunity of intellectual improvement and, as we must take for granted, the influence of men who, with cultivated minds, combine moral worth and religious attainment. Indeed, we good-naturedly refer to some inquiry made respecting the latter qualification, the somewhat odd description given by "some of the young men," who describe the ordeal to which they were subjected as candidates for the office of regimental schoolmasters as resembling "an examination previous to taking orders." Very possibly they may have had to do with some examiner who made it his business to inquire respecting their fitness to impart scriptural education to the soldiers' children, and to guide adults, as opportunity may offer, in biblical studies.

"REGIMENTAL SCHOOLMASTERS.—It will be recollected that during the discussions last session on the subject of corporal punishment in the army, more than one honourable member stated that until a better order of recruits, men of greater mental cultivation were found, the character of the army would be always more or less deteriorated. Acting on this principle, the authorities at the Horse Guards have resolved to receive into the British army, as a commencement, 30 young men of good moral character possessing more than a plain education. This qualification is a sine qua non, and is to form the groundwork, so to speak, of improvement in the higher branches—mathematics, algebra, fortification, &c. The individuals approved are immediately afterwards to be transferred to Chelsea, there to have their military education completed. During the week, about 200 applications have been made at the Horse Guards, and the parties have been subjected to a severe examination, under the auspices of the inspector-general. Some of the young men have declared that the examination was so rigid and discursive, that it more resembled an examination previous to taking orders, than preparatory to admission into another seminary. The pay is 17s 6d a week, with lodgings, coals, candles, &c., together with uniform, consisting of a blue frock, military cap, and gray trousers: the parties chosen are to rank with sergeant-majors, and after ten years' service, if they choose, may retire on a pension of 2s. per day. The parents of some of the applicants have moved in the superior ranks of life. The regimental schoolmaster is to be a civil appointment; he will travel with the regiment, or go into barracks with it, as occasion may demand. These are the principal details of the plan, which is considered by military men to be a grand step towards the advancement of the moral and intellectual condition of the British soldier."

The above article connects this initiatory measure with the feelings which were roused, and public inquiries caused, by a case of military punishment, which created suspicion of undue severity in the exercise of that branch of discipline in the army. We take the opportunity of expressing our satisfaction that an occurrence, the publicity of which must have been exceedingly painful to military men of education, for it exposed to view a most revolting branch of duty, is likely to result in measures which will obviate the necessity of such scenes being acted under the orders of gentlemen bearing our Sovereign's commission. It may seem inconvenient, for a time, that public feeling should have been so strongly excited as well nigh to forbid the resort to the severe modes of punishment which have long been considered indispensable in the Army; but if measures may be taken for rendering it safe to fall in with this state of public feeling, let them be taken at any pecuniary sacrifice, and all parties will come to perceive that they have been elevated a step in society. If at any time the gentlemen who compose Courts Martial shall meet there, divested of the power of enforcing discipline by the cat o' nine tails, they will feel that they themselves have been raised, in that it is no part of their duty to appeal to so very inferior a motive in maintaining the law among those governed by them.

A plea on behalf of one branch of military service was urged in the Dublin Quarterly Journal of Medical Science, some months ago, to which a more extensive publicity might with advantage be given than what it can obtain through the columns of a strictly professional publication.

"The following are some of the duties which the medical officer is compelled to perform—

"I. He has, as in the case of suspected maligners, to report on the question of guilt or innocence. He may be in error; but if he declares that the disease is simulated (often one of the most difficult of medical questions), he becomes the accuser.

"II. He is next to report whether the soldier's health is in such a state as will enable him to bear the punishment; it may be many hundred lashes.

"III. He is bound to stand by during the torture; but his real business is not to save from suffering, but to declare the farthest point to which it can be borne. He is then the head executioner.

"IV. The sentence cannot be fully inflicted; and he is then to exercise the god-like gift of healing in the shortest space of time, but only to report when, in his opinion, the victim may be tortured again.

"Now is the time to call on the medical staff of the army, from the highest to the lowest, to come forward, and with one voice to declare that these are functions they will not fulfil.

"Such an expression of opinion cannot be resisted, and the time is ripe for it. Nay, let but one man bravely declare that he will not disgrace his profession by making it a convenience to the executioner, and we promise him the civic crown, and the sympathies and applause of all good men. We shall return to this subject, and we earnestly invite communications upon it."

It will be a cause of thankfulness if, instead of a medical officer's being reduced to the alternative of risking his commission by a refusal to "fulfil these functions," an improvement takes place which shall obviate his being required to exercise his medical skill after that fashion.

ECCLIASTICAL.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

RICHMOND DISTRICT ASSOCIATION.—The Annual Meeting of this Association was held at St. John's on Wednesday, February 17th; when, after Divine Service and a Sermon by the Rev. I. P. WHITE, the Rev. W. DAWES, as Chairman, opened the meeting with the usual prayers. The Treasurer's account gave the following amounts received:

Table with financial details: M. TOWNSEND, Chateaufortville... 5 0 0; I. P. WHITE, Chambly... 35 14 4; W. DAWES, St. John's... 48 1 7; W. THOMPSON, Christeville... 13 17 5; Total £112 4 7.

Cr. By Monies paid T. B. ANDERSON, Esq., Treasr. C. S. £36 0 5; Grants by Distr. Assoc. Committee... 54 0 11; Balance of former year... 0 16 8; in hands of Distr. Treasr... 31 6 7; Total £112 4 7.

The Committee have made grants, during the past year, in aid of churches in the different missions, to the amount of £10 13s. 6d.

We subjoin some extracts from the Report, which embodies statements from each of the several missions within the limits of the Association.

"By a Resolution adopted at the last meeting of the Association referring to the laudable and valuable plan, pursued at St. John's from the beginning of Ladies collecting for the Society, it is recommended and required that the same be done in all the parishes and missions. Whilst under deep obligations to the Ladies of St. John's, who have collected annually, and with such good success, the Committee would earnestly invite the Ladies in other parts of the District to engage themselves zealously, for the Lord's sake, in this work and labour of Christian love."

"One parsonage house has been completed within the District, at Chambly; there are yet, however, five missions without that most needful appendage; and when we know the very imperfect accommodation to which some of the Clergy are subjected, and the great expense to which others are put, in order to obtain comparatively superior conveniences, the Committee would aim to encourage in every way the erection of a suitable residence for the Minister in each mission.

"With respect to insuring the churches and parsonage-houses against losses by fire, it would appear that there are some of each of these, as yet, uninsured. The property of the Church should not thus be left in jeopardy. It is plain that, should these properties be destroyed, the difficulties would be very great to replace them—if not insurmountable. It may justly be deemed a sacred obligation laid by the Church on Incumbents and Church Wardens, to see that the churches and parsonage-houses (where such exist) be regularly and adequately insured. The cost is small indeed, compared with the heavy burden and inconvenience which would result from their total loss.

Resolutions passed:

1. That the Report be adopted.

2. That this Meeting, under a full sense of its obligations, but hitherto insufficient exertions in support of the Church Society, desires to record its humble thankfulness to the Giver of all good gifts for the measure of success which it has pleased Him to vouchsafe to the operations of the Association during the past year.

3. Regarding the numerous and pressing wants of the Church in this District, this Meeting would earnestly call upon the members of the Association to press forward in active and zealous co-operation toward the fulfilment of those solemn responsibilities which the Divine Head of the Church has laid upon them, and which the Church Society embodies in its objects and aims.

4. That this Meeting rejoices to hear, as an evidence of increasing interest in the Church Society and in the great and good work in which it is engaged, that a single congregation in the city of Montreal has recently resolved to charge itself with the yearly maintenance of a Travelling Missionary, in connexion with the Society, and that there is every prospect that the Resolution will be fully accomplished.

5. [Appointment of Committee, &c. &c.]

DIocese of MARYLAND.—Trial of the Rev. Joseph Trapnell, jr., Rector of St. Andrew's, Baltimore.—Differing from the supposition which was formed, when first advertising to the difference which had arisen between the above named Clergyman and his Diocesan (the Right Rev. W. R. Whittingham, D.D.), the canons of the Diocese of Maryland do not provide, for the trial of Clergymen, a court composed of "Presbyters named by the Bishop, with the right of challenge on the part of the accused." (See Berean of February 18th). The following is a copy of so much of the Maryland canon (XXII) as is applicable to the case in question.

