

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Continuous pagination. |

ing and acting upon the sacred pledge which had been so feelingly taken up by his Right Rev. Friend [the Bishop of Oxford] and speaking in the name of hundreds and thousands of their brethren who would joyfully take it up and fulfil it, if not with an ability, at least with a zeal equal to his own, he in their name, and in the name of that Society, earnestly implored the noble, the wealthy, the enlightened classes of the community, not to neglect the opportunity now presented to them. He besought them, not to forego the highest honour of the most exalted station, not to neglect the greatest privilege attached to the happiest condition, not to deny themselves the highest gratification which wealth could afford.

The Bureau.

QUEBEC, THURSDAY, JUNE 29, 1848.

A Correspondent of the Philadelphia Banner of the Cross, in giving an account of the consecration of St. Thomas' Church, Glassborough, and rejoicing in the prospect that some one will furnish a more minute description of the building than he feels himself qualified to give, breaks forth in the following strain to express his satisfaction:

"I will simply say that it is, in point of style, pure old English Gothic, having almost no other ornament than extreme simplicity. Its fine Porch, Nave, and Chancel, are so exactly proportioned, and suited to each other in every respect, as to make the whole ensemble perfectly symmetrical and Church-like, within and without. It is distinguished by neither basement nor gallery, and everything about it may be truly said to be in most perfect keeping with the due celebration of the services for which it was built. Though quite small, the whole structure, without seeming at all heavy, is exceedingly massive and strong, and has, altogether, an air of quiet dignity and chaste beauty about it, which goes to the heart. Religious expression can entitle it to such high praise, it has a far better claim to be styled 'a petrification of Christianity,' than certain far more costly and pretentious monuments of Christian liberality and zeal, which have been put up not quite a thousand years ago, within a thousand miles of Philadelphia."

We should have imagined that a building so remarkable for its simplicity could not require, or could hardly admit of that more minute description which the writer feels to it beyond his qualifications to give. But from incidental allusions to an ALTAR, and a SCREEN, as forming part of the interior arrangements, we conclude that there are peculiarities in the building and its furniture of which old-fashioned Churchmen would never conceive the idea, if they were not introduced to their notice, and stealthily recommended for their approbation, by those minute descriptions which have occupied a good deal of space in some periodicals, professedly devoted to the cause of our reformed Church, of late years.

But we admire the candour of the conclusion at which the writer has involuntarily arrived, as to the real character of the kind of architecture which excites his admiration, and as to its tendencies. Those who think it a matter of rejoicing and applause when CHRISTIANITY becomes a PETRIFICATION, are right in pursuing the course they have adopted towards the attainment of their object.

It is an awful delusion, however, which has come over the minds of those who, when the Gospel has been given as the glorious dispensation under which the divine law is to be written in the hearts of men, do all they can, to contrive how it may be transferred back again into stone. A Church-building is to them a place where people may sit, stand, kneel, and gaze; whether they hear, and what they hear—unless it were the sounds of music—that is quite a subordinate matter to them. A SCREEN must be fixed to separate the PRIEST and the SACRIFICE which he offers, from the people; and there must be an ALTAR to suit; and so the New Testament ministry is perverted back again into a sacerdotalism, the honest table for the commemoration of the Saviour's sacrifice once offered, full, perfect, and sufficient, has changed its character, we go to church to see tableaux, instead of going to worship God in the privilege of prayer and hearing his blessed word. Instead of looking to the Holy Spirit for an influence upon our hearts, we are taught to look to "the air of quiet dignity and chaste beauty" which the architect has contrived to give to the building in which we assemble for worship. And this fails in with the natural bent of the mind. It suits men well, to keep off the sharp edge of the sword which cuts to the dividing asunder of the soul and spirit, and to substitute for it a form which makes no demand upon the inward man, but satisfies him with the interest he has secured in the PETRIFICATION OF CHRISTIANITY, to which he professes adherence, and in which he performs a sufficiency of duties to make his standing creditable.

Last Thursday was the day for the Roman Catholic Festival of CORPUS CHRISTI, but the public celebration of it was, as usual, deferred to the Lord's-day, and accordingly, at ten o'clock on that day, just about the time when some of our Protestant congrega-

tions are assembling, the procession, accompanying with divine honours the MOST upon which the whole significance of the celebration depends, passed through some of our most frequented streets. Different from former years, so far as we have observed, it passed this time along Ann Street and down Stanislaus Street, so as to cross that great thoroughfare, John Street, in a closely marshalled stream which it took about three quarters of an hour to pass: the usual time of commencing divine service, in one of our places of worship close by, had arrived when the most gorgeous part of the procession was just about passing its door; and the small congregation who had been early enough to make their way in before the crowd wholly prevented entrance, were just led, in the course of the prescribed service, to bewail the perverseness with which men do those things which ought "not to be done," while the chanting of ecclesiastics outside seemed to appropriate the burden of the lamentation.

We have on former occasions expressed ourselves so fully upon this annual grievance that we are gladly excused from entering upon it more extensively again, especially because on this occasion we have to record the absence of one very objectionable feature in the proceeding: no band accompanied the procession. We do not know to what this improvement is to be attributed, but we desire to express our deep sense of its value. It would excite us to gratitude towards those who have thus modified their arrangements, if we could at all assume that the modification was owing to a considerate regard for the views and convenience of Protestants; it would call forth sentiments scarcely less gratifying if it indicated a conviction, on the part of those who have authority in ordering these matters, how utterly inconsistent with even the professed intent of the proceedings was the noisy and exhilarating music which used to form part of this celebration. As regards military bands, we trust that the time is quite gone by when they were granted for such a purpose on the Lord's day; but as our fellow-citizens have now more than one band composed of civilians, they might have secured one of these, and we count it an occasion of joy and gratitude that they did not do so.

FESTIVAL OF CORPUS CHRISTI AT MONTREAL.—The Witness, in the course of remarks upon an article in the *Milanges Religieux*, gives the following particulars:—"In accordance with this piece of bravado, and in direct contrast with the quiet manner in which they were allowing the procession of the Fete Dieu to dwindle away for two or three years past, great preparations were made for the show of yesterday. Green boughs and flags lined the streets, triumphal arches and huge crosses of the same were here and there conspicuous, and altogether appearances indicated great activity through the previous night. But! when all things were now ready, and the hour for forming the procession had come, the rain began to pour down from heaven in torrents, as if for the express purpose of hindering the daring impiety which pretends to place the Creator and Ruler of the universe under the charge of a priest, and this rain lasted all the time that the procession usually occupies. In former years, in case of rain, the procession was held within the church, from which, by the by, it might never emerge; and we fondly thought that in this case also the city would be spared from the gigantic Sabbath desecration, but the priests were not to be balked in this way. The afternoon proving fine, they fulfilled their original intention, and such a multitude has seldom been witnessed in our usually quiet streets. The thoroughfares were completely crammed with the procession and its hangers-on, and the cross streets were crowded with the latter running from one point to another in order to obtain a more favourable view, whilst all the time the bells jangled and pealed with more than ordinary energy."

TO THE EDITOR OF THE MONTREAL MORNING COURIER.

"A SCENE IN THE Nineteenth Century?" Sir—Such was the heading of a paragraph which appeared about a year ago in the columns of the *Montreal Herald*, which described a ceremony which was, on Sunday last, repeated in the Roman Catholic Cathedral of this city, in broad daylight, and in the presence of assembled thousands. Never, in my opinion, was a satire upon the age in which we live more justly, more forcibly, and emphatically expressed, than that contained in the few simple words, "A Scene in the Nineteenth Century."

That scene it was, on Sunday last, or I should witness, and I shall now endeavour to give the public an exact, though a feeble, description of it, for it is one of those extraordinary occurrences in life which prove that truth is stranger than fiction. On Sunday last, at half-past three, P. M., the time appointed for the Christening of the Monster Bell in the Roman Catholic Cathedral, I proceeded to the Church, and having secured a position which would command a complete view of the intended ceremony, I awaited with impatience the conclusion of the devout chanting of the Latin Vespers and the delivery of an oration, which was introductory to, or apologetic, I can't say which, of the proposed baptism of the Brass Bell.

