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The Bazaar.

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

VOLUME IV.—No. 18.]

QUEBEC, THURSDAY, JULY 20, 1847.

[WHOLE NUMBER 174

HYMN FOR THE PRESENT TIMES.

God of mercy, God of pity,
From thy dwelling-place on high
Hear, O hear thy people cry!

We presume not, Heavenly Father,
On our own deserts to plead,
Conscious that these might justify
Tenfold vengeance on our head.

Humbled in the dust before thee,
Thine omnipotence we own,
And confess ourselves unworthy
To approach thy sacred Throne.

But we know that Jesus, dying,
Once redeemed our guilty race,
And, on His deserts relying,
Humbly seek thy saving grace.

When upon thy chosen nation
Plague for sin of old was laid,
Thou dost hear their supplication,
And the pestilence was stayed.

Round our gates the dread avenger
Stalks with pestilential breath;
Lord I avert the threatened danger,
Stay, O stay the work of death.

Whom thou lovest, thou dost chasten;
We have sinned, but we repent,
And before thy footstool hasten—
Hear us, Father, and relent!

Yet to thee, Lord, our condition
Better than ours is known;
Therefore this our best petition:
Not our will, but thine be done!

[The foregoing was composed in 1832, by a young lady; and its fitness for insertion in the next Bazaar is submitted to the Reverend Editor of that valuable periodical, by A. MONTGOMERY FOR THE DEAF.]

THE PASSAGE OVER JORDAN.

Now that Israel is brought to the bank of Canaan, the cloud is vanished which led them all the way; and as soon as they have but crossed Jordan, the manna ceaseth which nourished them all the way; the cloud and manna were for their passage, not for their rest; for the wilderness, not for Canaan. It were as easy for God to work miracles always; but he knows that custom were the way to make them no miracles: he goes by ways but till he have brought us into the road, and then he refers us to his ordinary proceedings. That Israelite should have been very foolish, that would still have said, "I will not stir till I see the cloud; I will not eat, unless I may have that food of angels." Wherefore serves the wheat of Canaan, but for bread? So found is that Christian, that will still depend on expectation of miracles, after the fulness of God's kingdom. If God bear us in his arms when we are children, yet when we are well grown he looks we should go on our own feet: it is enough that he upholds us, though he carry us not.

He, that hitherto had gone before them in the cloud, doth now go before them in the ark; the same guide in two divers signs of his presence. The cloud was for Moses's, the ark for Joshua's time. The cloud was for Moses, the law offered us Christ, but enwrapped in many obscurities: if he were seen in the cloud, he was heard from the cover of the ark. Why was it the ark of the testimony, but because it witnessed both his presence and love? and within it were his word and the law, and his sacrament the manna. Who can wish a better guide, than the God of heaven, in his word and sacraments? who can know the way into the land of promise so well as he that owns it? and what means can better direct us thither, than those of his institution?

That ark, which before was as the heart, is now as the head; it was in the midst of Israel, whilst they camped in the desert; now, when the cloud is removed, it is in the front of the army; that, as before they depended on it for life, so now they should for direction. It must go before them on the shoulders of the sons of Levi; they must follow it, but within sight, not within breathing: the Levites may not touch the ark, but only the bars; the Israelites may not approach nearer than a thousand paces to it. What awful respect doth God require to be given unto the testimonies of his presence! Uzzah paid dear for touching it, the men of Bethshemesh for looking into it: it is a dangerous thing to be too bold with the ordinances of God. Though the Israelites were sanctified, yet they might not come near either the mount of Sinai, when the law was delivered, or the ark of the covenant, wherein the law was written. How fearful shall their estate be, that come with unhallowed hearts and hands to the word of the gospel, and the true manna of the evangelical sacrament! As we used to say of the court and of fire, so may we of these divine institutions: We freeze if we be far off from them; and, if it be more near than belts us, we burn. Under the law we might look for Christ's blood; now, under the gospel, we may come near him: he calls us to him; yea, he enters into us.

Neither was it only for reverence that the ark must be not stumbled at, but waited on afar; but also for convenience both of sight and passage: those things that are near us, though they be less, fill our eyes; neither could so many thousand eyes see the same object on a level, but by distance. It would not content God, that one Israelite should tell another, "Now the ark goes, now it turns, now it stands;" but he would have every one his own witness. What can be so comfortable to a good heart, as to see the pledges of God's presence and favour? To hear of the loving kindness of God is pleasant; but to behold and feel the evidences of his mercy is unspeakably delectable. Hence the saints of God, not contenting themselves with faith, have still prayed for sight and fruition, and mourned when they wanted it. What a happy prospect hath God set before us, of Jesus Christ crucified for us, and offered unto us!

Our God will work a miracle before Israel, they have charge to be sanctified; there is a holiness required, to make us either patients or beholders of the great works of God; how much more, when we should be actors in his sacred services! There is more use of sanctification, when we must present something to God, than when he must do ought to us.

The same power that divided the Red Sea before Moses, divides Jordan before Joshua, that they might see the ark no less effectual than the cloud; and the hand of God as present with Joshua to bring them into Canaan, as it was with Moses to bring them out of Egypt. The bearers of the ark had need be faithful; they must first set their foot into the streams of Jordan, and believe that it will give way: the same faith that led Peter on the water must carry them into it. There can be no Christian without belief in God; but those, that are near to God in his immediate services, must go before others, no less in believing, than they do in example.

The waters know their Maker: that Jordan, that flowed with full streams when Christ went into it to be baptized, now gives way, when the same God must pass through it in state: then there was use of his water, now of his sand. I hear no news of any rod to strike the waters; the presence of the ark of the Lord God, the Lord of all the world, is sign enough to these waves, which now, as if a sinew were broken, run back to their issues, and dare not so much as wet the feet of the priests that bore it.