"Manner of Proceeding against an Accused Clergyman."

"Whenever the Bishop shall receive such information as he thinks entitled to notice, or shall learn from public rumour, that any clergyman is charged with being guilty of a violation of the Canons, or conducts himself in any way incompatible with the character of a minister of Christ; or whenever a majority of the Standing Committee shall notify him in writing that they have received such information, (and it is hereby declared to be their duty to do so, when they shall have received that information,) he shall summon a meeting of the Standing Committee. Notice of the time and place of meeting shall be given to the accused party, and also a copy of the charge or charges brought against him, at least thirty days before the time appointed for trial. Witnesses shall be summoned and may be examined either viva voce or by depositions taken after reasonable notice of the time and place of taking the same. The party accused may call in any person to assist him in his defence, and also summon such witnesses as he may think proper, and have the benefit of depositions as above provided. The Bishop may also appoint a person to conduct the trial on the part of the Church. The Court may exclude all spectators, unless the party accused shall desire a public trial, in which case it shall be afforded him. If, after hearing the evidence and the defence of the party accused, a majority of the quorum of the Standing Committee shall be of opinion that the charge or charges brought against him, or any of them, are substantiated, their opinion, together with the proceedings of the Standing Committee, shall be transmitted to the Bishop. Should he concur in opinion with the Committee, he shall proceed to reprove, suspend, or degrade as the offence may be thought by him to deserve. If the accused refuse to attend the trial after due notice given to

him, he shall be suspended for contumacy. If this contumacy shall continue six months, he shall then be degraded from the ministry. But if he apply to the Bishop within six months, for a trial, he shall be entitled to it, and the Standing Committee shall be summoned, and the trial conducted in the usual form. The sentence of suspension shall be pronounced by the Bishop, and a copy of it sent to the accused and to his Vestry, if he be connected with a parish or congregation, and such further publicity given to it as the Bishop shall think expedient. But the sentence of degradation shall be made known in the manner directed by the Canons."

In accordance with the provisions of this canon, the Standing Committee, consisting of seven Clergymen, of whom one, however, was absent, met on the 23rd of February in St. Andrew's Church, Baltimore, and after prayers offered by the President, Dr. Wyatt, another of the number, who acted as Secretary, read the Bishop's precept, constituting the court. Hugh Davy Evans, Esq., presented his commission from the Bishop to act on the part of the prosecution, or the Church, as the canon describes it; Mr. Trapnell was assisted by two eminent lawyers, Hon. John Nelson and St. George Teacle, Esquire. The Counsel for the Church intimated his opinion that the canon did not entitle the accused to have more than one legal gentleman to assist him; he did not, however, mean to object to both the gentlemen present acting as Mr. Trapnell's Counsel, yet he desired that it might be entered upon the Journal that the Counsel for the Church had consented thereto.—The charges preferred against Mr. Trapnell were in substance as follows:

1st. That on the 2nd of November, 1846, upon receiving notice of the intention of Bishop Whittingham to administer the confirmation and celebrate the Lord's supper in St. Andrew's Church, the accused wrote a letter to the Bishop refusing to allow him to celebrate the Lord's supper on that occasion, and that such letter was couched in indecorous and disrespectful language.

2d. That on the 7th of November, 1846, he also wrote a letter to the Bishop in disrespectful and indecorous language, still refusing to permit the Bishop to administer the communion of the Lord's Supper, and denying his right to do so.

3d. That on the 6th of December, 1846, the accused being present on the occasion of the Episcopal visitation to the Church, he did then refuse to permit the Bishop to celebrate the communion of the Lord's supper.

4th. That on the 26th of December, 1846, the accused published a pamphlet containing the correspondence between himself and the Bishop, in relation to this subject, accompanied with remarks of an indecorous and disrespectful character. All this being done by the accused as Rector of St. Andrew's Church, and each charge being alleged as unbecoming and incompatible with the character of a minister of Christ.

The Counsel for the accused presented a protest, on the ground that 1st., under the circumstances stated in connection with said charges, this Court is not competent to examine, try, and decide the same; 2d., said charges and specifications allege no offence of which this respondent is liable to answer in this Court according to its authority to take cognizance of, and to examine, try, and decide the same."

In addressing the Court in support of the former portion of this protest, Counsel assumed that the framers of the Canon must have intended to give the accused a fair trial; but in the case before them, the accused had not that protection which the law of the land afforded to the vilest criminal, the protection that the grand inquest who first pronounce upon his case on jurate testimony, are a distinct body from the petit jury, who afterwards try the cause, and that these are distinct from the Court, who are to pronounce his sentence, and the executive who is to carry it into effect, and with whom lodges the pardoning power; to each of whom he may have recourse in succession. Quite contrary to this, the ex parte evidence against Mr. Trapnell had already been submitted by the Bishop to the members of this Court as the Standing Committee of the Diocese, and they had reported to the Bishop that there was ground for investigation; so that the Court who were to pronounce the guilt or innocence of the accused had already acted as Grand Jury in the case; and the Bishop, who already acted as Prosecutor, was also a part of the Court, whose concurrence in the verdict was necessary, and was afterwards as Judge to pronounce the sentence, and as Executioner to carry it into effect.

In support of the second portion of the protest, the same Counsel maintained that the offences for which a Clergyman could be tried under the Diocesan canon were only those enumerated in the 37th canon of the Church, passed by the General Convention, namely "crime or gross immorality, disorderly conduct, drunkenness, profane swearing, frequenting places most liable to be abused to licentiousness, and violation of the constitution or canons of this Church, or of the Diocese to which he belongs;" and that none of the acts mentioned in the charges preferred against the respondent came under the offences here enumerated.

The Counsel for the Church in reply, expressed himself ready to admit that the law had many and serious defects. He might be ready to agree with the respondent's Counsel that the Standing Committee ought not to have any thing to do with the matter, till the charges were regularly brought before them to be tried. But what is the law? That was the question, and the only question before them; and by that which they found to be the law they must be governed, and must make the best of it. It so happened in this case, that the Bishop had not, according to the terms of the Canon "received such information as he thinks entitled to notice" nor had learned "from public rumour" what constituted the charges against Mr. Trapnell. He knew the facts, by his own knowledge. Upon his own knowledge, he had no right to act. He, therefore, acting as a private individual, and not in his official capacity, communicated to the Standing Committee the information which he had in reference to the conduct of Mr. Trapnell; and the Committee decided, not that Mr. Trapnell was guilty, but that he was liable to an investigation. Mr. Evans concluded his speech on this part of the subject by the following remarks:

"The fact that the Bishop knew of the matters charged, was no reason why the accused should not be tried. And I do not think there was any hardship in his laying the information before the Standing Committee. If there was, it arose from the terms of the Canon. It may be considered a hardship too, that the Bishop may have to pronounce and execute the sentence in case of conviction. No doubt it is such. It would be a hardship to the Presbyter convicted. And it is no less a hardship to the Bishop himself. But he cannot help it. He must put up with it. The Court cannot repeal the Canon. If it could, I would be glad of it. It would relieve me and all concerned, from most unpleasant circumstances. But it cannot, and while the Canon remains, the Court are not at liberty to depart from it."

Against the second portion of the protest, the Counsel for the Church maintained, first that the General Convention, in enumerating offences for which Clergymen shall be tried, does not say that they shall be tried for no other; that in fact, it had no right to debar the Diocese of Maryland from regulating the morals of her Clergy, and that it had not attempted to do so. Amongst the offences enumerated, is the violation of the Canons of the Diocese to which the Clergyman may belong. Now Maryland has provided that a Clergyman shall be tried for "conduct incompatible with the character of a minister of Christ." This may be said to be indefinite. But the majority of the Standing Committee are appointed judges of what constitutes such conduct.

The Court having adjourned till Wednesday the 24th, at their meeting on that day delivered their decision that they felt themselves obliged to maintain the validity of their jurisdiction, and to proceed according to the prescribed mode in the trial.

