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The Breeze.

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

No. 21.]

QUEBEC, THURSDAY, AUGUST 22, 1844.

[Vol. I.]

Poetry.

REFLECTIONS

Suggested by reading an
EPIGRAM upon the Death of CAMPBELL, the Poet.

Campbell! alas is dead; but Rogers lives,
Thus Hope has fled while Memory survives.
London Times.

Has hope then fled and is but memory left?
How sad our lot, of precious hope bereft!
Of hope, that lightens life of half its cares,
That cheers in sorrow, dries the mourner's tears:
That bids us look beyond the cloud of woe,
To that bright realm whence light and bliss do flow.

Alas, what joys arise from memory?
'Tis but a retrospect of misery.
We can but think of crime and sin, and all
That make life miserable! who would recall
Such scenes of wretchedness and grief,
From which sweet hope no longer gives relief?

But blest be God, hope has not left our sphere,
The clouds obscure, anon it bursts more clear,
Its steady ray dispels the shades of night;
And opens Heaven to the believer's sight;
And thus while memory tells of Jesus slain,
Hope bids us strive with Him above to reign.

G.S.

AN EPISCOPAL CHURCH NOT NECESSARILY ROMISH.

From an Address by the Right Rev. William Meade, Bishop of the Prot. Episcopal Church of Virginia, to the Annual Convention held in May last.

[The Bishop introduces the subject of errors prevailing within the Church, and adverts to prejudices which have arisen, or objections which have been put forth against her by those without. After stating how the papacy has all along considered the Episcopate with jealousy, lest it should advance claims to an equality with the Roman see, he describes the nature and extent of protestant episcopal authority in the United States; we commence near the close of that division of his subject.—Ed.]

As the power of the bishops has been of late the subject of more critical and anxious inquiry, it may not be amiss to show, in a few instances, what it is, and what it is not.

The solemn right of ordination is now, and has been, as we believe, since the apostles' days, attached to the Episcopal office. Yet, not only must the bishop remember the apostle's injunction, and lay hands suddenly on no man, but, according to our canons, he cannot ordain any one, however certain of his eminent qualifications, without the consent of a select number of the laity and clergy of the Church, entitled a standing committee, which must also be governed by certain canons. As to the disposal of them after ordination, if they be deacons, he is entrusted with it during the short period of their deaconship, seldom exceeding a year; nor can we conceive an arrangement more beneficial to the deacon, as well as to the diocese. In the exercise of this right, the bishop will of course always seek to consult, as far as possible, not only the qualifications, but the needs and wishes of his young brethren in the ministry. In relation to the presbytery, he has no power to assign stations to them, as is the case with the chief ministers of one of our most respectable denominations; nor can he forbid their removal as is the case with the authorities of another. All this is left with the ministers and people, except so far as they may choose to ask and follow the advice of the bishop. When vacancies occur, or when they are again supplied, it is indeed required that the vestries give notice of the same to the bishop, not that he may dictate or forbid, but be made acquainted with the needs of the parishes, and that they may ask counsel, or he may offer it, as shall seem best to each. I will only add, that the exercise of discipline on offending ministers is a case where, if ever, the high authority of a bishop might be expected to be seen, and yet here the trial is conducted, I believe in all the dioceses, by a jury of presbyters, the bishop presiding, or not, at pleasure. It is his to affirm or reject the sentence. In our diocese, he may diminish, but he cannot increase the penalty. He may pardon him who has been condemned, but cannot punish him who has been acquitted. But, although his power is thus carefully guarded, still, from the nature of his office, and the solemnity of the duties thereof, from the belief of its divine original, from the age and experience usually brought into it, and many other considerations, the influence of a bishop, if deserving, is as great as can be desired by him, or as is safe either for himself or the Church. An office thus understood, and thus guarded, is not one that is likely to lead us into the arms of him who claims all power in the Church of God below.

At the council of Trent, the Pope, by his legates, out of fear lest the independency of dioceses, and the equality of bishops, should interfere with his supremacy, laboured hard at two points: 1st, to prove that bishops were originally the same with presbyters, and that the right of ordination, and any superior authority they possessed, was the gift of the Pope, the representative of Christ, and in whom all power in the Church was vested. 2d, that the right of residence in their dioceses was not theirs, by any divine appointment, but only by the permission of the Pope, who, in order to have them more under his control, preferred to have many of them nearer to him, and liable to his direction, as to all their movements, fearing lest a more distant and permanent residence amongst their people might contribute to the greater independency of bishops. This, however, was resolutely and effectually opposed by many of them, especially the Spanish bishops.—See Jurieu's History of the council of Trent, a work worthy of republication at this time, and which would well repay the publisher.

2dly. It may be asked, is there not something in the doctrine of the Church as to the divine appointment of the ministry—the duty of adhering to a certain order in the ministry—the power of the priest's office in absolution and the sacraments—are there not some very strong expressions in the offices of baptism and the Lord's Supper, about regeneration and partaking of the Lord's body, which savour very much of Romanism, and which may have been the means of conducting back some of our ministers and people to the false doctrines of Rome, which expressions are not to be found in other churches that have shewn no such tendency? To this I reply, that from a careful examination and comparison of the standards of our own and other reformed churches, I am persuaded that there is nothing either in the language or real meaning of our own church on these points, which is more justly liable to the imputation of sympathy with Rome, than may be seen in other churches of the Reformation, perhaps without any exception, while in some of them are to be found passages even more liable to be misunderstood, than those complained of in our own; and that if these objectionable passages in our own standards be the cause of this return to Romish doctrine, there can be no reason why the same effect might not be produced by similar passages in others. Here, however, let me at once declare, that I do not for a moment impute to any of these confessions, in their strongest passages, a countenance to those doctrines, which, by a Jesuitical interpretation, have been ascribed to our own Protestant articles, and might be charged in like manner on them.

From a comparison of different parts of their more enlarged explanations, and a consideration of the circumstances under which they were formed, it is clear that their meaning was altogether different from that of Romish standards. It must be remembered that the churches on the Continent, like that of England and Scotland, in drawing up their confessions, were set on the one side by the Romanists, who charged them with making nought of the ministry, and church, and sacraments, and on the other, by some wild sects, who actually did deny the necessity of any ministry, and poured contempt upon the sacraments, and sought to spiritualize every thing, and with whom the Romanists endeavoured to confound the whole body of Protestants. Thus situated, is it at all to be wondered at that they should have selected the strongest expressions which truth would allow, to condemn the fanatics, and to silence the calumnies of the Romanists? And when we remember that the very passages now most objected to, were Scriptural passages, though figuratively used, if, thereby, they could, in any degree, without the sacrifice of truth, gratify even those under the partial influence of old established error, who would blame them? Such, I doubt not, was the influence operating on the minds of the Reformers, in all the churches; in the choice of certain terms, both Scriptural and of ancient use. Under other circumstances, they might have been omitted or modified without any change of doctrine. Thus in England, when the Puritans objected to some few of them, there were those among the bishops and clergy who were willing to have omitted, or modified them, believing that nought of the true doctrine of the Reformers or of the Bible would be lost thereby, and but for the unreasonableness of the opposite party, it would have been done.

It is not my purpose to exhibit, in this place, the proofs of that striking similarity in the language of the confessions of the Reformed churches on the points in question. That, I have thrown into an appendix, for your careful consideration. I only remark, that so great, however, was the agreement of our own and the Continental Reformers on the point alluded to, that we ought not to be surprised at the similarity of their language, as exhibited in the appendix.

That the articles of our Church, and our public offices, do not agree with the doctrines of Rome, is evident also from the notorious fact, that some of the Oxford divines do not hesitate to condemn our Reformation as having cast away much of the more precious of the Church of Rome, while one of them, the chief leader, has, in a tract, which suddenly terminated the series, and shocked all Protestant Christendom by its insincerity, vainly attempted to strain them to a Romish interpretation.

3dly. Let me further remark, that some passages in our Prayer-book, which seem, by their sound, to be relics of Rome, and are so understood by many, when rightly interpreted by history, will appear to be solemn protests against Romish abuses. For instance, in the rubric to the communion service, it is forbidden that any of the bread and wine shall be taken out of the Church, but directed that all be consumed therein. To some, this seems like a superstitious regard to the elements, as if they had undergone an actual change, whereas, the design of the Church was to condemn the practice of the Romish Church, who carried it out of the temple to the sick, and elevated it in the streets for adoration, and used it for other superstitious purposes. So, also, in the preface to the confirmation service, it is declared that none shall be confirmed, but such as can say the creed, the Lord's prayer, and the ten commandments, and can answer to certain questions in the Church catechism, etc. Now, this seems much like the doctrine of the Church of Rome, which requires little, if any piety in order to come to the ordinances of religion, whereas, it was actually designed to forbid any to come, as they had hitherto come in the Romish Church, mere children in years, size, and knowledge. A certain amount of knowledge must be had, the Church now declares, and then proceeds to state other qualifications of heart in the course of the service.

4thly. The question, however, still recurs, if there is this sameness of doctrine and language in the different churches of the Reformation, whence the difference in this respect, that a so much greater tendency to Romanistic doctrines has, at different periods, been seen in ministers and members of the Episcopal Church, than in the others? Every effect must have its cause or causes, and how is this to be accounted for?

