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The Bazaar.

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

VOLUME V.—No. 10.]

QUEBEC, THURSDAY, JUNE 1, 1848.

[WHOLE NUMBER 218

ASCENSION.

PSALM CX.

Jehovah spake the word,
Heaven hears the high command,
He calls to Christ, my Lord,
"Ascend to my right hand;
There sit supreme,
Till at thy feet
Thy foes submit,
And hail thy name."

"Thy Spirit's power and grace
Thy grace impart,
From Zion's sacred place,
And fix thy endless reign:
Thy truth shall shine
Thro' earth below,
And nations know
Thy power divine."

Jesus, ascend thy throne,
And all thy foes dismay;
Where'er thy power is shown,
Thy people shall obey:
Thy sovereign hand
Its graces impart,
And willing hearts
Adoring stand.

Then, as thy power's display'd,
In holiness they shine,
How beautifully array'd!
Their glories are divine!
Their off'ring raise
In faith and love,
And mount above
These lower skies.

Thy grace, descend anew,
A numerous seed shall yield,
As drops of morning dew,
Which glitter o'er the field:
Eternal Love!
Oh, haste the day,
Thy power display,
And own thy word.

The Lord Jehovah swears,
Not will his oath decline;
"Thou shalt the priesthood bear,
Eternal as thy name:
His order take,
The type of thine,
Whose glories shine,
Melchisedec."

At thy right hand, my God,
I see the Saviour rise;
He spreads his power abroad,
Who dares oppose him, dies:
The gentle hands
Shall own his sway,
And kings obey
His high commands.

As vengeance on his foes
Shall yield his strongest foe:
Princes his faith embrace,
Or all his judgments know
His arm shall wield
Th' eternal sword,
And in his word
The nations yield.

The streams of sorrow cease,
Through all his path they cease;
Around the torrent flow,
He drank the bitter food:
His love alone
The cross sustains,
But thence he gains
Th' eternal throne!

Rev. W. Good.

THE SHORT CATECHISM, A. D. 1533.

[The Master's address, commenced in the last number, closes thus.]—Now, sir, we have treated of the sacraments, pass forward to the other parts of God's service.

Scholar. I will do your commandment. There remain two things, belonging to the perfection of God's service. First, our Lord Jesus Christ's will was, that there should be teachers and evangelists, that is to say, preachers of the gospel: to this intent, that his voice might continually be heard sound in his church. He that coveteth (as all ought to covet) to hear the name of a Christian, may have no doubt, that he ought with most earnest affection and fervent desire endeavour himself to hear and seek into his mind the word of the Lord; not like the words of any man, but like (as it is indeed) the word of Almighty God. Secondly, because all that is good, and that ought of a Christian to be desired, cometh unto us from God, and is by him granted: therefore of him we ought to require all things, and by thanksgiving acknowledge them all received of him. Which thing he so well liketh, that he esteemeth it instead of a passing pleasant sacrifice: as it is most evident by the witness of the prophets and apostles.

Master. Hast thou any certain and appointed manner of praying?

Scholar. Yea, forsooth: even the very same, that our Lord taught his disciples, and in them all other Christians. Who, being on a time required to teach them some sort of prayer, taught them this. When ye pray, quoth he, say: Our Father which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive them that trespass against us. And lead us not into temptation: But deliver us from evil. For thine is the kingdom, power and glory for ever. Amen.

Master. How thinkest thou? is it lawful for us to use any other words of prayer?

Scholar. Although in this short abridgement sufficiently contained all things that every Christian ought to pray for: yet hath not Christ in this prayer tied us up so short, as that it were not lawful for us to use other words and manner of prayer. But he hath set out in this prayer certain principal points, whereunto all our prayers should be referred. But let each man ask of God as his present need requireth. Whosoever ye ask the Father in my name (saith Christ), he shall give it you.

Master. Forasmuch as there is in all this prayer nothing doubtful or beside the purpose; I would hear thy mind of it.

Scholar. I do well perceive what the words do signify.

Master. Thinkest thou then that there is in it nothing dark, nothing hid, nothing hard to understand?

Scholar. Nothing at all. For neither was it Christ's pleasure, that there should be any thing in it dark or far from our capacity, especially since it belongeth equally to all, and is as necessary for the Jew as for the learned.

Master. Therefore declare unto me, in few words, each part by itself.

Scholar. When I say, Our Father which art in heaven; this do I think with myself: that it can not be but that he must hear me, and be pleased with my prayers. For I am his son (although unprofitable and disobedient), and he on the other side is my most beautiful Father, most ready to take pity and pardon me.

Master. Why dost thou say, he is in heaven? is he in some one certain and limited place in heaven? What meaneth that which he saith of himself, I fill both heaven and earth; again, the heaven is my seat and the earth my footstool?

Scholar. Hereof have I spoken somewhat before: wherunto I will join this that followeth. First of all, as oft as we do say (which art in heaven), it is as much to say as heavenly and divine. For we ought to think much higher of our heavenly Father than of our earthly. He is also said to be in heaven for this cause: that in that high and heavenly place the notable and wonderful works of God do the more clearly and gloriously show themselves: and he is now declared to be in everlasting and full felicity; whereas we abide yet banished in earth full wretchedly. Moreover as the heaven by unmeasurable wideness of compass containeth all places, the earth, and the sea; and no place is there, that may be hid from the large reach of heaven, so it is at every instant of time to every thing present: so hereby may we understand, that God is likewise present to each thing in each place. He seeth, heareth and governeth all things; he being himself a spirit, and most far from all earthly and mortal state. Witness wherof Hieremy the prophet. Am not I (saith the Lord) a God near unto you? And am not I a God far off? Shall any man be able to shroud himself in such a corner, that I can not espy him? This is a pithy sentence, to drive fear into us, that we offend not that Lord of so large a dominion: whereby also we are persuaded assuredly to believe, that God will hear whensoever we shall stand in need. For he is at all times and in all places present. This foundation then laid; and so sweet and pleasant entrance prepared; there followeth the first part of the Lord's prayer: wherein we require, that not only we, but also all other whosoever, may in holiness honour, reverence, and worship his name.

Master. How is that to be done?

Scholar. I shall shew you then we do that, when leaving all those that have the name of gods, be they in heaven or in earth, or worshipp'd in temples, in divers shapes and images, we acknowledge him as our one Father; pray to the true God, and Jesus Christ his only Son, whom he hath sent; and by pure unfeigned prayer call upon him alone, with uprightnes of life and innocency.

Master. Thou hast said very well: proceed.

Scholar. In the second part we require that his kingdom come. For we see not yet all things in subjection to Christ: we see not the stone hewed off from the mountain without work of man, which all-to-bruised and brought to nought the image which Daniel describeth, that the only rock Christ may obtain and possess the dominion of the whole world, granted him of his Father. Antichrist is not yet slain. For this cause do we long for, and pray that it may at length come to pass and be fulfilled, that Christ may reign with his saints, according to God's promises: that he may live and be Lord in the world, according to the decrees of the holy gospel: not after the traditions and laws of men, nor pleasure of worldly tyrants.

Master. God grant his kingdom may come, and that speedily!

Scholar. Moreover, sixth it is the children's duty to frame their life to their father's will, and not the father's to bow to the children's pleasure: forasmuch as our will is commonly by tickling of affections, and stirring of lusts, drawn to do those things, that God is displeas'd with: it is reason, that we hang wholly upon the beck of our heavenly Father, and wholly submit ourselves to his heavenly government. Wherefore, for this cause, we mortal men do pray, that we may in like case be obedient to his commandment, as are the sun and moon and other stars in heaven, which both by ordinary courses, and by lightening the earth with uncessant beams, execute the Lord's will continually; or that we, as the angels and other spirits divine, in all points obey him; which bestow all their travail diligently to accomplish his godly commandments. Next after that he teacheth us, to ask of our heavenly Father our bread: whereby he meaneth not meat only, but also all things else needful for maintenance, and preserving life: that we may learn, that God alone is author of all things; which maketh the fruits of the earth both to grow and increase to plenty. Wherefore it is meet that we call upon him alone in prayer, which (as David saith) alone feedeth and maintaineth all things.

Master. Some suppose this place to mean that bread, that Christ maketh mention of in the sixth of John; that is, of the

true knowledge and taste of Christ, that was born and died for us; wherewith the faithful soul is fed. The reason wherupon they gather this is the Greek word *epiousion*, whereby they understand supernatural, ghostly, heavenly and divine. This meaning I refuse not; for both these explications may fitly agree with this place: but why calleth he it daily bread, which is also signified by this word *epiousion*?

Scholar. We ask daily bread, that might be always present and accompany us continually, to stike and satisfy our thirsty desire, and unsatiate stomach: least otherwise we should be, as Christ saith, careful for tomorrow; because the tomorrow shall care for itself. For it shall come not without his own discommodity and care. Wherefore it is not reason, that one day should increase the evil of another. It shall be sufficient for us, daily to ask that our most beautiful Father is ready daily to give. Now followeth the fifth request: wherein we beseech the Father to forgive us our trespasses and defaults, that we have committed. This request doubtless is very necessary: since there is no man living free from sin. Here therefore must we cast away all trust of ourselves. Here must we pluck down our courage. Here must we pray our most merciful Father for the love of Jesu Christ his most dear and obedient Son, to pardon, forgive, and utterly blot out of his book, our innumerable offences. Here ought we in the mean season to be mindful of the covenant we make with God: that it may please God so to forgive us our trespasses, as we ourselves forgive them that trespass against us. Therefore it is necessary, that we forgive and pardon all men all their offences, of what sort or condition soever they be. If we forgive men their faults, our heavenly Father shall forgive us ours.

Master. Were these things (my son thus used, there should not, at this day, thus violently reign so many brawls, so many contentions, so many and so heinous disagreements, enmities and hatreds of one man to another. But now, whereas each man so standeth in his own conceit, that he will not lose an inch of his right, neither in honour or in wealth, it chanceth oft that they lose both their wealth, their honour, and their life itself withal. Yea they put from themselves and turn away the favour of God, and everlasting glory. But thou (my son) must not be ignorant of Christ's commandment; nor of that which Paul teacheth, that thou suffer not thyself to be overcome of evil, that is, suffer not thyself to be seduced by any other man's offence, as to repay evil for evil: but rather overcome evil with good: I mean, by doing him good, that hath done thee evil: by using him friendly, that hath shewed himself thy most cruel foe. Now go forward to the sixth request.