The Counsel for the accused having entered a plea of "not guilty," a few witnesses were called, and the Court adjourned till Thursday the 25th. On that day, Counsel for the Church addressed the Court in support of the Bishop's right to administer the Lord's Supper in any of the parish churches within his jurisdiction, at the time of his holding visitation. The Court having adjourned again till Friday, Mr. Trapnell himself, on that day, made his defence, denying the right of the Bishop to come into a Presbyter's parish and perform any but properly Episcopal duties. The arguments used on both sides are very long, and we see no advantage likely to result from an attempt at condensing them within such a space as we could devote to them. The result of the trial leaves the question still undecided, except so far as the Maryland Clergy are apprized, by the finding of the Court, of the view taken by the individuals now composing the Standing Committee. The following is given by the N. Y. Churchman as the finding of the Court:

"The Court were unanimous in their opinion that the Bishop has the right, without any canonical provision, to preach, administer the communion, &c., at the time of visitation; but as this is the first time the question has been raised, and as Mr. Trapnell acted under the impression that the Bishop had not such right, there was no moral guilt in his refusal to permit the Bishop to administer, therefore Mr. T. is acquitted on that charge. They were unanimous in finding him guilty of conduct unbecoming a minister of Christ, in using the offensive language in the correspondence, and for publishing the same."

To the Editor of the Berean.

It is often a matter of much doubt and anxiety to persons engaged in the support of some benevolent and charitable undertaking, how to raise the funds requisite for carrying it on and sustaining it. This direct mode of appeal, by collectors soliciting contributions, requires a good deal of time, and would be attended probably with some expense; and after all, many persons, not feeling much interested in the object, would decline, or give very sparingly. The difficult problem is, how to obtain the pecuniary contributions of those who will not contribute by personal services.

Christians who consider the matter in a proper light are often grieved to behold the way in which the friends of some charitable institution, under the pretence of raising funds for its support, lend their names and their influence to the giddy pleasures and dissipation of the world. How often have we lately seen the announcement in our sister city, that on such a night a SATURDAY will be held in aid of the funds of such an institution; dancing to commence at 8 o'clock! And then, after the entertainment is over, appear a glowing description in the public journals, of the éclat with which every thing went off, with how much spirit the dancing was kept up till morning; and an acknowledgement of a handsome sum as the proceeds of what the managers of the Institution, probably, cannot with consistency patelize by their presence!

While pointing out, Mr. Editor, this manifest inconsistency, I venture to mention another way which has lately been practised in the same city, which seems, to say the least, much less objectionable. The Ladies' Benevolent Society, the other day, had an Oratorio for the benefit of their funds, which, I understand, was highly successful. Some of the performers were volunteers, while others were paid for their services; and the performance was entirely of sacred music. Here, I conceive, is a plan for developing native talent in music, for increasing our acquaintance with and relish for the compositions of Handel, Haydn, Mozart, and others of the great masters; and at the same time for obtaining the primary object of all. There may be objections to this also, and it may be abused; but if conducted in a careful and becoming manner, and with a due regard to what ought to be the aim of every Christian, Oratorios or performances of sacred music might be made conducive to the support of objects of benevolence and charity, and at the same time promote the glory of God.

B.

Montreal, 16th March, 1847.

[We agree with our Correspondant in what he says respecting the inconsistency of some of the modes resorted to for supporting charitable undertakings—indeed there is something hideous in people's getting up a dance for the relief of those suffering starvation and threatened with the plague. At the same time, we do not see our way clear to recommend the oratorio as a means for raising funds, though we do not wish to say anything in the way of condemnation. We have to bear in mind that, though all our arrangements were considerate and suitable, the multitude from whose pockets the funds are to be drawn will come together, mixed, trifling, and inconsiderate, and by them the pearls embodied in the sacred music would perhaps be treated with scarcely sufficient outward regard.—Ed.]

To the Editor of the Berean.

I perceive, by the remarks you make on a communication from a Sunday School Teacher, inserted in your paper of 11th Inst., that it is your desire to receive, from others, their views, upon "the system of giving rewards to Sunday School Children for regular attendance and good conduct."

It is not in my power to give you much information "but such as I have, give I thee," and it will afford me much pleasure in stating the conclusion to which my experience in S. S. teaching has led me, if of any use.

Some ten years have passed over me, since I first became a teacher in a Sunday School, and for nearly ten years previously I had been a scholar. During the time spent in teaching, I have had opportunity of trying both systems; and I must say that latterly, under the no reward system, the good behaviour of the Scholars has been more uniform—and their attendance more regular, than formerly of the reward plan. I have, however, in the event of any of my class leaving the School, where the occasion was their leaving the country, made them a present of a Bible, not as a reward so much as for the sake of a memo-

rial of what their study was in the class, under their teachers, in order that, if by any means it could be done, I might impress these three upon their memory; in one case, where a scholar had been in my class for nearly six years, I made him a present of a book; but not in the shape of a reward.

I am strongly of opinion that the reward system has the bad tendency of making the scholars think that they are conferring a favour on the school or the teacher, by attending; whereas, in reality the reverse is the case, for, under proper management, the scholars derive real and lasting benefit from both school and teacher. My plan—and I cannot too strongly recommend it, for I have many reasons conscientiously to believe it to be the best—is, to use such means as will induce the scholars to love their teacher, and to love their school; but, above all, to love their study; leading them to appreciate the intrinsic value of each; for, if inferior motives are encouraged, you lose nearly all the benefit of Sunday School teaching.

To nourish and encourage the evil passions of our nature, which, I fear, the system of steadily giving rewards would do, is, I am sure, not a course best adapted for a Sunday School.

As this is now long enough for one communication, and as I may at some future time again address you, I will meanwhile subscribe myself a SUNDAY SCHOOL TEACHER.

[We shall be glad to hear again from our Correspondent.—Ed.]

RELIEF ASSOCIATION for the Destitute Peasantry of IRELAND, and towards the Relief of the sufferers in the Highlands and Islands of Scotland.

Table with 2 columns: Description of items and Amount. Includes 'Amount advertised £425 11 8', 'From Rev. E. G. W. Ross, through the Lord Bishop of Montreal, Collection in the mission of Riviere du Loup en bas 7 10 0', and '£436 1 8'.

H. J. CALDWELL, JEFFERY HALE, C. F. STAUNTON, M. D. Quebec, 24th March, 1847.

COLLECTION FOR ACHILL.

Table with 2 columns: Description of items and Amount. Includes 'Previously acknowledged £12 10 11', 'Since received: Free-Chapel Sunday School, per J. Hale, Esq., towards purchasing provisions for the 600 children 7 10 0', 'Children of the Quebec Infant School, per do, for do, 0 8 1', 'Children of the Cap-Blanc School, per do, for do, 0 4 6', and '£20 12 84'.

COLLECTION FOR THE POOR OF ACHILL, DINGLE AND VENTNY.

Table with 2 columns: Name and Amount. Includes 'By the hands of the Rev. M. Willoughby, Montreal £1 10 0', 'Mr. W. C. Evans 0 5 0', 'Miss Sisson 0 5 0', 'Waterworks 0 5 1', 'Mr. W. Scougall, collected by 1 0 0', 'Miss Handy 0 5 0', 'Her servant 0 5 0', 'Mr. Green 0 12 6', 'Dr. Holmes 1 5 0', 'Mrs. Creagh 1 5 0', 'A Friend 2 10 0', 'Mrs. Platt 1 0 0', 'Dr. Crawford's family 1 5 0', 'Mr. Kerr 0 10 0', 'Mrs. J. R. Spang 0 10 0', 'Mrs. Willoughby 1 5 0', 'Messrs. Rogers and Wright 0 13 2', 'Miss Rae's Pupil 0 5 0', 'Miss Roe 0 5 0', 'Rev. J. A. Allen and Mrs. Allen, Kingston 5 0 0', 'Major Taylor 2 10 0', 'Mrs. McNab 5 10 0', 'Mr. R. Lindsay 0 7 6', 'Mr. D. Lindsay 0 7 6', 'J. B. Lewis, Esq. R. N. 2 10 0', 'Dr. W. Grassl 0 5 0', 'Dr. W. Whyte 0 5 1', and '£31 15 10'.