What ailed thee, O Sea, that thou fellest, and thou, Jordan, that thou wert driven back? Ye mountains, that ye leaped like rams, and ye little hills, like lambs? The earth trembled at the presence of the Lord, at the presence of the God of Jacob! How observant are all the creatures to the God that made them! How glorious a God do we serve, whom all the powers of the heavens and elements are willingly subject unto, and gladly take that nature which he pleases to give them! He could have made Jordan like some solid pavement of crystal, for the Israelites' feet to have trod on; but this work had not been so magnificent. Every strong frost congeals the water in a natural way; but for the river to stand still, and run on heaps, and to be made a liquid wall for the passage of God's people, is for nature to run out of itself, to do homage to her Creator. Now must the Israelites think, "How can the Canaanites stand out against us, when the seas and rivers give us way?" With what joy did they now trample on the dry channel of Jordan, whilst they might see dry deserts overcome, the promised land before them, the very waters so glad of them that they ran back to welcome them into Canaan! The passages into our promised land are troublesome and perilous; and even, at least, offer to us the main hindrances of our salvation, which, after all our hopes, threaten to defeat us: for what will it avail us to have passed a wilderness, if the waves of Jordan should swallow us up? But the same hand, that hath made the way hard, hath made it sure; he that hath made the wilderness comfortable, will make Jordan dry: he will master all difficulties for us; and those things which we most feared, will be made most sovereign and beneficial to us. O God, as we have trusted thee with the beginning, so will we with the finishing of our glory! Faithful art thou that hast promised, which wilt also do.—*Bishop Hall's Meditations.*

CHRISTIAN UNITY.

We read much in the New Testament about Christian unity. The strength and beauty of the church consists in the oneness between Christ and his people.

How powerful were the pleadings of our great Advocate for the unity of his redeemed people! "Holy Father, keep through thine own name; those whom thou hast given me, that they may be one, as we are;" "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them, that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me."

St. Paul also dwells much on this important subject: "By one Spirit are we all baptized into one body;—and have all been made to drink into one spirit." "Be perfect, he of good comfort, be of one mind." "I beseech you, brethren, by the name of our Lord Jesus Christ, that you all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." "Now the God of patience and consolation grant you to be like-minded one toward another, according to Christ Jesus; that ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ."

From our Lord's intercessory prayer, we learn that all who are the subjects of grace, are the gift of the Father to the Son; that to such the Son gives eternal life; that the beginning of this eternal life is to know the only true God, and Jesus Christ whom he has sent; that this knowledge is imparted by Jesus Christ through the teaching of the Spirit of truth, the Comforter; that this knowledge is of a sanctifying nature; that it leads to a separation from the world, and a union to each other; that these happy souls are kept from the evil that is in the world, and preserved unto eternal glory.

Hence, all strife, divisions, and contentions, disfigure the beauty and tarnish the glory of the church of God.

St. Paul sharply reproves the Corinthian church for their want of unity: "Ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" Whilst to the Ephesian converts he gives this beautiful exhortation: "I, therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all."

It may be asked, "Is it possible that all who profess to believe in the truths of the Bible, will ever be brought to see every thing in the same light, and to follow, in every minute particular, the same track of thinking and acting?"

This unity may, and ought to be maintained, in the grand essentials of the Gospel. And a beautiful union of faith and practice, of sentiment and feeling, does exist amongst real Christians of all denominations, however they may differ about the terms

and explications of some abstruse doctrines, or respecting the outward forms and modes of church government: "for the kingdom of God is not in word, but in power." "It is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost." When these holy characters freely unbosom their hearts to each other, and discourse together on experimental and practical subjects, they find themselves standing on one common ground—connected by one common tie—united in one common cause—and drinking into one and the self-same spirit.

They all mourn over, and are deeply humbled, on account of the corruption of their nature and the sin of their lives. They all feel the plague of their own hearts, and so groan, being laden. They all are conscious of their utter inability to save themselves. They all know that they are naturally without strength. They are all enabled, through grace, to look unto Jesus, the eternal Son of God, as their only Saviour, whose blood cleanseth them from all sin; whose merits, received and applied by faith, form their only justifying righteousness; whose intercession for their petitions with God; whose promised gift, the Spirit of truth, dwells in their hearts, causing them to cry with filial love and confidence, Abba, Father.

They all know and feel that they thus become the children of God by faith in Christ Jesus; and enjoying the presence and grace of their heavenly Father through the Son of his love, they are all enabled to resist the devil, to crucify the flesh, to renounce the world, and gradually to perfect holiness in the fear of God.

They all confess how low their highest efforts fall beneath the elevated standard of Gospel holiness; yet, forgetting the things which are behind, they press forward towards those things which are before, and long for that happy period, when, having laid down their bodies of sin and death, they shall shine in spotless purity in the comings above.

With these feelings and impressions, they all confess themselves to be pilgrims and strangers upon earth. Their hearts are set upon things above. They sympathize with each other's sorrows, and gladden with each other's joy. They love to bear each other's burdens, and so fulfil the law of Christ.

As they all believe in the glorious doctrine of the Trinity in Unity, and in the divine and human nature of Jesus Christ, so they unitedly confess themselves to be sinners saved by grace through faith in a crucified Redeemer, and ascribe all their salvation, from first to last, to the free, unmerited mercy of God in Christ. Thus, whilst they acknowledge the justice of that sentence which condemns them, as sinners, to everlasting misery, they extend the readiness of that love which so freely saves them from the wrath to come. With these holy views of the truth, they can each say from the heart,

"My power is lost—the fault is wholly mine;—
Yet bid me live—the glory shall be thine."

Now, if every faithful follower of Jesus can subscribe to these common points of Christian doctrine and experience, what is it that divides and separates the true family of Christ? Is it not the remaining corruption of our nature, the remaining darkness of our mind, and the subtle enemy of our souls? These are the foes which disturb the peace of the Church, and destroy much of her purity and spiritual prosperity.

Oh! that the Holy Spirit may purge away this old leaven of malice and wickedness, and fill us with sincerity and truth; that we may become a new lump; be all new creatures in Christ Jesus; shine as lights in the world; and so advance that kingdom of holiness upon earth, which is criminally impeded in its progress, and marred in its beauty, by the dishonouring contentions, strifes, and divisions of those who call themselves the followers of the Lamb.—*Christian Retriever.*

RELIGIOUS ANNIVERSARIES.