Scholar. I will, with a good will, as you command me. Forasmuch as we be feeble, weak, subject to a thousand perils, a M^o temptations, easy to be overcome, ready to yield to every light occasion, either to men fraught with malice, or to our own lust and appetite, or finally to the crafty malicious serpent, the devil: Therefore we beseech our Father, that he bring us into no such hard escape and peril, nor leave us in the very plunge of danger; but, if it come to that point, that he rather take us away from the present mischief, and engines of the devil, the author and principal cause of all evil, than suffer us to run headlong into destruction. Now have you, good master, in few words, all that you have taught me, unless peradventure somewhat be overlapped in the rehearsal.

Master. Because there is the kingdom, power and glory for ever. Amen. Why was it Christ's pleasure to knit up our prayer with this clause in the end?

Scholar. Partly that we should declare our assured trust, to obtain all things, that we before have required. For there is nothing which, if it beasked with faith, he is not able or not willing to give, who ruleth and governeth all things, who is able to do all things, who is garnished with endless glory. These things when we rehearse, of God our Father, there remaineth no cause to doubt, or suspect, that we shall receive denial.

Partly by so saying, we teach ourselves, how meet it is to make our suit to God, since beside him none glistereth with so shining glory, none hath dominion so large, or force so great, to be able to stay him from giving that he hath appointed according to his pleasure, or to take away that he hath already given us. And there is no evil of ours so great, that may not be put away by his exceeding great power, glory and wisdom.

Master. I like well (my son) this thy short declaration: and I see nothing left out, that ought to have been spoken.

Scholar. But yet this one thing will I add thereto. The chief and principal thing, required in prayer, is that without all doubting we steadfastly believe, that God our Father will grant what we do ask; so that it be neither unprofitable for us to receive, nor unfit for him to give. For he that is not assured, but doubtful, let him not think (as Jesus saith) to get any thing at the hands of God.

Master. I see now (my dear son), how diligently and heedfully thou hast applied thy mind to those things that I taught thee; how godly and upright a judgement thou hast of God's true service; and of

the duties of neighbours one to another. This remaineth, that from henceforth thou so frame thy life, that this heavenly and godly knowledge decay not in thee, nor be soulless and dead, as it were, in a tomb of flesh. But rather see that thou wholly give thyself continually and earnestly to these godly studies. So shalt thou live, not only in this present life, but also in the life to come, which is much better and blessed than this life present. For godliness (as Paul saith) hath a promise, not in this life only, but in the other. It is convenient therefore, that we earnestly follow godliness, which plainly openeth the way to heaven, if we will seek to attain thereunto. And the principal point of godliness is (as thou hast declared even now very well) to know God only: to covet him only as the chief felicity: to fear him as our Lord: to love and reverence him as our Father: with his Son our Saviour Jesu Christ. This is he that hath begotten and regenerated us. This is he which at the beginning gave us life and soul: which maintaineth which blesteth us with life of everlasting continuance. To this godliness is directly contrary godlessness. As for superstition and hypocrisy, they counterfeit indeed, and resemble it, whereas nevertheless they are most far different from all true godliness: and therefore ought to avoid them as a pestilence, as the venom, and most contagious enemies of our soul and salvation. The next point of godliness is to love each man as our brother: for if God did at the beginning create us all; if he doth feed and govern us; finally, if he be the cause and author of our dwelling in this wide frame of the world: the name of brother must needs most fitly agree with us; and with so much straiter bond shall we be bound together, as we approach nearer to Christ, which is our brother, the first begotten and eldest: whom he that knoweth not, he that hath no hold of, is unrighteous indeed, and hath no place among the people of God. For Christ is the root and foundation of all right and justice, and he hath poured into our hearts certain natural lessons, as: Do that (saith he) to another, that thou wouldst have done unto thyself. Beware therefore, thou do nothing to any man, that thou thyself wouldst not willingly suffer. Measure always another by thine own mind, and as thou feelest thyself. If it grieve thee to suffer injury; if thou think it wrong that another man doth to thee; judge likewise the same in the person of thy neighbour that thou feelest thyself: and thou shalt perceive, that thou dost no less wrongfully in hurting another, than other do in hurting thee. Here if we would steadfastly fasten our foot; hereunto if we would earnestly travail; we should attain to the very highest top of innocency. For the first degree thereof is to offend no man: the next to help, as much as in us lieth, all men: at least to will and wish well to all: the third (which is accounted the chief and perfectest) is to do good even to our enemies that wrong us. Let us therefore know ourselves: pluck out the faults that are in us, and in their place plant virtues: like unto the husbandmen, that first use to strubble and root out the thorns, brambles and weeds, out of their hay-land and unlooked to; and then each where therein scatter and throw into the womb of the earth good and fruitful seeds, to bring forth good fruit in their due season. Likewise let us do. For first let us labour to root out forward and corrupt lusts: and afterward plant holy and fit conditions for Christian hearts. Which, if they be watered, and fatted with the dew of God's word, and nourished with warmth of the Holy Ghost, they shall bring forth doubtless the most plentiful fruit of immortality and blessed life: which God hath by Christ prepared for his chosen, before the foundations of the world were laid. To whom be all honour and glory. Amen.

and backward in review of my past ministerial life, I cannot but rejoice in those heart-cheering, life-giving truths or doctrines, which, when in health, it was my delight publicly to proclaim, and the preaching of which "most chiefly" I do not now regret. For, although I do not, by any means, lightly esteem what is called "the discipline of the church," i. e. her external organization, her rites and ceremonies, her sacraments, and ordinances; yet, in preaching, they should be made to keep their subordinate position,—subordinate to the cardinal and fundamental doctrine of salvation by Christ alone. The mission of Jesus Christ into our world was "to save sinners;" and which he mainly accomplished by his own death and resurrection. Hence, the burden of the Apostles' preaching was, "Christ and Him crucified."—Christ and the resurrection. And, for the purpose of making Himself thus known, as the Saviour of the world, and to "gather into one" all who should believe in His name, he established a church, organized a ministry, and ordained sacraments and ordinances, which were to be perpetuated to the end of the world, as means to an end, namely salvation for all who would place their entire trust in Him. While, therefore, we teach that both doctrine and discipline are to revolve around Him, as the great and only centre of attraction to "lost men," and instruct them to look unto Jesus, as Moses did the Israelites to the brazen serpent, we may confidently believe that the Holy Spirit will accompany our instructions to the saving of the soul. But when, as it is to be feared, it is and has been too frequently the case, that the Church is exhibited rather than Christ as the source and reservoir of salvation, and her sacraments and ordinances unduly exalted into the room and place of faith alone in his blood—a faith engendered through the direct and continued agency of the Holy Ghost; then, I say, it is to be feared that the souls of men may perish everlastingly. O, Sir, as there is nothing which can save the soul but "the blood of Jesus;" so there is no kind of preaching which so deeply interests the depraved and deceitful heart, and "pricks" the conscience of the most hardened infidel, as the simple story of the sufferings and death of the Son of God, for a self-ridden and guilty world; especially when told by one who has experienced in his own bosom, their converting efficacy and renewing power. Let the Church, then, be maintained in her complete integrity; her divinely instituted ordinances and sacraments set forth and exhibited in their full proportions, and proper place; canons and rubrics regularly observed; but let them not be substituted, in part or in whole, for the faith of Christ, or "Justification by faith alone" in Him for salvation,—and that, too, a faith which has been begotten and sustained by the Spirit of Christ. For, "we are saved by faith alone, and not by works"—any works—in any sense, as the procuring cause. But, as the only sufficient and adequate evidence of the existence of such a faith, let "good works" be constantly enjoined, as absolutely necessary, and multiplied and maintained to any extent,—for the Commandment is, "Be ye perfect, even as God is perfect." If, then, in a word, all who are "Ambassadors for Christ" would refrain, in their preaching, from "the enticing words of man's wisdom," and avoid all undue exaltation of the mere externals of our holy religion, and of our beloved Church, and set forth primarily, and chiefly, "in demonstration of the Spirit, and with power," the "old fashioned" doctrines of our early Reformers, and Bible-Martyrs, our Church would arise, at once, from the dust of her present humiliation, and shine, with a true light, throughout the length and breadth of the land; and all men, wherever the Gospel is thus proclaimed, would seize "the shirts" of her ministers, and say, "we will go with you, for we have heard that God is with you."

And here, permit me humbly to bear my dying testimony to the truth and power of the Gospel, as sufficient to sustain the sinner in protracted sickness and pain, and in view of a speedy departure to the World of Spirits, from whence no one has ever yet returned to disclose to us the awful secrets of Eternity.—I do humbly rejoice in hope of the glory of God," through faith alone in the atoning merits of our blessed Redeemer. And while I say, I trust, and do bless God for having permitted me, through his grace, to work many years in His vineyard; still this and all other "works," for the saving of my soul, appear to me now, more than ever, as "filthy rags;" and yet, I may also, I trust, and do bless God for having inspired me with the desire, and given me the ability, to "do what I could," for his praise, and to His glory. To these already extended remarks, I will only add, that the mysterious "power of the Cross" is to be learned under the Cross." Most true! I have found this declaration of the sainted Bishop Wilson to be, in my own case, and with my whole heart and soul do I feel bound to thank God, that in all the troubles, trials, and afflictions, of which I have been called to partake, I have been enabled, through grace, ever cheerfully to resign myself to that of our once crucified, but now exalted Saviour, and to know that "all things work together for good" to those who are "looking unto Jesus," and to whom, also, belong "all things," whether present, or to come. And most unworshippingly do I believe, that He, by whose grace I am what I am, is able to keep that which I have committed unto Him, and to bring me, at last, in safety, to that "land

of pure delight, where saints immortal reign."

Truly, your sincere and affectionate friend,
Saml. S. Lewis.
To the Rt. Rev. N. H. Coons, D. D.,
Bishop of the Diocese of Alabama,
Southern Churchman.

VISITING EMIGRANT SHIPS.
From a letter by the Rev. Mr. Childs, of Devonport, in the Church Colonial Chronicle.

I will just give you a faint idea of an emigrant ship and the emigrants, and then proceed to speak of my work of labouring amongst them. The emigrants are drawn from all parts—Scotland, Ireland, the midland and western parts of England, &c. They meet at the depot on shore, where they lodge till the ship arrives; it is useless to try to carry out any effectual system with them until they are all on board, as they are running all the way over, making purchases, &c. I have a service with them, and talk here and there with some, but cannot work out a system till they are all collected on board. I am obliged to watch them narrowly when they embark, as they may set sail before I can co-ordinate my labours, if the wind be fair. On the morning after their embarkation, I go on board, and take with me my boxes of Bibles, Prayer-books, packets of tracts, school-books, &c. The moment I get on board I procure the name-list, which I copy, and then go below between decks to proceed to work. It is most difficult at first to get a hearing from the vast multitude (between 200 and 300) crowded into so small a space. Some are running in one direction, some in another; one pushing you this way and another that; all in confusion; no one knows his place as yet; all is strange to them; many were never on board ship before; some seasick, and in fact it is like a Babel. I then stand and address them just to gain their attention, tell them who I am, and what is my object; at once there is a silence; and a sound of hush is there is a Clergyman speaking, spreads from one end to the other.