The whole pomp of that very pompous holy was displayed, and the Church presented to the eyes of the faithful its most fascinating appearance. The Monster Bell had, at great cost and labour, been brought into the Church and placed at the foot of the Altar in the centre of the nave, a scaffolding had been raised to support it, and it was thereby elevated about three or four feet from the floor, suspended by a rope fixed at the top of the frame. Within the Altar rails, and at about ten feet from the Bell, stood a small table containing all the paraphernalia to be used on such occasions, and consisting of a large silver vase filled with holy water, a silver sprinkler, two silver dishes, a huge bouquet, a number of towels, and a variety of other articles. The Bishop was seated within the Altar, on the right-hand, invested with a robe of purple and gold—the benches on both sides of the Tabernacle were filled with Priests and other Ecclesiastics. At four o'clock precisely the very sacred rite was introduced by a pious and appropriate *Waltz*, played by a Brass Band placed in the

Choir. A door at the left of the Tabernacle shortly opened, and about eight or ten Priests issued forth, clothed in all the colours of the rainbow, and bearing, one, the mitre, another, a bundle of robes, and a third, a hawk; two or three others with lighted wax tapers, &c. &c.; having crossed the space within the Altar, and bowed down and worshipped (vide the 2nd Commandment) the contents of the Tabernacle, they approached the Bishop, before whom they simultaneously bent their knees. The centre Priest then approached his Lordship and devoutly kissed his ring. The ceremony of undressing and dressing the Bishop, which is practised on all extraordinary occasions, then commenced. His Lordship divested himself of a species of scarf, called, I believe, a *chape*, which he first kissed, and then delivered it to the Priest in question, who also kissed it, and handed it over to an attendant; the same process of unrobing and kissing having taken place with regard to several other vestments, the officiating Priests then produced these they intended to substitute, and which consisted of an embroidered muslin shirt, made like that of a lady's dress or petticoat, and was put on him in a similar manner, viz., by throwing it over his head, and then tying it round his waist by a scarlet sash. A short muslin surplice was then thrown over his shoulders, and over that a species of cloak of cloth of gold, lined with crimson satin—altogether a most gorgeous dress, and well calculated to make an impression upon the minds of those who are taught to consider such things as conducive, if not essential, to salvation. The mitre having been placed upon his Lordship's head, he advanced in all pomp between two Priests, who held out to the fullest extent the corners of his cloak, and surrounded by several who acted as his supporters, into the centre of the Ais, and having prostrated themselves before the Tabernacle, turned towards the table containing the Holy Water, &c. Here a few Latin verses were chanted, and the bouquet having been placed in the Bishop's hand, he descended the steps of the Altar, dipped it into the vase of Holy Water, held it by an attendant, and proceeded to wash the Bell by dipping it in the liquid and down its outwardsides in a perpendicular line, repeating, all the while, some unintelligible Latin sentences; he then gave the bouquet to one of his supporters, who completed the ablution by washing every part of the Bell. The process of drying it was precisely the same—the Bishop first using the towel and then giving it over to his attendant to wipe every part of it. The same ceremony of washing and drying was performed for the inside of the Bell, the Bishop and Priests getting under it for that purpose.

The object of all this attention was then annotated with what is called the *Holy Communion*, contained in a small silver box, and apparently very precious; this was done by rubbing it on particular parts of the Bell, which were pointed out to his Lordship by his principal attendant. *Holy Salt*, invariably used in the baptism of infants, was also applied, and I heard a member of that Church state that it was also anointed with *Holy Oil*, but I cannot positively say that it was, or how the oil was applied.

I should have stated before that the bell was honoured by having twelve god-fathers and twelve god-mothers,* selected (with a view which will presently be apparent) from among the wealthiest of that creed in this city, and of whom the Attorney-General for Lower Canada and his lady were the principal. They had taken their seats in the centre of the nave, and immediately fronting the bell.

After the washing, wiping, and anointing were concluded, and the bell, by the addition of the oil, cream, and salt, had been treated like a salad, the Bishop advanced a few paces and enquired of the Sponsors, the name they intended bestowing on their brazen god-child. "*Saint Jean Baptiste*," was, of course, the reply, and forthwith some further crossing, or sprinkling, of the Bell took place, which I could not well comprehend.

The ceremony of dressing the bell then commenced by the production of an enormous white satin petticoat, which was thrown completely over its fair proportions; this was then covered by a most gorgeous robe of crimson silk-velvet, trimmed with rich lace and gold, which, with the peculiar form of the bell, gave to it the appearance of a gigantic lady, without a head, suspended in the centre of the Church.

The Bishop and Priests then ranged themselves on each side of the *Saint Jean Baptiste*, and a crimson rope having been made fast to the tongue of the bell, the Sponsors were individually invited to ring it. A lady and gentleman then advanced and held the rope while a sturdy beadle gave the necessary impetus to the tongue, and produced (in a double sense) the first toll, for a large silver plate having been placed in a very conspicuous position near the bell, the privilege of ringing it was compensated by a deposit of money, by way of toll, by each successive candidate for the distinction.

The Sponsors retired after having enjoyed, and liberally paid for, this privilege, which was then thrown open to piousness competition on the same terms, and I am informed the ringing continued to a late hour, and the toll-fund was swelled of course in proportion. After the Sponsors had concluded their part of the performance, the Bishop retired to his seat, where a similar process of unrobing, robing, and kissing the vestments terminated this very apostolic and Christian ceremony. I am, &c. &c., II.

In the debate on the JEWISH DISABILITIES Bill which, as has been previously reported, was rejected in the House of Lords on the 25th of May, by 163 votes against 128 (majority against it 35) the speakers were the Marquis of Lansdowne on the behalf of Ministers, Viscount Canning, the Duke of Argyll, the Bishop of St. David's, the Earl of St. Germain, Lord Lyttelton, the Earl of Yarborough, the Earl of Ellesmere, and Lord Brougham in its favour; the Earl of Eichenbrough, the Duke of Cambridge, the Archbishop of Canterbury, the Earl of Winchelsea, the Bishop of Oxford, the Earls of Eglington, Harrowby, and Desart, and Lord Stanley, against it. We subjoin a report of the speech by the Archbishop of Canterbury. They were asked to remove disabilities which excluded certain persons from seats in either House of Parliament. It appeared to him that those persons laboured under a disability which that House could not remove—that of being by their opinions unfit to take part in the councils of a Christian nation. (Hear, hear.) They were unfit, because on many questions that might be argued they could not, if true to their own principles, avoid raising their voices against propositions important to the interests of the country and the welfare of the Church. The Jew, if sincere, must have interests and

opinions hostile to those of the Christian; he must be opposed to the spread of Christian truth as much as their Lordships would be to the dissemination of Mahometan tenets. Even if the Jew were indifferent to his own doctrines, he must be still looked upon as hostile to the doctrines of Christianity. This was forcibly shown in one of the strongest protests which had appeared against the measure, and which was signed by one calling himself a converted Jew. The Noble Marquis had told them it was but a small voice in the Legislature that was asked for, true; but a very small voice might be sufficient on occasions to turn the balance against the interests of the Church. (Hear, hear.) With regard to the Roman Catholics who had been alluded to, one of the first votes he had given was for the remission of these disabilities, and he would so vote again if the question were to be discussed; but his reason was, that he could not fairly refuse a body who formed the third part of the population of this empire a share in the national deliberations. They could not still call themselves a Protestant Legislature, but they were still a Christian Legislature, and he thought it was necessary to the welfare of the country that they should remain so. These would be sufficient reasons why he could not conscientiously support this Bill. But there was another reason which greatly weighed with him, and he hoped would weigh seriously with their Lordships. The proposed measure was contemplated with dread, with conscientious dislike, even with abhorrence, by a large class of the most valuable members of the community, who considered it as an insult to the religion which they reverence and honour. Their Lordships knew that no such insult was intended; the character of the Noble Lord who introduced the measure, the character of those Noble Lords who now support it, the character of those excellent persons mentioned by the Noble Marquis, who supported a similar Bill on previous occasions, was a guarantee that they proposed nothing which they believed to be injurious to religion. But the persons of whom he was speaking could not make nice distinctions between questions viewed politically and questions viewed religiously; and they believed that a measure of this sort went to prove that, in the opinion of the majority of the Legislature of the land, it was of little consequence what a man believes or disbelieves. It was most undesirable to give any grounds for such an opinion. It was most undesirable to disgust the best and faithfullest of Her Majesty's subjects with the institutions of their country. It was most undesirable to encourage a very different class of men in their disregard of all religion, especially when the idea was not without foundation. For the argument which claimed admission for the Jew, did not stop there. It was equally valid, if valid at all, in favour of the Mahometan, or the Hindu, or any idolater whatever, whose residence in the country might give him a claim to naturalization, or whose wealth and influence might bring him forward to distinction.

ECCLIASIACAL COURTS.—On the 30th of May, Mr. Bouverie, in the House of Commons, moved "That the Ecclesiastical Courts of England and Wales have been the subject of several public inquiries, which have shown them to be totally incapable of fulfilling the important functions they affect to exercise; that those courts have not only to decide questions concerning some of the most important civil rights of the subject, but they exercise a criminal jurisdiction, pretended to be *pro salute anime* which touches his property and personal liberty; that the law they administer urgently requires amendment; that their system of procedure is incompatible with the effectual attainment of the ends of justice; that they are not only inefficient but costly; that their continued existence is injurious to the subject, and as calculated to the judicial system of the country."

This motion was met by Her Majesty's Secretary of State, Sir George Grey, by saying that "if he did not rise to controvert the arguments of his Hon. Friend, but the subject was one of considerable difficulty, owing to the formidable opposition to be encountered from the efforts of interested parties out of doors. The subject, however, had not been overlooked by the Government, and he had had several communications with the Attorney-General with respect to it. Indeed, his Hon. and Learned Friend would have been ready to bring in a Bill this session if there had been the slightest hope that Parliament could have paid the requisite attention to its details. There was, however, no such hope, and he could not say, therefore, that any Bill on the subject would be brought forward during the present session. Although coinciding with the spirit of the Resolution of his Hon. Friend, he could not agree in his Motion, thinking, as he did, that it would not be right to have it recorded on the journals of the House, that the continued existence of these courts was a scandal to the country, unless they were immediately prepared with a Bill in accordance with such a Resolution. Early in the next session of Parliament, however, Government would bring in a measure respecting these courts."