Collected by Rev. R. V. Rogers, Kingston, as follows:

Table with 2 columns: Name and Amount. Includes 'Hon. P. B. DeBlaquiere £6 0 0', 'Rev. R. V. Rogers 1 10 0', 'S. F. Kirkpatrick, Esq. 1 0 0', 'Servants of do. 0 10 0', 'Children of do. 0 10 0', 'Various sums 5 0 0', and '£14 10 0'.

Remitted the above by to-day's mail. C. H. GARRS.

To CORRESPONDENTS:—Received W. L. one communication, but not the one sent "yesterday."—M. W.;—The English paper containing the "Examination"; it is a good quiz, but too much of a quiz;—C. Y.

PAYMENTS RECEIVED:—Mrs. Platt, No. 157 to 208; Right Rev. Bishop Eastburn, two volumes; A. A. Lawrence, Esq., No. 1 to 130.

P. S.—The arrival of part of the English mail yesterday afternoon, enables us to state the election of His Royal Highness the Prince Consort to the Chancellorship of the University of Cambridge, vacant by the death of the Duke of Northumberland, which took place at Alwick Castle on the 11th of last month: Earl Powis was candidate for the office, and had the advantage that his friends were much earlier in the field than those who supported Prince Albert.

Accounts had been received of BRISHOR GONAT'S arrival at Jerusalem, where an affectionate and respectful welcome was given him. We hope to insert, in our next number, the address delivered to him, and His Lordship's reply; and beg to express our best thanks to the friend who has been so attentive as to transmit the slips.

The Rev. C. BRIDGES, Vicar of Old Newton, and author of highly esteemed works on the Christian Ministry, the 119th Psalm, Sacramental Instruction, &c., had been appointed to preach the Anniversary Sermon before the Church Missionary Society, next May. It was expected that the income of that institution, for the current year, would be found equal to that of last year.

Local and Political Intelligence.

AGRICULTURAL SCHOOL.—Mr. Price, the venerable and esteemed landlord of the Saintfield estate, has set a noble example to the landlords of the north, by investing a sum exceeding 2,000l. in the purchase of the leasehold of a sixty-acre farm from one of his own tenants, and erecting thereon, during the past summer, a quadrangle of buildings, in scale and adaptation beyond anything of the sort in Ireland, designed as a model. The most approved practices of modern agriculture are intended to be introduced under the superintendence of an enlightened and experienced scientific agriculturist, who has been engaged for the purpose. The institution is now open for the reception of pupils, a preference being given to the sons of farmers on the Saintfield estate; but, as many can avail themselves of the instruction to be imparted, without entering as boarders, accommodation is provided for a large number of the latter, whose comfort and future usefulness will be carefully studied, the whole being under the supervision of a committee.—Correspondent of the Northern Whig.

A meeting has been held at Bodmin, under the presidency of the Earl of St. Germans, for the purpose of establishing a school for the diffusion of agricultural knowledge among the farmers' sons in Cornwall. The scale of expense is to be such as will open these advantages. A model farm is a portion of the project; and half the expenses of the farm have been already guaranteed, while upwards of £1,500 has been subscribed towards the general object.

PRIVILEGE OF LADIES.—There has been a somewhat startling information against the Duchess of Marlborough—for no less an offence than that of poisoning. The prosecution has failed, however, says the Globe, on a technical point of law. "The statute, not looking to a violation of its provisions by ladies, only introduces the masculine gender (he) and therefore she (the Duchess) escapes its operation."

BE EXACT IN SPELLING THE NAMES OF PEOPLE.—A Correspondent of an English Paper states that, because his name was spelt "Thompson," instead of "Thomson," on a Post Office order for 21s., it required seven letters from the respective parties, and a delay of three weeks before the matter could be settled, although there was no question about identity. Mr. Thomson lives three miles from the Post Office, and has had to walk in all forty-two miles about this business, before he could get his four-and-twenty shillings.

WHAT NEXT?—An order for a dozen—a score—or a hundred trucks to convey goods in, would have seemed a pretty good thing, not many years ago; but such is the increase of traffic now, that the York and Newcastle Railway Company had occasion, the other day, to order at once THREE THOUSAND of trucks.

THE CASTLE OF SAN JUAN D'ULLAY, DESCRIBED BY AN AMERICAN.—As from the deck with my glass I swept over the city of Vera Cruz, its environs, and the stronghold which covers it—said to be impregnable to the combined fleets of the earth—it was with rather a serious feeling that my eyes rested upon this grim, grisly pile, habited and bristling with its hundreds of cannon. The question at once arises, Can it be taken? Shall we ever see our feet moving up over the expense before me to attack it? I doubt it very much. Certainly not with any force we have or have had here. Let people prate as much at home as they please about it, if it ever is done, it will be by a tremendous array of cannon and a most awful loss of life. The castle of Vera Cruz is no more what it was when France carried it, than you are now what you were a nursing in your mother's arms. Then there were no guns above the calibre of 21 pounds—and but few of them—most miserably served. The magazines unwatched, were not bomb proof; the powder was of such an inferior character that not a shot penetrated the side of a French ship, but at the close of the engagement were stuck about the sides of the shipping like so many balls of mud; and in addition to all this, the commanding officer, having been instructed not to fire the first gun, permitted the French squadron to come up and take its position as quietly as though meeting to pass the winter season.

Now let us see what a change time and a severe lesson have effected in this same Castle. There are at present mounted within its precincts nearly 300 cannon, and these all 24, 32, and 48 and 70 inch Paixham, there being a very large number of the latter; and wherever it has been possible to train a gun upon the channel of approach, they are planted "en barbette"—so that a shot meeting up to the attack must be exposed to the concentrated fire of 70 cannon, over a distance of two miles, and it can get into position to return a single shot. The Castle of San Juan is from the city at a distance of about three-eighths of a mile, and is supported by a water battery, at the north-west angle of the town, of fifty 32 and 12 pound guns, all of which, with those of the Castle commanding the channel, would enfilade the squadron passing up, hours on, from the moment it arrived within range of the shot until its anchors were down, with springs upon the cables, within the reach of musket shot. Judge, then, what a force would be required for any promise of success and at what an immense sacrifice it would be accomplished, if at all. The garrison at this moment is composed of 2,000 men. In the event of an attack they would with the most perfect safety retire within the casements (which are as impervious to shot as the sides of Mount Orebaba) until the ammunition of the assailing force was expended, when they would return to their guns and sweep the waters before them with the most terrific, destructive effect. The officer commanding the Castle lately sent official word "that if the Commodore would bring his fleet up, he might fire until there was not a shot left in the locker, and he would promise him not to return a gun until he was done firing."

THE CATHIN GALLERY.—The Senate of the U. S. have rejected a proposition of Mr. Clayton, of Delaware, to appropriate \$50,000 for the purchase of Cathin's Indian Gallery.

The Legislature of Delaware has passed a law to enable the people of each county to decide, by ballot, whether intoxicating liquors shall be sold within their limits.

Snow Plough.—There has been a good deal said respecting the difficulty which would be encountered in travelling on railways in the Colonies during the winter months, from the heavy falls of snow. It will be seen by the following extract copied from a late New York paper, that an ingenious machine has been made in the United States, which will remove all apprehensions on that subject.

"The Baltimore and Ohio Rail Road have an Engine of 25 tons, which takes a train of empty cars up the Maryland Mining Company's road to Froberg, 9 miles from Cumberland County (having an ascent of 130 feet per mile, the steepest railroad in the

country,) and brings down a train of coal. On the 20th Dec. there was a fall of snow two feet deep on a level, and much drifted; their heavy Engines, with a newly constructed plough that cost only \$50 took the cars up this steep road through drifts of snow 8 and 9 feet deep; thus showing triumphantly the capacity of railroads for winter service."