The ship itself is divided into three compartments (I speak now of ships fitted out by Government); the hind part is for the single women, separated by a sort of Venetian screen, with generally a separate hatch-way leading into it; the midships are occupied by the married people, and the fore part by the single men; each of these compartments is separated after the same manner; the berths are upper and lower, ranged along the sides of the ship; the tables run through the middle, dividing the one side from the other, with seats attached. There are sick-hospitals fore and aft. The people themselves are divided into messes, generally equal to eight grown people in a mess; one of which is termed the Captain, and transacts all the business, such as getting the provisions, &c. There are also constables appointed, who have to preserve order, and to carry out the regulations of the Commissary, and the instructions of the surgeon, such as seeing to the cleanliness of the floors, &c.

I go into one compartment first, and call together all the messes. I then address them, state my wishes as to what they should do, give them advice as to their conduct during the voyage, and when they get into the Colony, I send my address according to the department. With the single women, I caution them as to the strict observance of their moral conduct, show them that a good character is all they have to depend on, warn them against titillation, &c. and taking away each other's characters, whisperings, scandals, backbitings, &c. and then tell them that I wish them to meet together after breakfast in the morning, to have Prayers and read the Lessons, &c. for the day. I then get out to paste up a Churchman's Almanac; but I have not time to give you a full description of all. They all with one accord thank me for my good advice, and promise to carry out my instructions. I show them that much of their happiness depends upon themselves; that if they please they can make each other happy or miserable; that they came from different parts, have different practices, habits, religious differences, &c. but that they must endeavour to sink these, at least for a time. I then proceed to investigate the condition of each mess, and ask each individual these questions, Can you read? Have you a Bible? Have you a Prayer-book?

Then my object is to induce education: I state the importance of seizing such a favourable opportunity as a four months' voyage, with time hanging on their hands; and after a little difficulty, overcome all obstacles, and set them to work about it. Say, "Ann Bowden and Elizabeth Frewin, will you undertake to teach the rest?" "Yes, sir;" and thus I go through the whole ship, inducing education, and giving them advice as to employing their time, &c.

It frequently happens that both the parents of families cannot read; I then urge on them the duty of learning, not only for their own sake, but on account of their children; I point out to them the position they will be in.

"Now," I say, "you are leaving England for the sake of your temporal advantage, and if, when you get into the Colony, you have a good offer to go far into the interior, I am sure you will avail yourself of it; what will you do then? you will have no house of prayer, or no teachers for yourselves or children; if you cannot read you will not be able to teach your children, and what will be the consequence? Ignorance of God and of the way of salvation." Talking to them after this manner rouses them, and they begin to feel the necessity of making an effort. Many parents I have thus induced to learn.

With the Irish Roman Catholics, through God's blessing, I have been most successful in inducing education and circulating the Scriptures. An Irishman will almost universally refuse at the first to do either of these; but by the method that I pursue, I have been by the Divine blessing most successful. The Equatrian, for South Australia, sailed yesterday. I was on board her on Thursday, March 9th, and went through her in the order I always pursue; they were extremely grateful, and all came forward before I left, and said, "Sir, we wish you to come out again to see us, but fear you may not; we request that you will allow us all to shake hands with you, and to thank you for your kindness."

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TESTIMONY OF AN AGED CLERGYMAN.

MOBILE, February 26th, 1848.

Right Rev. and dear Sir:—By the Canons of the General Convention, it is required of every Clergyman, who is not regularly settled in a parish, to report to his bishop at "every annual convention," "the occasional services he may have performed, and if he has performed no such services, the causes or reasons which have prevented the same." By long and incurable sickness, I have been, for the last two years, deprived of the exalted privilege of preaching the ever-blessed gospel, and during the last year especially, I have not only been unable to engage in any public services whatever, but not even to attend upon them, except in a very few instances. My life, indeed, has been most wonderfully preserved, already twelve months longer than I had any good reason to expect; but preserved, I trust, for some wise purpose, inscrutable to us. In private, for the special gratification of friends, I have united in matrimony one couple in Vermont, and baptized one infant in Massachusetts; and since my return to Mobile, have united in matrimony four couples, and baptized six infants. These are all the ministerial acts which I have performed; and as, in all human probability, this will be my last official communication to you, so I trust that a few remarks upon my views of "gospel truth and order," (suggested at your own request) may not be unacceptable on the present occasion. I am now, Rt. Rev. Sir, standing, as it were, on the confines of two worlds, and as I look forward to the future,

of pure delight, where saints immortal reign."

Truly, your sincere and affectionate friend,
Saml. S. Lewis.
To the Rt. Rev. N. H. Coons, D. D.,
Bishop of the Diocese of Alabama,
Southern Churchman.

VISITING EMIGRANT SHIPS.
From a letter by the Rev. Mr. Childs, of Devonport, in the Church Colonial Chronicle.

I will just give you a faint idea of an emigrant ship and the emigrants, and then proceed to speak of my work of labouring amongst them. The emigrants are drawn from all parts—Scotland, Ireland, the midland and western parts of England, &c. They meet at the depot on shore, where they lodge till the ship arrives; it is useless to try to carry out any effectual system with them until they are all on board, as they are running all the way over, making purchases, &c. I have a service with them, and talk here and there with some, but cannot work out a system till they are all collected on board. I am obliged to watch them narrowly when they embark, as they may set sail before I can co-ordinate my labours, if the wind be fair. On the morning after their embarkation, I go on board, and take with me my boxes of Bibles, Prayer-books, packets of tracts, school-books, &c. The moment I get on board I procure the name-list, which I copy, and then go below between decks to proceed to work. It is most difficult at first to get a hearing from the vast multitude (between 200 and 300) crowded into so small a space. Some are running in one direction, some in another; one pushing you this way and another that; all in confusion; no one knows his place as yet; all is strange to them; many were never on board ship before; some seasick, and in fact it is like a Babel. I then stand and address them just to gain their attention, tell them who I am, and what is my object; at once there is a silence; and a sound of hush is there is a Clergyman speaking, spreads from one end to the other.

The ship itself is divided into three compartments (I speak now of ships fitted out by Government); the hind part is for the single women, separated by a sort of Venetian screen, with generally a separate hatch-way leading into it; the midships are occupied by the married people, and the fore part by the single men; each of these compartments is separated after the same manner; the berths are upper and lower, ranged along the sides of the ship; the tables run through the middle, dividing the one side from the other, with seats attached. There are sick-hospitals fore and aft. The people themselves are divided into messes, generally equal to eight grown people in a mess; one of which is termed the Captain, and transacts all the business, such as getting the provisions, &c. There are also constables appointed, who have to preserve order, and to carry out the regulations of the Commissary, and the instructions of the surgeon, such as seeing to the cleanliness of the floors, &c.

I go into one compartment first, and call together all the messes. I then address them, state my wishes as to what they should do, give them advice as to their conduct during the voyage, and when they get into the Colony, I send my address according to the department. With the single women, I caution them as to the strict observance of their moral conduct, show them that a good character is all they have to depend on, warn them against titillation, &c. and taking away each other's characters, whisperings, scandals, backbitings, &c. and then tell them that I wish them to meet together after breakfast in the morning, to have Prayers and read the Lessons, &c. for the day. I then get out to paste up a Churchman's Almanac; but I have not time to give you a full description of all. They all with one accord thank me for my good advice, and promise to carry out my instructions. I show them that much of their happiness depends upon themselves; that if they please they can make each other happy or miserable; that they came from different parts, have different practices, habits, religious differences, &c. but that they must endeavour to sink these, at least for a time. I then proceed to investigate the condition of each mess, and ask each individual these questions, Can you read? Have you a Bible? Have you a Prayer-book?

Then my object is to induce education: I state the importance of seizing such a favourable opportunity as a four months' voyage, with time hanging on their hands; and after a little difficulty, overcome all obstacles, and set them to work about it. Say, "Ann Bowden and Elizabeth Frewin, will you undertake to teach the rest?" "Yes, sir;" and thus I go through the whole ship, inducing education, and giving them advice as to employing their time, &c.

It frequently happens that both the parents of families cannot read; I then urge on them the duty of learning, not only for their own sake, but on account of their children; I point out to them the position they will be in.

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to go through the ship. The *Ataide* also called this week. I visited a poor Scotch boy who died on board her; he was a most interesting lad, and in a very happy state of mind; he was most grateful, as also his father, for my visit.

The Berean.

QUEBEC, THURSDAY, JUNE 1, 1848.

The Anniversary Meeting of the Church Missionary Society was held in Exeter Hall, London, on Tuesday the 2nd of last month. There was, as usual, one Meeting in the morning, and another in the evening. We have been furnished with a report of the proceedings of the morning Meeting, from which we have made a few selections to lay before our readers. It is an interesting feature in the period at which the Society has arrived that, though this is only its forty eighth Anniversary Meeting, yet in reality this year will complete the fiftieth year of the Society's existence, and it is therefore contemplated to mark its first Jubilee by some appropriate course of proceeding.

The report read to the Meeting furnished abundant proof of the blessing of God attending the Society's labours. The diminution of its pecuniary resources will, it may be hoped, be only temporary, and returning commercial prosperity will open fresh sources of supply to the treasury of this noble institution.

It is a gratifying circumstance to record—though not as if it was a strange thing, for no one of those who knew Bishop Sumner expected any thing else—that His Grace the Archbishop of Canterbury who, since his elevation to the Primacy of all England, has accepted the office of Vice-Patron to the Society, came forward to declare his unaltered attachment to it as to one "amongst the best of those various means God has set in motion for the purpose of diffusing the light of his Gospel through the world." The speakers on the occasion were the Earl of Chichester—the Bishops of St. Asaph and of Madras—the Hon. and Rev. Baptist Noel—Sir Thomas Dyke Acland—the Revs. Edward Jones (Missionary from Sierra Leone) Francis Close (of Cheltenham) and Edward Bickersteth (for many years one of the Society's Secretaries.) The Most Reverend Chairman was surrounded, on the platform, by Clergymen and Laymen who count it an honor to be followers of HENRY VENN, THOMAS SCOTT, CHARLES SINCLAIR, JOSIAH PRATT, LORD TILNORTH, WILLIAM WILBERFORCE, THOMAS FOWELL BAXTER, DANDESON COATES and hundreds of others whose names are held in honour among God's children, because they were followers of Christ, and diligent labourers in carrying on the work of sending the Gospel to those destitute of its countless blessings.