EVANGELICAL KNOWLEDGE SOCIETY.—From the Annual Address of the Right Reverend the Bishop of Massachusetts, to the Convention of the Diocese:— "A few weeks since, an Association was organized in this city, (Boston) by the name of the Massachusetts Auxiliary to the Protestant Episcopal Society for the Promotion of Evangelical Knowledge. Having been one of those who, during the session of the last General Convention, met together for the formation of the Parent Institution, I esteemed it at once a duty and a privilege to give my presence and aid to the meeting held in Boston, for the purpose of establishing this tributary; and to accept the office of its ex-officio President. The object contemplated by the General Society, as you are all aware, is that of disseminating through the land, by the medium of Tracts, Sunday School and other books, those scriptural truths which are enforced in the Liturgy, the Homilies, and the thirty-nine Articles of our Church. It is a voluntary Institution; standing, in this respect, upon precisely the same footing with that other Association, called the General Protestant Episcopal Sunday School Union. The right, by any members of our Church, lay or clerical, to form such Associations, has never, as far as I know, been questioned, and will not, in the present instance, be disputed.

The only proper subject for inquiry, therefore, is whether there existed any necessity for such an organization. In regard to this, every man must honestly and freely judge for himself, under a sense of responsibility to God. I can only, as an individual, humbly express the convictions of my own mind. I have perceived, with deep sorrow, that during the last few years, the country has been flooded with publications, issued originally from certain quarters in England, and made as attractive in appearance as possible, which convey to the mind of childhood that same exaggerated and optimistic view of the sacraments, and attempt to awaken within it that same fondness for the cast-off superstitions of an age of darkness, which looks of a higher character have incited upon the mature intellects of our day. Under these circumstances, I have long felt the need of some active agency, to counteract, more effectually than has hitherto been done, these pernicious pages.—Most especially desirous am I for books of the right character for our Sunday School Libraries;—books, which will inform the young lambs of our flock in regard to the ministry, polity, and usages of our Church, shall also feed them with those sound doctrines of the blessed Reformation which are embodied in our authorized standards. To do this work is the object of the above-named Society, and of its Auxiliary in this Diocese. The aim intended is, not to fill the minds of young or old with the spirit of controversy, but to preserve them from error by preoccupying them with truth. Let every man decide, then, according to the dictates of his own conscience. I, for one, commend the Institution to the hearty assistance of both the Clergy and Laity. And may the Holy Ghost bless, with his most gracious favour, this and every other attempt to promote, in a Christian spirit, the gospel of our Lord and Saviour, Jesus Christ!

The following is from the Boston *Christian Witness*, a Church-paper, the Editor of which is not a member of the Society referred to:— "When a man renounces his sins, and professes his faith in the Lord Jesus Christ, and thereby becomes a Christian, he does not thereby lose his life will, nor does he himself the right to do what he pleases, and to say what he pleases, provided what he says and does, be not contrary to the law of God, and the law of man. He has a right to associate with whomsoever he will, for any purpose which he may choose, provided that this association, and this purpose, be not contrary to either the divine or the civil law. To say that a man may join this voluntary association, and may not join that, simply because it is a voluntary association, is almost as ridiculous as it would be to say, that a Christian man shall not join any voluntary society. We suppose that no man in his senses, has yet allowed himself to be carried to that point of fanaticism, where he would condemn all voluntary associations, since such a doctrine would strike at the root of all our social organization. The Church, in one sense, is a voluntary institution; whoever becomes a disciple of Jesus, must become such of his own free will and accord. Whatever man does, as a Christian duty, against his will, had as well not be done at all, so far as that act may be regarded as an antecedent to a blessing; its voluntariness makes an essential element in its religious character. The Church, then, is, in the highest sense of the term, a voluntary association; since a man may elect, whether or not he will, to associate himself with it, and after he has joined it, he is to choose whether or not he will perform the duties which devolve upon him as a member. If obedience have any virtue in it, it must, at least, be voluntary.

The proper course for Christians to pursue, in respect to the many religious and benevolent societies which now abound, is to act just as their own views of duty and propriety may dictate, and to leave all others to do the same, without let or hindrance from them. SABBATH OBSERVANCE.—We are at length to have quiet Sabbaths—so far as the passage of the cars is concerned—the chief annoyance to the devout people on the line of the railroads. Where the credit of this consummation is due we know not. We presume that the Postmaster General has had as much agency in the matter as any individual, as we have observed a progressive discontinuance of Sunday mail routes, by his order, as we suppose. The main reason we have heard given for the continuance of Sunday trains from Albany to Buffalo, has been the necessity of them to carry the mail. This is now dispensed with, and the several companies have promptly discontinued their trains. In the name of the religious community we thank them, though there is no reason to suppose they have made the least sacrifice to do it. It has long been settled that Sunday trains did not pay expenses, and even if they were profitable, a single thought is sufficient to convince any one that it would be more so to do the week's work in six days than in seven; since the railroads, from the nature of the case, monopolize the travel. We therefore congratulate the stockholders on the advantage they are likely to experience in pursuing a course so grateful to the religious people.—*Syracuse Recorder*.

THE INDEX AND TITLE PAGE of our fourth volume will be ready to be delivered, to those of our Subscribers who have taken in the BUREAU from the commencement of the volume, to-morrow; our Town-Subscribers who are entitled to it, are requested to apply for it at our Publisher's, and to those at a distance, it will be forwarded by to-morrow's mail. Moral and Political Intelligence. The Telegraphic news of the arrival of the *Britannia* at Halifax, which was reported at Boston by an Express boat, before she herself made her appearance at that harbour, was in town on Monday afternoon; the morning papers of Tuesday contained the following report, giving in

Neuchatel, May 17, 1848. I suppose it is already known to many readers of *Evangelical Christendom* that our little Canton, hitherto distinguished for its quiet, noiseless conservatism, and the only monarchical state of the Swiss Confederation, has also had its revolution, and that the King of Prussia is no longer prince of Neuchatel. The Constituent Assembly, chosen to frame a constitution for the New Republic, has just finished its sittings, and like all similar assemblies at the present day, has found itself in contact with religious interests. The question of toleration was discussed at an early stage of the proceedings; one or two speakers were for limiting the Canton of Vaud, and trying to crush "Methodism"; their opinion was, however, overruled, and religious liberty is guaranteed by the constitution.

A proposition was made to force the clergy of the national church to celebrate a thanksgiving service for the "glorious revolution." The clergy, at least the evangelical part of them, were without exception opposed to the new order of things; so that this measure, if carried, would either have forced them to a *denomination*, in which case they would have been hunted down as Aristocrats and Jesuits, or else tempted them to a sacrifice of principle which would have delighted the out-and-out Radicals; for, like all despots, they love to lower the moral standard. Happily this proposition was also rejected. Notwithstanding the letter of the law, religious liberty cannot be considered as completely secured—legal guarantees are not in Switzerland what they would be in England; for instance, liberty of the press existed here already, and has just been made an article in the New Constitution, yet the *Conservative Journal* has had to undergo a most unrelenting censure since the revolution, and was for a time suppressed altogether. The will of the people, or rather of the mere mob, decides every thing; as the chief magistrate of Vaud expressed himself triumphantly, some time since, "it is the street that reigns." Our only security against religious intolerance is, therefore, the continued forbearance of the sovereign street.

ECCLIASIACAL. Diocese of Quebec. The following are, we understand, the positions occupied by the recently ordained Clergymen of the order of Deacons:— Rev. JACOB LAPOSTOLLE, to be Assistant Minister at Christ Church, Montreal; " JAMES FLETCHER, to be Missionary at Russelltown; " DANIEL GAYNE, to be Missionary at Sabarotown; " RICHARD LEWIS, do. do. Portneuf, &c.; " JAMES McKEOWN, do. do. Frampton, &c.; " SAMUEL HOWE STURSON, do. do. New Ireland, &c.; " THOMAS VINCENT YONGE, to be officiating Missionary at St. Martin's, Isle Missis. Diocese of Nova Scotia.—ORDINATION AT ST. PAUL'S, HALIFAX.—The Lord Bishop of the Diocese held an Ordination at St. Paul's on the morning of Sunday last, when the Rev. R. F. BRINE, M. A., of King's College, Windsor, was admitted to the holy order of Priesthood. The Venerable the ARCHDEACON preached the Ordination Sermon, and took occasion fervently to impress the arduous and responsible nature of the duties of the Ministry. The Rev. R. F. Brine is situated at Petite Riviere, in the centre of an interesting though rather widely scattered portion of the flock committed to his charge, and where in consequence the ministrations of the Church, to be properly attended to, absorb the whole time and attention of the pastor. It is, we believe, within the scope of truth to assert, that the Ministry of this portion of the Diocese travels within the year, in his various ministrations, a distance of between two and three thousand miles.—*Halifax Times*, June 26th.

To the Editor of the Bureau. Sir—Yesterday, while returning from Sunday School, I met one of my scholars in the street, with some apples in his hand which he had evidently just purchased from one of the stands which, I am sorry to say, are permitted to remain on the Lord's-day, on Sunday. The little fellow said to him, "Don't you know you ought not to buy things on Sunday?" To which he answered, "Oh they are not for me, Sir; they are for my mother—she told me to get them." This reply, so unexpected, quite staggered me; and, not wishing to do any thing that might weaken the authority of the parent, I could say no more; but I felt of how little avail, humbly speaking, the lessons of the Sunday School were likely to prove when opposed by such influence at home.