THE SCRIPTURE READERS' ASSOCIATION, under the patronage of the Bishops of London and Winchester, held its 3rd Annual Meeting on the 28th of May, at the Lord Bishop of London in the chair. Receipts £3385. 5. 3. Expenditure £3182. 3. 5. The Right Rev. Prelate in the chair, after referring to doubts which had been entertained of the regularity, as well as efficiency of the working of such an institution, expressed himself in the following manner:

"He saw thousands and tens of thousands around him perishing for lack of knowledge. He felt that he had not in the administration of the power conferred on him by the Church the means of supplying that spiritual destitution under which they laboured. An instrument was offered to him to be wielded according to his own views of what was right and proper, which would to a considerable extent supply the defect; and was he to be deterred by the apprehension of dangers from adopting that which he believed would be productive of a great amount of good? He had already said that he considered it an experiment, and he was glad to say that as far as it has hitherto been tried it had not only not failed but had answered all his expectations. He did not mean to say that some difficulties might not even now be suggested; but what he meant to say was this, that no such difficulties had occurred during the three years which the Society had been in operation. This great and new and novel machine had moved on quietly and safely, not disturbing any of those parochial arrangements which he considered so necessary for the efficiency of the Established Church, but harmoniously co-operating with them, and proceeding under the direction and control, and in full harmony with the feelings and wishes of the parochial clergy; because that was the most important feature in the system. It was not forced upon any to whom the charge of these countless thousands was intrusted by the Church; and he was happy to say that, in far the greater majority of instances, those of his Rev. Brethren who had that awful responsibility on them had gladly availed themselves of the assistance of the Institution, and had derived from it all the help and the good which had been anticipated. All the returns had been in the highest degree satisfactory. They had found the Scripture readers humble, but by no means inefficient, labourers, who had done much which the clergy them-

selves could not have done. That was the fundamental principle on which the Institution claimed the public support, that the Scripture readers were a connecting link between the parochial clergy and the poorest, the most destitute, and most ignorant of the people, and through that instrumentality the clergy found access to those on whom they could not otherwise exert any direct spiritual influence. It was the duty of the Scripture reader not to become an expositor of the doctrines and mysteries of the Scriptures. It was quite true that it was his duty to lay before the people the fundamental doctrines of Christianity; but with respect to controversial topics the Scripture readers were cautioned to abstain from them, and when any difficulties arose, they were directed to consult their pastors on the subject. He did not at all disparage the duties which they performed. Those duties were precisely the same in kind, though different in degree, from those performed by the appointed pastors of the Church, and therefore, they were of the highest importance. It was fearful to contemplate the spiritual destitution which still prevailed. When he knew that in two parishes in Westminster there were 64,000 persons, and that not more than 2,000 or 2,500 of them ever entered a place of worship—when he knew there were ten or twelve clergymen interested with the spiritual care of these thousands—when he knew there were 1,300 heads of families who professed no religion at all, could he close his eyes to the claim of such an Institution as this, which, under proper regulations, sought to alleviate a vast amount of the evils which such a state of things must produce. The success of this Institution had given him the greatest satisfaction, and he was fully convinced that it might be greatly extended, and ought to be placed on a more permanent basis."

THE RAGGED SCHOOL UNIONS held its Annual Meeting on the 18th of May, Lord Ashurst in the chair. Receipts during the year £221. 6. 10. Expenditure £251. 7. 11.—Special fund for the Westminster School of Refuge £557. 3s. The following extract from the Chairman's address will be read with interest:

"True it is, we have been most egregiously repudiated for the course we have adopted, and very hard and biting words have been used against those who have taken the principal part in the formation and government of these establishments. But it has been by those who, on all occasions, will take the shadow instead of the substance, and who hold to the external fabric rather than the welfare of the inner man; and I am sure that all those whom I address will concur with me in rejoicing that, in despite of all these evils and objections, we have persevered in the course that we began, and that we are able to number now, not hundreds, but thousands. I am happy to say, that nearly five thousand of the most destitute and ragged and ignorant of mankind are now brought within the reach of the Gospel, and it is their fault if they do not profit by the preaching of the great doctrines of salvation. I can only say this, that having lost those two great letters at the end of my name which confer so much dignity and pleasure, I mean "M.P." (a laugh)—if I am allowed to substitute for them the letters "C. R. U." which mean, "Chairman of the Ragged Union," I think I shall have gained by the exchange, and that the public will be no losers. I am detaining you rather longer than it becomes a chairman to do, but I feel I am now addressing a new audience, and revealing to you at this end of the town, things that are perpetrated hourly at the other. (Hear, hear.) Now our schools are of three characters; we have Sunday-schools, open only on Sundays; we have evening schools, open for five evenings in the week; and we have one day-school, that is open during the whole day. Now, the Sunday-schools are the schools with which we originally began; and I cannot express too warmly our thanks and our admiration to those good and excellent persons who, with so much liberality and self-denial first instituted those excellent establishments which were the seed of those which now exist, and the seed of those which, by God's blessing, I hope at last will be spread over the length and breadth of the metropolis. Now, I should strongly advise that on every occasion where it is possible, you should institute an evening school, because it is essentially necessary that the children should not only have a certain amount of secular instruction, but that they should also be taught habits of attention and discipline, by periodical attention at school. But if you can go beyond that, and institute such a school as we have in Westminster, to which I must direct your serious attention,—if you can go beyond that, and take children for the whole day, and there train them both by secular and religious teaching, and moreover, institute them in habits of trade and regular callings of industry, you will have done as much as can be done in the present state of things, towards rolling away from us this frightful reproach. (Hear, hear.) I know the difficulty in our way will be the great expense consequent upon these establishments; because, if you keep the children who go to these schools on the premises the whole day, it is absolutely necessary that you should give them some portion of food during the day, because many of them are in such a destitute condition, that it is impossible for them to procure food, or for their parents to leave their vocations to give them the necessary supply. There are many of this wretched and destitute class who, when they rise in the morning, have no knowledge how to gain the day's subsistence, and a large proportion of them look forward in the avocations of the day for their daily bread, and that is to beg, borrow, or steal; and that being the case, if you desire to institute such a school as that, you will do little towards the reformation of that class, if they be not trained to habits of industry. And do not be scared by the remark which has been often made to myself, that we are training these children for tailors and shoemakers. It is said, "While you are going to make all these 5,000 children tailors and shoemakers, are you not likely to inundate us with a mass of those who are already superabundant?" My reply is, Our object is to train them to habits of industry, to habits of operation and taste, for the purpose of earning their livelihood by honest labour; and if you have trained a child to these notions and habits, it matters

very little what you have taught him under the age of fourteen or fourteen,—you have given him correct notions of gaining his own livelihood, which will enable him to pursue his future course as an honest man and a Christian."