And now we cannot suppress the remark—adverting to the subject upon which we were led to write editorially in our last number—that the class of Churchmen to whose principles and mode of operation the Archbishop of Canterbury expressed his unbroken adhesion, are those whom the Bishop of Exeter would keep out of the ministry of the Church, if he could, and out of his Diocese when they have been admitted to her orders; and upon them, if he were successful, he would impose articles of belief which as scripturally informed scholars, as men of sound sense, self-observation, and acquaintance with their fellow-men, they cannot by any possibility admit. The Bishop of Exeter has sufficiently declared his mind to enable us to say that his attempts to require, of Candidates for Orders, and of Clergymen seeking admission to cures in his Diocese, views with regard to certain effects produced in baptism, of which the bulk of self-observant men never found any trace in themselves, and the existence of which in children is practically denied by every judicious parent and schoolmaster. However regularly baptized, and trained up in strict Churchmanship, the child, we know, shows depravity and not grace uppermost; and the bunches of birch-twigs and other instruments of castigation which those parents who do not profess to be wiser than Solomon find they cannot do without, would cry aloud if they had voices, against the assertion of any spiritual renewing in the child at its baptism.

Advantage is taken, in the controversy on the supposed efficacy of baptism, of the term "regenerate" which is found in the baptismal formula of the Church. The Archbishop of Canterbury himself, who has no hesitation upon the use of the term in that connection, describes it, however, as one which "has neither been accurately defined in Scripture, nor restricted to one sense in the common language of divines." He is led to make this remark, in his work on "Apostolical Preaching," by adverting to the danger which may arise from "addressing a congregation collectively as regenerate;" the "very possible" danger

is that they should imagine something more to be necessarily included in that metaphor, than the change of state in which they were placed by baptism, and so be lulled into a false security, without examining themselves as to the important fact, whether they have those marks which accompany a new crea-

ture. However abused the reliance on any virtue of the *opus operatum* may be, it is not sufficient to trust that such absurdity must necessarily preserve men from adopting it. The confidence in the rite of circumcision and other externals among the Jews of old, the abuse of baptism itself by some mistaken Christians in the fourth and fifth centuries, and of that ceremony, together with extreme unction, in the Romish church, and the unwarrantable notions which (it is to be feared) are too often associated with the Lord's supper still, are lamentable evidence of the facility with which mankind run away from realities to ceremonies, and content themselves with the shadow of the spiritual substance."

As we have here quoted a passage from the Archbishop's work with which we fully concur, we purpose, in order to deal fairly, adding another immediately following the above, to which we are not prepared to subscribe without qualification—in this number, if space shall allow; otherwise in our next. The work from which we quote is dated "Eton, Feb. 20, 1817." Thirty one years have since passed, and Dr. Sumner, as a Presbyter, a Bishop, and now as Primate of all England, has maintained and continues to hold close fellowship with the class of Churchmen generally designated as "Evangelical"—the class who would have serious difficulty in the examination-room at Exeter or Bishopstowe. The Bishop of Exeter does not disguise his aversion to that class of Churchmen, their principles, and their mode of operation. Notwithstanding the adhesion of his late Metropolitan, and nearly all the Bench of English Bishops to the Church Missionary Society, Bishop Phillips withholds his patronage from it. When, therefore, we find him using his authority to the exclusion from his Diocese of those men who cannot satisfy him on the subject of baptism, and his influence to the establishment of all that latitude in the judging of Clergymen's opinions which may enable him to impose his own sense of the Church's doctrine upon those who come under his examination, we are justified in taking the alarm, and earnestly praying that not his counsels, but those of Prelates like His Lordship's Metropolitan may prevail. We do not disguise that we could not indiscriminately adopt all the views set forth by Dr. J. B. Sumner; but we can confide in the sincerity of his desire that none may be shut out from the ministry of the Church of England who hold the doctrines of the reformers on the sacraments, and that those should be excluded whose leanings are towards romanism on the one hand, or neology on the other.

To the two extracts which we subjoin, from the grave and serious addresses of the Archbishop and Mr. Noel, we add one of a somewhat exhilarating character from a speech by the Rev. Francis Close, of Cheltenham. He remarked upon the futility of the objection sometimes raised against the Church Missionary Society, on the ground of its having carried on so many of its operations without the immediate superintendence of Bishops, comparing therewith the history of the propagation of Christianity in the earliest days of the Church. Perhaps his language may not be generally approved; but the truth of his remark, as applicable to the Society, cannot be denied.

Church Missionary Society.—The income of this Society during the past year amounted to £101,393. 16. 3. Expenditure £98,408. 1. 4. The year's income falls below that of last year by the sum of £15,534. 2. 8, which deficiency is, indeed, partly accounted for by the absence of such large legacies as were received during the preceding year (the falling off in that item is no less than £9,175. 15. 1.) yet after carefully analysing the proceeds of the various sources of supply, it is found that in what may be termed the permanent income of the Society, there is a deficiency to the amount of £3,788. 14. 3. "Considering the commercial difficulties of the last year, and the large demands of the famine upon the charity of the nation, it may appear that the diminution of income is not greater than might have been reasonably expected, and that it argues no diminution in the zeal or confidence of the supporters of the Society?" The Committee have arrived at the conclusion that "it will be impossible, until there be a prospect of a permanent increase of income, to send out any fresh missionaries, except to supply actual and pressing vacancies."

The Archbishop of Canterbury took the chair at ten o'clock in the forenoon, and presided until, as His Grace expressed himself, "other duties, not of so pleasing a nature, required his attention elsewhere." We subjoin the address delivered by him in opening the proceedings:

THE ARCHBISHOP OF CANTERBURY, who was received on rising with much applause, said—"My Christian Friends, I feel greatly obliged for any testimony you may think proper to show of your good opinion of me; but I shall be still more obliged to you if you will follow that testimony up by an earnest prayer that I may continue to deserve your good opinion. (Applause.) And now before commencing the proceedings of the day, allow me to say a few words with regard to the motives which have induced me to consent to the wish of your Noble President, and occupy to-day that chair he has heretofore so worthily filled. (Applause.) I would first begin by stating what is not my motive—what is not my reason for so consenting to occupy this chair on this occasion. It is not because I consider it more to be the duty of a clergyman than the duty of a layman, or the business of a layman, to preside over a Meeting or Society which has for its object the conversion of the heathen, and the diffusion of the Gospel of Christ, amongst all people. (Applause.) I consider it to be quite as much the duty of one class of Christians as another; and in one sense I would say that situation would be more properly filled by one who is not a clergyman; for all Christians must have the same desire, and be animated by the same zeal in the objects of such a Society as that of promoting the glory of the God whom they serve; and the Saviour in whom they trust. (Applause.) And the clergyman has daily opportunities of showing zeal, and furthering that which is his purpose and desire—every

day he has the opportunity of setting before his fellow-Christians the way of salvation, while such opportunities do not belong to the layman—he is necessarily precluded from those offices which belong to the ministers of the Church; and because he is precluded from those opportunities of serving his God and glorifying his Saviour—and it would be sad indeed if he were prevented from all opportunities—all other opportunities of expressing the feelings which animate his heart, and fulfilling those wishes and desires by which he is so strongly animated (applause); therefore I should say he is not precluded from searching out those fresh openings through which the Gospel may be admitted to others who have not yet known the blessings of that light which happily enlightens us in this land. I should say, then, that he is not precluded from using his fortune and his influence for that purpose, or from doing that which you, my Lord, have so nobly done, viz., assisting by your advice and counsels the operations of this Society. (Applause.) And, in truth, we shall never meet the wants, or supply the spiritual necessities of the people of this country, still less of those of other lands, unless we can enlist the layman in the cause, as well as the clergyman, and include all men in the belief that they are equally concerned in the interests of the Church to which they belong, and the propagation of the religion they profess, and act together, as though there was no diversity of operation. There is still the same spirit and desire influencing all of us—to make known to all mankind that one Lord, one faith, and one baptism which we all profess, and which to know is eternal life. (Applause.)

"Thus I have briefly shown what is not the reason for my consenting to occupy this chair to-day; and now a few more words will tell you what is my motive. That motive is, that I might give this public pledge and assurance of what I consider to be the duty of that high station in the Church to which, by the providence of God, I have been so unexpectedly called. (Much applause.) I am very happy to find that the meeting concurs with me in thinking that that station can have no other object except the promotion of God's glory by the propagation of his Gospel. (Applause.) It has pleased God to place the Church of this nation in a position of great honour and dignity, and for what purpose? Personal advantage and individual aggrandizement? It can only be, that that station and dignity shall be used for his honour and in furtherance of his sacred will. (Applause.) It should be my duty, in the position which I fill, and I hope it is my object, to look around me and see how I can best promote this his Divine purpose; and in doing so I find before me a vast and important machine,—I find a great and complicated, but at the same time a simple apparatus already in operation, doing that which it must be my first desire and wish to do, and enabling me to cooperate in doing that, which by my own individual exertions I could not hope to succeed in doing. I find this Society already established, and in full operation in its work of propagating the glory of God in this and in all other countries. (Applause.) I find its operations extending to the North, to the South, to the East, and to the West; I find its principles agreeing with that Church to which I belong; I find its proceedings guided by wisdom and by Christian zeal, and I find that the blessing of God is bestowed on its work. (Applause.) Therefore, if I had never before given any assistance to this Society, it would be my duty to do so now. (Applause.) And, if I have hitherto assisted it to the best of my ability, it now becomes my duty to redouble my exertions. (Applause.) Here, then, you see the reason why I consented to occupy the chair to-day, that the friends of this Society may have my public pledge and assurance, that I consider it amongst the best of those various means God has set in motion for the great purpose of diffusing the light of his Gospel through the world. (Applause.) After thus explaining the reasons why I have consented for once to supersede your Noble President, I will not occupy your time by any private considerations, or other matters, except such as belong to the proper business of the day, and will now, therefore, entreat our Secretary to read the Report of the proceedings of the past year." (The Most Rev. Prelate was loudly applauded on resuming his seat.)