In a late Boston paper there is a statement by a farmer, of the way in which he made the severe cold of winter serviceable to him; which is worthy of attention in Canada, where the frost has such power and is of such long continuance. Having some tough logs which were too hard to split in the ordinary manner, he bored some holes in them, into which he poured as much water as they would contain, and left the water to freeze. In the morning the logs were found completely divided by the expansive force of the water, acted upon by the frost. The farmer recommends water that has been holed and become cool, as likely to freeze more solid, and advises not to plug up the holes. In the same manner rocks may be split. This is a more economical way of blasting than with gun-powder, and is worth a trial.

Senator Benton has declined the appointment of Major General, some of his demands being refused by the Cabinet.

P. E. ISLAND.—A slip in the P. E. Islander dated Tuesday, March 24, contains an account of riot and murder at the Belfast election in that Island.—There were four candidates, Messrs. Douse and McLean, McDougall and Little. The seats of the two latter were recently declared vacant in consequence of the riot and intimidation. A large number of the Monaghan Irish were assembled at the hustings armed with sticks. When the candidates attempted to address the people, the Monaghans would allow no one to be heard but Mr. Little. A few votes were polled for Messrs. Douse and McLean, when a most awful riot took place between the Monaghans and the Belfast Scotchmen—the former were at first driven off the ground, but again assembled to the number of 300. One person named Malcolm McKee, upwards of 60 years of age, had his skull fractured and died in a few hours—two others, Neil Taylor of the Wood Islands, and McLeod, are reported to have died since from injuries received. Chas. Hazard, Esq., and Allan McDougall, Esq., were knocked down and severely cut, and about 20 other persons severely wounded. The returning Officer closed the poll and returned a Riot. The Sheriff, &c., immediately returned to town, and the Coroner left to hold an inquest.—Gazette.

DEEL.—It is very satisfactory to find that the Hamilton Advertiser treats the late attempt at a duel in a much wiser manner than the paper from which an expression on the subject was quoted in our last.

"A mis-called affair of honour, between two young gentlemen of this city, took place on Friday last, near Lewiston. The parties were to have met in this neighbourhood on the day previous, but were prevented by the interference of the law, the affair having got wind, whether by their own noisy boasting or otherwise, the dependent sayeth not. The quarrel arose, we are informed, from a piece of scandal, and which each are so heartily ashamed of, that both deny having uttered it, and attempt to fasten the foul aspersion on the other. There is but one opinion in the City regarding this matter, and it is looked upon as a most scandalous affair, and void of honour from beginning to end. We were in hopes, that this not only stupid but sinful practice, was banished from civilized society; that such a vain-glorious attempt to play the would-be hero, would call forth the contempt and ridicule of every right-minded person. The respect which we entertained for the parties hitherto, prevents our saying more at present on this disgusting topic, and we sincerely hope that a little cool reflection will cause each of them to lament the hasty and sinful, and ridiculous conduct they have just been engaged in.

ANON.—We have been informed that several persons, including Maybee and his wife, have been arrested and are now in prison at Belleville, awaiting their trial for the robbery committed on the premises of Adam Henry Mayes, Esq., of the River Trent, who for the past year has suffered so severely from the acts of incendiaries. It appears that a man of the name of Warren came over from the States about the time of Maybee's trial in October last, and ingratiated himself with the gang; that he gave information of the time when the property was to be burned, and conducted the crew to the house in which the conspirators were assembled. On their examination, one of the principals engaged in the offence turned Queen's evidence, which had such an effect upon two of the suspected parties as to cause them to faint. The whole intricate system will doubtless be now unravelled, and the perpetrators of the crime meet with due punishment.—Chambers Star.

Lake Erie is completely frozen over. A man, last week, travelled with a horse and sleigh, over the ice from Buffalo to Cleveland, a distance of 240 miles.

MURDER.—The papers of that city furnish the details of another brutal outrage committed there on the person of a Canadian gentleman, named Hervey, of Chambly. While on his way to the house of a relative who lives near the Canal, he was attacked by three ruffians who fired at him with a pistol, knocked him down, and after he had fallen, inflicted several severe blows on his head, which rendered him insensible. While in this state, his hands and feet became frozen; and the blood issuing from the wounds in his head, his hair was actually glued to the ground by the frost, in which condition he was found by a person passing by, who conveyed him to his home and rendered him every assistance. It is feared that more than one of his limbs must undergo amputation.

A few days after, two Canadians, while crossing the river from Laprairie, were stopped on the ice by two men armed with pistols, who robbed them of £36 in money.

The Treasurer of the Montreal General Hospital acknowledges, with thanks, the receipt of ten pounds currency, a donation in aid of the funds of the Institution, from Duncan Finlayson, Esq., of Lachine.

St. Patrick's Church.—A large and handsome edifice, for the special accommodation of the Irish R. Catholic population of Montreal, was consecrated, according to the ceremonies of their ritual, on the 17th inst. (St. Patrick's Day). The building is of stone, and calculated to accommodate about 4,000 persons.

THE GENERAL COMMITTEE for the Relief of SUFFERERS BY THE LATE FROGS, at a recent meeting, provided for the sale or otherwise the disposal of the temporary sheds outside of St. Louis gate & the present occupants to give up possession of the apartments occupied by them on or before the 15th April next.

QUEBEC PROVIDENT AND SAVINGS BANK.—At a meeting of the members held on Monday last, the following gentlemen were elected Trustees: Jeffrey Hale, Christian Wurtele, Charles Langevin, Alex. Gillespie, John Bonner, Henry S. Scott, Wm. Petry, P. Langlois, Junr., A. Laurie, L. Massue, M. Connolly, H. W. Welch, A. Joseph.

The Mercury mentions that the Society of St. Jean Baptiste of this city have it in contemplation to erect a building for their meetings and for public assemblies of different characters, to be called the Hotel de la Societe de St. Jean Baptiste: the funds to be raised by shares of a moderate amount.

The Gazette mentions that a German settler named Kake, in the settlement of Val-Cartier, was killed last week, while in the woods chopping, by a blow from the branch of a tree which struck him in the head. He has left a wife and several children.

Fire.—On Saturday night a house at Bridge-water Cove, belonging to Lieut. Ross, R. N., was burnt to the ground. The building was only completed the previous day, and as the origin of the fire can not be satisfactorily accounted for, it is feared that it was the work of an incendiary.

THE WEATHER.—Since our last issue the weather has been very variable and uncertain. Last week the temperature was mild and, towards the end of it, there were indications of rain. On Saturday night, however, it commenced to snow and fell pretty heavily; Sunday was pleasant, though with a sharp wind; but on Monday there was a recurrence of snow, mingled with hail and rain, and accompanied by a violent easterly wind, which made the streets and roads very heavy for pedestrians as well as for vehicles. On Tuesday more snow, which at one part of the day became a steady rain, and afterwards turned to hail. The body of snow on the ground in the town and country is unprecedented for the period of the year. Yesterday was exceedingly mild, and thawing with all its might.

RELIEF FOR SUFFERERS BY FAMINE IN IRELAND AND SCOTLAND.—The Collections made in the different Wards and Suburbs of Quebec, by Collectors appointed at a Public Meeting, amount, according to statement contained in last evening's Gazette, to £3,269 9s. 3d.

RELIEF OF SUFFERERS BY FAMINE.—The town and environs of Three Rivers had contributed up to Thursday last, the sum of £161 19s. 3d.—Three Rivers Gazette.

The amount of contributions to the Irish Relief Fund, received at Toronto, to the 10th March inclusive, was £1719 15s. 0½d.

POSTSCRIPT.—The English Mail of the 4th inst., reached town yesterday afternoon, about two o'clock; having been brought down from Montreal by a private express; but few newspapers, however, came yesterday. We regret to perceive that the distress in IRELAND continues very great, numbers dying in different parts from famine, and from disease caused by the want of food. The Government have raised a loan of £5,000,000 for the purpose of being expended, under proper restrictions, for the relief of the sufferers in that country; and the sums raised in England by subscription amount to about £100,000, including some money from America.—Mr. O'Connell's health is said to be failing very fast.—In commercial matters the accounts are rather favourable. No change of consequence is reported in the Timber trade: in flour there has been a good demand at an advance of 1s. 6d. a 3s. per barrel.