Whoever will, either in civil or ecclesiastical writers, read the history of the English Church, and of those on the Continent, and of Scotland, as well as those which, at a later period, separated from the English Church, and are not properly called churches of the Reformation, cannot fail to see various causes thereof; and that, for a long time, the very opponents of the Church, who wished many changes in her discipline, and worship, and usages, did not uphold her with the false doctrines of Rome, as to the church, ministry, and sacraments, as some now do. Various circumstances in her political as well as religious history, which were, unfortunately, but too much blended together, contributed to the fact which is acknowledged. The Protestant Episcopal Church of England, though certainly a separation from the Romish Church, by renouncing her authority and communion, was not a separation from the Old English Church, but a reformation of the same from the corruptions which had come over it during the lapse of ages, and chiefly from its connexion with Rome. Though the event was prepared for by others, yet the Reformation is considered as commencing in the reign of Henry the Eighth. It was carried on under his son, the pious Edward the Sixth, and, after a temporary suspension under Mary, was nearly completed by Elizabeth. From peculiar circumstances, the Government obtained a greater ascendancy in the conduct of the Reformation in England, than in the churches of the Continent, and has ever since retained too much control in its affairs. From this circumstance, it necessarily followed that her religion was much influenced by that of the Royal family, whose patronage and power was very great. It accordingly varied with their principles and propensities. Under the reign of Edward, Popery was utterly renounced. Under Mary, there was a return to it. Elizabeth restored the Protestant Church. But it must be plain that, under such a state of things, many of the ministers and the people would continue much the same in sentiment, though under different establishments. Wherefore, we find that in the time of Elizabeth, only 177 out of 3,100 of the ministers who were possessed of the livings under her sister, the bigoted Mary, refused to sign the articles, and hold their places. With a view to the interest of their Church, they subscribed those very articles for which a Cranmer, Latimer, and Ridley had been burned at the stake, only a few years before. Afterwards, indeed, most of them having failed of their object, were forced to withdraw, and their places were supplied by those of a different character. Although there was a steady improvement in the Church, yet when Charles the First, influenced by a Popish consort, and misled by Archbishop Laud, favoured a semi-Romanism, many of those who still secretly inclined to it, were encouraged to hope for another change, until the body of the nation, apprehensive both for civil and religious liberty, rose up in rebellion, beheaded their sovereign, and soon rushed into an opposite extreme. Again, under the second James, himself a Papist, the influence of the throne was so evidently in favour of the Romish Faith, that numbers took courage, and dared to hope the re-establishment of their Church, until another revolution occurred, which ended in the flight of their King, and the abdication of his throne. What will be the issue of the third attempt to fasten at least a modification of Romanism on the Church of England, remains yet to be seen. That good Providence which, in former times, watched over it so carefully, and preserved it so wonderfully, will, we trust, bring good also out of the present evil.

There is another circumstance in the history of the English Church, which contributed not a little to the events we have mentioned, and which deserves to be considered. Although the articles and prayers of the Church, drawn up by the early reformers, were, by the good providence of God, preserved unharmed amid all the changes and revolutions of the kingdom, even as the holy Bible was kept in its integrity during ages of darkness and corruption; although the soundness of her doctrines was never impeached, for they were substantially the same with those of other Reformed Churches, yet, at an early period, there were those in the English Church, who thought many changes of a lesser nature, as to ceremonies, vestments, etc., ought to be made, to distinguish her more decidedly from the Church of Rome; who also complained that reformation in discipline, both as to clergy and laity, and correction of certain abuses in the establishment, were not carried on as speedily as they should be. As to some of these things, such eminent continental reformers as Bucer and Peter Martyr thought them over scrupulous, and urged, not without effect, in some instances, a compliance, warning against separation on account of them. The controversy, however, proceeded, and became more and more violent on both sides, until complete alienation, and, at length, separation took place. Then commenced the effort on the one side to put down dissent by the strong arm of authority, and on the other to pull down the establishment, and as each had power and opportunity, they exercised the same in a manner which it must grieve every good Christian to read or think of. Each party, of course, sought excuses to justify their conduct. The dissenters charged the churchmen with Romanism and loose living, and the church-

men charged the dissenters with hypocrisy, fanaticism and anarchy; and by their mutual crimination actually contributed, in some degree, to produce in each other the evils alleged. It must be conceded by the impartial, that there were many of equal piety on either side, some thinking it wrong any longer to endure such abuses as existed in the establishment, and also many lesser things which seemed susceptible of easy correction, while others, notwithstanding acknowledged imperfections, saw so much that was admirable in it, and such dangers attending the proposed changes, that they felt bound to uphold it, and therefore continued to adorn and bless the same by their zeal and piety.

To be continued.

SUNDAY-SCHOOL DISCIPLINE.

It is not conceived, that, within the narrow compass of a single sheet, any adequate justice can be rendered to a subject, which, strictly speaking, comprises nearly every thing that properly belongs to Sabbath-School Instruction. Nor, even if present circumstances prescribed no limit to these remarks, would the experience and attainments of the writer warrant any hope that he might ever deal with it as its great importance and extent deserve. If, however, this brief notice of it, elicit the efforts of some abler pen, one main design of this imperfect Essay will be served.

"Discipline" expresses a course of action far nobler in its origin and tendency than is suggested to most minds by the modern acceptation of the term; although, like many others having reference to mental culture and moral training, it has come to signify little more than ordinary parlance than the very lowest of means resorted to, to gain those ends.

The kindred word "Education" has in like manner been injuriously circumscribed in popular phraseology, till it indicates little more than the elementary materials employed to cultivate the understanding, and to form the character of man.

The two words have become, in our defective modes of thinking, so associated with the mere mechanism of Scholastic Institutions, that the mention of either most commonly gives birth to recollections at once derogatory and unjust to both.

It is not only in young minds that dry tasks in orthography, grammar, or arithmetic, enforced by the town, the stern voice, or the rod, constitute the prominent features in the view which obtains with regard to Education as well as Discipline. But this is greatly to degrade them from their high original, and to defraud them of their lawful rights as twin-children in the School of Wisdom.

The former (Education) derives itself from a word (*duco*) which means "to lead." The latter (Discipline) from another (*discipulus*) which signifies "disciple." And the precise sense in which each is to be viewed, depends on the particular connection in which they may respectively occur.

"To lead," in reference to learning, would imply every thing that tends to conduct the mind from ignorance to knowledge, and from every shade of ignorance to every antagonist class of knowledge. If from hurtful ignorance to useful knowledge, the leading would so far be a good one: if the reverse, a bad one. But in either and in every case, the Education, properly speaking, would comprise every thing by which the mind was led to think, to approve, to embrace, to abandon, &c.

So also, "disciple," in reference to a code of principles, and a model of character, would include every thing that helps the learner to comprehend and adopt the sentiments, and to copy the pattern which are the objects of discipleship. It would moreover exclude every thing of a contrary tendency, because nothing unfavourable to Discipleship could form a part of discipline.

The code of principles, for instance, might be Military, or Philosophical, or Legal, or Mechanical; and the Discipline be studiously adapted to mould the pupil's character after the model of a Marlborough, a Bacon, an Erskine, or a Watt; but in so far as such ends are aimed at, the Discipline that seeks them must include all available means of attaining them, or be, at least so far, not Discipline at all.

Again, if the code of principles be those of Revelation, and the Model of character that perfect one which Christianity displays, then likewise the Christian Discipline which contemplates the inculcation of the one, and the imitation of the other, must include every accessible auxiliary, and exclude every avoidable hindrance, to that Discipleship which was the object of the command of old to "disciple all nations;" and which is the object of all Christian Teaching now.

But Sunday School instruction is Christian Teaching in a special sphere. Sunday School Discipline, therefore, is Christian Discipline applied throughout the whole range of that special sphere—i. e. in every quarter which is or which may be directly or indirectly reached by the widely expanded circle of Sunday School influences.

Sunday School Discipline, then, is something more than drill, whilst in some sort including it; its instruments something more than implements of coercion, whilst, of its own kind, employing them. It contemplates Discipleship to Christ as a Master and a Model, by means of all the appliances and agencies, direct and indirect, which bear or can be brought to bear on that result. And it is only necessary, in reference to any given particular, whether of sentiment, or of practice, or even of fashion or fancy or caprice, to shew that it may exercise, now or at a future day, some bias or control, favourable or unfavourable, over the principles or habits or manners, or even worldly circumstances, of any one or other of the numerous parties more or less nearly or remotely connected with the

diversified subjects and associations of Sunday School proceedings; when that given particular would instantly be owned by the Christian Disciplinary as belonging to the System which the expression "Sunday School Discipline" describes.

If these premises be just, they give a scope to the subject under examination which it is not commonly considered to possess; an extent and a variety which are rarely appreciated or understood.

In Christian communities, few, if any, can find exemption from its exactions, and fewer still an escape from its effects.

Not only persons of every grade and of every age, but gifts and graces of every description, with every recurring occasion and facility for using and improving them, are all laid under tribute to this comprehensive System which aims at discipleship to Him who is the Giver, the Preserver, the Pattern, and the Claimant of the whole.

The faithful Sunday School Teacher above all will feel the full force and import of the reasoning by which this Essay has been made to shew the complicated nature and relations of a subject, which if applied to others, is applicable with perhaps peculiar emphasis to him.

But this seems a favourable point at which to yield to the joint suggestion of time and space, for bringing these imperfect observations to a close.