THE BRITISH AND FOREIGN SCHOOL SOCIETY held its Annual Meeting on the 10th of May, Samuel Garney, Esq., in the chair. The Society had 233 students in training during the year; of these, 147 had been appointed to schools, 23 had been various causes withdrawn from the institution, and 64 remained on the books. New schools opened during the year: 146. Six gentlemen had been more or less employed during the year in visiting, inspecting, and reporting upon schools of the Society; and the Committee attached great importance to their labours. It was intended to commence four branch Normal Schools; one near the centre of the great cotton factories, the second in the heart of the clothing districts, the third in the western, and the last in the eastern counties. Receipts during the year £11,712. 11. 10. Expenditure £14,463. 19.

A Special Meeting having been called for the express purpose of deciding upon the course to be pursued by the Society with reference to the Government measure for Education; it was particularly requested by the Chairman, that the speakers at this Annual Meeting would avoid any strong expression of opinion on the subject which was to be discussed on the day appointed. A little difficulty was felt in carrying out the Chairman's recommendation; the following remarks from the Earl of Chichester, though they came very near the forbidden ground, were heard with repeated signs of approbation:—

"I know that I am not to be permitted to discuss before this Meeting the measure of Her Majesty's Government, which has occupied so much of the attention and thought of the friends of education in this country. But allow me to remind the Meeting that whatever be the merits or demerits of that measure, it must have one effect—it must give a considerable stimulus to the efforts which are now making for diffusing education through the land. I certainly shall rejoice in that effect; but, at the same time, from a good many years' experience, I know so well how little good can be done in our schools, unless the quality of the teaching there be very much improved,—be very different to what it has hitherto been,—that I tell you if that measure is to be adopted, and if the effects are to be such as I have ventured to anticipate, it becomes more than ever your duty, as friends to the cause of scriptural and sound education, to support such institutions as this for the purpose of securing pious and efficient teachers. Any man who has carefully watched the history of the schools in connexion with this Society, or of any schools of the same kind, will agree with me in this, that the efficiency of those schools will depend not only upon the intellectual capacity of the teacher; but as much, and as regards the future conduct and happiness of the pupils, even more upon the moral and religious character of that teacher. It is to him that you must look for exercising that parental influence over the children's minds from which, unhappily, most of them are debarr'd by the gross ignorance, and I fear I must add, the depravity and the carelessness of a large number of parents in this country. But when you can, under the blessing of God, and by the use of means such as those which are used in the training-school of this Institution, secure good and able men to act as teachers in those schools, you have the best security that human wisdom can devise for training up the children to be useful and Christian members of society. The British and Foreign School Society, I think, claims your support and sympathy especially in this department of its labours; and allow me to remind the Meeting, and in this I know I shall be supported by the gentlemen who serve on the Committee, that it is not merely our duty to contribute to the funds of the training-schools for the purpose of securing efficient teachers, but that it is our duty as private Christians and friends of sound education in this country, that we endeavour to supply those training-schools with promising and efficient pupils. I know there is great difficulty in finding such men. I know that very often those who are best qualified for filling that department in our system of education, are too poor or too friends to undergo the expense of an education in the training-school; and I know of no persons, therefore, to whom we are so much indebted for the help which they have given to education as those who have benevolently and generously devoted a large portion of their time and of their substance to bring forward deserving young people to be trained as teachers and to pay for their education."

THE SPECIAL MEETING before referred to was held on the 1st of June. A resolution was offered by the Rev. I. Burnet, the purport of which was to confine the Society to the employment of "only those resources by which its operations were so long solely sustained, and the use of which its constituents can universally approve"—by which the Society would have been precluded from availing itself of any share of the Government grant. The Secretary, Mr. Dunn, stated that the Committee had received an immense number of letters from subscribers, in favour of accepting the Government grant. The following amendment was moved by the Right Hon. Dr. Lushington, seconded by Lord Montagu, and supported by a speech from the Lord Bishop of Norwich:

"That this Meeting, approving the course hitherto adopted by the Committee, in reference to Government aid, and relying on their expressed determination to maintain the principles and independence of the Society unimpaired, deems it best for the interests of the institution to confide to the discretion of the Committee the acceptance or rejection of any further aid which the State may be willing to offer."

The amendment was carried by an overwhelming majority, whereby the principle of receiving the

and offered by the new Government measure for Education is adopted by this Society.

THE LATE DR. CHALMERS. His PRACEDENT DEATH.—I have only further to add the following short but most descriptive narrative of his last hours, supplied to me by his family. "On the evening of last Sabbath he went out into the garden behind the house, and sauntered round it, and then he was overheard by one of the family, near to whom he passed, in low, but very earnest accents, saying, 'Oh, Father, my heavenly Father! It was a season of close and endeared communion with his God. He then supped with his family; and, as if he had kept the highest and most beamy of that day's smiles for the close, and the fondness of his utterances for his own, that supper, to himself and all around, was the happiest season of a very bright and happy day. After family prayer, he retired to rest; and it could not have been very long afterwards (not more perhaps, than an hour) when the summons came. In a season of perfect quiet and repose, he had laid himself gently back upon the pillows, which were so placed as to elevate him nearly into a sitting posture; just then his heavenly Master came, and called, and he departed. It must have been wholly without a struggle. The expression of the face, as seen in the morning—that of a calm and dignified placidity—the position of the body, so easy that the slightest ruffle of a conflict would have disturbed it; the very lie of the fingers and the hands, known to each familiar eye of those around him as being that into which they naturally fell in the moments of entire repose, all showed that, undisturbed by even the slightest strife with the last enemy, his spirit had moved away, and ascended to its own place of blessedness and glory in the heavens."