The French Ministry are said to be lettering. From CONSTANTINOPLE there is news of a great fire by which Pera, the portion chiefly inhabited by Europeans, has been destroyed. The house of the British Ambassador was consumed among the rest.

MARITIME INTELLIGENCE.

The hull and materials of the brig Ruby, wrecked last fall at Cap Cove, were sold for account of the underwriters, and adjudged to Mr. Cotnam, for £215.

It is rumored that the Hartland, which was aground on a shoal at L'Islet, floated last Friday and drifted down the river about four miles, but returned with the flood, and grounded where she lay before. Fortunately the mate and some other hands were on board at the time, and got up some sail on her in coming back.

The hull and materials of the brig Amy Ann, W. J. Stary, late master, wrecked last fall a little below Cape Chart, were sold for account of the underwriters and adjudged to Mr. C. M. Brocklesby, for £1425.

The cargo, consisting of 300 barrels of flour, and timber, of the ship Empire, wrecked last fall at Malane, also sold for account of the underwriters.—The flour was adjudged to Mr. W. Stevenson for 23s. 9d per bbl, and the timber to Mr. M. Connolly for £310.

MARRIED.

In Christ Church, Montreal, on the 16th inst., by the Rev. John Bethune, D. D., Rector of that Parish, Henry Cotton, Esq., to Eleanor, third daughter of the late David Ross, Esq., Q. C.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 23rd March, 1847.

Table with 4 columns: Item, s. d., a. d. Includes 'Beef, per lb. 0 4 a 6', 'Mutton, per lb. 0 3 a 6', 'Ditto, per quarter 2 3 a 3 9', 'Lamb, per quarter 1 6 a 4 0', 'Potatoes, per bushel 2 6 a 3 0', 'Maple Sugar, per lb 0 4 a 0 5', 'Oats per bushel 2 0 a 2 6', 'Hay per hundred bundles 25 0 a 35 0', 'Straw ditto 17 0 a 22 6', 'Fire-wood, per cord 15 0 a 17 6', 'Cheese per lb 0 4 a 0 5', 'Butter, fresh, per lb 1 0 a 1 3', 'Ditto, salt, in tubs, per lb 0 8 a 1 0'.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office till TO-DAY.—PAID Letters till THREE o'clock and UN-PAID till FOUR P. M.

ANNUAL MEETING OF THE GOSPEL AID SOCIETY.

The inclemency of the weather yesterday having prevented a full attendance, it was thought advisable to postpone the ANNUAL MEETING till MONDAY the 29th inst., at the same place and hour—to which the attention of members is particularly requested.

E. C. M. BURTON, Sec. Quebec, 23d March, 1847.

NOTICE

IS hereby given by the undersigned, to whomsoever it may concern, that by and in virtue of a notarial instrument passed before Jouis CURTIS, and his colleague, notaries, at Quebec, bearing date on the fifth instant, he hath appointed the person of GEORGE ALFORD, of the City of Quebec, Esq., his grandson, his true and lawful Attorney, empowering him to sign all leases of his property in the said City of Quebec, receive all and every the rents and revenues thereof, and enforce the payment of the same, and generally to transact all his business and affairs.

GEORGE POZER. Quebec, 17th March, 1847.

A TEACHER WANTED for the British and Canadian School. Applications for the office of Female Teacher, will be received by the undersigned until TWELVE o'clock on WEDNESDAY, the 31st inst.

CHRISTIAN WURTELE, Secretary. Quebec, 15th March, 1847.

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

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

FOR SALE BY THE SUBSCRIBER,

- No. 6, Notre Dame Street, Lower Town: 15 Chests Black Tea, 5 do. Superior Hyson, 50 Boxes Starch, 30 Boxes Fig Blue, 30 do. Cavendish, 20 Kegs Plug Tobacco, 50 do. Plymouth Soap, 100 Boxes Soap (Quebec). —ALSO— 5 Puncheons St. Croix Rum, 5 do. Jamaica Rum, 10 do. Whiskey, 5 Hhds. Cognac Brandy, 25 Casks Pale Seal Oil, 12 Bags Green Coffee, 12 Hhds. Sugar, &c. &c. &c. J. R. HEALEY.

Quebec, 4th March, 1847.

FOR SALE

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

FOR SALE,

- 150 QUINTALS Merchantable large Table Cod-fish, 127 Barrels Green do., 35 do. Salmon, 53 do. Mackarel, 39 do. Herrings, 6 Kegs Cod Sausages and Tongues, 23 Barrels Cod Oil. —ALSO— 65 Hogsheads Bright Muscovado Sugar, do. do. Bastard do., 20 Boxes Twankay Tea, 15 do. Superior Macaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Mustard Raisins, 50 Tinnets River Ouelle Butter, 30 Boxes Scheidan Gin, 45 do. English Starch, 10 do. Fig Blue, 12 do. Composite Candles, 15 do. English Wax Wick do., 65 Dozens Corn Brooms. —A N D—

This usual assortment of Liquors and Groceries

- consisting of— Champagne, Sherry, Madeira, and Port Wines, Martell's Pale and Cognac Brandy, Spanish White do., Hollands and English Gin, Scotch Whiskey, Jamaica, Demerara, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c. By A. L'ENFESTEY, 17 St. Peter St.

Quebec 24 Decr. 1846.

HARDWARE! No. 20, HARDWARE!

FABRIQUE STREET. MORKILL & BLIGHT,

DEG respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well selected assortment, which they will dispose of on the lowest terms for CASH or approved credit. Quebec, 26th November, 1846.

FOR SALE,

COAL TAR, Pitch, Rosin, 50 bbls of each, ALSO, Composition deck spikes, 5 1/2 a 7 inches, Sheathing Copper and Nails. ATKINSON, USBORNE & CO. Quebec, 11th Feb. 1847. 6w

FALL AND WINTER CLOTHING.

HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support.

H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c., having just received per "Safeguard" and "Pearl" from London, a general assortment of those articles all of the very best quality and latest fashion, which he will make up in his usual style, at moderate prices.

No. 12, Palace Street. Quebec, 10th Nov. 1846.

Worth's Corner.

THE UNTIDY GIRL.

From "A Gift for my Daughter," an unpublished work, by the Author of the "Young Lady's Guide." This untidy girl leaves her things scattered about her room. She never has a place for anything; or if she has, she does not keep any thing in its place. She leaves a thing where she happens to be using it. Her room, of course, is all confusion. If she wants any thing, she never knows where it is, but must hunt till she finds it; and thus much precious time is wasted. If she goes into another's room, whatever article she lays her hands upon is misplaced. She never thinks of putting it where she found it; but either throws it carelessly down, or puts it in the wrong place. If she goes into the library, and takes down a book, she either puts it up in a different place, and thus disarranges the shelves, or she lays it down on the shelf in front of the other books, for her father or mother to arrange; or if she puts it in the right place, it is turned the wrong end up, or the back is put inward. Her school books are torn and dirty, disfigured with pencil marks, blots of ink, grease spots, finger prints, and dog's ears; and if she borrows a book from the library, or of a friend, it is returned with some of these her marks upon it. If she goes into the kitchen, she will be sure to put the tidy house-keeper in a passion; for whatever she lays her hand upon is out of place. Nor does her own person appear to any better advantage. Her dress is adjusted in bad taste. It seems to hang out of shape. You would say her garments were flung upon her; and you feel an involuntary anxiety lest they should fall off. You do not perceive precisely what is the matter, but there is an evident want of neatness and taste. Her hair wears the same air of negligence; her face often discovers the lack of soap; and her finger nails and her teeth want attention. These are only a few of the effects of untidy habits. The habit once formed, will run through every thing. And the untidy girl will make an untidy woman; the untidy woman will make an untidy house; and an untidy house will spoil a good husband. A man of taste cannot enjoy himself where every thing is out of order; and he will seek that pleasure abroad which he finds not at home.—Youth's Cabinet.

HORRIBLE DEATH OF A CRIMINAL.