Too many parents imagine that their duty is discharged when they have sent their children to school; that the responsibility is transferred from their shoulders to those of the teacher. But what a fatal mistake! Unless the parental influence at home is made to bear upon the scholar during the week in conformity with the precepts and teaching of the Lord's Day, can it be expected that any lasting impression will be made? Is it reasonable to suppose that the effect of a brief hour on the Sunday will not be effaced by the opposing tendencies of the whole week, all in league with the child's natural evil propensities? Then if parents really wish the good of their children, let them walk with and not against the SUNDAY SCHOOL. Quebec, June 26, 1848. To CORRESPONDENTS.—Received W. C. E.; —Mrs. N.; —C. Y.;—card from R. V. R. PAYMENTS RECEIVED.—Capt. Shuttleworth, No. 209 to 260; Mrs. Boxton, 4th volume, extra copy; Rev. David Fitzgerald, No. 209 to 260; Messrs. D. Bray, No. 209 to 260; John Easton, No. 219 to 270. THE INDEX AND TITLE PAGE of our fourth volume will be ready to be delivered, to those of our Subscribers who have taken in the BUREAU from the commencement of the volume, to-morrow; our Town-Subscribers who are entitled to it, are requested to apply for it at our Publisher's, and to those at a distance, it will be forwarded by to-morrow's mail. Moral and Political Intelligence. The Telegraphic news of the arrival of the *Britannia* at Halifax, which was reported at Boston by an Express boat, before she herself made her appearance at that harbour, was in town on Monday afternoon; the morning papers of Tuesday contained the following report, giving in

Neuchatel, May 17, 1848. I suppose it is already known to many readers of *Evangelical Christendom* that our little Canton, hitherto distinguished for its quiet, noiseless conservatism, and the only monarchical state of the Swiss Confederation, has also had its revolution, and that the King of Prussia is no longer prince of Neuchatel. The Constituent Assembly, chosen to frame a constitution for the New Republic, has just finished its sittings, and like all similar assemblies at the present day, has found itself in contact with religious interests. The question of toleration was discussed at an early stage of the proceedings; one or two speakers were for limiting the Canton of Vaud, and trying to crush "Methodism"; their opinion was, however, overruled, and religious liberty is guaranteed by the constitution.

A proposition was made to force the clergy of the national church to celebrate a thanksgiving service for the "glorious revolution." The clergy, at least the evangelical part of them, were without exception opposed to the new order of things; so that this measure, if carried, would either have forced them to a *denomination*, in which case they would have been hunted down as Aristocrats and Jesuits, or else tempted them to a sacrifice of principle which would have delighted the out-and-out Radicals; for, like all despots, they love to lower the moral standard. Happily this proposition was also rejected. Notwithstanding the letter of the law, religious liberty cannot be considered as completely secured—legal guarantees are not in Switzerland what they would be in England; for instance, liberty of the press existed here already, and has just been made an article in the New Constitution, yet the *Conservative Journal* has had to undergo a most unrelenting censure since the revolution, and was for a time suppressed altogether. The will of the people, or rather of the mere mob, decides every thing; as the chief magistrate of Vaud expressed himself triumphantly, some time since, "it is the street that reigns." Our only security against religious intolerance is, therefore, the continued forbearance of the sovereign street.

ECCLIASIACAL. Diocese of Quebec. The following are, we understand, the positions occupied by the recently ordained Clergymen of the order of Deacons:— Rev. JACOB LAPOSTOLLE, to be Assistant Minister at Christ Church, Montreal; " JAMES FLETCHER, to be Missionary at Russelltown; " DANIEL GAYNE, to be Missionary at Sabarotown; " RICHARD LEWIS, do. do. Portneuf, &c.; " JAMES McKEOWN, do. do. Frampton, &c.; " SAMUEL HOWE STURSON, do. do. New Ireland, &c.; " THOMAS VINCENT YONGE, to be officiating Missionary at St. Martin's, Isle Missis. Diocese of Nova Scotia.—ORDINATION AT ST. PAUL'S, HALIFAX.—The Lord Bishop of the Diocese held an Ordination at St. Paul's on the morning of Sunday last, when the Rev. R. F. BRINE, M. A., of King's College, Windsor, was admitted to the holy order of Priesthood. The Venerable the ARCHDEACON preached the Ordination Sermon, and took occasion fervently to impress the arduous and responsible nature of the duties of the Ministry. The Rev. R. F. Brine is situated at Petite Riviere, in the centre of an interesting though rather widely scattered portion of the flock committed to his charge, and where in consequence the ministrations of the Church, to be properly attended to, absorb the whole time and attention of the pastor. It is, we believe, within the scope of truth to assert, that the Ministry of this portion of the Diocese travels within the year, in his various ministrations, a distance of between two and three thousand miles.—*Halifax Times*, June 26th.

To the Editor of the Bureau. Sir—Yesterday, while returning from Sunday School, I met one of my scholars in the street, with some apples in his hand which he had evidently just purchased from one of the stands which, I am sorry to say, are permitted to remain on the Lord's-day, on Sunday. The little fellow said to him, "Don't you know you ought not to buy things on Sunday?" To which he answered, "Oh they are not for me, Sir; they are for my mother—she told me to get them." This reply, so unexpected, quite staggered me; and, not wishing to do any thing that might weaken the authority of the parent, I could say no more; but I felt of how little avail, humbly speaking, the lessons of the Sunday School were likely to prove when opposed by such influence at home.

Too many parents imagine that their duty is discharged when they have sent their children to school; that the responsibility is transferred from their shoulders to those of the teacher. But what a fatal mistake! Unless the parental influence at home is made to bear upon the scholar during the week in conformity with the precepts and teaching of the Lord's Day, can it be expected that any lasting impression will be made? Is it reasonable to suppose that the effect of a brief hour on the Sunday will not be effaced by the opposing tendencies of the whole week, all in league with the child's natural evil propensities? Then if parents really wish the good of their children, let them walk with and not against the SUNDAY SCHOOL. Quebec, June 26, 1848.

To CORRESPONDENTS.—Received W. C. E.; —Mrs. N.; —C. Y.;—card from R. V. R. PAYMENTS RECEIVED.—Capt. Shuttleworth, No. 209 to 260; Mrs. Boxton, 4th volume, extra copy; Rev. David Fitzgerald, No. 209 to 260; Messrs. D. Bray, No. 209 to 260; John Easton, No. 219 to 270. THE INDEX AND TITLE PAGE of our fourth volume will be ready to be delivered, to those of our Subscribers who have taken in the BUREAU from the commencement of the volume, to-morrow; our Town-Subscribers who are entitled to it, are requested to apply for it at our Publisher's, and to those at a distance, it will be forwarded by to-morrow's mail. Moral and Political Intelligence. The Telegraphic news of the arrival of the *Britannia* at Halifax, which was reported at Boston by an Express boat, before she herself made her appearance at that harbour, was in town on Monday afternoon; the morning papers of Tuesday contained the following report, giving in

Neuchatel, May 17, 1848. I suppose it is already known to many readers of *Evangelical Christendom* that our little Canton, hitherto distinguished for its quiet, noiseless conservatism, and the only monarchical state of the Swiss Confederation, has also had its revolution, and that the King of Prussia is no longer prince of Neuchatel. The Constituent Assembly, chosen to frame a constitution for the New Republic, has just finished its sittings, and like all similar assemblies at the present day, has found itself in contact with religious interests. The question of toleration was discussed at an early stage of the proceedings; one or two speakers were for limiting the Canton of Vaud, and trying to crush "Methodism"; their opinion was, however, overruled, and religious liberty is guaranteed by the constitution.

intelligence to the 9th of this month from Liverpool...

IRELAND.—A very excited state, the Repeal Association and Repeal Confederation have united...

ENGLAND.—The Chartists are making frequent disturbances. Three have been arrested and examined.

FRANCE.—There is much confusion in France, though affairs are getting more quiet. Prince de Joinville has been arrested in Paris.

A decree has been passed to prevent turbulent assemblies in Paris. The soldiers were obliged to charge a large assembly at Port St. Denis...

SPAIN.—Requests all Englishmen at Cadiz to give security for their conduct. Arrests are numerous in Madrid.

RUSSIA.—The Cholera is raging in Russia; 150 cases occurred in Moscow in one week. AUSTRIA.—The Emperor has gone to Innsbruck...

ITALY.—Charles Albert has captured Pochiera, and defeated 30,000 Austrians at Guito. The Pope is reviving his popularity.

WE have a moderate fresh supply of Wheat from European ports, and a small parcel of Indian Corn...

On Tuesday morning, at 10 o'clock, the left-luggage, by Express from Halifax, arrived at the Quebec Post-Office...

The government expressed its expectation that it would be able to put an end to the Chartist disturbances. They had no intention of interfering in the contesting one...

IRELAND.—DUBLIN, June 5.—CLASS OF CONSOLIDATION HALL.—The usual weekly meeting of the National Repeal Association...

USAGE OF PARTIES.—The Irish League is expected soon to hold its first meeting. The meeting of the confederation on Tuesday evening was expected to differ widely...

FRANCE.—Notwithstanding apparent tranquillity, much anxiety was felt at Paris. It was reported that the Government had resolved upon bringing the prisoners concerned in the late attempt at insurrection to trial before the ordinary Court of Assizes.

NEWS VIA UNITED STATES.—An arrival at New Orleans brings letters from Mexico. Papers by this arrival contain the proceedings at Queretaro ratifying the treaty...

WRECK, AND LOSS OF LIFE.—The barque Comete, 267 tons, Alexander Halliday, master, of and from Galway, with 63 passengers...