The following extract is selected from an address by the Hon. and Rev. Baptist Noel, at the same anniversary:—"We are told by Noble Lords and Right Reverend Bishops, and by godly ministers of the Gospel, that the nation is running fast into Infidelity. What do we do to prevent so dire a catastrophe? We send our few feeble missionaries,—feeble in numbers, I mean,—for feeble they are for such a gigantic work. Let me ask you what is the force required to bring this nation to Christ, supposing him to grant his blessing as we have ever seen it granted to painful and prayerful efforts? Point out to me when it was ever withheld from painful and prayerful efforts, and then we might be warranted to fear it again; but if you cannot point it out,—if throughout all history we see that painful and prayerful efforts always bring his blessing,—and supposing that those efforts were made in a proper spirit, what is the force required to bring India to happiness, in alliance with the Saviour? If heaven would give us back its spiritual warriors,—if heaven would again pour forth on this earth the men who once laboured in the spiritual vineyard for God and for his creatures,—then, indeed, we would have a force in the field which would be invincible. If any in the spirit of Noah stood among us,—that holy man who heeded not the railing of a wicked world for the space of 120 years—If Abraham were with us, who did not shrink, when God asked the sacrifice, to make the sacrifice,—to which life itself was as a mere trifle,—the sacrifice of his well-beloved son—if Moses were here, who shrunk not from turning his back upon the fascinations of a court when a noble duty was to be achieved,—if David, who ever acted with such devotedness to the Giver of all good, stood amongst us;—then we should be marshalled in might. If we saw among Prime Ministers such a man as Daniel (applause),—a man of Christian character, who acted in his high office with such integrity that his enemies found it impossible to impeach any one act of his,—a man who appropriated himself to his God; and perhaps, if nobler than them all, if still Paul could stand amongst us, as he once stood before the people of Athens, and before the merchant princes of Corinth (applause),—who stood up, he cared not where, when he could make the name of his Master known,—endowed with all the tenderness of a woman, but also with the strength of a lion—who could lay down all the honours heaped upon him in order that the name of Christ might be glorified,—we would have a noble leader; then, but as things are, as those persons cannot be given up by heaven, where they are ministering at God's footstool eternally, as we cannot obtain such assistance from heaven, then the earth must do its best. (Applause.) Let earth give up its best to the Holy Spirit; God made us and all which we enjoy. God asks our services. He condescends to employ this vile earth in his own glorious service, and the earth should respond to the call, and give him all he condescends to ask. How can we employ our means to more advantage than to lay them before him? What can be better or more worthy in us than to employ

that which God has pleased to give us, in a manner to secure the everlasting happiness of our fellow-creatures, by bringing them to him, through a knowledge of his well-beloved Son, the Lord Jesus Christ?"

The Rev. Francis Close (as referred to at the close of the above editorial remarks) said:—"The Gospel was propagated throughout all Syria in this irregular manner, and on the persecution of Stephen a great number of preachers arose. Antioch was taken, and when they saw a great number of converts, men and women, and when they saw the grace of God, they stamped the Episcopal authority upon it, and showed it to be the Church of Christ. How correctly are we treading in the footsteps of the apostles and the prophets! This is what we have been doing for these fifty years. We went forth to Western Africa without a bishop, and I am sorry to say we have no bishop there still. But does it not show what our feelings are about our ecclesiastical system? But for this Society there never would have been Episcopacy in India at all. It is honoured by the Venus and others, whose grandsons are amongst us. It was these men, and the founders of the Church Missionary Society, who commenced the colonial Episcopacy, which now swells itself, like the frog in the fable, and tells us we are an irregular people, and have nothing to do with them. The answer to all this trash is that God Almighty, in the order of his providence, has blessed our simple missionaries, who went out authenticated by nobody, but who sent out by a few prayerful men, went to Western Africa and New Zealand; and on one occasion at the Mansion-house, I suggested to the Bishop himself, who, when he went out, did not view us as he does now, that if we had not been there without a bishop, there would have been no diocese to go to; and that the Governor of the country, instead of being invited to breakfast with a converted chief, would have probably formed a breakfast for him."

NAVAL AND MILITARY BIBLE SOCIETY.—The sixty eighth Anniversary Meeting of this Society was held on the 25th of last month, the Marquis of Cholmondeley in the chair. The income during the year was £2,521. 12. 1. Payments £2,539. 8. 2. Thirty five of Her Majesty's ships had been supplied with Scriptures, the Steam Packets of the North American, and the Peninsular and Oriental Companies had been furnished at reduced prices, boatsmen on the canals, sailors on shore and about were visited by agents with a view to their being induced to provide themselves with copies of the Scriptures; Garrison-chapels, barracks, rooms, regimental schools, and military hospitals had been supplied. The total number of Bibles and Testaments issued during the year was 17,813. The Archbishop of Canterbury had consented to become a Vice-President of the Society.

The Hon. Captain Maude, with reference to the gratifying result of the Society's operations in distributing the sacred Scriptures among mariners, made the following appeal on the behalf of our mercantile navy:—"men," he said, "who, I am informed, are lost to the extent of 2,000 every year on our own coasts. About two years ago, I happened to witness a heavy gale, in the month of August, when any one would least suspect danger from such a cause. I was staying at a watering-place on the east-coast of England, when a tempestuous gale overtook the unfortunate colliers and seafarers. I cannot state positively the number of vessels which were lost that day on the Goodwin Sands, but I myself witnessed the destruction of several. With the aid of my glass I could plainly see the poor unfortunate men, at the mast-heads; presently only one mast could be seen, with the men clinging to it; and at last the vessel disappeared. It was a fearful sight; and the question is, what had we done for those unfortunate creatures? Had we assisted in distributing the Bible amongst them; and thus preparing them for their last moments? That was not the time for such an effort; no boat could then reach them; but let us not omit in future to do all that we can on behalf of persons who are exposed to such dangers. The great reflection which occurs to my mind is this—whatever may be said of a death-bed repentance on shore, where everything is quiet, and persons frequently have time to reflect, what can one say of a death-bed repentance, or a repentance on a shoal, with a fearful gale breaking upon us? What opportunity for pausing or reflections can there be under such circumstances? Does not the consideration powerfully call upon us to work while it is called to-day, and to prepare those poor creatures, so far as we are able, for their last moments, that they may have that consolation which cometh from above?"

We have placed on our 4th page an extract from another address delivered on the occasion of this Anniversary, under the head of "The Bible among Seamen."

Our readers in this city will take an interest, not unmixed with pain, in reading the subjoined address which was last week presented to the Rev. JOHN CLUGSTON, formerly of the Church of Scotland and lately of the Free Church, signed by a number of the most respectable residents in this city, not members of the congregation which has till lately enjoyed the pastoral care of this valued Minister. Many of the signatures are those of members of the Church of England; and the occasion is one which does call forth the sympathies of all who appreciate diligent labour in the ministry, carried on, during seventeen years in this city, in the spirit of self-denying love, largeness of heart, and unlimited benevolence.

REVEREND AND DEAR SIR, "Attached to other religious bodies than that to which you have ministered long and faithfully, we cannot allow you to depart from among us without assuring you how general is the feeling of respect for your character entertained by the members of our mixed community.

"We regret that any causes should unhappily have arisen to interrupt your ministrations in this city.—With such matters we presume not to meddle, but as dwellers in a land so scantily provided with Ministers of God's word, we cannot but deplore the loss of one, whose worth has been tested, whose diligence has been approved, and who enjoys a good report of all men, yet and of the truth itself. Nor can we refrain from expressing our sense of the benefits conferred by Mrs. Clugston upon the poor, of whatever creed, by her untiring and systematic labours of love. Long we doubt not, will she be remembered by the friendless, the fatherless, and the widow.

"We request your acceptance of the accompanying token of our regard, and, commending you and your family to the Providence and Grace of God, we bid you, affectionately, ADIEU."

ment was returned by Mr. Clugston, who is, probably, at this time, on board the vessel which is to carry him to his native land.

It does not come within our province to offer remarks upon the circumstances under which the pastoral connection between this worthy Clergyman and his flock has been severed. If it were, the opportunity would be inviting for a review of the operation of the unmodified voluntary principle. The separation having taken place, we can only wish and pray that the cause of Gospel truth and mutual good-will among the members of Christ's body on earth may be effectually promoted as regards those with whom he has had to part, and that to himself a sphere of labour may open in the land whither he is bound, calling into full exercise the valuable qualifications of the Pastor, and soothing to those feelings of pain, which are inseparable from the severance of the ties which have been broken.

DISCIPLINE OF THE ROMAN CATHOLIC CHURCH.—It is a very gratifying duty we perform in stating, with reference to the article respecting Priest Bermingham in our last number, that this ecclesiastic has been suspended by the R. C. Bishop Kennedy, together with the Rev. John Kenyon, of Templeberry, for a similar offence; another Priest—A. Nolan, of Monsee, had been suspended some time previously.

LORD'S DAY NON-OBSERVANCE.—The ceremony of laying the corner-stone of the new Roman Catholic Church in St. John's suburbs took place on the last Lord's Day afternoon. We know nothing about the peculiar solemnities of the occasion, according to the practices of the Church of Rome, and it would require no remark from us, if it had taken place on an ordinary week-day, or if the observance had been confined to the spot on which the building is in progress of erection. But the LORD'S DAY was chosen for a procession through the streets, from the R. C. Cathedral, at the time of our Church service, to the site of the new Church, with the noisy music of several bands, going, and likewise returning, which, from 3 past 3 till after 6 in the evening, caused a painful interruption to that stillness which Protestants consider the only character suitable to the sacred day which God has commanded us to keep holy; and we think this mode of celebrating such an event to be an infringement upon the rights and liberties of Her Majesty's subjects attached to the reformed faith.

A similar violation of the rights of Protestants took place, we are informed, at Montreal on Sunday before last, when the image of the Virgin, in accordance with a vow made to that effect by the R. C. Bishop of Montreal, was carried in procession to the chapel of Bonsecours, amidst similar interruption to the solemnity of the day, and disregard of our privileges.

ECCLIASTICAL.

Diocese of Quebec. INCORPORATED CHURCH SOCIETY. At the meeting of the CENTRAL BOARD of the Inc. Church Society which was held at Montreal, on the 17th of May, there were present:

The Lord Bishop of Montreal, President, in the Chair. The Revs. Dr. BETHUNE, V. P., C. B. FLEMING, V. P., W. T. LEACH, W. THOMPSON, J. FLAGAGAN, W. B. BOND, Dr. FAIRBANKS, C. BANCROFT, A. W. MOUNTAIN, Secretary.

Hon. A. W. COCHRAN, V. P., Col. WILKINSON, V. P., Dr. HOLMES, T. B. ANDERSON, Esq., Treasurer, and Capt. MATTHEWS. The meeting having been opened with prayer, the minutes of the last meeting were read by the Secretary.

The Treasurer's accounts were laid upon the table, showing a balance of £205 10 10 for the general purposes of the Society, after the investment of £125 in Bank Stock; and of £17 18 9 from the Widows' and Orphans' fund after the investment of £58 9 11—besides the sum of £125 1 11 received by the Treasurer at Quebec, from England, for the Propagation of the Gospel, who died of fever last year.