Another Essay by some abler pen may resume and complete a Theme which the writer of this one merely expected to introduce. It only remains for him therefore to pray that grace and guidance may rest on all, who, disciples of the Lord Jesus themselves, are striving to win others also, to the same discipleship, by means of the numerous instrumentalities and opportunities which Sunday School Discipline includes.

OF EPISCOPAL RESIGNATIONS.

CANON XXXII. OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Whereas, the Resignation of the Episcopal Jurisdiction of a Diocese is to be discountenanced, but circumstances may sometimes create an exigency which would render an adherence to this principle inexpedient; it is hereby declared that the Episcopal Resignation of a Diocese may take place under the following restrictions: that is to say—

SECT. 1. A Bishop desiring to resign, shall declare his desire to do so, with the reasons therefor, in writing, and under his hand and seal, to his Council of Advice, which shall record the said writing, and send a copy of the same forthwith to every Clergyman and every Parish in the Diocese.

SECT. 2. At the next Convention of the said Diocese, held not less than three months after the delivery of the said writing to the Council of Advice, the proposed resignation of his Bishop shall be considered; and if two-thirds of the Clergy present, entitled to vote in the election of a Bishop, and two thirds of the Parishes in union with the said Convention, and entitled to a vote, and at that time represented, each Parish having one vote by its Delegate or Delegates, shall consent to the proposed resignation, the subject shall be referred to the General Convention; but otherwise, the tender of resignation shall be void.

SECT. 3. The writing aforesaid, and the proceedings of the Diocesan Convention consenting to the resignation, shall be laid before the House of Clerical and Lay Deputies at the next General Convention, which shall have cognizance of all matters relating to them; and if a majority of each order of that House, voting by States, shall agree to the measure, the said writing and proceedings shall be laid before the House of Bishops of that Convention; but otherwise, the said writing and proceedings shall be void.

SECT. 4. The said writing and proceedings being laid before the House of Bishops, it shall have cognizance of all matters relating to them; and the Bishop who proposes to resign, may sit and vote as before in that House; and if a majority of the Members present of that House shall agree to the proposed resignation, the presiding Bishop shall declare that it is confirmed; and this declaration shall be entered on the Journal of the House. But if a majority of the Bishops present do not agree to the resignation, all the previous proceedings shall be void.

SECT. 5. If no meeting of the General Convention is expected to be held within one year of the sitting of the Diocesan Convention aforesaid, the President of the Standing Committee of the Diocese shall transmit copies of the said writing and proceedings of the Diocesan Convention to the Standing Committees of all the Dioceses of this Church, and if a majority of them consent to the proposed resignation, the said President shall transmit copies of the said writing and proceedings, and of the consent of the majority of the Standing Committees, to every Bishop of this Church; and if a majority of the Bishops shall notify the senior Bishop of their consent to the proposed resignation, he shall declare, under his hand and seal, that the said resignation is confirmed, and shall transmit the said declaration to the President of the Standing Committee of the Diocese concerned. But if a majority of the Bishops do not notify the senior Bishop of their consent to the measure within six months, all the previous proceedings shall be void.

SECT. 6. A Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been thus confirmed, shall perform no Episcopal act, except by the request of the Bishop of some Diocese, or of the Convention, or the Standing Committee of a vacant Diocese. And if the said Bishop shall perform any Episcopal act contrary to these provisions, or shall in any wise act contrary to his Christian and

Episcopal character, he shall, on trial and proof of the fact, be degraded from the Ministry by any five Bishops, or a majority of them, to be appointed by the senior Bishop of this Church, and to be governed by their own rules in the case; and notice of the same shall be given to all the Bishops and Standing Committees, as in the case of other degraded Ministers.

SECT. 7. No Bishop whose resignation of the Episcopal Jurisdiction of a Diocese has been confirmed as aforesaid, shall have a seat in the House of Bishops.

SECT. 8. A Bishop who ceases in any way to have the Episcopal charge of a Diocese, is still subject, in all matters, to the authority of the General Convention.

DANGER TO MINISTERIAL FAITHFULNESS.

There may be countries, there may have been times when there was danger of priestly domination; our danger is of clerical subserviency. Neither the spirit of the age, nor the temper of our people inclines to a superstitious reverence for authority of any sort, or to a too punctilious observance of law and order. Furthermore, our ministers are dependent on their congregations, not merely for reputation and influence, but for daily bread. Let one of them but offend his people, and he and those he loves may at once be cast out, destitute and friendless, on the cold charities of the world. Can any man, then, be so stupid, so ignorant of human nature, as not to see how violent the temptation under which ministers labor to avoid every thing that can offend those who can so influence their condition? He, who, at the present day, will make a clamour about the powers of the priesthood, would have cried out in the midst of Noah's flood. Our danger is not that of lording it over God's heritage, but of becoming a mercenary, truckling, time-serving body of men, inquiring what is popular, listening in every quarter for the first breath of public opinion, flattering the people whom we ought to admonish; courting the suffrages of the laity instead of boldly rebuking their vices; steadfastly declaring the testimony of God, and setting our faces as a flint against all error, unbelief and heresy.

This, I say, is our danger; not that we have come to this condition: God forbid that we ever should. But to avoid the danger, we must be aware of it, confess it, and guard against it. Are there no evidences that it is a practical danger? are not the highest and most vital moral questions decided among us on mere local and geographical grounds, not only by the people, but by the clergy? May you not oftentimes know a minister's sentiments on subjects of the deepest interest, by inquiring where he lives? The voice of the people, already so potential over the halls of legislation, and over the courts of justice, appears frequently to find an exponent even in the pulpit, whence, surely, nothing ought ever to be heard but the echo of the voice of God. How then is this to be resisted? By ministers being deeply impressed with the conviction, that they receive their authority not from the people, but from God; that they are His prophets, His messengers, His ambassadors.

And if we look closely at the subject, we shall see that it is equally needful for the people themselves that their clergy receive and act under this conviction. For a ministry which never dares to contradict the popular voice, is a mere nuisance to society, sanctioning its worst errors, diffusing corruption, and hastening its dissolution. Viewed in its most harmless aspect, it is an useless encumbrance on the body politic, absorbing nourishment from it, and returning back no salutary influence, healing none of its diseases, binding up none of its wounds.

Let us then, dear brethren, have it ever printed in our remembrance, how great a treasure is committed to our care, that we are, indeed, ministers of Christ and ambassadors of God. Let us ever aim to speak with that authority which becomes those who represent among men, the King of kings and Lord of lords.—The Rev. Thomas Atkinson, Rector of St. Peter's, Baltimore.

The Berean.

QUEBEC, THURSDAY, AUG. 22, 1841.

Our readers are apprized of the tender resignation made to his Diocese by the Bishop of Pennsylvania, on account of ill health; which has caused a call to be made for a Special Convention to take the same into consideration. It will be interesting for them, we have no doubt, to become acquainted with the mode of proceeding which our sister-Church in the United States has prescribed, in a case of this kind; we therefore present to them the Canon which has force to meet the emergency. On the present occasion, the meeting of the General Convention of the Protestant Episcopal Church in the States will very closely succeed that of the Special Convention for Pennsylvania; so that the final decision, if the Bishop's resignation be accepted by the Diocese, will be referred to the highest authority assembled in ecclesiastical Council. The Special Convention is to meet at Philadelphia on the 5th of September; the General Convention on the 2nd of October.

The first case of the kind that occurred in the United States was that of the Right Rev. Dr. Chase, who resigned the supervision of the Diocese of Ohio, and the Diocese, having accepted his resignation, elected a successor to him, at a time when no Canon provided for circumstances of this nature. It had never been contemplated that a Bishop would resign, and the question arose how such an act should be dealt with, especially as in that case it was not ill health that gave the occasion for it. The General Convention of 1832 decided

upon looking upon the Diocese of Ohio as being in point of fact vacant, and therefore sanctioned the election which had taken place. It also enacted the Canon which is to be found in our columns this day, and in accordance with it, the case now pending will have to be dealt with. Well may our brethren in the United States generally, and in Pennsylvania especially, feel solicitous that a prayerful spirit may pervade the Church, and that the "mighty power of the Holy Ghost" may "so direct, sanctify, and govern" the ecclesiastical Councils at their approaching meetings, "that the comfortable gospel of Christ may be truly preached, truly received, and truly followed" through the influence of their proceedings, "to the breaking down of the kingdom of sin, Satan, and death, till at length the whole of" God's "dispersed sheep, being gathered into one fold, shall become partakers of everlasting life, through the unity of Jesus Christ our Saviour. Amen." (Prayer to be used at the meetings of Convention.)

Our readers will find, in a preceding column, an extract from a Sermon upon *Authoritative Ministerial Teaching*, preached by the Rev. Thomas Atkinson, at the opening of the Maryland Diocesan Convention last May, with which an attentive friend has kindly favoured us. We have been struck with the coincidence of the preacher's remarks, upon the danger of ministerial dependence upon the voluntary principle for a livelihood, with those which, from its working in one particular—the toleration of slavery—we had occasion in our last number to advert to. The preacher, in the preceding part of his Discourse, conceives the remedy to lie in a bold maintenance of ministerial authority as being one of delegation from the Most High; and he asserts "the doctrines of apostolic succession and ministerial authority (which are, indeed, when analysed, the same)" as being "not only scriptural, but, like all other scriptural truths, profitable, nay, necessary, tending not to self-exaltation, but to self-humiliation, merging, indeed, the individual in the office, and thus lying at the very foundation of ministerial faithfulness and efficiency."