FRANCE.—Notwithstanding apparent tranquillity, much anxiety was felt at Paris. It was reported that the Government had resolved upon bringing the prisoners concerned in the late attempt at insurrection to trial before the ordinary Court of Assizes.

NOTICE.—The effects of Emigrants of the year 1817, who died intestate at Grande Isle, have been brought up from that island...

INCORPORATED CHURCH SOCIETY. THE ANNUAL GENERAL MEETING of the CHURCH SOCIETY of the Diocese of Quebec...

BEAUMONT SPERM CANDLES. JUST received, per "HELEX" from London, a small lot of the above CELEBRATED CANDLES...

Naples of as late a date as the 31st ult. At that time the capital was tranquil.

The official journal of the government of Sicily, of the 26th ult., states that Cozenza, Caluzarzo, and Monteleone have risen...

The journals of Naples publish decrees forbidding the posting-up of printed papers without the permission of the authorities.

The Alca, of Florence, has the following information from Naples, of the 22nd ult. The steam-frigate Hercules left on that day for Reggio...

A private letter from Turin states that a report had reached that city, that the King of Naples had been assassinated.

A Danish frigate has been seen a few miles off Tyneholm. She had been in pursuit of a Prussian vessel; which, however, was successful in reaching our harbor a few hours previous.

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

LATEST FROM THE NORTH OF EUROPE.—Hull, June 6th.—The Queen of Scotland, which left Hamburg at eight o'clock on Sunday morning, arrived here today at 11 o'clock...

THE MISSING MAN.—After an investigation which lasted eight days, and during which time upwards of forty witnesses were examined...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

OFFICE OF DEPUTY ADJUTANT GENERAL OF MILITIA.—DR. LA TERRIERE, so recently gazetted as having received this appointment, has sooner entered upon its duties than resigned it.

NEWS VIA UNITED STATES.—An arrival at New Orleans brings letters from Mexico. Papers by this arrival contain the proceedings at Queretaro ratifying the treaty...

WRECK, AND LOSS OF LIFE.—The barque Comete, 267 tons, Alexander Halliday, master, of and from Galway, with 63 passengers...

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

OFFICE OF DEPUTY ADJUTANT GENERAL OF MILITIA.—DR. LA TERRIERE, so recently gazetted as having received this appointment, has sooner entered upon its duties than resigned it.

NEWS VIA UNITED STATES.—An arrival at New Orleans brings letters from Mexico. Papers by this arrival contain the proceedings at Queretaro ratifying the treaty...

dark with a dense fog and rain, the vessel struck on rocks and passed over them, and again striking on a bold, rocky shore, remained stationary, and immediately filled with water.

The names of those drowned are as follows:—Mrs. Mary Burke and infant, Mrs. Coyne and infant, Patrick Corcoran, aged 21 years, an infant named Cummings, nearly one year old, a boy named Fogarty, about 8 years old, and a lad named John Leyden.

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

LATEST FROM THE NORTH OF EUROPE.—Hull, June 6th.—The Queen of Scotland, which left Hamburg at eight o'clock on Sunday morning, arrived here today at 11 o'clock...

THE MISSING MAN.—After an investigation which lasted eight days, and during which time upwards of forty witnesses were examined...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

OFFICE OF DEPUTY ADJUTANT GENERAL OF MILITIA.—DR. LA TERRIERE, so recently gazetted as having received this appointment, has sooner entered upon its duties than resigned it.

NEWS VIA UNITED STATES.—An arrival at New Orleans brings letters from Mexico. Papers by this arrival contain the proceedings at Queretaro ratifying the treaty...

WRECK, AND LOSS OF LIFE.—The barque Comete, 267 tons, Alexander Halliday, master, of and from Galway, with 63 passengers...

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

OFFICE OF DEPUTY ADJUTANT GENERAL OF MILITIA.—DR. LA TERRIERE, so recently gazetted as having received this appointment, has sooner entered upon its duties than resigned it.

NEWS VIA UNITED STATES.—An arrival at New Orleans brings letters from Mexico. Papers by this arrival contain the proceedings at Queretaro ratifying the treaty...

WRECK, AND LOSS OF LIFE.—The barque Comete, 267 tons, Alexander Halliday, master, of and from Galway, with 63 passengers...

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

discreet civility.—that my astonishment at finding myself, in my elevation, placed in a garret admitting the light through two diamond windows, may have caused me to hesitate...

By inserting the above in your next number, you will confer a favour on Sir, Your very obedient servant, (SIGNED) M. P. DE SALES LA TERRIERE.

THE VACANCY occasioned by Dr. La Terriere's resignation has been filled up by the appointment of Col. Melehor Alphonse de Salaberry to the office of Deputy Adjutant General of Militia.

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

LATEST FROM THE NORTH OF EUROPE.—Hull, June 6th.—The Queen of Scotland, which left Hamburg at eight o'clock on Sunday morning, arrived here today at 11 o'clock...

THE MISSING MAN.—After an investigation which lasted eight days, and during which time upwards of forty witnesses were examined...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

OFFICE OF DEPUTY ADJUTANT GENERAL OF MILITIA.—DR. LA TERRIERE, so recently gazetted as having received this appointment, has sooner entered upon its duties than resigned it.

NEWS VIA UNITED STATES.—An arrival at New Orleans brings letters from Mexico. Papers by this arrival contain the proceedings at Queretaro ratifying the treaty...

WRECK, AND LOSS OF LIFE.—The barque Comete, 267 tons, Alexander Halliday, master, of and from Galway, with 63 passengers...

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

OFFICE OF DEPUTY ADJUTANT GENERAL OF MILITIA.—DR. LA TERRIERE, so recently gazetted as having received this appointment, has sooner entered upon its duties than resigned it.

NEWS VIA UNITED STATES.—An arrival at New Orleans brings letters from Mexico. Papers by this arrival contain the proceedings at Queretaro ratifying the treaty...

WRECK, AND LOSS OF LIFE.—The barque Comete, 267 tons, Alexander Halliday, master, of and from Galway, with 63 passengers...

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

The English Mail will be closed to-day and the next one, in due course, on Wednesday of next week.

MARRIED. At Montreal, on the 22nd instant, at the residence of the bride's brother, E. LANG, Esq., of Quebec...

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, on THIS DAY, the 24th of JUNE.

WANTED IMMEDIATELY. ONE or two intelligent individuals as APPLICANTS to the Printing Business, to whom every attention will be paid both as to morals and instruction.

INCORPORATED CHURCH SOCIETY. THE ANNUAL GENERAL MEETING of the CHURCH SOCIETY of the Diocese of Quebec...

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

PRIVATE SALE. THE subscriber offers for Private Sale, a splendid assortment of BERLIN WOOL and PATTERNS...

NOTICE. THE Effects of Emigrants of the year 1817, who died intestate at Grande Isle, have been brought up from that island...

NEW BOOKS. Just received per "Erronanga," and for sale By GIBERT STANLEY, No. 4, ST. ANNE STREET.

MORE NEW BOOKS. THE undersigned has this day received an additional supply to his already large stock of BOOKS...

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

OFFICE OF DEPUTY ADJUTANT GENERAL OF MILITIA.—DR. LA TERRIERE, so recently gazetted as having received this appointment, has sooner entered upon its duties than resigned it.

NEWS VIA UNITED STATES.—An arrival at New Orleans brings letters from Mexico. Papers by this arrival contain the proceedings at Queretaro ratifying the treaty...

WRECK, AND LOSS OF LIFE.—The barque Comete, 267 tons, Alexander Halliday, master, of and from Galway, with 63 passengers...

THE STEAMER NIAGARA.—This steamer was raised on Thursday last, after having been stranded for seven weeks and two days...

THE AMERICAN REVENUE VESSELS.—The Montreal Corporation have passed a highly complimentary resolution to be presented to the Officers of the two U. S. vessels now on their way down the St. Lawrence...

THE FIRE AT MONTREAL.—On Wednesday morning last, the premises occupied by Mr. J. B. Asselin, Gunsmith, in St. Paul Street, were wholly consumed...

WANTED, by a young person of respectability, a situation as NURSERY-GOVERNESS, or Companion to a Lady...

RECEIVING FOR SALE. PATENT SHOT, assorted, Sheet Lead, Dry Rod and White Leads...

NOTICE. THE Subscriber, having leased one-half of that large and extensive LUMBERING ESTABLISHMENT, known as HIBERNIA COVE...

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1817. CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SABLEIR, SOLICITORS.

THIS COMPANY is prepared to effect ASSURANCE upon LIVES and transact any business dependent upon the value or duration of Human Life...

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...

Table with columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 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...

Agents and Medical Officers already appointed. By order of the Board, THOMAS M. SIMONS, Secretary.

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

RECEIVED AND FOR SALE BY THE SUBSCRIBERS: TEN PLATES, Canada Plates, Sheet from Bar, Bolt, and Hoop Iron...

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

Donk's Corner.

THE WAY TO FIND LUCK.

Little Lucy was very much pleased with all that she heard, in sermons and at missionary meetings, about sending the Bible into all parts of the world, and preaching the good news of salvation to men of every tribe and language.

She came home from Church, one Sunday, a little later than her mother, and found in the room a neighbour who had not been able to go, but who asked her was there plenty of money on the plates for missions that morning.

The little girl was already in a better mood because she heard that there were two ways of getting money to put into the plates: so she told her mother, that the collection seemed to be a very good one; but then she begged her mother to let her immediately how she might save money, or earn money, for she wanted very much indeed to help towards sending the Gospel to the heathen.