The Treasurer at Montreal announced the receipt of a legacy of £100 from the late Chief Justice RIDD. A report from the Lay Committee of the Society was read by their Chairman, the Hon. A. W. Cochran, and adopted.—The report recommended, among other measures, a plan for the better preservation and management of the Lands of the Society, by the appointment of Sub-Committees in the different Missions in which the lands are situated.

The following grants were made upon the recommendation of the FINANCE COMMITTEE: 1. £12 10 to the Rev. J. Scott, towards the purchase of a globe in his Mission. 2. £7 10 to the Rev. J. Pyke, towards the completion of the fence of the Church and Buying Ground at Yaudreuil—payable when the whole amount of subscriptions in the Mission shall have been paid over to the District Treasurer.

3. £20 to the Rev. I. P. White, towards the liquidation of a debt upon the Parsonage House at Chambly,—upon the same condition as the preceding. 4. £10 to the Rev. J. Flanagan, towards the completion of the new Church at Terrebonne. 5. £10 to Mr. W. Walker, towards defraying his expenses as Lay Reader, acting under License from the Bishop, in the township of Dundasville. 6. £12 10 towards a parsonage at Bourg Louis, payable whenever a Clergyman resident in the Mission shall signify his intention of occupying the building which has been put up. 7. £10 towards the enlargement of the Parsonage at St. Sylvester, payable upon the completion of the proposed addition. 8. The Treasurer at Quebec was authorized to add, from the Widows' and Orphans' Fund,—to the sum of £125 1 11 paid into his hands from the Society for the Propagation of the Gospel—such a sum as shall enable him to purchase Government Debentures to the value of £200; and further to add yearly to the interest therefrom accruing, such an amount as shall give the Orphans of the late Rev. R. Anderson £12 10 per annum each, until they shall have attained the age of 18 years; at which period the value in Debentures of £125 1 11 to be paid to them. The Treasurer at Montreal was authorized to pay £12 10, quarterly to the Rev. E. G. Sutton, as Travelling Missionary. A report was presented from the Committee to whom were referred the Reports of the dif-

ferent District Associations upon the Resolutions of the Society for the Propagation of the Gospel.

A report was also presented by the Book and Tract Committee, recommending that Prayer Books should be placed in the hands of the clergy in the country for sale, the proceeds to be accounted for to the Society—and that tracts should also be given to them for gratuitous distribution—and further that the books in the Depository should be sold at cost and charges. This report was adopted, and it was agreed that the arrangement entered into with Mrs. Walton for keeping the Depository be continued.—The books and tracts ordered last year have only arrived this spring. There is a large supply, therefore, on hand at the Depository, Great St. James' Street, Montreal.

The following Gentlemen, being contributors of £12 10, or annual Subscribers of 25s; or upwards, were elected members of the Corporation: The Revs. W. Thompson, C. Bancroft, C. Forest, J. Ramsay, J. J. S. Mountain, J. Johnson, A. Ballour, R. Whitwell, C. B. Fleming, I. Hellmuth, W. Morris, W. Abbott, D. Robertson, and J. Pyke.—Dr. Badgley, Col. Wilgress, Judge Day, Hon. G. Pemberton, Hon. J. Stewart, and H. S. Scott, H. Burdall, W. F. Wood, Saxton Campbell, C. Weber Smith, Rich. Lewis, Robert Hamilton, Stevens Baker, William Baker, Robert Mills, William F. Coffin, Robert Collis, D. Kinross, Robert Mackay, P. C. Charlton, and W. Bennett, Esq's.

The following Gentlemen were appointed to form, with the Secretary, a Committee to prepare the Resolutions and make the necessary arrangements for the Annual Meeting in July: Revs. Dr. Bethune, W. R. Bond, C. Bancroft; Col. Wilgress, and Capt. Matilda. The Meeting was then closed with the usual benediction.

PAYMENTS made to the Treasurer at Quebec, on account of the INCORPORATED CHURCH SOCIETY, in the month of May, 1848. May 6 Collection Riviere du Loup, (on bank) per Rev. N. Guerin. £1 15 3 9 Eckart, I. R., Annual Subsn: to July, 47. 1 5 0 "Perry, W., Portmout, Bapt. Mission offering thro' Rev. D. Mackie. 0 5 0 19 Collections St. Sylvester, Ets. St. Gals, 13s. 6d. St. Patrick's, 6s. 8d. St. Mary's, 10s. 6d. St. Margaret's, 5s. 6d. St. George's, 3s. 6d. St. Etienne's, 10s. per Rev. Wm. King. 2 19 10 26 From the Three Rivers District Association thro' Rev. A. W. Mountain. 14 7 1 £39 12 3

T. TATLER, Treasurer, Inc. Church Society.

PAYMENTS RECEIVED.—Dr. Wight (should have been acknowledged 3 weeks ago), No. 209 in 250; Rev. Dr. Barth, No. 111 to 215; Messrs. E. L. Montgomerie, No. 157 to 208; H. W. Welch, No. 209 to 260; Henry St. Aubin, No. 209 to 234.

Moral and Political Intelligence.

Telegraphic news of the arrival of the Steamship *Utheria* at New York, was received on Saturday last, and was added to, by further communications, through the same medium, on Monday. At 9 o'clock in the evening of that day, however, the Extra which left Halifax on Thursday morning delivered the letter-bags at the Quebec Post Office, and they were found to contain once more *Huller's South's European Times*, for some weeks, had come quite irregularly. We find it a great convenience, on the present occasion, to be enabled to make use of the materials furnished by the papers, without regard to the telegraphic condensation; and it is highly satisfactory to be enabled to report favourably of the aspect of things in the mother-country. "During the past week," says the *Eur. Times*, "fresh gleams of hope have manifested themselves in the several departments of trade and commerce. . . . Money is plentiful; and our letters from London last night state that it can be readily obtained at 3 to 3 1/2 per cent. . . . The Corn markets throughout the United Kingdom, influenced by the splendid weather which prevails, have been very dull, and prices are gradually on the decline. The manufacturing districts appear to continue improving. Although the market for English and Foreign Securities has fluctuated much during the week, prices are above our last quotations." The following is reported as taken from *Brown's Circular*.

Though in part of the corn market wheat has declined, yet Indian corn is in better demand for Ireland, and selling freely at 26s. a 28s. Meal, 12s. a 12s. 3d. Flour—Fresh American is scarce; the best cannot be quoted above 27s. to 27s. 6d. Sugar, 24s. a 25s. Provisions.—There is a steady business in Pork and beef, and prices are without change.

THE ORDER OF THE BATH has undergone a great modification, by being made to admit a large number of additional members whose claims to distinction arise not from services in the profession of arms, but from eminence in a civil capacity. Among the names of the newly admitted members we find those of Mr. Pakenham, Mr. James Brooke (the Rajah of Sarawak) Governor Light of Demerara, Commissary General Sir R. J. South, Mr. James Stephen of the Colonial Office, and of 11 other eminent Knights Commanders, which is the second grade of honour; Mr. Chadwick of the Sanitary Commission, Sir William Colebrooke, late of New Brunswick, and Sir Rupert Denis George of Nova Scotia, have received the honour of admission to the third grade, or Knight Companions of the same order. Sir William Colebrooke is appointed Governor-in-Chief of British Guiana and its dependencies. Turning to the reports from the sister island, we find the state of affairs to be comparatively tranquil; and from an answer which the Lord Lieutenant gave to an address from the Dublin Corporation, it is to be concluded that the threatening of an outbreak is apparently removed; the reviving rumour of an intention on the part of Her Majesty to pay an early visit to Ireland speaks in confirmation of that view of the state of things. We quote from the *European Times*: "IRELAND.—The tenor of our advices from the sister kingdom during the past week is interesting. The repeal movement is still actively carried on; and despite the discouraging sentiments of His Excellency Lord Clarendon, its advocates, both at Conciliation

Hill and the Confederation rooms in d'Olier street, Dublin, are as determined as ever to secure the darling object of their agitation.

The Protestant Repeal Association held its first meeting in the Music-hall, Abbey-street, Dublin, on Tuesday last.

Some progress has been made in the trials this week. On Monday the plea of abatement in the case of Mr. Mitchell was argued before the Judges of the Queen's Bench.

The special juries in the case of Mr. Mitchell were struck yesterday, and the Attorney General has made an application for a trial at bar, and that Easter term may be extended for the purpose.

The following is from Lord Clarendon's reply to the Dublin Corporation address.

I beg now to repeat what I said on a former occasion with reference to the same subject, that I entirely respect your convictions and feel sure that you look to the Repeal of the Union for the establishment of perfect peace, tranquility and prosperity; and I doubt not you will believe me equally sincere when I declare my deliberate conviction, that consequences the reverse of what you expect would flow from that measure, which must inevitably be attended by complete separation from England, and those who looked for increased prosperity, or even the maintenance of order and security to life and property under a different form of Government, would, when too late, discover the fatal error they had committed.

I, therefore, deeply regret the continuation of popular excitement with respect to a measure that never can be obtained without a complete change in the policy of the Statesmen and people of Great Britain, and of the opinions of the vast majority of those who represent the property, the intelligence, and the industry of Ireland.

I trust that, as the danger of disturbance has now passed away, the excitement and alarm which it has created throughout the country, will speedily subside; and I can, with sincere pleasure, give the assurance you ask me, that the Government has reliance upon the people for its discommodating as they have done, the efforts so perseveringly made to mislead them, they have given the best proof of that loyalty and true allegiance which affords the surest foundation on which the existence of the Government can be based.

LESS EXERCISE.—The passenger trade has greatly decreased this year in Sicily. And but for the comparatively few who still remain as emigrants, compared to the thousands who left our shores in the spring of 1847. This can be accounted for in many ways.

The Schleswig-Holstein contest, as chronicled by a Correspondent of "Evangelical Christianity" writing from the Shores of the Baltic.

The Danish remained shut up in the island of Alsens up to the 4th instant, when it is positively stated that they withdrew to Zealand.

FRANCE.—Some French news will be found on our 4th page. We subjoin an article from the Correspondence of the Quebec Mercury.

The French journals are chiefly occupied with the proceedings in the National Assembly. An Executive Commission has been appointed, composed of five members of the National Assembly.

PARIS, MAY 11.—The following is a list just announced, of the French Ministry:

- Foreign Affairs.....Castlere.
War.....Barthelemy.
Finance.....Daclere.
Justice.....Crimieux.
Instruction.....Carnot.
Commerce.....Fleury.
Religion.....Bettmann.
Public Works.....Nelat.
Marine.....Cussy.
Interior.....Recurt.

BOULOGNE, MAY 11.—An official order has just arrived here from Paris, to put the whole line of coast in a state of defence, and to mount guns on the detached forts, which are built a little way out at sea.