When there is so much of sound and important truth in the Sermon before us, we cannot but feel anxious that it should be manifestly shown to rest upon an immovable foundation; and it is with great disappointment that we find the preacher adduce, as the "means of discriminating between enthusiasts, fanatics, and pretenders on the one hand, and God's true ministers and rightful ambassadors on the other," a "testimony of Scripture" which we cannot see to be in any wise applicable to the question. It is the passage in Hebrews v. 4, where Saint Paul states, that "no man taketh this honour unto himself, but he that is called of God, as was Aaron." The mistake here committed is the one which arises, as we endeavoured to point out in our 12th Number, from the confusion of the Aaronite Cohenship with the evangelical Presbyterate. The apostle treats of the important truth, that no one could offer a typical sacrifice, still less could any one present a sufficient atonement for the sins of the whole world, save one whom God has appointed to this honour. But no sooner do some divines see the word "priest," though so evidently it means here the sacrificer (Hiereus, Cohen) under the Mosaic dispensation, than they apply all that is said of him, to the Christian Presbyter, to whom the apostle never refers in the passage; and so, because a lineal succession from Aaron was requisite to entitle one to offer typical sacrifices before our Saviour offered up himself and put away sacrifice altogether, they assert it is scripturally testified that a lineal official succession is requisite to entitle one effectually to preach the word and duly to administer the sacraments in the Christian Church.

We think, consistently with the teaching of the Church of England, that an apostolic succession is a most desirable privilege, as a point of order, and not lightly to be broken in upon, on account of the inlet thereby afforded to those endless subdivisions which in our days mar the unity and curtail the influence of the Protestant Church. But the lineal succession from Aaron, without which sacrifices could not lawfully be offered, has no bearing upon that matter. A notion of its connexion with it has, on the contrary, most dangerous tendency towards the error so industriously revived in our day, that the Christian ministry, in consecrating the elements at the Lord's supper, is offering a sacrifice. It is not a mere ceremonial punctiliousness—it were bad enough if viewed in that light only—when bowings are introduced; steps added by which to go up to the Lord's table; in defiance of the Church's authority that table is, pertinaciously styled an altar; the material for it chosen stone, which is suit-

able to burn victims upon, instead of wood which makes the appropriate board around which to meet for a social meal: the whole of this tends towards introducing the notion of a sacrifice in the Lord's supper, and of necessity, at no very distant remove that of a change in the elements—and how far from Romanism shall we be then? what will prevent us then from either pitying or abusing the Reformers for their folly or their presumption in bearing witness, amidst tortures and death, against the Romish dogma of transubstantiation?

We are far from wishing to intimate that the Reverend Preacher at the Maryland Convention—of whom we have no knowledge beyond what the eloquent production of his pen gives us of him—would view the errors of Romanism with even the remotest favour; nor would we wish the Clergy of our Churches to be otherwise than zealous for the maintenance of their authority as ambassadors for Christ, beseeching men in Christ's stead to be reconciled with God. But we are solicitous that our authority should not be represented as resting upon that which resolves itself into a misapprehension of terms. We derive not our authority from that which belonged to the Levitical Cohenship; and if, by diffusing such an error, we could get our congregations to yield the most implicit submission to our teaching, we should not advance thereby the cause of pure and undefiled religion, but pave the way for a return to those errors against which, as ministers of a pure, reformed, and scriptural Church, it is our duty to bear witness, and to guard our beloved Zion.

ECCLESIASTICAL.

EPISCOPAL VISITATION.—The Lord Bishop of Montreal returned on Wednesday evening, the 14th instant, to Lachine, from the Red River, in the special canoe provided for his journey, accompanied by the Rev. P. J. Manning, his acting chaplain, and his Lordship's servant, having been absent since the 16th of May, on which day he embarked from the same place. His Lordship passed three Sundays at the Red River, and eighteen days in all in that settlement, during the whole of which he was closely engaged in duties at the different churches.

His visit has been of the most interesting description, and it is with the highest possible satisfaction, and the deepest thankfulness, that he is able to bear testimony to the labours of the church missionaries in that quarter. There are four good churches under their charge, some of which, however, afford very insufficient accommodation for the congregations. One of these is purely Indian, the others are composed of whites and half-breeds, with a sprinkling of Indians—the half-breeds greatly predominating. His Lordship confirmed at the Red River 846 persons, and there is reason to know that the number would have amounted to a thousand, had it not been that a proportion of the congregations were unavoidably absent on the buffalo plains with their families, (it being the hunting season,) and other men were away with the boats sent to York and Moose Factory in the Hudson's Bay. The whole Protestant population is rather above two thousand souls: deducting, therefore, the very large number of persons under the required age, those whom the Clergy for other reasons did not bring forward, and some few who had been confirmed in Europe, it will be seen at a glance how very few are the individuals who were not inclined to seek confirmation at the hands of the Church.

His Lordship was also occupied in the examination and ordination of two gentlemen on the spot; the Rev. A. Cowley, who was admitted to Priest's orders, and Mr. J. Macallum, M. A., in charge of a respectable school established originally under the auspices of the Church Missionary Society, who, under the very peculiar circumstances of his case, was admitted on different Sundays, to the order of Deacon, and subsequently to that of Priest. Mr. Cowley has proceeded since the Bishop's departure to a mission at the Manitoba Lake. There remain still three clergymen at the Red River, one of whom is Chaplain to the Company. A fifth clergyman of the Church of England has probably by this time arrived within the territory, who is to be stationed in Cumberland; and it is anticipated that the difficulties which have delayed the execution of the late Mr. Leith's bequest towards the evangelization of the same quarter, will shortly be brought to their termination, and that a sixth will then be added, together with an additional school. The Day and Sunday Schools already established, are flourishing, and have produced the happiest fruits.—But there is an immense field open, calling for the extended efforts of the Church and for the sympathies and the prayers of her people; and it is high time that measures should be put in train for affording the episcopal ministrations to the territory by other means than the flying visits, which must at first be few and far between, of a Bishop perhaps a couple of thousand miles off, with a rude wilderness interp-

sed, while his own diocese amply fills his hands.

The Bishop has had reason in every instance to acknowledge the marked attention and kind hospitality of the gentlemen at the Company's posts, to whom he carried a letter from the Governor, Sir George Simpson. His Lordship, during his stay at the Red River, divided his time chiefly between the Upper and Lower Forts, where he was the guest of the gentlemen in charge. The arrangements were also excellent which were made at Lachine for his conveyance; and to the Governor and officers and servants of the Company he is under much obligation for their attention to his comfort, and kindness towards himself.

Addresses were presented to him upon his leaving the settlement, from the Clergy, from the Protestant inhabitants, and from the Indians. This last was a purely spontaneous movement of their own, and was prepared among themselves.

His Lordship proceeded from Lachine at once to Upper Canada, to join some members of his family, with whom it is expected that he will return in a few days to Quebec.—(Communicated, Herald.)

[We are happy to learn His Lordship's safe arrival in Quebec by yesterday's mail-boat from Montreal.—Ed.]

ST. PETER'S CHAPEL, ST. ROCH'S.—An opportunity having recently occurred for obtaining, at a very reasonable price, an organ well suited for the use of the congregation worshipping in this chapel, the means were furnished by a subscription, chiefly among the members of the congregation, and the purchase effected. A large debt of gratitude is due from the congregation to Mr. F. H. Andrews of this city, who devoted a great deal of his time to the taking down of it, and setting it up again in the place which it now occupies, with all the needful examination to prepare it for leading the psalmody at public worship; and who in the most liberal manner declined to accept any remuneration for his valuable services. The congregation are also much indebted for disinterested aid from Mr. Andrews, tin-smith, by repairs done to some of the pipes, and from Mr. Bowles, piano-forte maker, by carved work to the case of the instrument. Miss Andrews, (daughter of Mr. F. H. Andrews) having accepted the appointment of organist, commenced her services with great efficiency on Sunday last, and it is hoped that the advantages thus secured will result in the pouring forth of many spiritual songs and hymns harmoniously from the lips and hearts of worshippers in St. Peter's.

Communicated by one of the Congregation. 15th August, 1841. [Came too late for insertion last week.—Ed.]

TRINITY COLLEGE.—An institution under the supervision of the Protestant Episcopal Church in Scotland, offering the opportunity of general education, but intended also to provide for the education of candidates for the ministry, is to be situated on Mr. George Patton's property, the Carnies, about nine miles west of Perth; the builders have commenced their work, and it is expected that a large portion of it will be fit for occupation by the close of this season.

DIocese of ALABAMA.—The Rev. Nicholas H. Cobbs, D. D. of Cincinnati has been elected to the Episcopate over this Diocese. The Episcopal Recorder expresses itself in the following animated manner on this occasion: "In these times of instability and tergiversation, we want men who will at all hazards stand by their principles; men with whom the apostolic succession is one, not of office only, but of doctrine and spirit likewise. We are very sure that, so far as it shall depend on their Bishop, the Gospel trumpet will give no uncertain sound in the Diocese of Alabama. We have the gratification to announce that he has accepted the responsible office to which he has been chosen. May he have grace according to his day, and an abundant blessing upon all his labours."