Her mother told her, that the way of doing it, by saving, was to find out something which cost money and which she could do without. She, the mother, did not know what there was that Lucy might give up; but if her daughter could name any thing of the kind, she might do so.

Lucy was so well contented for the present that she did not give a great deal of thought to the inquiry how she might obtain some money by EARNING. But it so happened that Mrs. Turton, who kept the shop where sugar was sold, heard of the little girl's self-denial, and one day told her she was very much pleased with her care for the heathen; "but," she said, "if every body were saving like this, there would be no demand for me to sell sugar; and some people would go without other things, besides sugar, and may be I should lose my business altogether. Now if you could find out a way to EARN money, you might have as much to give as you have now, and I think you might have even more if you were clever and industrious."

This set little Lucy upon a new way of thinking, and she asked Mrs. Turton, did she know how a little girl like her could earn money—that she wished to leave off saving the money for sugar; but she thought it might be much more effectual to earn than to save, and she now desired earnestly to set about that mode of providing means for helping those who were without the light of the Gospel.

To be continued.

A PICTURE OF WAR.

From a letter written by Pastor Mack of Buxton in Schleswig, dated 28th April, 1848. "The quiet week" (Still Woche) had been passed in great quiet. On Monday Thursday and Good Friday, only one divine service could be held; the majority of the male parishioners being detained from worship by sentinel duty. But now Easter Sunday dawned, bringing the promise of a day of repose and spiritual refreshment.

and gallop out, to reconnoitre, from which they had ever returned without seeing their enemy. But ere I had passed the last house in the village, my steps were arrested by the cry, "The Prussians are coming! they are close upon us!" Along with a number of peasants, I ran hastily up a neighbouring hill, whence I could plainly perceive the bright helmets of the advancing Prussians, glistening in the sunbeams, at about 1,100 paces distance. With all speed I despatched a messenger to the church to recall such of the congregation as were already assembled, and the clerk, to their homes. But the warning came too late. They had but just time to reach a farm-house behind the Hadderbeek wood, where they remained during the battle; and where they were, after all, much safer than in the village.

It was indeed high time; for the Prussians were already deploying in the meadow, so as to surround the village, and press forward to Schleswig, by the Eckernford Chaussee. The whole village was astir. Clusters of dragoons rushed like lightning hither and thither. The dragoons wore in their saddles, and made an attempt at full speed to get in advance of the Prussians on the road to Schleswig. Cannon were being forced along, by the utmost efforts of men and horses, towards the Dannewerk (a fortification which bounds the south side of the village), from which the battled artillery returned as quickly, finding the Prussians already in possession of that work. Meanwhile I had regained the Parsonage, and after commending myself and family (comprising a wife and four children, one of them an infant at the breast) to the protection of that faithful God, without whose permission not a hair of our heads can perish, I closed the outside window-shutters, and then locked myself in an upper room, which commanded a view of the meadows and all the southern part of the village. On reaching this post of observation, I found the Danes and Prussians already engaged in close combat. I could see the Danish sharpshooters, lying behind bushes, earthen dikes, and walls, and sending many a death-bringing bullet into the Prussian ranks, which pressed forward with desperate courage, and at every charge drove the Danes further back. A brick-work in the close vicinity of the village afforded a strong position to the Danes, whence they fired with some aim on their foes; nor could the Prussians discharge them, until they succeeded in setting fire to the house by means of bombs.

Through this forced to yield, this Danish detachment continued the conflict with obstinate bravery, but were at length driven back to the banks of the Schei, into which many precipitated themselves with the intention of swimming through, but are believed to have been drowned. Meanwhile the village itself was the scene of frightful conflict; both Prussian and Danish artillery playing on its houses and gardens, each contending for its possession. Troops in front of my house were shivered by cannon-balls; others struck the walls; while musket-shot rattled incessantly against the shutters. It was a fearfully exciting music! All around the Parsonage and its adjoining buildings, I could observe the Prussians stepping forward, to take deliberate aim, fire off their muskets, and then retire to reload and reappear. A Prussian battery was posted in front of the clerk's house, with which was a number of officers of rank, who appeared to direct the assault. I felt an irresistible desire to offer refreshments to the first and dusty combatants. But no sooner did I appear on my threshold with this design, than the officers beckoned me to retire from imminent danger, with eager, deprecating gestures. The danger of the village rose to the utmost when a thatched roof took fire. It was quite near our dwelling, and we looked for nothing else but seeing ourselves speedily enveloped in flames. Without, then, should we flee? It would be but out of one fire into another! And yet I beheld a woman, in wild horror, rush across the street amid careening balls, and not once touching her! We are immortal till the word be given! The inhabitants of the burning house had retreated to the cellar, before the accident occurred, and must all have perished, before they learned their danger, had not the Prussians shouted to them, "Fly, good people! fly at once!" and reserved their fire till they were passed out. But when our extremity was at the greatest, God interposed for our rescue. The wind drove the flames from the village, and we escaped that scourge, notwithstanding the many thatched roofs, and that generally were freely sent in among them. At length, after three or four hours' fighting, I perceived by the manoeuvres of the Prussians that they were victors, but the village was, as I have since learned, at last carried by assault.

And now the inhabitants hurried from their homes, to give aid to the wounded. I myself went to Schwarzkull, where the conflict had been of the hottest. Many wounded were being carried in, and it rejoiced my heart to observe with what care and tenderness the wounded Danes were treated by the Prussians. But many a corpse lay strewn around! A dreadful sight! Here lay a handsome youth, shot through the heart! Oh! how many tears will be shed over his early doom! There lay a body from which the head had been severed by a cannon-ball! A little way on lay an old man, who, I afterwards learned, was the father of a numerous family; his grey hairs spread about his pathless countenance! Alas! what bitter weeping will be poured forth when his fate comes to be known! And not far from him I found a youth, in whose pocket was a scrap of paper on which were written in pencil the following lines:

From wide Germania's utmost bounds,
For Holstein's freedom we are here,
Black, red, and gold, our banner bears:
And he who falls to us, is ours;
Although 't'is now his death-bell sounds,
His cheek pales not with coward fear?!"
Poor fellow! his forebodings were but too true! His death-bell had sounded! And

that he had not "paled with coward fear" was shown by the wounds which marked his breast! But I forbear to harrow up your feelings with further description of war's victims. Its details are always horrible, and hateful as it is in its own nature, it is only rendered endurable by contemplating the aim and objects, to which it is a necessary precursor. Oh that the bloody offering now laid on its altar may conduce to the attainment of its just and right-founded, and therefore solid and lasting peace!

The evening of that memorable Easter-day continued still disturbed. The conflict lasted here and there till seven o'clock. But the victory was gained, though, alas, at the cost of so much precious blood! Late that night 30 Schleswig Holsteiners took up their abode in my house, in the stead of the Danes, who had for some time, and up to that morning, been my unbidden guests. Such was the good ending of that stormy Easter-day. [The above article is taken from the June number of "Evangelical Christendom," besides its graphic description of war seen near, it possesses some interest by showing the writer's dislike of the Danish occupation, and his sympathy with the Prussian invasion, which shine through, especially, in the closing paragraph. Whether well founded or not, is another question; but such, probably, is the prevailing sentiment in Schleswig.]

THE RAGGED-SCHOOL. ESTES held its Annual Meeting on the 16th of May, the Right Hon. Lord ASHLEY, President, in the chair. The report mentioned, among other details, that in the first year, the schools numbered about twenty, the teachers about 200, and the children about 2,000. In the second year, the schools numbered twenty-six, the teachers 250, the children 2,600. In the third year, the schools numbered forty-six, the teachers 450, the children 4,700. The amount collected in the first year was £ 61, in the second, £ 323, in the third £ 637, in addition to £ 57, raised for the special object in Pye-street, Westminster. In the year just closed, the schools numbered 62, the voluntary teachers 784, the paid teachers seventy-eight, and the children 7,000. The amount collected was £ 696, which has enabled the Committee to assist 27 schools with grants, and to promise grants to several others. One lady has given £ 1000 within the last two years. The Committee had directed their attention to the mode of getting employment for boys after they become steady and anxious to earn their own living; they were thinking of applying to Government for assistance towards removing such boys, and also girls similarly situated, to some British settlement where their labour might procure them support and employment.

The Noble Chairman's opening speech contained the following remarks: The use of the term recalled to his recollection in the manner in which it had been derived; but the eagerness of the children to enter these schools was a sure proof that the term "ragged" contained nothing repulsive to their ideas. It was absolutely and essentially necessary for the good working of the system to adhere to that distinctive epithet, and for this reason, it marks the class, it marks the character of the operation, and binds those who are ambitious to rise above their level, to the dirty, but holy work in which they are engaged. There was a great tendency in the present day to raise all schools and institutions into mere parades and show institutions. The very instant such a feeling should creep into the schools in connexion with the Ragged Union its spirit would have departed, and the whole thing would be a dead and useless carcass. The eagerness with which the children rushed to these schools was truly gratifying. If a new school was pretty well conducted, in the course of a month it would not contain one-half the children applying for admission. They did not press there for clothing or food, but that they might receive something adapted to their moral and intellectual being, and that they might feast upon the word of life. No doubt difficulties would occur, but let no one be disheartened by being told, "It is a hopeless undertaking." It was no such thing. Mr. Branch, who was present, was well aware that, so far from these efforts being hopeless, they were more likely to be productive of fruit than efforts on a class far more enlightened. The whole difficulty with respect to these children arose on the first outset; but after two or three weeks, the conquest was won by an exhibition of patience and forbearance towards them. He had seen children silenced into obedience by the appearance of kindness. It was so novel to them to be spoken to in the language of gentleness and sympathy, that astonishment seized them, and they became obedient, and not one of them had broken loose again. The whole difficulty, as he had before stated, lay in the outset; but if they persevered, they would, in proportion to the number, have more cause to rejoice in the good results than in all the model schools, of whatever denomination they might be. It might be said, "What good is there in this? How will you dispose of them when they are educated?" The answer is, "How will you dispose of them if you have not educated them?" This was not a difficulty created by education. Education would rather be the means of removing that difficulty. The thing was a contradiction, and was only a plea for neglect. Let any one just examine the character of the schools, and see how they were adapted to the wants of the population—how they were ready to take children in all their ignorance and all their dirt, and to look over their errors, and how they would submit to anything to be recovered from their evil course. The only way to raise these children to a level of spiritual and moral advantage was, for others to condescend to their level;—to impart to them the means of honest industry, and the blessings which they had themselves received.