SOME OF HIS REFLECTIONS, FOUND IN M.S.—On the 112th Psalm he thus writes: "This is a pre-eminently Psalm. Give me, O Lord, to delight greatly in thy commandments, and so that my spiritual or inner heaven may commence and be carried forward here. Let me not be anxiously fearful for my children, but cast this care too, with all confidence, upon God. He will provide. And oh, grant that I may leave them an inheritance in a light shining before men." On the 113th Psalm, and the 138th verse where we read, "Open thine eyes, that I may behold wondrous things out of thy law," he has written this characteristic note: "This is among the most precious of our scriptural notabilia." On the next verse, "I am a stranger in the earth, hide not thy commandments from me," he adds: "I indeed feel myself a stranger, and have marvellously little sympathy with my fellows. But ride not from me the knowledge of thy will, nor suffer me to hide myself from those of my own flesh." And then, passing on to the 20th verse, "My soul breaketh, for the longing that it hath unto thy judgments at all times," he proceeds to say: "I have long fixed upon this verse as the most descriptive of my own state and experiences, of any in the Bible. What straining I have had after a right understanding of God and his ways; more especially the way of salvation! Give me greatness, clearness, and fulness of understanding, O God! The very last of his writings was a letter, full of overflowing kindness, to the sister he had just visited in England; and it was found in the morning lying by his side. I extract just this one most remarkable sentence from it,—"I never expected, at one time, to see you again in the flesh; but now, I will form no definite prospect of any futurity on this side of the grave."—From Funeral Sermon by the Rev. Mr. Bruce.

QUARRELS.—Don't quarrel with a neighbour, even though he denies you just rights. It is better to suffer in peace, than to get angry and maintain your ground. There is nothing so much to be deprecated as a quarrel. The toothache is nothing to it. We can only compare it to a writ at your heels—and this would not have come, nineteen times in twenty, had there not been previously hard words and harder thoughts. There can be nothing equal to a quarrel. If we were a preacher, once a year we should preach from the text, "Live peaceably with all men." Look at that neighbourhood, family or church, that is cursed with a quarrel, and what does it present? A cage of things unclean. Hatred, envy, bickerings, hard words, and base insinuations, more on the face of all that was lovely—destroying peace, joy, and every virtue. And alas! how difficult it is to end a quarrel, when it gets into the church or family. We should rather attempt to dam the waters of the Penoscut in April. Every one feels right with himself—no matter what he has said or done that was wrong—and every one looks on his neighbour as an enemy and a scoundrel. We tell you to keep out of a quarrel. Don't permit it to enter a church. It has a long tail, and before you can find its end, the church may be torn in splinters, and scattered to the four winds.

Reader, avoid a quarrel—run from it as from a pestilence. Give up a few dollars—an inch or two of land, or anything reasonable, rather than have a dispute that will descend to your children, and find no end till the third or fourth generation. We know it is sometimes difficult to move on smoothly with certain characters; but if you never suffer your temper to be ruffled, your tongue to be unhang, or your dander to start up, we think you may weather all difficulties, and remain in peace with everybody to the close of life. At least, you can have the satisfaction of knowing that you have done your duty, which, to reflect upon, is no mean comfort.—Portland Tribune.

The Berean.

QUEBEC, THURSDAY, JULY 29, 1847.

In looking over a catalogue of French books, the other day, we were struck with the title of a work announced in the following words: CONVERSION DE 60 MINISTRES ANGLICAINS. The number here stated was startling to us; we wished to ascertain what foundation there is for the assertion that 60 Anglican Clergymen have been, what the book would call, converted; and so we obtained the book. The gilt letters on the back of the binding correspond with the announcement in the catalogue; the fly-leaf bears the same. We come at last to the title-page, which stands thus:

CONVERSION DE SOIXANTE MINISTRES ANGLICAINS Ou membres des Universités anglaises ET DE CINQUANTE PERSONNES DE DISTINCTION AVEC UNE NOTICE SUR M. NEWMAN, WARD ET GARLEY; PAR JULES GONDON.

Who Mr. Gondon is, we do not know; the publishers' names are Sagnier et Bray, Paris; the work bears date 1846. To whom to attribute the *supplicatio veri* which lies in the clipped title found in the Catalogue, on the back of the binding, and on the fly-leaf, we cannot tell; but the design is evident. Hundreds of persons will hear of the "Conversion" of 60 Anglican Clergymen, before one makes sufficient inquiry to find out that they were 60 Clergymen or members of the English Universities. This is one of those arts to which, we are thankful to say, Protestants, in their opposition to Rome, have not had occasion to descend.

In the body of the work, we find the list of the Perverts, down to Mr. George Burder, making the 25th of the Clergy, and Mr. Henry Bachus, the 24th of the Lay Collegians. A translation of it we shall probably insert in our next number. The case is quite lamentable enough, without exaggerating it to serve some sinister purpose.

It is likely that we shall find some instructive passages in the work, to be translated and laid before our readers. One of them we have met with on just turning over the leaves as far as the 13th page. After tracing the commencement of the present retrograde movement in England, from the principles of the Reformation to those of the Romish Church, to the influx of French priests into England during the revolutionary troubles, doing justice with great candour to the hospitality extended by the people of England to these refugees from the other side of the Channel, the author thus describes the mode in which these guests rewarded the confiding generosity of their hosts:

"These priests profited by the good-will of which they were the objects, to fulfil the functions of apostles, though they bore not that name. In their relations with their protestant hosts, in teaching their language to the sons of the great families, in various bosoms they were received, they let none of those circumstances escape which allowed them to explain their faith and to make their doctrine known. Their gentleness, piety, and exemplary lives were like an incessant preaching before which prejudice vanished, and error disappeared."

Here is a passage for those Protestants to weigh before God, who place children under the tuition of Roman Catholics. The more conscientious, as members of their Church, such tutors and governesses (in Convents or Nurseries or out of them) the more infallibly will they profit by every opportunity for instilling the errors of their Church into the minds of those entrusted to them for instruction. According to their principles, they cannot confer a greater benefit upon their youthful charge than by bringing the boy or girl over to the Roman faith; and to lose an opportunity for attaining that object, would, to them, be a sin against God, and a cruelty towards their scholar. Let this matter be rightly viewed, and the conclusions to be drawn are obvious.