GAMBIER, OHIO.—Educational Institutions.—It gives us great pleasure to read, in the Western Episcopalian, an account of the Exercises connected with the Commencement at the above establishment, and connected therewith especially the intelligence that the new building called BEXLEY HALL is so far finished as to afford the students convenient accommodation, and to allow of the examinations in the Theological Department to be held in it. It will be recollected that Gambier has been largely aided by the liberality of members of the Church of England; a renewed appeal to the members of the Church in the Atlantic States of the Union last year was munificently responded to, and at the present time it appears that the finances of the Institution are in a satisfactory state, while the requisite buildings are approaching their completion. There is Bexley Hall for the Theological Seminary, Kenyon College for general Collegiate education, and Milnor Hall for the Junior Grammar School. The inmates of these three separate buildings assemble as one congregation, on the Lord's days, to worship at Rosse Chapel, and long may they enjoy the blessing of those evangelical ministrations which, by the residence among them of their distinguished Diocesan, and the selection of a right-minded body of men as clerical office-bearers, have so long and so happily characterized the devotional opportunities open to the inhabitants of Gambier!

His Excellency the Governor General has contributed, through the Rev. J. A. Devine, the sum of £10, towards West Hawkesbury Church, in the Ottawa District. This Church is now in progress of erection.

CONVERSION OF A ROMAN CATHOLIC PRIEST.

The Rev. W. Dinan, an Irishman, came to Madras in 1834, with Dr. O'Connor, the Vicar Apostolic from Rome, who was just then appointed. He was immediately employed with the Roman Catholics of Her Majesty's 63d Regiment, then quartered at the Presidency, and in June of that year was sent at the express desire of the Madras Government, to Arun, to minister to the Roman Catholics of Her Majesty's 41st Regiment, with whom he continued for five years, accompanying them from Arun to Belary.

When Major-General Doveton inspected the regiment, he spoke with high commendation of the result of Mr. Dinan's zealous and persevering ministrations to the men of his spiritual charge, and officially notified it to the Madras Government. The regiment had, when Mr. Dinan joined it, been notorious for violence and drunkenness, but, at the date of the General's inspection, had become peaceable and well-conducted. These services of Mr. Dinan were deemed so important by the Roman Catholic party in England, that they were confidently appealed to by Lord Clifford in the House of Peers, and Mr. O'Connell in the House of Commons, as proof of the great benefit which would accrue to the country by the appointment of Roman Catholic priests as chaplains to the troops in India.

On the departure of Her Majesty's 41st Regiment from Belary, Mr. Dinan ministered successively to the Roman Catholics of Her Majesty's 39th and 4th Regiments, and subsequently proceeded to Belgium, where he rejoined the 41st, with whom he proceeded to Bombay, where he embarked for Scinde in 1841. During the whole of Mr. Dinan's intercourse with Her Majesty's 41st Regiment, he lived with them respected and esteemed by officers and men, as appears by many proofs now in his possession; and on their departure from Bombay, he was appointed by Government to discharge the spiritual duties to the Roman Catholics of Bombay and Calcutta. Whilst Her Majesty's 86th and 28th Regiments were there, the cholera broke out among them with fearful violence, and during the continuance of it, Mr. Dinan's most assiduous care and attention were unremitting, and observed by both Protestants and Roman Catholics. But the time now approached when Mr. Dinan could no longer restrain the convictions of his mind that the Church of Rome was in error, and accordingly, on the 1st day of April, 1843, he left his charge, and sought for admission into the number of clergy of the United Church of England and Ireland, and was publicly received into our communion on Sunday, March 17, 1844, in St. Thomas's Cathedral, by the Bishop of Bombay.—*Protestant Magazine.*

[This is one of the cases of a similar nature which we read of from time to time; to mention, within but a very few months past, only those of the Rev. J. O'Brien, at Kilrush, the Rev. Mr. Frost at Dublin, the Rev. Mr. Burke at Killenora: we have no anxiety to oppose counter-statements to those which are now and then put forth of the numbers of protestants who change their faith (supposing they ever had any) for that of the Papal church; but it may be satisfactory to our readers to know that there is more gain to the protestant church by conversion from Romanism than what our periodicals care about blazoning forth.—Ed.]

IMPULSE TO EDUCATION.—Of the many subjects which engross the attention of mankind in the present day, no one is more prominent than that of education. It has been too long neglected. However, everybody now seems to be awake to the importance of this great subject. Perhaps it may not be known to all of you what different parties are doing in this matter; and I will, therefore, give you a slight sketch of what is going on in the several Institutions, as well as of what is proposed. The first Society—that which certainly has possession of the largest funds, and is, upon the whole, doing the most work, is the National Society. Besides greatly increasing its ordinary income, it has lately raised a special fund with reference to the manufacturing districts. The last time I saw the account, this fund amounted to £151,000, and it is confidently expected to reach £300,000. The Committee have established what they call a training college, where youths from thirteen to fourteen years of age remain some years, in order to have a complete education. It is now called St. Mark's College, and situated at Stanley-grove, Chelsea. They have also established a similar school for young females, called Whitelands, also at Chelsea, where a superior race of female teachers are to be trained and instructed before they are sent forth into the world. In order to enable the Committee to train teachers specially for the manufacturing districts, they have also taken the establishment at Battersea, heretofore conducted under the direction of Mr. Kay Shuttleworth, the Secretary to the Privy Council for Education; young men are here received for twelve months, in order to be more completely qualified for teachers, at an expense of £32 per annum. These establishments are comparatively new, and quite independent of the National Society's original training establishments for men and women at the model-school in Westminster, which, in point of numbers, are understood to be very flourishing. The Christian Knowledge Society has well seconded the exertions of the National Society, by publishing, at a cheap rate, class and reading books, pictures for Infant-Schools, &c.; and also by selling stationery, slates, and other school requisites, at a very moderate price; in fact, establishing, with the large fund placed at their disposal, an extensive school depot. The British and Foreign School Society is not, by any means, behind the National Society in energy, activity, or zeal. Their premises have been greatly enlarged, and are quite magnificent. Very lately they held a Conference of their friends, which

was well attended, and very ably conducted. I believe the funds at that time and since subscribed amount to nearly £30,000.

And now to proceed to what is proposed: the Wesleyan Society are entering the field; they contemplate raising £200,000., and the formation of a training establishment exclusively for their own denomination.

ROME, WHERE SHE HAS THE POWER. Hearing that Leghorn was a free port, we thought that it might be free to receive the gospel; and accordingly without reserve, gave tracts to each of the eight men who carried up our baggage, and to some by-standers.

[Six days later.] We had now taken out our passage for Malta, and were preparing to sail next day, when we were all summoned to appear next day before the Police to receive the sentence passed upon us and our books.

The Jews were considerably interested in our case; and perhaps it was permitted in order to show them that Popery is equally the enemy of Protestantism and of Israel.

DIRECTIONS FOR THE RIGHT USE OF 1st—temporal gifts: "Using this world, as not abusing it."

Wish for Ask for Want Obtain Accept Manage Employ Impart Esteem Increase Use Forego Resign

2d—Spiritual gifts: "Set your affection on things above."

Prize Covet Seek for Ponder Wait for Expect Receive Enjoy Improve Retain Plead for Hold Grasp

THE BIBLE SAYS SO. We cannot begin too soon to communicate principles to the young, which will govern their minds for life.

that Christ died for sinners; and that those who love God shall be for ever happy in heaven. Children should early be taught that the Bible is the great authority; and that when it speaks on any point, the question is settled for ever.

SABBATH-PROFANATION.

To the Editor of the Berean. Sir,—In your excellent paper you have occasionally noticed the different ways which exist of infringing the sanctity of the Lord's Day, and pointed out the inconsistency of professing Christians devoting any portion of that day, either to the pursuit of pleasure, or in attending to their usual daily avocations.

It is generally understood that Sunday is a "dies non" in law, and it might perhaps be asked whether a sale effected on that day can be considered as legal, but with this I have no wish to interfere—it is with the glaring fact of a congregation of Christians (for such I suppose they must be taken to be) being invited, immediately on their departure from their house of worship, to become immersed in thoughts of a worldly bargain, instead of returning to their homes in a proper decent manner.

[There can be no doubt that, if the R. Catholic priesthood chose to prevent the profanation referred to by our Correspondent, they have influence enough to do so; and as long as they tolerate the continuance of the practice, on them chiefly lies the responsibility.

We beg leave to acknowledge the following payments to the Berean since our last publication:—

From Major Beete, 12 months; Rev. P. J. Manning, 12 months; Messrs. Turnbull, 12 months; Amos Hall, jr., 6 months; Joseph Hulbert, 6 months; John Wilson, 6 months; George Stewart, 6 months.

To CORRESPONDENTS.—Alpha, crowded out this time.—Rev. E. W. S.: it will do our heart good to write, if we can but find the time.

THE POST OFFICE has been removed to the building known as the Freemasons' Hall, being in the end nearest to Prescott Gate and formerly occupied by Messrs. T. Cary & Co.

ENGLISH MAIL.—To be closed on Wednesday, the 28th inst.: PAID letters until 7 p. m.; UNPAID till 9 p. m.

Political and Local Intelligence.

The Steamship Unicorn arrived late on Tuesday evening, bringing English dates to the 4th inst. From Willmer & Smith's European Times and other journals, we give our usual summary of the news.

SABBATH OBSERVANCE.—Sir A. Agnew is again to bring before the notice of the Directors of the Edinburgh and Glasgow Railway company, the subject of travelling on Sundays.

PUBLIC BATHS.—The city of Dundee in Scotland is introducing these desirable improvements for the poor; towards which Lord Kinnaird has given £100.