We subjoin an extract from the Rev. Dr. Cumming's address: Looking at this Institution, he saw the illustration of a great principle, that there is no class of man—no mass of mankind from which Christianity shrinks; none were so

barbarous that it could not transform, and none were so civilized on whom it would not seek to exert its sanctifying influence. There was no class proscribed from the influence of the Gospel; and at no class, however high or however low, did Christianity pause. The Gospel ascended the palace, and secured its trophies there; it descended the cellar, and sought its trophies there; it had entered the mosque of the Moslem; it had found converts in the Alhambra of the Moor, and was exhibiting a new phase in its triumphant career, in descending to a deep lower and lower still—the Ragged Schools;—and finding trophies and monuments there. No obstruction could resist its efforts. The cholera had not prevented the missionaries from visiting its vicinity, the influence of poverty and disease had not kept its missionaries from their victims. There was no form of disease, no degree of degradation, no state of poverty, or want or woe, where Christianity did not find a footing, and where its mission was not daily more and more felt. He saw in this an augury of the dispensation of the Gospel, and it would not rest in its objects until its blessed word should be translated into every tongue—until its chimes of mercy and truth should mingle with the noise of the sea waves, and Christianity be demonstrated before heaven as the ambassador of God, and the benefactress of all mankind.

THE FEAR OF MAN.—Is it for the honour of religion, think you, that Christians should be as timorous as hares, to start at every sound? Will not this tempt the world to think that whatever you say, yet your principles are no better than other men's? And what mischief may the discovery of your fears before them do? It is a noble saying of Nehemiah, "I will be as I say, and I will do as I see." And who hears you should die than this? Were it not better you should die than that the world should be prejudiced by your example? For, alas! how apt is the world, who judge more by what they see in your presence than what they understand of your principles, to conclude from your timorousness, that how much soever you profess faith, and talk of assurance, yet you dare to trust to those things no more than they, when it comes to the trial. O let not your fears lay such a stumbling Block before the blind world!—Flavel.

BE PATIENT TOWARDS ALL MEN.—If thou rebukest others, and wouldst have them to be like thee, thou oughtest to examine thyself first, whether it flows from a blind party zeal, impatience, and self-will, or from a true principle of love; and whether thou art also much in prayer for them, both before and after. He who loves the goodness of the Son of God truly to heart, and considers how gently He has treated him, and still treats him like the weakest child, must needs also be moderate towards all men, and think "If nobody would bear with others, surely I must." Lord give me the right spirit of meekness, to show all lenity to my fellow Christians!—Ingelsby.

THE DANGER OF RICHES.—Mr. Spencer tells us a real, but sad story of a rich oppressor, who had scraped up a great estate for his only son; when he came to die, he called his son to him and said, "Son, do you indeed love me?" The son answered, that nature, besides his paternal indulgence, obliged him to that. There, said the father, express it by this: Hold thy finger in the candle as long as I am saying the Lord's prayer. The son attempted, but could not endure it. Upon that the father broke out in these expressions: "Thou canst not suffer the burning of thy finger for me; but to get thee wealth I have hazarded my soul for thee, and must burn body and soul in hell for thy sake. Thy pain would have been but for a moment, but mine will be unquenchable fire."—Flavel.

MANY TONGUES IN THE SWISS DIET.—In conclusion, I may mention Dr. Emil Frei, the deputy from Basle country, to whom I was from time to time indebted for the play of wit and irony which he often enlivened the dullness of the assembly. He is a young and gifted man, who, as his little half-canton can do coarse exercise in serious influence on the course of affairs, seems to amuse himself by turning them all on the ludicrous side, and he wields his bright sharp weapons with a skill and force that makes rivals wince. Whoever can get the laughs on his side, is sure to possess some power over an assembly, though it is true that neither jest nor earnest can produce much fruit, since every question is settled elsewhere. Considering this, also, it appears of little consequence that the deputies in the diet speak four different languages, though this would otherwise be a very serious obstacle to their proceeding. Tessin speaks Italian; the Grisons, Romansch, Italian and German; Vaud, Geneva, and Neuchâtel, French; and the rest of the cantons mostly German. The acts of the federation are published in German, with a French translation. It often happens, however, I should add, that the deputies of Tessin and the Grisons decline their privilege of speaking in the language of their cantons, and use those which are better understood. To a spectator, the effect of these motley debates is very curious, and for the unhappy clerks and registers it must make awful work.—Mugge's Switzerland and the Swiss.

GOOD AND BAD LUCK.—I may here, as well as any where, impart the secret of what is called good and bad luck. There are men who, supposing providence to have an implacable spite against them, bemoan, in the poverty of a wretched old age, the misfortunes of their lives. Luck for ever ran against them, and for others. One, with a good profession, lost his luck in the river, where he idled away his time a-fishing, when he should have been in the office. Another with a good trade perpetually burnt up his luck by a hot temper, which provoked all his employers to leave him. Another, with a lucrative business, lost his luck by amazing diligence at every thing but his business. Another who steadily followed his trade, as steadily followed his bottle. Another, who was honest, and constant to his work, erred by perpetual misjudgments—he lacked discretion. Hundreds lose their work by endorsing, by sanguine speculations, by trusting fraudulent men, and by dishonest gains. A man never has good luck who has a bad wife. I never knew an envious, hard-working, prudent man, careful of his earnings and strictly honest, who complained of bad luck. A good character, good habits, and iron industry, are impregnable to the assaults of all the ill luck that fools ever dream of. But when I see a tatter-demolition creeping out of a tavern late in the forenoon, with his hands stuck in his pockets, the rim of his hat turned up, and the crown knocked in, I know he has had bad luck—for the worst of all luck is to be a sluggard, a knave, or a piper.—Delectures to young men, by H. H. Broderick.

THE RICH MAN AND THE POOR LABOURER.—A merchant who is as avaricious as a spider, recently excited some public attention at London. He had obtained, at the cheapest possible rate, a poor day-labourer to do some work in his house. This unfortunate man, fatigued with work, represented to the merchant's wife, that with so low wages he could not procure a glass of beer to quench his thirst. The compassionate woman gave him a tankard of ale, but the husband learned this circumstance on his return, and when he settled with his labourer, retained the value of the drink. The poor man exclaimed against it, and raised so great an uproar, that the police took him to prison. The next day, when he was called before the judge, he explained the affair, and was discharged upon the payment of two shillings; but the merchant had another account to render to justice. He was condemned to pay fifty pounds sterling as a fine for having sold beer without a license, and the poor labourer, as the informer of the offence, received the third of the sum.

COLONIAL INDUSTRY.—Amongst other proofs that the present dullness of our commerce has not entirely destroyed all the energy of our citizens, we notice with great pleasure the new mill-manufactory of Mr. Thomas Peck almost adjoining the mills of Mr. Gould. The machinery of this establishment is moved by the water from the Canal Basin, which falls on a wheel of twenty feet diameter. This turns the drums that set in motion about twenty different stamps from which the nails fall in as constant a stream as the grist from a pair of millstones. The nails are made by a set of stamps on the upper story. Before each of them is placed an iron tube, through which is thrust the end of a flat bar of iron, which by the means of a weight is protruded at each revolution of the driving wheel. The different points of the die are brought together in such a way as to cut a nail out, make the head, and throw it from the mould at every blow. The bar of iron being just as wide as the nail is required to be long, nothing more is necessary than to make a cut across the breadth of the bar. In the lower story are similar machines for making deck and railway spikes; but as these are too thick to be cut cold, a furnace is kept constantly going for warming the bars. We understand that, at this manufactory, Mr. Peck has the machinery necessary for the daily conversion of five or six tons of iron into nails and spikes. We believe that all the new spikes now being used in the repairs of the wharf were made there. Between Mr. Peck's factory and Mr. Gould's mill is another grist mill belonging to Mr. McDougall, which has also been commenced this year, in one of the sites disapproved of last year by the Board of Works. At this mill Mr. Gould can turn out one hundred and twenty barrels of flour per diem. It may perhaps not be useless to mention that there is still a great quantity of water power to be disposed of, and there can be little doubt that this locality, with water front on one of the most Canal Basins in the world; at the head of the navigable waters of the St. Lawrence, and at the foot of inland navigation stretching over some fifteen degrees of longitude, must afford facilities for any kind of manufacturing business altogether unequalled elsewhere.—Montreal Herald.