The composer of our respected contemporary, THE LOYALIST, at St. John, N. B., in putting in type an article from our number of 8th inst., has by mistake inserted two letters which alter the meaning of the paragraph penned by us. We are made to say: "As to any prospect of the extensive adoption of such a work by Christians of various denominations, our opinion is that there would be no more probability of their being united in the use of the Liturgy of the Church of England, than of their agreeing permanently upon offices cast in an entirely new mould." Now what we said was, that "there would be more probability;" and as we are thus led to recur to the subject upon which these remarks bear, we will add just one or two observations to express still more distinctly our opinions. We believe that the testimony which has been borne to the excellency of our Liturgy, not by members of our Church alone, but by many (such as Robert Hall and Adam Clarke) who stand deservedly high in the estimation of Non-Episcopalians, and the veneration ordinarily, and not improperly, yielded to that which has the stamp of antiquity upon it, in preference to what is of modern origin and device, justifies an expectation that the Liturgy of the Church of England would be acquiesced in, and adopted, by far greater numbers, than a form newly composed, even though the latter were equal in real value to the former. Men would be found nibbling at every corner of the modern liturgy who, to the ancient one, could with common decency only oppose partial objections—its general value has been so severely inquired into and so powerfully attested. Objections, we readily admit, can be raised, which ought to be neither rudely repelled nor flippantly set aside; but if the time were to come for uniting, by means of a prescribed liturgy, a large body of Christians who now worship under separate modes and usages, we think the venerable Anglican liturgy as the groundwork would receive the suffrages of a much larger number than the form conceived by modern authors.

We noticed an interesting circumstance connected with the account, not long ago published, of the perilous situation in which the crew and passengers of the Mail-Steamer Tweed passed several days after the disaster which caused the loss of that vessel. While they were on a raft, erected on the reef which they had just reached to save their lives, anxiously looking for deliverance, it was found that "one of the passengers had saved his Bible and Prayer-book bound in one; he was solicited to read prayers, which he did with great solemnity and emotion, and one and all joined in the responses with the greatest fervour." The reading of a few appropriate prayers is mentioned day after day, as the account proceeds; and now we mean to say that the words of no modern book of prayers would have been joined in with the same unanimity and reverence as those of our ancient Liturgy—a conclusion which will be concurred in by many who have had experience from attempts at uniting for

the purpose of joint devotion mixed companies, temporarily thrown together into one community, as for instance on ship-board during voyages. Our readers know that we do not join in the worship paid to the Book of Common Prayer by some who seem greatly disposed to prefer its circulation even to the dissemination of the word of God itself. We consider that to be only part and parcel of the romanizing tendencies which are doing so much mischief among us. But the probabilities of a general concurrence in a prescribed Liturgy seem to us to gather round our ancient form of prayer much rather than round any newly framed formulae—notwithstanding which, we express once more our satisfaction at the relenting towards forms of prayer in the abstract, of which the publication of that work is an indication which drew from us the remarks inserted by our friend the LOYALIST.

We have to acknowledge the receipt of a Parliamentary paper from O. P. Gowan, Esq., M. P. P.

THE LONDON HEBREW SOCIETY held its 41st Annual Meeting on the 18th of May last. It had raised, during the year, £4,155, 2, 4, in aid of Church Education in Ireland; and the Church Education Society in Ireland, by itself and its Auxiliaries, had raised £41,633, 3, 5, and the sum of £2,425, 10s. had been remitted by friends in England, for the specific purpose of relieving the most destitute of the teachers during the season of severe distress. Number of schools connected with the Church Education Society 1,893. Scholars 96,815, comprising 12,882 Protestant Dissenters, and 29,691 Roman Catholics.

The Lord Bishop of Cashel forcibly exhibited the fitness of the demand made by the Irish Church Education Society; he quoted the words used by Lord John Russell and by Sir G. Grey in the House of Commons, with reference to the Government measure for education in England, and showed how exactly Her Majesty's Ministers concurred in England all that which the friends of Church Education asked for in Ireland and could not obtain. The following are Sir G. Grey's words, as quoted by the Right Rev. Prelate:

"One course would have been to establish entirely a new system of education, disregarding the divisions in the country upon matters of religion, disregarding the schools established in connexion with different denominations, and endeavouring to bring all the children together into one system of education, by which they could grow up in harmony, peace and good-will. Such a plan would be impracticable. It would meet with no cordial acceptance by any one denomination of Christians or by that House. He agreed with the Hon. Member for Nottingham, that the earnest religious feeling of the people of this country would oppose an absolute bar to combined education, because it could only be effected by the exclusion of all religion."

The perseverance and self-denial with which the Church in Ireland adheres to its demand for scriptural education, and the liberality which has raised upwards of £41,000, in a year towards effecting that object, seem to show that the Established Church in Ireland is not deficient in that "earnest religious feeling" which will not be satisfied with any plan of education that attempts to produce unity by the exclusion of all religion.

A correspondence has taken place between the Archbishop of Armagh, on the behalf of the Church Education Society for Ireland, and Lord John Russell as Prime Minister, which has resulted in another refusal on the part of the ministry, to adopt for Protestant Schools in Ireland the very principles upon which the ministry found their measure for education in England. Lord John replies to the Archbishop, under date 26th of May last, "The revenue of the Established Church in Ireland appears to me sufficient, not only for the support of the beneficed Clergy, but also for the encouragement and maintenance of a scriptural system of education." His Grace the Archbishop, in reply, expresses his regret that His Lordship should be under such an impression, and reminds him that the income of the parochial Clergy, even if duly received, (which it is not) would not afford to each of them an average sum of £20 a year, and that the funds at the disposal of the Ecclesiastical Commissioners are not adequate to meet the demands which are made on them for the building of new churches, enlargement of old ones &c. The correspondence has been published.

THE LONDON CITY MISSION held its 12th Annual Meeting on the 6th of May last, Sir E. N. Buxton in the chair. Receipts during the year £13,929, 11, 8, which is £2,913 over the receipts of the previous year; but the expenditure has so much increased at the same time that there is a deficiency of £951 in the funds. It is satisfactory to learn that the number of Missionaries has been increased from 152 to 156; and a gentleman who had contributed between five and six hundred pounds during the year, had promised £1,300, for the next, on certain conditions with regard to the increase of the number of the Missionaries. The two Secretaries had relinquished their pastoral engagements, in order to devote their time undividedly to the work of the Mission, and to give more efficient oversight to its agents, who are, we believe, generally or exclusively laymen.