IRELAND.—Lord Heytesbury, the new Lord Lieutenant, had arrived and been well received. The country was very quiet. Kildare, Carlow and Queen's County assizes occupied only a day each!

INDIA.—The overland mail brings dates from Bombay to the 19th June and from China to the 1st May. The recall of Lord Ellenborough was known and appears to have given satisfaction. Every thing was quiet in our East Indian possessions.

FRANCE.—The difficulties between this country and Morocco are not yet adjusted, and there has been another attack made by the Moors on the French, in which the former were defeated. The French General, Marshal Bugeaud, has no hope of terminating the differences except by force of arms.

THE KING OF PRUSSIA narrowly escaped assassination at the hands of a man named Tschack, a burgomaster, who fired at him with a pistol. Providentially the King escaped unhurt.

DR. WOLFF.—The result of this gentleman's mission to Bokhara is stated in the Malta Times on the authority of a letter from Colonel Sheil: Colonel Stoddart and Captain Conolly were publicly executed in July, 1842.

"I write this letter in the house of Nayeib Samet Khan, the chief of the artillery and a sincere and excellent friend of the British nation, but in the presence also of his Majesty the Ameer's Mahram (private chamberlain); and I write this letter officially by order of the King of Bokhara, to whom I give a translation, and therefore confine myself only to the most necessary topics, without comment and without observation.

"On the 29th April, the King stated to me, by the medium of the above-named Nayeib, and in the presence of Mullah Kasein, the King's Mahram (private chamberlain), that he had put to death, in the month of Saratan, 1259 (July 1842), Colonel Stoddart and Captain Conolly. The first had been put to death—

"1. On account of his having treated Royalty with disrespect on different occasions. "2. That he had turned Mussulman, and returned to the Christian faith. "3. That he had promised to get letters from England in four months, by which he would be acknowledged as Ambassador from England, and fourteen months had elapsed without any answer being received, though the King had erected japer khans (post-houses) on his account.

"And with regard to Conolly, that he had been put to death for having induced the Khans of Khiva and Kokan to wage war against the King of Bokhara, &c. "His Majesty has given me permission to leave Bokhara on 9th May (Friday next). "From Meshed I will write everything more fully. (Signed) "JOSEPH WOLFF."

THE ARMY.—Halifax papers mention that the 52nd Regiment, now forming part of that garrison, is under orders to proceed forthwith to Canada, to replace the 74th Regiment from Quebec.

It is painful to learn that Corporal Wm. Moore, of the 1st Royals, (late here) committed suicide at St. George's island, the present station of his regiment. ADMIRAL SIR C. ADAM.—We understand that Vice Admiral Sir Charles Adam, will not leave the North American and West India Naval Command till next year, and that Sir Charles, Lady Adam, and family will spend the ensuing winter at these Islands.—Bermuda Royal Gazette.

RAILROAD TO STANSTEAD.—A public meeting is called at Froste village, Shefford, for the 29th inst., to consider the propriety and feasibility of constructing a railroad from the Province Line to Montreal; thus connecting the Seat of Government more closely with Boston, by means of a branch railroad which it is also proposed to make from Stanstead, to unite with the existing one to Concord. Such an undertaking is very important, not only to Montreal, but much more to the Townships. Every improvement which opens an avenue into this new and fertile country will add to its sources of wealth, and, by increasing the facilities for immigration, help towards the speedy settlement of the soil with an industrious and thriving population. It is to be hoped that the plan will be found practicable and be speedily carried into operation.

We understand that a party of the labourers employed at one of the quarries for supplying stone for the locks of the Beauharnois Canal, turned out last Sunday evening and destroyed a screw pump belonging to Mr. Mackay the Contractor, which he had caused to be made at great expense. The only reason for the outrage we are informed, was that four men with the new pump, did as much as twenty with the common one.—Herald.

We regret to learn that James Calvert, the Engineer who was hurt at the explosion of the boiler at Mr. Bethune's factory, died yesterday morning at ten o'clock. He was a native of Scarborough, about 30 years of age, and leaves a widow with four children, in great distress.—Id.

MECHANICS' INSTITUTE.—We are glad to notice, by the report submitted at the Semi-Annual Meeting of this Institution, that its affairs are beginning to resume a flourishing aspect. The removal of the library and apparatus to the apartments granted for their use by His Excellency the Governor General in the Parliament Buildings, afforded an opportunity for making improvements in the reading room and other departments, which was not neglected by the Committee of Management, and has been repaid by an increase in the members, who now number about 150.

The Committee recommend a public exhibition for the purpose of exciting an interest in favour of the object itself and of giving an opportunity to mechanics to show their proficiency in the various branches of their pursuits.

Counterfeit Mexican dollars and American half-dollars are in circulation, and must be guarded against. They may easily be detected by the sound or the touch, as generally they have a greasy feeling. Those who offer them in payment knowing them to be bad should be punished, in order to prevent the recurrence of a practice which seems to be getting too common here.

LIVERPOOL MARKETS.

Table with columns for Flour, Wheat, Timber, Deals, and Ashes, listing prices in s. d. s. d. format.

Port of Quebec.

Table listing arrivals and departures from the Port of Quebec, including ship names, agents, and destinations.

ARRIVED. Aug. 14th. Ship Agenoria, Giffney, Liverpool, Dean, & Co. bal. Bark Independent, Kirkley, Gloucester, Gilmour & Co. ballast.

16th. Bark Jane, Potts, Liverpool, Sharples, & Co. salt. 17th. Ship Provincialist, Williams, Philadelphia, Roberts, ballast.

18th. Ship Macao, Scott, Liverpool, Pirrie, & Co. salt. 19th. Brig Ann Louisa, Keill, N. York, LeMesurier & Co. general cargo. (for Montreal.)

20th. Ship Gertrude, Duggan, Liverpool, Levey & Co. salt. Bark John & Mary, Bowen, Dublin, Atkinson, & Co. ballast.

21st. Ship Independence, McCappin, Belfast, Pirrie & Co. ballast. Ship Lady Campbell, Power, Dublin, Levey & Co., ballast.

22nd. Enterprize, Eell, Liverpool, Tibbits & Co. bal. Brig Integrity, Cockburn, Dublin, Gilmour & Co. ballast. John Thompson, Badcock, Poole, LeMesurier & Co. ballast.

23rd. Mary Ann, Brown, London, order, gen. car. Ship England, Everet, Liverpool, ballast. Ship Bolton, Samson, Liverpool, Munn, ballast.

24th. Bark Lady Constable, Garbutts, Hull, Bursfalls ballast. Ship Enchantress, Phillips, London, Gilmour & Co. ballast.

25th. Helen, Hunter, Liverpool, Sharples & Co. coals. Bark Sup'rb, McAlister, N. York, Levey & Co. ballast. Brig Silurian, Moon, Boston, LeMesurier & Co. do.

26th. Brig Triad, Davies; Bark Lady Falkland, Smith; Brig Bolivar, Stephenson; do. Betsy, Pepper; do. Penelope, Love; do. Hope, Middleton.

27th. Bark Mary, Sullivan; do. Wm. Bromham, Webber; Brig Bruce, Wellington; Ship Commodore, Webster; do. Miltiades, Gowan; Schr. True Friend, Godier.

28th. Schr. Lady Sale, Gosby; Bark Druid, Bonner; do. Cato, Hendry; Brig Swan, Hill; do. Wellington, Wilson; Ship Arabian, Rainey; Bark Abigail, Dale; Brig Lucerne, Nesbit; do. Deveron, Pattison.

29th. Bark Albion, Errington; Brig Xenophon, Rochester; Bark Recovery, Conway; do. Kangaroo, Prosser; Brig Robert & Ann, Mather.

The light stands 130 feet above the level of the sea; the North-West Shoal bearing from it, but west a mile and a half. A gun is also to be fired every hour during foggy weather and snow-storms.

The pilot of the brig Ann Louisa, reports several vessels bound up above the Traverse. Capt. Everet, of the ship England, reports that on the 8th inst. he was run into by the brig William Broderick, of Hartlepool, during a thick fog; the brig had her bowsprit carried away and was otherwise damaged.

Capt. Brown, of the brig Mary Ann, spoke on the 21st July, the brig Chester, of Portland, 31 days from Havana, in lat. 47 N., long. 39 32 W.

The Unicorn reports but five sail bound up, two of which have since arrived. Halifax, Aug. 7.—Cleared, Schr. Thomas, Hoffman, for Quebec, Molasses, &c. 9th—Schr. Mary Ann, Bourdages, general cargo.

VESSELS SAILED FOR CANADA UP TO THE 3D INSTANT.

Liverpool, July 14—Rosalma; 17—J. Jardine, Primrose, John; 18—Mahaica, R. A. Parke, Afghan, Dauntless; 19—Rienzi, Compton; 20—George, Margaret, Native; 22—Chieftain; 23—John Horton, Mountaineer; 24—Greenock; 25—Cuba, Fingalton, Laurel; 27—Georgiana, Countess Mulgrave, Jessie, Lanarkshire, Planter; 28—Crownwell, Ararat, Devereux; 30—Sir C. Napier, Saucy Jack. Aug. 2—Prince George, China, Queen of the Ocean, Prince Charlie, Countess Durham; 3—Sir F. B. Head, Briton's Queen, Speed, Earl of Durham.