SUPERIOR BRIGHT MUSCOVADO SUGAR, PRINCIPLE CIGARS, NOW landing ex Brigantine "Victoria," from Halifax, and for Sale by LEAVCRAFT & Co. Quebec, 25th May, 1848.

ENGLISH CHEESE, PER OCEAN QUEREN. CHEDDAR, BERKELEY, QUEEN'S ARMS, TRUCKLES and PINES. C. & W. WURTELE, St. Paul Street.

LESSON TO STUDENTS.—What you do know, know thoroughly. There are few instances in modern times of a rise equal to that of Sir Edward Sugden. At one of the Weymouth elections I was shut up with him in a carriage for twenty-four hours. I ventured to ask him what was the secret of his success; his answer was, "I resolved, when beginning to read law, to make every thing I acquired perfectly my own, and never to do a second thing till I had entirely accomplished the first. Many of my competitors read as much in a day as I in a week; but at the end of twelve months, my knowledge was as fresh as the day it was acquired, while theirs had glided away from their recollection."—Memoirs of Sir T. F. Barton.

WORKS OF FICTION.—Many works of Fiction may be read with safety, some even with profit; but the constant familiarity even with such as are not exceptional in themselves, dissolves the heart that needs fortifying, stirs the imagination which wants quieting, irritates the passions which want calming, and above all disciplines and disciplines for active virtues, and for spiritual exercises. Though all these books may not be wicked, yet the habitual indulgence in such reading, is a silent, ruining mischief. Though there is no act, and no moment, in which any open assault upon the mind is made, yet the constant habit performs the work of a mental atrophy—it produces all the systems of decay; and the danger is not less for being more gradual, and therefore less suspected.—Mrs. H. More.

THE FEAR OF MAN.—Is it for the honour of religion, think you, that Christians should be as timorous as hares, to start at every sound? Will not this tempt the world to think that whatever you say, yet your principles are no better than other men's? And what mischief may the discovery of your fears before them do? It is a noble saying of Nehemiah, "I will be as I say, and I will do as I see." And who hears you should die than this? Were it not better you should die than that the world should be prejudiced by your example? For, alas! how apt is the world, who judge more by what they see in your presence than what they understand of your principles, to conclude from your timorousness, that how much soever you profess faith, and talk of assurance, yet you dare to trust to those things no more than they, when it comes to the trial. O let not your fears lay such a stumbling Block before the blind world!—Flavel.

BE PATIENT TOWARDS ALL MEN.—If thou rebukest others, and wouldst have them to be like thee, thou oughtest to examine thyself first, whether it flows from a blind party zeal, impatience, and self-will, or from a true principle of love; and whether thou art also much in prayer for them, both before and after. He who loves the goodness of the Son of God truly to heart, and considers how gently He has treated him, and still treats him like the weakest child, must needs also be moderate towards all men, and think "If nobody would bear with others, surely I must." Lord give me the right spirit of meekness, to show all lenity to my fellow Christians!—Ingelsby.

THE DANGER OF RICHES.—Mr. Spencer tells us a real, but sad story of a rich oppressor, who had scraped up a great estate for his only son; when he came to die, he called his son to him and said, "Son, do you indeed love me?" The son answered, that nature, besides his paternal indulgence, obliged him to that. There, said the father, express it by this: Hold thy finger in the candle as long as I am saying the Lord's prayer. The son attempted, but could not endure it. Upon that the father broke out in these expressions: "Thou canst not suffer the burning of thy finger for me; but to get thee wealth I have hazarded my soul for thee, and must burn body and soul in hell for thy sake. Thy pain would have been but for a moment, but mine will be unquenchable fire."—Flavel.

MANY TONGUES IN THE SWISS DIET.—In conclusion, I may mention Dr. Emil Frei, the deputy from Basle country, to whom I was from time to time indebted for the play of wit and irony which he often enlivened the dullness of the assembly. He is a young and gifted man, who, as his little half-canton can do coarse exercise in serious influence on the course of affairs, seems to amuse himself by turning them all on the ludicrous side, and he wields his bright sharp weapons with a skill and force that makes rivals wince. Whoever can get the laughs on his side, is sure to possess some power over an assembly, though it is true that neither jest nor earnest can produce much fruit, since every question is settled elsewhere. Considering this, also, it appears of little consequence that the deputies in the diet speak four different languages, though this would otherwise be a very serious obstacle to their proceeding. Tessin speaks Italian; the Grisons, Romansch, Italian and German; Vaud, Geneva, and Neuchâtel, French; and the rest of the cantons mostly German. The acts of the federation are published in German, with a French translation. It often happens, however, I should add, that the deputies of Tessin and the Grisons decline their privilege of speaking in the language of their cantons, and use those which are better understood. To a spectator, the effect of these motley debates is very curious, and for the unhappy clerks and registers it must make awful work.—Mugge's Switzerland and the Swiss.

SUPERIOR BRIGHT MUSCOVADO SUGAR, PRINCIPLE CIGARS, NOW landing ex Brigantine "Victoria," from Halifax, and for Sale by LEAVCRAFT & Co. Quebec, 25th May, 1848.

ENGLISH CHEESE, PER OCEAN QUEREN. CHEDDAR, BERKELEY, QUEEN'S ARMS, TRUCKLES and PINES. C. & W. WURTELE, St. Paul Street.

FALL AND WINTER CLOTHING.

THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with 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, KINS, CASSIMERES, VESTINGS, &c., &c., having just received per "DOUGLAS," 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 charge. H. KNIGHT, 12, Palace Street, Quebec, 13th Oct., 1847.

Mutual Life Assurance

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, Buchanan-street, Glasgow. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years 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.

FOR SALE.

At the Book-Store of G. Stanley, No. 4, St Ann Street, Quebec; and R. A. Miller, St. Francois Xavier Street, Montreal. A SERIES OF FAMILY PRAYERS FOR TWO WEEKS. Selected from various approved manuals, by the Rev. CHARLES BASSOY, M. A. (Now Rector of St. John's, C. E.) Price 7½d. April, 25th 1846.

A FRENCH GOVERNESS 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, PRINCE STREET, Kingston, will be attended to. 29th April, 1848.

A BUILDING LOT FOR SALE, IN ST. JAMES STREET, ST. JOHN'S, NEWFUNDLAND. Inquire of the Rev. C. L. F. HARNEL.

REED & MEAKINS, Cabinet Makers, ST. DORIS STREET, MONTREAL.

FAMILY RESIDENCE AND FARM, To be Let or Sold, BEAUTIFULLY SITUATED ON THE RIVER ST. FRANCIS, MOUNTAIN between Sherbrooke and Lanarkville. THE HOUSE comprises every convenience for a General Family: 3 Sitting Rooms, Nursery, Parlor, 2 Kitchens, 8 Bed Rooms, Dressing Room, ample Cellar, Bath and Store Rooms, &c.; 2 large Barns, double Stables, Coach-House and very complete Out-buildings.

The FARM consists of a good Frame Cottage and Dairy, and 120 acres of excellent land—100 cleared; good Sugar; chief part well fenced, and in a high state of cultivation—15 miles from the terminus of the St. Lawrence and Atlantic Railroad, and 24 from Bishop's College. Terms easy—price moderate. The above offers many advantages to a purchaser, (as property must rapidly rise in value directly the railroad is opened,) at a small present outlay. Address, post paid, G. F. BOWEN, Esq., Sherbrooke.

FOR SALE BY THE SUBSCRIBERS: DIGGING CHAIN, PATENT CORDAGE, Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street. Quebec, 23th May, 1848.

The Berean,

EDITED BY A CLEVERMAN OF THE CHURCH OF ENGLAND. Is published every THURSDAY Morning, at No. 25, St. Paul Street, Quebec. Terms:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance. W. C. EVANS, Esq., Montreal. The Rev. CHARLES BASSOY, St. John's, G. F. BOWEN, Esq., Sherbrooke. JOHN DUNDAS, Esq., Toronto. The Rev. ALEX. SANSON, York Mills. The Rev. H. V. BOWER, Kingston. SAMUEL MUCKLETON, Esq., do. J. P. HARRISON, Esq., Ancaster, C. W. ALEX. DAVIDSON, Esq., P. M., Niagara, C. W. The Rev. HENRY STODOLSKY, Dumville, C. W. THOMAS CHASE, Esq., London, C. W. The Rev. S. B. AMARU, Barrie, C. W. H. INCH, Esq., Halifax, N. S. GEORGE BROWN, Esq., Fredericton, N. B. W. L. AVERY, Esq., St. John, N. B. COMMANDER OUBERNAN, W. N., Charlotte-Town Prince Edward Island. The Rev. C. H. WILLIAMSON, New York, are so kind as to act for the Berean. Terms in Advance:—Ten Shillings Sterling in Advance. Subscriptions will be received by Mr. JOHN HENRY LEMMONS, Bookbinder, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$3 Dollars a year, or \$1 Dollar if paid in advance. ADVERTISERS:—New York at 75 Nassau-street, Mr. F. G. FIRM. Brooklyn at 41 Front-street. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s. 6d. for six lines and under, first insertion, and 7½d each subsequent insertion; for ten lines and above six lines 3s. 4d first insertion, and 10d each subsequent insertion; above ten lines and not less than 10 lines, 4s. 6d. per line each subsequent insertion; 5s. 6d. for 20 lines and above. Advertisers by the year or for an indefinite period may be agreed upon.