Col. Monroe Edwards, whose crimes have given him a reputation far more wide than enviable, died at Sing Sing State prison, New York, at an early hour on Friday morning.—He has been declining in health ever since his incarceration, but for the last two years he has failed so perceptibly as to cause general remark among those acquainted at the prison. His disease, it is said, was consumption. For a number of weeks past he has been delirious at times; when, however, he conversed, he was eloquent upon the history of his past life, and his plans for the future; he would not contemplate the fact he was about to die. The Chaplain of the institution conversed with the sick man when on his death-bed. Edwards paid no regard to what he said, appearing to be in a state of listless inanity until the Chaplain mentioned the crimes of which he had been convicted, when, for a moment, he appeared to come partially to his senses, and protested that he did not commit the forgeries. On Thursday night, the hospital was locked up as usual, and the patients left in charge of attendants. Towards morning it became evident that the sick man could not long survive; indeed, he appears to have suffered death while yet alive, that is, he imagined that he had ceased to exist, and appealed to his attendants to know if it was not so. They told him no, he was not dead; but this he refused to believe, and began to bite his finger, which he said was without feeling, and hence he argued he must be dead; and again appealed to the attendants, asking them to feel his flesh, and tell him if he were not really dead. The physician to the prison was not with him when he died, nor indeed at any time during the night. The nurses describe the death scene as being horrible to witness. The dying prisoner protesting that he was dead, yet filled with the dread of the fearful transition, and all the while endeavouring to bite his fingers or tear his flesh, not so much with the intent to injure his person, as to convince himself that the appalling change from life to death had taken place, and he had it not to suffer again—and so he died! What could be more dreadful! But he is gone; and charity may now, at least, claim light judgment upon his memory. He was guilty, but he expiated his crimes in those close gloomy cells, where for four years he suffered most poignantly; as a haughty, active man might be expected to suffer, when brought under the lash of the overseer, and confined within the narrow limits prescribed by prison rules. His stubborn spirit at first refused to give way, but was at length broken by the stern discipline of the institution within whose walls he found himself; and at length yielding to temptation, which, in a new form, followed him even to this seclusion, Monroe Edwards died a most horrible death in the hospital of Sing Sing State prison. He might have been a great man, if he had sought greatness in the path of rectitude; but he defied the laws of his country, and his country, in the vindication of its laws, crushed the offender.

[We find the above in a religious American publication, which does not give its authority. It cannot be original from the paper which furnishes it to us, else it would not contain the wretched assertion of the prisoner's expiating his crimes in those close gloomy cells. Ah! how dreadfully will the impotent find that no sufferings by them endured on earth—any more than fancied good works performed—have power in them to expiate offences in the judgment of a heart-searching God!—Ed.]

NOT HERE! NOT HERE!

One beautiful, but keenly cold evening in January, a young gentleman entered Dr. C's office, (with whom I was spending a vacation) and hurriedly inquired where he should find the doctor. Not being able to inform him, he requested me to accompany him down street to H's hotel, as there was a young lady in the ball room, very ill. Supposing it a fainting fit, I clapped a bottle of hartshorn, together with a lancet, in my pocket, and accompanied him. On the way he informed me, as I already knew, that a ball was in progress at the hall, and had been interrupted by the unfortunate illness of one of the belles of the evening. Arriving at the hotel we were somewhat surprised by the rapid filling and driving away of the carriages at the door. We caught now and then an exclamation, which betokened extreme terror, but heard nothing sufficiently distinct to admit of forming a conclusion, as to the cause of the apparent confusion. Passing up the stairs we encountered numbers of young ladies, with their mantles thrown carelessly about them, with cheeks as pale, and lips as bloodless as though themselves were the subjects for whom aid was summoned. They were hurrying away as from contamination, the hilarity of the occasion having been suddenly exchanged for mute terror. Hurrying through the crowd, we entered the ball room. It was very spacious and brilliantly lighted, but deserted of its occupants, save a group in the centre who seemed horror-stricken by the sight humanity compelled them to witness. On a sofa which had been drawn from the side of the room, sat a young lady, in a stooping posture, as though in the act of rising, with one hand stretched out to take that of the partner, who was to have led her to the dance. With the smile upon her lip, and eyes beaming with excitement, death had seized her. The smile of joy was transformed to a hideous grin, the beaming eye now seemed but a glazed mass protruding from the socket. The carmine, added to give brilliancy to her complexion, now contrasted strangely with the sallow hue her skin had assumed, while the gorgeous trappings, in which fashion had decked her, seemed but a mocking of the habiliments of the grave. Death under such circumstances was horrible. No wonder the pale mother as she knelt beside her child, groaned out, 'Not here! not here! Let her die at home!' We had arrived too late to render aid. The spirit had fled, and all that could be done was to remove the body, and strip it of its senseless paraphernalia. This horrible catastrophe was one of these striking acts of providence by which we are forewarned that death claims all seasons for his own. When the young and beautiful, surrounded by the consolations of religion, depart in the triumphs of a Christian's faith, we bow ourselves to the stroke, and believe that a scrap has passed from among us, to mingle with the pure above. But a sudden dispensation like the one above, leaves a shadow upon the hearts of survivors, no after scene can disperse. Do they mingle with the merry dancers? In the midst of their festivity comes the awful phantom of the past. In the silence of their own chambers, they weep for the departed, and seek in vain, in memory's store-house, for some fond message whispered from the bloodless lips as the spirit sighed itself away. 'Not here! not here!—let her die at home!' would be the exclamation of any mother, were she to stand, thus, by her only child: while the only response vouchsafed would be found in the soul-harrowing exclamation of those around, 'dead! dead! dead! and in a ball room!'—Northern Budget.

ORIGIN OF METRICAL PSALMODY.

The leading feature of the Reformation was the rendering the expressions of devotion in a language the people could understand. Luther, who was enthusiastically fond of sacred music, and who composed both hymns and tunes, appears to have entertained the notion of a metrical translation of the Psalms into the vernacular language of his countrymen. The credit, however, of taking the first decided steps in introducing metrical psalmody, belongs to a widely different character. About the year 1540, Clement Marot, a valet of the bed-chamber to Francis 1st, and the favourite poet of France, tired of the vanities of profane poetry, and probably privately tinctured with Lutheranism, attempted a version of David's Psalms in French rhymes.—The author had no design of obtruding his translation into public worship, and even the ecclesiastical censors so little suspected what followed, that they readily sanctioned the work, as containing nothing contrary to sound doctrine. Marot, thus encouraged, dedicated his psalms to his royal master, and to the ladies of France. After a sort of apology to the latter, for the surprise he was prepared to expect they would evince on receiving the "sacred songs" from one who had heretofore delighted them with "love songs," the poet adds in fluent verse, "that the golden age would now be restored, when we should see the peasant at his plough, the carman in the streets, and the mechanic in his shop, solacing their toils with psalms and canticles; and the shepherd and shepherdess reposing in the shade, and teaching the rocks to echo the name of the Creator."

There was much more prophecy in these lines of Marot than he probably intended—certainly much more than those who first read them anticipated. In short, Marot's psalms soon eclipsed the popularity of his madrigals