Deal, July 17—Bengal; 19—Rev. N. Parker; 24—Tropic; 26—Tyno, Edmond, Glasgow; 27—Jane A. Milvain; 28—Lord J. Russell, Sir W. Scott. Aug. 1—Great Britain.

The Clyde, July 14—Tay; 18—John; 19—Caledonia; 27—Bellona; 29—Papi-neau. Waterford, July 16—Ehmana; 18—John Bell; 22—L. Foristal; 23—Ann; 24—Barelli; 28—Ann Penny, Lady Bagot, Polivar; 29—Henry.

Belfast, July 21—Elliot, Rosebank, T. Gelston; 23—Tom Moore; 25—Susan; 27—Two Brothers; 29—Fortune. Cork, July 20—Pallas, John Francis; 23—Kate, Coxon; 25—Urania; 29—Try Again.

Sunderland, July 18—Pathfinder; 20—Rolla; 22—Naiaid; 30—Rover. Plymouth, 19—Emma; 24—Spermaceti; 27—Nestor; 29—Edward; 31—Manley. Dublin, July 24—Albion; 25—Hero; 31—Transit, Henry, Nelson.

Portsmouth, 20—Eliza; 21—Choice; 29—Sir J. Falstaff. Limerick, 28—Borneo, Governor, Nini an. Various Ports, July 11—Cumberland; 17—Ebor, Gratitude; 18—Onyx, Volna; 19—Abeona; 20—Port Glasgow; Venilia; 21—Pilot; 22—Ocean, Tagus, Viola; 23—Ann Eliza Jane, Lily; 24—Wm. Hendeman, British Queen, Lady Peel; 25—Broderick, Richmond, Creole; 26—Five Sisters, Oak, Trade; 27—Six, Claude, Springfield; 28—Good Intent, Ann; 29—Bee, Angliania, Tottenham, Britannia; 30—Despatch, Ann; 31—Enomonga, Oakbrook, Carlton; Aug. 1—Ireland, Emma Zoller, Hardy.

BIRTH. On Saturday, the 17th instant, Mrs. George Hall, of a daughter. At Montreal, on the 17th instant, the Lady of B. H. Le Moine, Esq. of a daughter.

MARRIED. On Tuesday, by the Rev. J. Cook, D. D., John Gilmour, Esq., merchant, to Caroline, daughter of the late John White, Esq.

QUEBEC MARKETS.

Table listing market prices for various goods in Quebec, including beef, mutton, lamb, veal, pork, hams, bacon, butter, flour, and other commodities.

BRIGHT SUGARS.

NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "KATE," from Genuegus. 15 Hogsheads, 7 Very superior Muscovado 38 Barrels, Sugar, 2 Boxes White clayed Sugar, 19 Tins Arrowroot. J. W. LEAYCRAFT. Quebec, 12th July, 1844.

SUGAR, MOLASSES, COFFEE, LIME-JUICE, &c. &c.

FOR Sale by the Subscriber, Duty paid, or in Bond for exportation: 236 Hhds. very bright Porto Rico Sugar, 100 Bags first quality do. Coffee, 90 Hhds. Superior Cuba Sugar, 150 Puncheons, Cuba Molasses 27 Tierces 80 Puns. Porto Rico Molasses, 5 Puns. Jamaica Lime Juice, 30 Tins do Arrowroot, 10 Tons do Logwood. J. W. LEAYCRAFT. Quebec, 1st July, 1844.

PRAYER BOOKS, &c.

THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices. ALSO, THE PSALMS AND HYMNS USED IN TRINITY CHAPEL, QUEBEC. G. STANLEY. 15, Beale Street.

YOUTH'S CORNER.

SCRIPTURE TEXTS TO ILLUSTRATE THE LORD'S PRAYER.

Our Father.

by creation, Malachi ii. 10: Have we not all one Father? hath not one God created us?

Who art in heaven,

the throne of his glory, Is. lxvi. 1: Thus saith the Lord, The heaven is my throne, and the earth is my footstool:

Hallowed be thy name.

by the thoughts of our hearts, Ps. lxxvii. 11: Teach me thy way, O Lord; I will walk in thy truth; unite my heart to fear thy name.

Thy kingdom come.

of providence to defend us, Is. xxxiii. 22: The Lord is our Judge, the Lord is our Lawgiver, the Lord is our King; he will save us.

Thy will be done on earth, as it is in heaven.

towards us, and we will not resist, 1 Sam. iii. 18: Samuel told him every whit, and hid nothing from him. And he said, It is the Lord; let him do what seemeth him good.

Give us this day our daily bread.

for the wants of our bodies, Pro. xxx. 8: Give me neither poverty nor riches; feed me with food convenient for me.

And forgive us our trespasses, as we forgive them that trespass against us;

trespasses against the law, 1 John iii. 4: Whosoever committeth sin, transgresseth also the law; for sin is the transgression of the law.

And lead us not into temptation,

to which we are sadly exposed, Mat. xxvi. 41: Watch and pray that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.

But deliver us from evil;

from the evil spirit, 1 John v. 18: He that is begotten of God keepeth himself, and that wicked one toucheth him not.

from this evil world, Gal. i. 4: Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God our Father.

us from this present evil world, according to the will of God our Father.

For thine is the kingdom, and the power, and the glory, for ever and ever.

a kingdom universal, Ps. ciii. 19: The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all.

power irresistible, Phil. iii. 20-21: Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the mighty working, whereby he is able even to subdue all things unto himself.

glory surpassing, Ps. cxlviii. 13: Let them praise the name of the Lord; for his name alone is excellent; his glory is above the earth and heaven.

the excellencies of God unceasing, Jude 25: To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

So it must be, if God has purposed, Is. xiv. 27: The Lord of Hosts hath purposed, and who shall disannul it? and his hand is stretched out, and who shall turn it back?

and if God has promised, 2 Cor. i. 20: All the promises of God in him are yea, and in him Amen, unto the glory of God by us.

[The above Scripture Texts will be struck off in the form of a little book, and will be for sale at the Publishers, next week, at 1d. a piece, or 10d. a dozen.]

PRAYER ANSWERED.

The following extract from the life of that excellent man, Major General Burn, shews how the Lord may be fully answering our prayer, when he appears to be denying the request of our lips.

As I have every reason to praise God for his mercies, so ought I also to bless and magnify his holy name, as the hearer and answerer of prayer. I can say from my heart, that I have truly found him such, and never more so, than when he has refused a direct and immediate grant of my petitions; for then I have often seen in the issue, that I had ten times more reason to thank him for the refusal, than if he had at once granted me what I asked. I will just mention one instance of this kind, as a specimen of many; first observing, that when clear views of divine truth were first imparted to me, I often prayed, that whenever he called me to embark in a man-of-war (that dreadful abode for a Christian, which I had long inhabited) I might even there find some serious person to converse with, who by good advice and a pious example, might be the means of keeping me from falling. But this prayer I had for some time neglected to offer up, and indeed had entirely forgotten: though God had not, as will be seen in what I am going to relate.

About forty years ago, when I was an officer in the Royal Marines, two other officers and myself were ordered to embark, one in each of the three guard ships then stationed in the river Medway. Two of them lay close to the Dock yard at Chatham, affording at all times easy access to the shore; but the other, the Resolution of seventy-four guns, lay half way down the river towards Sheerness, from whence in winter and bad weather, it was troublesome to land, and even sometimes impossible. For this reason, it was natural for each of us to wish for one of the Chatham ships; and strong interest was made by each of us with the commanding officer for that purpose. But he finding he must needs disoblige one of the three, ordered us to attend parade next morning, and draw lots for our ships. This of course drove me to my strong hold. If ever I prayed with fervency in my life, it was now. I pleaded hard with the Searcher of hearts, that he knew my chief motive for desiring one of the Chatham ships was, that I might constantly attend the means of grace and the ordinances of his house; and I felt confidence that if I really was a child of God, he would grant my request, since the "lot thus cast into the lap," was wholly at his disposal. The important morning came, and I drew the dreaded ship, down the river! Had I drawn my death-warrant, I hardly think it would have affected me more. My prayer was now, as I thought, rejected; and the enemy of souls, taking the advantage of the troubled state of my depraved heart, easily made me conclude, either that I was no Christian, or that God paid no attention to those who professed to be such. In this gloomy, desponding state, like a criminal going to the gallows, I embarked the same forenoon in his Majesty's ship, Resolution, lying in a dreary part of the Medway about two or three miles from Sheerness. I had just time to be introduced to the officers in the ward-room, when dinner came in. The third Lieutenant, happening to be the person whose duty it was to preside that week, stood up at the head of the table, and asked a blessing; and in so serious a manner as quite surprised me; for well knowing the customs of the ward-room in a King's ship, I had never heard any thing of the kind so solemnly pronounced there before; and I resolved to mark every word that came from his lips, in the hope of hearing something that might enable me to make out his character. Nothing decisive occurred during dinner; but no sooner was the wine placed upon the

table, than he was attacked by several of his messmates on his religion; and I soon found that he bore the genuine marks of a true Christian, by his judicious reproof, and the very able manner in which he confuted all their infidel arguments. Wishing, I suppose, to know what spirit I was of, they frequently appealed to me for the truth of what they advanced; but I was obliged always to decide against them. When the allowance of wine was drunk (for it was a sober, well-regulated mess,) the purser rose and broke up the company, exclaiming with an oath, "our new messmate is as great a methodist as Tomlinson." I smiled, well pleased to be classed with such a man. As two needles touched with the loadstone, when they fall near to each other among chaff, will soon come together, so this methodist Lieutenant and myself speedily came into contact. After having exchanged a few questions, we went down to his cabin in the gun-room, had an hour's useful talk, and ended with prayer; although a few hours before we had never seen each other's face.