To the agents of this Association—which is composed of members of the Church of England as well as various other denominations of Christians, belongs the credit of having originated the plan of Ragged Schools now so successfully in operation. The following remarks from the Hon. and Rev. Baptist W. Noel, describes the kind of agency which has in many cases been found so remarkably efficient in its endeavours to reach the most inaccessible portions of the population.

"It is a common belief in this country, that official rank, the rank of a minister of Christ, gives him access to the minds of the uneducated and the ignorant. To those who have studied the Bible, it may be so; to them, at least, it would not depreciate the message; but I am much mistaken if the application of this maxim to these masses of the poor in this city would not be one of the greatest mistakes into which men could fall. I believe that few things render them so little disposed to entertain the message of the Gospel, as the fact, that it is presented by an official person. They think that he is promoting the interests of a class; they think that he is bound up with the success of his doctrine; they think that he is recruiting for his church or his chapel. And there is yet a further point. It is true, that a man who fears God in any position of life may be able to do extensive good; but it is no less true, that when we have to deal with the uneducated poor, who are wrestling every day with great hardships, and struggling how to live, for the rich to go to teach them the lesson of contentment and submission, is to teach them that which, from such instruc-

tors, they can hardly be expected to receive. But let those go to the doors of that population, who are not only laymen, and without official rank in the Church of Christ, but who have themselves wrestled with misfortune and been familiar with trial, whose minds have grown hardy in that great school of discipline, and who have felt the consolations of the Gospel in hours as dark as those whom they visit; and when these men, whom they can hardly envy, for they are almost as poor as themselves, assure them that in the Gospel there is peace and happiness, there will be many ready to exclaim, like that poor woman of whom we heard to-day, 'This is too much; I can bear it no longer.'

Some confirmation of the Reverend speaker's statement was contained in the information given by the report that the missionaries were listened to in the "refractory wards" of workhouses where it was difficult for them to obtain liberty of access from the magistrates, on the ground that the persons found there would not listen even to the Chaplain. A lodging-house for the poor, which the Union had established in Drury-Lane, had been transferred by them to the Society since then expressly formed for the erection of such establishments, presided over by the Bishop of London. The Union maintained a missionary to the Police, and one to Cabmen. It is painful to Churchmen to be obliged to admit that an advantage is derived by this Union from its peculiar organization (being independent of any ecclesiastical authority) in the liberty possessed by it to send its agents into parishes situated as described in the following extract: "The Missionaries met with very painful illustration of the active and soul-destroying efforts made in some parishes by the ministers of religion, in inculcating what could scarcely be called semi-popery, since it much more nearly approximated popery itself; in some of these parishes the missionaries had met with great opposition, and were branded with the worst of names. The Committee ventured to remind the members, that this Society could go into these parts of London, when all Societies connected with the Church of England must, by their constitution, refrain from giving those people any instruction."

The Rev. JAMES RALPH, Rector of Horsely-down, bore testimony to the value of the labours of one of the missionaries in his own parish, who went forth, day by day, with the grace of God in his heart, in simplicity of spirit and singleness of eye, seeking to glorify his Master. After alluding to the several delusive devices by which some professed to improve the population, this speaker said: "Our great dependence for reclaiming our countrymen to happiness and holiness, must be upon an active and faithful ministry, aided by a lay agency, such as happily now might be called forth, owing to the labours of the pulpit and the extension of Sunday-schools during the last thirty years."

Among the speakers were the Earls of Waldegrave and Ducie, both of whom spoke with approbation of the labours of the Society's missionaries, of which they themselves had personal knowledge.

THE CONVERTED PRIEST BRASIE, and the PRESIDENT of MEYNOUTH COLLEGE.—On the 21st of last month an action for slander and defamation of character was tried before the Lord Chief Justice of the Queen's Bench in Ireland, in which the Rev. Denis Lane Brasie was plaintiff, and the Rev. Lawrence F. Reunanah, President of Meynooth College, defendant. It was proved that Mr. Brasie, a Roman Catholic Priest, having renounced the errors of the Church of Rome and joined the Established Church, would have been employed as Assistant Curate by the Rev. Mr. Boole, of Birmingham, if the defendant, to whom the Lord Bishop of Worcester had applied for information, had not written a letter to that prelate in which it was insinuated "that Mr. Brasie was a suspended or degraded clergyman, and was not a fit person to be the clergyman of any creed." The slander was not expressed in direct terms, but a letter was written by the defendant which no man could read without coming to the conclusion that such was the impression intended to be conveyed. Two R. Catholic Priests were the witnesses called on the part of the defendant; and the jury returned a verdict for the plaintiff—damages £25.

DOINGS AT LITTLEMORE.—Corruption of the Authorized Version of the New Testament.—The Rev. Dr. Pusey, and the Rev. John Keble, (who find it daily more difficult to unchurch the English Church) have, in conjunction with the Rev. Isaac Williams and others, established a printing press in Mr. Newman's late monastery at Littlemore, near Oxford, and propose to publish, as soon as subscribers' names sufficient are received, a new translation of the New Testament Scriptures, with their own commentary. When it is recollected that the Pope of Rome has commissioned the late occupant of the monastery to complete a new translation of the Latin Vulgate, with power to associate with him, in the work, competent parties, it does strike us that there may be a connection between these parties; we are sure there might be and ought to be.—Church & State Gazette.

THE LATE DR. ARNOLD, Master of Rugby School.—Her Majesty has signified her intention of bestowing an annual prize of a gold medal upon Rugby School, to show her respect for the character and memory of the late Master.

WILLIAM AND MARY COLLEGE, VIRGINIA.—The Rev. FRANCIS L. HAWKS, D. D., of New Orleans, has been elected President of this institution, by the Board of Visitors. [The appointment recently declined by the Assistant Bishop of Virginia.]