and sonnets. Not suspecting how prejudicial the predominant rage of psalm singing might prove to the ancient religion of Europe, the catholics themselves adopted these sacred songs as serious ballads, and as a rational species of domestic merriment. They were in such demand that the printers could scarcely supply copies fast enough. In the festive and splendid court of Francis, of a sudden nothing was heard but the psalms of Clement Marot; and with a characteristic liveliness of fancy, by each of the royal family and the principal nobility of the court, a psalm was chosen and fitted to the ballad tune which each liked best. Prince Henry, who delighted in hunting, was fond of "Like as the heart desireth the water brooks;" the king sang "Stand up, O Lord, to revenge my quarrel;" the queen's favourite was, "Rebuke me not in thine indignation," which she always sung to a fashionable jig. Meanwhile, Luther was proceeding in Germany with his opposition to the discipline and doctrines of Rome; and Calvin was laying at Geneva the foundation of a system of church polity more rigid and unadorned even than that contemplated by his illustrious fellow reformer. Both appear to have been disposed to supersede the old psalms, which were superstitious and unedifying, with some kind of singing in which the congregation would bear a part. The publication of Marot's psalms taking place at the precise juncture when contemplating the introduction of some kind of hymns in the vernacular language, in connection with plain melodies easy to be learned by the common people, the French being the language of the canton, the reformer forthwith commenced the use of the French Psalm Book in his congregation at Geneva. Being set to simple and almost monotonous music, by Guillaume de France, they were presently established as a conspicuous and popular branch of the reformed worship. Nor were they only sung in Geneva congregations. They exhilarated the convivial assemblies of the Calvinists, were commonly heard in the streets, and accompanied the labours of the artificer. The weavers and the woollen manufacturers of Flanders, many of whom left the loom and entered into the ministry, are said to have been the capital performers of this science. Thus was the poetical production of Clement Marot, relative to the popularity of his psalms, literally realized. By this time, too, the catholics had become painfully sensible of the danger of allowing the people to indulge in the sweetness of religious themes taken from the Scripture, to be sung in the vulgar tongue. At length the use or rejection of Marot's psalms became a sort of test between Catholics and Protestants. Those who used them were considered heretics; those who rejected them, were esteemed faithful.—Holland. [To the above extract, which we find in an exchange-paper, the following particulars respecting the French poet to whom it refers, drawn from two Cyclopaedias at hand, may be advantageously subjoined, &c.] CLEMENT MAROT distinguished himself chiefly in the epigram and other light kinds of poetry. He was born at Cahors, in the year 1405, and came to Paris at an early age, where, like his father, he became Valet de chambre to Francis I., and page to Margaret, Duchess of Alençon. In 1525, he followed his royal master to Italy, and was both wounded and taken prisoner at the battle of Pavia. On his return to France he fell under suspicion of having embraced the doctrines of Luther, and suffered imprisonment: from this the King's interposition released him, but persecution did not suffer him to enjoy peace; and in 1543 he found it advisable to make his escape to Geneva. He subsequently proceeded to Turin, where he died in the year 1544. Under a grave and philosophical aspect, Marot possessed an agreeable and fertile imagination and lively wit. We possess, from him, letters, elegies, ballads, sonnets, and epigrams, and a metrical version of Psalms, which was long continued in use in the French Protestant Churches. It is, like all the rest of his poetry, composed in a style of simplicity and artlessness which, under the name of style marotique, forms a peculiar branch of poetic composition among the French.

WELCH NAMES.—The small number of surnames, and those Christian names and patronymics, not derived from trades, &c., is one mark of a country, either not yet, or only recently, civilized. Hence in Scotland the Macintoshes, Macaulays, and so on. But the most remarkable show of this I ever saw, is the list of subscribers to Owen's Welch Dictionary. In letter D, there are 31 names, 21 of which are Davis or Davies, and the other three [?] are not Welchmen. In E, there are 30; 16 Evans; 6 Edwards; 1 Edmonds; 1 Egan, and the remainder Ellis. In G, two-thirds are Griffiths. In H, all are Hughes and Howell. In I, there are 66; all Joneses. In L, 3 or 4 Lewises; 1 Llewellyn; all the rest Lloyds. M, four-fifths Morgans. O, entirely Owen. R, all Roberts or Richards. T, all Thomases. V, all Vaughan's;—and W, 64 names, 56 of them Williams.—S. T. Coleridge.

STEWART-TOWN, C.W. is handsomely situated in a delightful and spacious valley, on either side of which rise lofty and beautiful hills, which renders the surrounding scenery somewhat romantic. It is built on Lot number 15, on the 7th Con. Line, of the Township of E-queuing. The western branch of the river Credit runs through the centre of the village; its water is clear and cold at all seasons of the year, and abounds with the speckled trout, a most excellent and delicious little fish. Its water power is equal to 21-horse for propelling machinery; the "head" which can be raised being fully 18 1/2 feet. Its population now numbers about 300, which may be properly termed an active one, being principally engaged in mechanical pursuits. This is certainly large, when it is taken into consideration that the first lot sold in the place was but four years since. The proprietor of most of the land on which the village is situated, we are informed, some few years since sold a town lot for £25, and lately re-purchased it for the sum of £195 10s. TRADES, &c.—It contains three cabinet makers; one chair maker; three blacksmiths' shops; four shoemakers' shops; two tailors; two wagon makers; two mill-wrights; one saddler's shop; one tannery; two taverns; one spinning mill factory; one woollen factory; one straw cutter factory; two places of worship, viz: one congregationalist, and one methodist; one carpenter; two dress makers; one straw bonnet maker; one male, and one female school; two turning shops, (one water, and the other horse-power lathe); three carpenters and joiners; one large mill, having two run of stones; one saw mill; one land surveyor; one market gardener; one issuer of marriage licences; one Queen's bench commissioner; one town clerk; one fire engine; one post office.—A "Town Bell" is rung three times a day; at six in the morning, at noon, and at nine o'clock, P.M., which answers the purpose of regulating the proper hours for labour, meal-time, bed-time, and time to rise, as well as to sound the alarm in case of fire. The main street through the village is the 7th Concession line, which is the great leading road from the townships of Erin and Garrafraza—from Guelph and Owen Sound. The houses are built of wood, some of which are large and tastily planned. Many new ones are intended to be erected in the ensuing summer.

JAPAN. This remarkable country cannot long resist the spirit of the age. Nations are intermingling for purposes of commerce, the world over, and Japan cannot maintain her separation from the rest of mankind. Our readers will be pleased to learn that two ships of the U. S. Navy recently made a visit to Japan, for the

purpose of introducing measures for commercial intercourse. The object of the visit was not accomplished, but a step was taken towards it, which will facilitate future operations. Commodore Riddle, (brother of the manager of the United States Bank) in the Columbus, eighty-gun ship, accompanied by the Vincennes frigate, Capt. Paulding, arrived at the entrance of the bay of Yeddo on the 20th of July.—These were, soon after their arrival, surrounded by 400 or 500 small boats, containing from five to twenty men each. These boats were not rowed at all, but worked by a scull abast, and the people in them were generally unarmed. They were apparently, the greater number of them, private boats, pressed for the occasion. A man in office came on board the Vincennes, and placed a stick with some symbol on it at the head of the ship, and another abast; but as soon as the captain understood that this ceremony implied possession of the vessel, he ordered his people to take them down, to which no objections were made.—The Japanese at first tried even to prevent communication between the two ships, and when Capt. Paulding went on board his commodore, the triple line of boats around the latter made no attempt to move; but on ordering his men to cut the connecting lines, no opposition was made. Some of the better Japanese wore one sword, and only a few of the highest rank possessed two, a long and a short one, of which the first was double-handed. These were evidently the principal ornament and mark of rank. The people are described as better looking than the Chinese, and superior to them in most respects. No persons went ashore from the two ships, though these were ten days at anchor. A public despatch was sent off by the American commodore (acting as envoy) to the court of Yeddo, distant some leagues, and a written reply received in seven days, stating that no trade whatever could be allowed with America. On their departure, the two ships allowed themselves to be towed out by the whole fleet of boats, which moved by signals between each other, and with great order. The interpretation was carried on by a Japanese, who understood Dutch very well.—The Mandarins were extremely polite and well conducted, and, when out of sight of their followers, disposed to be sociable and communicative, even making exchanges and small presents, as fans, &c. They appeared surprisingly well informed as to external events, and had even heard of the Oregon question.—Western Episcopalian.

It is distant from Norval about 5 miles; from Churchville 12; from Streetsville 16; from the Dundas Street, on a direct line, 16; from Oakville 20; from Hamilton 38; and from Toronto 39. The advantages which Stewart-Town possesses,—being surrounded by a well-settled country, and being a convenient market for the inhabitants of the townships in its rear, and having such a valuable stream passing immediately through it,—must, at no very distant day, make it become a place of considerable importance.—Streetsville Review.

FAMINE IN IRELAND. Office, 16, Upper Sackville-street, Dublin. DECEMBER 17, 1846.

Irish Relief Association FOR THE DESTITUTE PEASANTRY, Being a re-organization of the Association formed during the period of famine in the West of Ireland, in 1831.

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