I could not fail to call to mind the prayer I had so sinfully forgotten, now completely granted; and I began to be reconciled to the ship to which Providence had assigned me. But that God, who abounds in goodness and delights in mercy, never confers his favours by halves. A few days had hardly gone by, when an order came from the Admiralty, to send the Resolution up to Chatham, and one of the ships there to take her place. This was such welcome news to all on board, that lest the order should be changed, we obeyed it the same day; for the wind and tide favouring, we weighed and came to an anchor off the dock-yard before two o'clock.—Thus my prayer which at first seemed to be rejected, was now completely answered: but it was in the Lord's way. Had mine been attended to, and I had drawn the ship that afterwards went down the river, I should have been miserable. So true it is, that we "know not what we should pray for as we ought." Friendly Visitor.

EDUCATION.

Hiring children to be good.—In some families, children are hired,—tempted by specific rewards,—to be good; to be obedient to parents; to be kind to each other; to speak the truth; and to do whatsoever they ought to do. This may be very effectual, so far as the external act is concerned. It may make a very quiet, orderly household; but it is actually doing nothing towards making children truly good. It will never fit them for this world, much less for the kingdom of God. Children may love the reward, and be exceedingly careful to do nothing to forfeit it; but, after all that can be done in this way, they will not love obedience, duty, truth. Their affections will be no more in harmony with whatsoever is true, pure, lovely, and of good report. The proper exercise and development of all our faculties, physical, intellectual, and moral, carry with them their own reward; and on this should the educator rely to effect his purpose. It is not the immediate result, or the single act, or the first impression, which the enlightened educator chiefly regards, but the ultimate consequence and general habit. To him, that philosophy which teaches that we may bribe a child to eat, or take exercise, in order to be healthy,—to read and study, in order to grow wise,—to speak the truth, be temperate, kind, and practise the various virtues,—seems not in harmony with man's true nature. To a child, from the very constitution of his being, physical exercise is pleasant, as well as salutary. It brings its own reward, and it needs, and should receive no other. The same is true in regard to the exercise of our intellectual faculties,—the pursuit and attainment of knowledge. The gratification of attaining knowledge, and the pleasure and advantage of possessing it,—let these be the reward of the pupil. They are his appropriate reward; the natural incitements to industry, and the legitimate requital of it.

Prizes in Schools.—Premiums are frequently the cause of trouble to teachers, committees, parents, and children. Committees, teachers, and those whose duty it is to award premiums, are often greatly perplexed to know precisely the merits of the case, and to make a just decision between the claims of different candidates. This sometimes becomes a matter of very unpleasant solicitude and perplexity. It causes bitter disappointments, and ranklings of heart, among parents; and animosities, strifes, and lasting alienations, among children. It is impossible to satisfy all. They will not admit the justice of the decision. They cannot see the superior claims of the successful candidates; while the arbiters themselves will be often obliged to confess that the difference is very small.

Let us suppose that the school-year has closed, the examination has passed, and the premiums are awarded. All have done well. Out of fifteen who have been aspiring to medals, (torturing nature all the while by rising up early and sitting up late,) seven only are successful, and these bear off the glittering prize. Here, then, are more sad hearts than joyful ones. And this I think no unfair representation of what often occurs. There are more

hearts saddened, poisoned, than there are intellects quickened, and souls improved, by the process.

2. But, allowing that premiums are wise and good in the abstract, they are generally awarded on wrong principles. They are generally promised to the best scholars; being held out as incitements to study, to secure good lessons, rapid progress, thorough attainments. He that recites the most lessons in the best manner, wins the prize. This promise will stimulate a few of the most talented in the class; on the others, it has little or no effect. That is, those only who need it least,—who are doing already, and without the hope of a premium, all they ought,—are unduly excited; while, by the dull, the indolent, those whose limited powers give them no hope of success, it is wholly disregarded. The effect is, that upon three fourths of the class, it has no influence; while the other fourth, who are already doing too much, are goaded to greater and dangerous exertion. The ambitious and the excitable are tempted to study beyond their endurance. Thus, in instances not a few, has been laid the foundation of lasting, incurable disease. Many a constitution has been wrecked by late hours and long confinement, submitted to for a worthless medal. No amount of good lessons can outweigh, in my opinion, an evil of such magnitude.

Nothing is more unequal or unjust than the principle on which premiums are awarded. They should be given, not to those who actually accomplish the most, but to those who do best according to their gifts and opportunities. Suppose two boys belong to the same school;—one is endowed with two talents, the other with ten. One is industrious, and does what he can; the other is indolent, playful, and troublesome. Yet the latter exhibits better lessons than the former, and carries off the prize. This is in effect rewarding negligence, rather than industry and true desert; for, evidently, the most deserving is the least successful. Truth, Justice say, let him be rewarded who has faithfully tried.

Again: premiums, if awarded at all, should be given rather to good conduct than good scholarship. Character is more important than lessons. In this way, the stimulus would be made to operate upon a much larger number. All can behave well;—few possess power which with any amount of labour, would make them first-rate scholars.

But there are, to my mind, insuperable objections to holding out specific premiums for good conduct. The very proposition to hire boys to be good is an absolute moral solecism. Suppose the father of a family promises to each of his children a new suit of clothes at the end of the quarter, on condition he behaves well; or a dollar every day he brings home a merit-ticket; and that his children, lured by so tempting an offer, offend not in word or deed. Is any one weak enough to believe that they have been receiving any proper moral training under such an influence? Nay, verily! Carry this discipline into the schoolroom; will it work any better there? Is there any more reason for it in the schoolroom than in the family? Not at all. The judicious educator should operate upon moral beings by moral motives,—motives adapted to their moral principles, and not addressed to their cupidity or any of the lower sentiments. He should teach them to look for their reward in the legitimate and proper fruits of well-doing.

If we would do the work of moral education, we must exercise the moral faculties,—we must appeal to the moral nature; else all the product will be outward show,—the mere semblance of obedience. I will not enlarge on this point. If premiums must be given, I am clearly of the opinion that they should be given to those who make the most exertion, and not to those who actually accomplish the greatest amount of labour. Some regard might then be paid to the natural temperament and disposition of the candidate,—to the advantages he had enjoyed, the obstacles he had to surmount, the conflicts to endure,—and indeed, to everything which has an influence upon his progress and the formation of his character.—Boston Common School Journal.

Discovery of Steam-power.—To the Marquis of Worcester who lived in Charles II.'s time, belongs the honour of the first "insight into this great secret of nature" as he called it; it is the more honourable to him as, even in the first beginning of its application, he recognised it as a discovery "beneficent to all mankind." But his character rises still higher in estimation, when we find that he used his peculiar distinction, as the inventor, for an occasion of prayerful humiliation. He writes in prayer to God "Suffer me not to be puffed up with the knowing of it, but humble my haughty heart by thy true knowledge of my own ignorance."

Christ's relatives.—Mat. xii, 49-50.—The Saviour declared, that there is an honour greater than that of having seen him—of having been admitted to occasional intercourse with him—or of even having been related to him by the ties of human consanguinity—namely, the honour of a spiritual relationship. The union to him which originates in faith, which is cemented by love, and leads to a life of holy obedience, is an honour which puts the believer into the possession of all he can desire or enjoy.—Dublin Christian Journal.

RECEIVED ex Rory O'More, Brilliant, Mary and Anstot, TIN PLATES, CANADA SCYTHES and SICKLES, Sheet Lead, Patent Shot, Common and Best White Lead in tins, Blister and Spring Steel, Pig Iron and Castings, Smith's Bellows, Anvils and Vices, Iron Wire, Spades and Shovels, Logging and Trace Chains. Register Grates. C. & W. WURTELE, St. Paul Street, Quebec 27th June, 1844.

THE Subscribers have received ex Acadia, Auckland, Great Britain, and Handsworth, Best and Common English Iron, Hoop Iron, Sheet Iron, and Boiler Plate, Zinc, Block and Bar Tin, Sheathing and Brazier's Copper, Trace and Coil Chains, Axle Blocks and Pipe Boxes, Clout Nails, Canada Rose Nails and Deck Spikes, Patent "proved" Chain Cables and Anchors, Coal Tar, Red Lead and Refined Borax. ALSO PER "GEORGIANA," Best Button and Fig Blue in 30 lb. Boxes. C. & W. WURTELE, St. Paul Street, Quebec, 6th May, 1844.

BOOT AND SHOE WAREHOUSE, 11, BUADE STREET.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line. The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed. For Boots made to order. THOMAS COWAN, Quebec, June 27, 1844.

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THE QUEBEC BIBLE SOCIETY has just received from London, a NEW AND SELECT ASSORTMENT of Books, in English and French, which, in consequence of recent changes, are now offered for sale at greatly reduced prices. Besides the ordinary kinds for general distribution, Family Bibles, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat bindings, gilt edged, will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church, Quebec, 13th June, 1844.

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FOR SALE, FORTY BAGS COFFEE, AND A FEW TONS LIGNUMVITÆ. R. PENISTON, India Wharf, Quebec, 1st April, 1844.

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