ITALY.—From Lombardy we are in hourly expectation of receiving news of a decisive engagement between Charles Albert and the Austrians under the walls of Verona.

It is beyond doubt that the Austrians are in a most critical position, from which they can only be extricated by the opportune advance of Count Nugent, whose successes have, it is said, been checked by the coming up of the allies from the south, and the determined resolution of the people of the country through which he passes to resist his progress.

GERMANY.—Some news respecting this country will be found on our 4th page. We glean a few items of more recent date.

The whole of Germany continues in an agitated state, and the report of the collection of an army of 50,000 men between Bamberg and Nuremberg has created a deep sensation at Paris.

On the 9th it was decided if his resignation should be accepted; if it were, it would settle the question of intervention in the affirmative.

SPAIN.—The Government, in order to restore the credit of the Bank of San Fernando, had decreed that its notes should be received as cash in payment of all customs' duties throughout the Peninsula.

The Journal des Debats confirms the above. It appears that Rome has regularly rebelled against him, and the probability is that his Holiness will be deposed as a temporal Prince.

We have received letters of the 3rd, from our correspondent at the head-quarters of the Piedmontese army. The whole army had been under arms for three days and three nights, on the line of hills extending from Vallegio, in the Mincio, to Pontone, on the Upper Adige, but no attack on the part of the Austrians took place.

THE LATEST ACCOUNTS FROM MADRID mention that the state of siege had been removed from the capital by a proclamation of the Captain-General.

PORTUGAL.—The Queen of Portugal has issued a decree, appointing a Commission to carry into effect the abolition of slavery in the Portuguese ultramarine possessions.

RUSSIA.—There remains but little doubt as to the intended campaign of Russia; among other preparations, the creation of a bridge of boats at the fortress Novo Giororgiosk, across the Vistula has an evident warlike appearance, since there is no main road leading from the fortress.

TAHITI.—We read in L'Esperance that the French Government is very desirous that two Protestant Missionaries, being French ministers, or pastors, should go to Tahiti.

VENICE.—An Austrian fleet has blockaded the port of Venice, causing great distress and excitement among the people of that city.

THE FORTIAN GAZETTE of the 13th publishes a decree of the Republic, accepting the offer of the formation of a female battalion, who will be employed in tending the wounded, and all those military employments that may be effected without public display.

DEMARK AND SCHLESWIG.—The hostilities between Germany and Denmark, of which Schleswig has recently been the unhappy theatre, become more and more alarming.

By the Hamburg papers we learn that the Danish Government has declared in a state of blockade the ports, coasts and rivers, of the States of the Kings of Prussia and Hanover, the Grand Dukes of Oldenburg and Mecklenburg, and the Hanse towns of Hamburg, Bremen, and Lubeck, as well as such Danish ports as may be occupied by their troops.

FROM CENTRAL AMERICA.—By an arrival at New-York, two days later, advices from Belize, Honduras, have been received.

When he left, nearly the whole of Yucatan was in possession of the Indians. The taking of Bacalar by them had filled Belize with refugees, and indeed fears were entertained that they would attack Belize in fulfillment of their threat.

THE PUBLIC MEETING assembled on the 27th April, by call of H. M. Superintendent, and voted \$15,000 for the defence of the place.

THE GOVERNMENT had sent a schooner to Jamaica with despatches, supposed to contain application for additional troops.

MEXICO.—A letter in the Monitor, dated Queretaro, April 25th, says that nine deputies were wanting to constitute a quorum.

WE YESTERDAY had the pleasure of mentioning the arrival of the first cargo of ore from the Bruce Mine.

LAUSCH.—The New Steamer "New Era" was launched from Mr. Fowler's ship-yard at the appointed hour on Wednesday, and in the presence of a very large concourse of the good citizens of Kingston.

DISTRESSING DEATH.—Mr. Rolph Lee, son of the late Dr. Lee, of London, C. W., lost his life in an attempt to cross the river at Brantford in a canoe, being carried away by the current and precipitated over the rapids.

Captain P. H. MORIN has been appointed Harbour Master of the port of Montreal, in the place of the late Capt. Rayside.

ON SUNDAY morning, at four o'clock, the fire goods and grocery establishment of Mr. Laflamme, Colloge Street, was discovered to be on fire.

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SOREL.—The town or borough of William Henry, better known under the name of Sorel, in the county of Richelieu and district of Montreal, has been constituted a municipality separate from that of the county, and is to have its own mayor, town council, &c.

QUEBEC ELECTION.—Of the four Candidates for the representation of this city in the room of the Hon. Mr. Justice Aylwin, one (Mr. Clackmeyer) did not present himself on the nomination-day—last Tuesday.

MARINE HOSPITAL.—A Concours will be held, next Monday, for the situation of APOTHECARY to this institution—the successful Candidate to accept the appointment for two years.

EMIGRATION.—The total of the Passenger Lists, from British and Irish Ports, down to the 10th of May, received by H. M. Chief Agent for Emigration, is 9011.

ENGLISH MAIL.—The regular day for closing the Mail for England next week will be Wednesday.

THE STEAMER Rowland Hill has been purchased by some parties in New Brunswick, to navigate the river between the cities of St. John and Fredericton; she took her departure from Quebec, on Tuesday last.

THE ARRIVAL of the Steamer United States at New York, yesterday morning, was reported, from telegraphic communication, in last night's Mercury. She sailed from Liverpool on the 17th ult. The only news given refers to the markets, as follows:

THE SUPPLY of grain meal and flour since last Saturday has been small, while the exports of Indian Corn and Corn Meal to Ireland continue to increase.

THE LATEST quotations for American White Corn was 28s. a 30s. Yellow 31s. a 32s. per 90 lbs. Bacon hams and Lard are in retail demand, as well as Beef and Pork for Ship Store.

WHEAT 6s. 6d. a 7s. Indian Meal brings 13s. a 13s. 8d. per barrel. Wheat per 70 lbs. 7s. 6d. a 8s. Flour per 250 lbs. 38s. a 40s. Western Canal & Richmond per 133 lbs. 27s. 6d. a 28s. 6d. United States and Canada four do. 24s. 4d. a 25s. Cotton is steady.

SHIPPING.—The number of vessels arrived in this harbour since our last issue is 50. A schooner arrived on Friday laden with goods from the wreck of the Astoria.

MARRIED. In Halifax, the 15th ult., by the Rev. Dr. Twining, Garrison Chaplain, Major J. C. BURNETT, Royal Engineers, to ELEANOR, youngest daughter of the late Hon. A. BULLOCK and relict of the late Rev. WILLIAM COSGROVE.

ON THURSDAY 25th ult., at the Chapel of the Holy Trinity, by the Rev. E. W. Sewell, ROBERT HENRY RUSSELL, Esq., M. D. to MARY ANNE, relict of the late J. L. LOWDES, Esq., Merchant.

AT THE 4th MAY, at the Church of the Holy Trinity, Exeter, G. C. TUGWELL, Esq. of Crowe Hall, near Bath, to VIRGINIA ARSLOE, daughter of the late Major General GEORGE MACKIN, C. B.

DIED. At Montreal, on the 25th ult., Captain WILLIAM K. RAYSIDE, Harbour Master.

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, THIS DAY, the 1st of JUNE.

UNPAID letters will be received to SEVEN o'clock, P. M. NEWS-PAPERS received to SIX o'clock, P. M. Post-Office, Quebec, 25th May, 1848.

Shipping Master's Office, Quebec, 30th May, 1848.

His Excellency the Governor General having been pleased to signify his commands that I should nominate a person qualified to fill the situation of DEPUTY SHIPPING MASTER for this Port.

NOTICE is hereby given that applications for the said situation will be received at my Office, by letter until FRIDAY next, 2nd JUNE, up to TWO o'clock, P. M.

ALFRED HAWKINS, Shipping Master, Quebec. Quebec Journals will please copy.

WANTED, by a young person of respectability, a situation as NURSERY GOVERNESS, or Companion to a Lady, or to make herself useful in any way. Respectable reference can be given.

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SALE OF FURNITURE, Wines, Sleights, Harness, &c., &c. Will be sold on Monday, the 5th of June, at the Officers' Quarters, St. Lewis St.—THE whole of the FURNITURE, &c., belonging to the Officers of the 3rd Highlanders, being about to leave Quebec—Consisting of Card and other Tables, Chairs, Carpets, Window Curtains, Table and Hall Lamps, a Folding Screen, Pictures, Kitchen Utensils, &c., &c.

WINE, 18 Doz. Superior Claret, 8 doz. Moselle, and 8 doz. Sauterne.

EXTENSIVE AND VALUABLE SALE OF HOUSEHOLD FURNITURE, PLATE &c., &c. Will be sold on TUESDAY and WEDNESDAY, the 6th and 7th of June, at No. 10, St. Genevieve Street, Cape, near the Governor's Garden:

A SPLENDID assortment of HOUSEHOLD FURNITURE—consisting of Dining, Card, Loo, Sofa, and other Tables, Chairs, Brussels and other Carpets, Window Curtains, Bedsteads, Beds and Bedding, China, Glass, and Earthenware, Chimney, Pipe, and Toilet Looking Glasses, Plate and Plated Ware, Stoves and Pipes, Kitchen Utensils, &c., &c.

RECEIVED AND FOR SALE BY THE SUBSCRIBERS: TIN PLATES, Canada Plates, Sheet Iron, Bar, Bolt, and Hoop Iron, Boiler Plates, Block and Bar Tin, Sheet Copper, Iron Wire, Sad Irons, Scythes and Sickles, Spades and Shovels, Rose and Clout Nails, Horse Nails.

RECEIVING FOR SALE: PATENT SHOT, assorted, Sheet Lead, Dry Red and White Lead, Paints, assorted colours, Red Ochre, Rose Pink, Putty, in bladders, Best Black Lead, Nos. 1 & 2.

FOR SALE BY THE SUBSCRIBERS: RIGGING, CHAIN, PATENT CORDAGE, Chain Cables and Anchors.

ON SALE. WINDOW GLASS, in Half-Boxes, assorted sizes, 6 1/2 x 7 1/2, to 30 x 40, Best English Fire Bricks.

SUPERIOR BRIGHT MUSCOVADO SUGAR, PRINCE CIGARS, NOW landing ex Brigantine "Victoria," from Halifax, and for Sale by LEAYCRAFT & Co.

ENGLISH CHEESE, PER OCEAN QUERN. CHEDDAR, BRKELEY, QUEEN'S ARMS, TRUCKLES and PINES.

Quebec Bank. NOTICE is hereby given that the ANNUAL GENERAL MEETING OF STOCKHOLDERS will be held at the BANK, on MONDAY the 5th of JUNE next, at ELEVEN o'clock, when a statement of the affairs of the Corporation will be submitted, and when the Election of Directors for the ensuing twelve months will take place.

REMOVED. THE subscriber most respectfully informs the public, that he has removed to these large and spacious premises No. 2, ST. JOHN STREET, opposite to the Grocery Store of Mr. George Hall, and being about to make extensive alterations in the front building, the business will be carried on in the work-shops in rear, where all orders will be carefully and punctually attended to.

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

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE.

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

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

WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. James Street, MEDICAL REFEREE, J. MORRIN, Esq., M. D.

FALL AND WINTER CLOTHING. THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support, which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage.

The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, DOES, KINGS, CASSIMERES, VESTINGS, &c., &c., having just received, per J. DUNN, 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 charges.

H. KNIGHT, 12, Palace Street, Quebec, 18th Oct., 1847.

THE Subscriber, having leased one-half of a large and extensive LUMBERING ESTABLISHMENT, known as JIBBERNA COVE, is prepared to make advances on Timber, Deals and Staves placed therein for sale, by FRANCIS HOWEN, Broker, St. Peter Street, Quebec, 4th May, 1848.

A FRENCH GOVERNMENT is required for a Finishing School in Canada West, to whom a salary will be given according to qualifications. Letters of application, stating terms, &c. addressed to Mrs. POPE, Princess Street, Kingston, will be attended to. 20th April, 1848.

WANTED. TWO PROTESTANT LADS, about 15 years of age, for a RETAIL STORE.—Must speak French and English, and write a good hand. Apply at the Office of this paper, Quebec, 11th April, 1848.

A BUILDING LOT FOR SALE, IN St. JOACHIM STREET, St. John's NEUBURG. Inquire of the Rev. C. L. F. HENKEL.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1817. CAPITAL, £50,000. HUGH C. BAKER, President. JOHN YOUNG, Vice President. BURTON & SADLER, Solicitors; PHYSICIANS: G. O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect ASSURANCE UPON LIVES and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments. In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most material reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims. Assurances can be effected either with or without participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF-CREDIT SYSTEM having been adopted by the Board, credit will be given for one-half of the first seven premiums, secured upon the Policy alone. Annual Premium to Assure £100, Whole Term of Life.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15 to 60.

The above rates, for Life without Participation and Half Credit, will, upon comparison, be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share in three-fourths of the whole profit of that Branch of the Company's business. Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local agents. Agents and Medical Officers already appointed:

- Brantford.....William Muirhead....
Cobourg.....James Cameron....
Colborne.....Robert M. Boucher....
Dundas.....Dr. James Hamilton
London.....George Scott,
Dr. Alex. Anderson.
Montreal.....Frederick A. Willson
Dr. S. C. Sewell.
Paris.....David Buchan....
Port Sarria.....Malcolm Cameron....
Quebec.....Welch and Davies....
St. Catharines.....Lachlan Bell....
Toronto.....Edmond Briddick....
Dr. Geo. Herrick....
William Lapointe....
Woodstock.....Dr. Samuel J. Stratford.

By order of the Board, THOMAS M. SIMONS, Secretary, Hamilton.

Forms of Application, together with any additional information, can be obtained by application at the Office of

South's Corner.

MAKING COLLECTIONS.

When young Martin was once intent upon knowing his own heart, his attention was arrested by that verse in the Bible where it is said that "all things are naked and opened unto the eyes of him with whom we have to do."

With that page of the Bible before him which contained the words about to be written in his Common Place Book, his eye fell upon the verse immediately above them, and that made the matter quite certain and much more impressive.

Young Martin shut his Common Place Book. The word of God had become so awful in his sight that he would not even set down any portion of it amidst the mixture of man's sayings and doings which had so far filled his book.

And now the young man would have become very desponding,—when he saw how much was to be remembered, and how little it was possible for him to retain in his mind,—if he had not found in the Bible a promise of help which gave him encouragement.

But, sir, intemperance is on the increase among us," said his friend. "Is it? I'm sorry, but I'm too busy at present to do anything."

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knew no peace; and to drown the bitter thought, that he was a murderer, he sullied his soul still deeper in crime by drinking to excess! And in early life he was taken from us, a debased and self-blinded man!

George C. Dromgoole, in his will, gave all his property to the children of the individual who fell by his hand in a duel.

It has fallen to my lot, in days when I thought of nothing but sin, if I could be said to have thought about it at all, to meet with many, to know well some, who had killed their men. I never knew one who lived in peace after the murder; I know only two who survive, and they are sots.

The first time I was called upon to witness a duel was in Augusta, Georgia, in 1829. I was just entering manhood. The parties were from our native State. I knew them both well.

But the survivor! Business relations brought us together; I was his attorney, and had to see him at his home, and my house. In company, I saw no change in him; he was light-headed, almost frolicsome in his gaiety.

A merchant sat at his office desk; various letters were spread before him; his whole being was absorbed in the intricacies of his business.

The merchant cut him off by replying: "Sir, you must excuse me, but really I'm too busy to attend to that subject now."

But, sir, intemperance is on the increase among us," said his friend. "Is it? I'm sorry, but I'm too busy at present to do anything."

His unwelcome visitor had followed him, and now took his place by the bedside, whispering ever and anon, "You must go with me."

All other claimants of his attention, except the friends of Mammon, had always found a quick dismissal in the magic phrase, "I'm too busy."

Let us beware, how we make ourselves too busy to secure life's great end. When the excuse rises to our lips, and we are about to say we are too busy to do good, let us remember we cannot be too busy to die.—Ep. Recorder.

Strasbourg and the Province of Alsace, in the east of France, is inhabited by 200,000 or 300,000 Lutherans, or adherents of the Confession of Augsburg. Their organization is different, in some respects, from that which exists in our Calvinistic churches.

The political revolution, which has weakened the laws both of the Church and the State, has afforded the Protestants of Strasbourg an opportunity of attempting also their insurrection against the spiritual authorities.

This is a fact well worthy of attention. Here is universal suffrage introduced into ecclesiastical affairs! All Lutherans, who have attained the age of twenty-one, will have the right of choosing their pastors, elders, Consistory-Generals—in a word, all the rulers of their Church.

The Calvinist or Reformed Churches, which comprise more than three-fourths of the French Protestants, have not yet adopted any positive course. Our consistories are isolated from each other; we have no centre of deliberation and action.

The Provisional Government has issued the following decree: "In order to ensure conformity of costume for the citizens called to the same functions, the representatives of the people are to wear a black coat, a white waistcoat with lappets, and a tri-colored sash with gold fringe."

THE NEW HALL OF THE NATIONAL ASSEMBLY.—The short-hand writers, commissioned to report the debates of the national assembly, held another meeting on Thursday, in the hall of the bureaux of the old chamber of deputies, for the purpose of appointing their syndics.

THE BIBLE AMONG SEAMEN.—From a Speech by the Rev. Mr. Holderness, Chaplain of the Thames Floating Mission, addressing the Anniversary Meeting of the Naval and Military Bible Society, 25th April 1818.—I will just mention one instance, illustrating how useful even a small portion of God's word may prove.

OPENING OF THE FRENCH NATIONAL ASSEMBLY. May 4, 1818. It was about half past one when the Government entered the Hall of Assembly, amidst salutes of artillery from the Invalides and the Champs Elysees.

Among the ex-members were Odillon Barrot, Dupin, Billault, Duvergier de Laurence, Berryer, Lainé, de Maillé, Larochefoucauld, de Herbetot, &c. The arrival of the Abbé Lacordaire, and the dress of a Dominican friar, produced much sensation, and a movement of curiosity was especially marked in the Ladies' gallery.

THE DANISH NAVY.—The following is given as the list of the Danish men-of-war in active service:—The Galathea, 20 guns; the Najaden, 20; the Flora, 20; the St. Thomas, 25; the Mercurius, 25; the St. Croix, 25; the Gefion, 46; the Thetis 46; the Delphinus schooner; the Pilen schooner; the Neptune cutter; the Hecla steamer, 200 horse power, armed; the Geiser steamer, 160 horse power, armed; the Skirner steamer, 120 horse power, armed; the Agis steamer, 80 horse power, armed; besides a flotilla of gun boats, armed with two guns, 60 and 40 pounders each.

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

and should be strengthened between the states of the Germanic Confederation and the Republic; and that the will of a few armed foreigners must not be permitted to change the character of the sentiments of Republican France towards Germany.

At a quarter past one, a considerable movement was perceptible in the Chamber, as if the Provisional Government was on the point of entering. The drums next were heard to beat the salute, and the instant after the members of the Provisional Government appeared at the right entrance of the Chamber.

At once the whole assembly rose, and with one hand and voice greeted in the most enthusiastic manner the gentlemen who thus appeared. "Vive la République!" burst forth from every part of the immense hall, and was echoed back by the persons in the public galleries, and by the crowd outside, who had heard the sound, and caught it up as it reached them.

The sitting re-commenced at 3 o'clock. It appears that the thirty-four members for the department of the Seine may be classed as follows:—Moderates, 25; ultra democratic, &c., 4; doubtful, 5. There are among them, 12 ex-deputies, 2 journalists, 3 ouvriers, 1 Catholic clergyman, and 1 Protestant clergyman.

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a fragment of the Bible, thrust into a sea chest as a wrapper, may be instrumental in producing such effects, what results may be expected to arise from the circulation of 2,000 copies of the Scriptures during the past year!

THE ARCTIC EXPEDITION.—Workmen, May 2.—The Mary lighter arrived to-day from Deplord with a cargo of provisions for the Enterprise, Captain Sir J. Clarke Ross, and the articles were taken on board the vessel—consisting of a number of cases of prepared potatoes, boiled mutton, pork, beef, peas, and other preserved victuals, with a large supply of flour, oatmeal, and biscuits.

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FAMILY RESIDENCE AND FARM, To be Let or sold, BEAUTIFULLY SITUATED ON THE RIVER ST. FRANCIS, MILEWAY BETWEEN STERBROOK AND LONNEXVILLE.

THE HOUSE comprises every convenience for a General Family: 3 Sitting Rooms, Nursery Parlor, 2 Kitchens, 8 Bed Rooms, Dressing Room; ample Cellarage, Bath and Store Rooms, &c.; 2 large Barns, double Stables, Coach-house and very complete Out-buildings.

WANTS A SITUATION. A STORE-KEEPER or CLERK in a warehouse or dry goods store, in a town which can produce satisfactory testimonials. Inquire at the Publisher's.

FOR SALE. At the Book Store of G. STANLEY, No. 4, St. Ann Street, Quebec, and R. & A. MILLER, St. Francois Xavier Street Montreal.

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