DOMESTIC SLAVERY considered as a Scriptural Institution, in a correspondence between the Rev. Richard Fuller, of Beaufort, S. C., and the Rev. Francis Wayland, of Providence, R. I., 5th edition. Lewis Colby & Co., New York. Gould & Co., Boston.—We are highly gratified in finding an editorial notice of this work in the Boston Christian Witness, in the course of which we read that "the conviction, that slavery is wrong, utterly wrong, under whatever aspect it may be viewed, has taken such a firm hold upon the moral and religious feelings of the citizens of the free States, that no power on earth can so dislodge this impression, as to toll the men into that state of indifference, which, a few years ago, was indulged in by the people of the North." We submit a larger extract from the same notice.—"The correspondence between Drs. Fuller and Wayland is one of the ablest discussions of this question, which we have ever seen. The South has brought forth her champion, and it is but justice to say that he has maintained his high reputation, and has done ample justice to the cause which he has espoused. The slave interest, in this country, cannot well expect to see their cause committed to able hands.

"On the other side, the Rev. Dr. Wayland has brought the masterly powers of one of the strongest and best disciplined minds in this or in any other

country, to the discussion of the question. Whether domestic slavery is sanctioned by the Scriptures, it is hardly necessary to say, that he has placed this matter in a light which cannot fail to convince all candid minds, who look at the subject as Christian men should, unbiased by prejudice, interest, or self-will, that the word of God does not sanction the right of man to enslave and make property of the body and soul of his fellow man.

"As these letters are bound together in one volume, it is to be hoped that both sides will be carefully read, both at the North and South. If so, we have no doubt that the cause of truth and Christian charity will be advanced, and under the blessing of God, the time hastened, when all men shall not only be 'born free,' but live free, and die free."

ROMAN CATHOLIC EXCOMMUNICATIONS IN PRUSSIA.—The Archbishop of Breslau has been put under arrest in his own palace for a month, for having given publicity to the sentence of excommunication pronounced by him upon Prince Germain de Hatzfeld, a measure contrary to the laws of the country, without the special authorization of the Government. The Prince seems to be a worthless character who married a woman divorced from her husband, then obtained a divorce from her again, and got married to another woman by a Lutheran Clergyman. But he stood in high favour with the Court of Rome, down to the last act, having been the head of the Roman Catholic aristocracy of the province, and obtained great privileges and immunities for the Clergy of his Church, in return for the sanction which had been given to his first marriage.

ECCLESIASTICAL.

Diocese of Quebec.

The Rev. Charles Rollit came to town from Grosse Ile on Tuesday, indisposed, but it is hoped he will escape an attack from the prevailing sickness by the timely precautions taken against it.

The Clergymen who have been reported as having suffered are now rapidly improving.

SINISTRE OF NORWICH.—The Gazette of Friday, June 11, contains an Order in Council, directing that from and after the next avoidance of the see of Norwich, the Bishop succeeding thereto shall pay to the Ecclesiastical Commissioners £500 a year; it appearing from a new return that the income of the see exceeds the average annual income of £500, determined by the Commissioners to be "suitable to the circumstances thereof." The same order abolishes certain peculiar and exempt jurisdictions in the same diocese.

DIocese of FREDERICTON.—On the 5th inst. the Lord Bishop of Fredericton consecrated the New Church at Digger Harbour, Parish of Lancaster, by the name of St. Thomas. His Lordship was accompanied on the occasion by the Rev. J. W. Disbrow, A. M. Rector of Loch Lomond, and the Rev. T. W. Robertson officiating Minister of the Parish of Lancaster, who is deserving of great praise for his exertions in getting three Churches erected in the Parish, which but a short time since was without a Minister of the Established Church.—St. John N. B. Courier.

DIocese of ONTO.—The Rev. JOHN T. BRONX, D. D., has resigned the Rectory of Christ Church, Cincinnati, for the purpose of assuming the Rectory of Harcourt Parish, Gambier, in connection with the professorship of Pastoral Divinity in the Theological Seminary of the Diocese.

The celebrated American statesman, HENRY CLAY, was baptized, together with one of his daughters-in-law and her four children, on the 22d of June, by the Rev. Edward F. Berkeley, Rector of Christ Church, Lexington, Kentucky. It was expected that he would be confirmed on the third Sunday in this month. A statement has been published by a Baptist periodical, that Mr. Clay "united with the Episcopal Church, but demanded immersion;" and that he was baptized in a beautiful pond on his estate. This is an error. He was baptized in his own parlour on his country-seat, Ashland. Our readers acquainted with religious matters in the United States will know that it is no unusual thing there, for men in the most respectable walks of life to remain unconnected with any Church by baptism, as Mr. Clay did, even to an advanced age. We have great pleasure in copying the following remark which winds up an account given of the occurrence by a correspondent at Lexington:

"One of the prominent sins of the present day is, that the great men of our country, as a body, although, it may be, for the most part, speculative believers in Christianity, are, nevertheless, not regardless of religion, and of God. Let them review their ground—they let them look at the tremendous influence they wield in behalf of irreligion and of evil; and consider the mighty power they might exert for religion and for good. Let them fix their eyes upon the practical testimony to the truth and value of Christianity, given by the giant in intellect, whose name stands at the head of this paper, and, go and do likewise."

To the Editor of the Berean.

While all must admit the necessity of places of punishment for those who violate the laws, it will probably be allowed with equal readiness, that the object of legal punishment and restraint is not so much to inflict pain on the criminal as to protect the community and to procure the reformation of the offender. That such a consummation is not likely to take place in Quebec and the Province generally, is but too well known by those who have the slightest acquaintance with the interior regulations and arrangement of our jails. The lamentable fact that youthful offenders, when committed, are exposed to intimate contact with experienced and hardened criminals, has been too often adverted to in the presentations of our Grand Jurors to remain a matter of doubt or uncertainty; the boy who goes to jail for some slight offence comes out an expert pick-pocket or daring burglar, and thus the very object of punishment is defeated.

The foregoing remarks, Mr. Editor, suggest themselves to me while introducing to you a most excellent institution lately established in the State of Massachusetts; the object of which is the prevention of crime by the reformation of Juvenile offenders. In the year 1846, the Legislature of that State appointed commissioners for the erection of a State Manual Labour School; and from the interesting report of these gentlemen, which the kindness of a friend has furnished me with, I purpose to give some little intelligence of the nature and character of the new establishment.

The object being, as much as possible, to avoid the name and appearance of a place of confinement, and yet to provide for the detention of those who need restraint, the establishment is named "The State Juvenile Reform School," and the external appearance of the buildings is as little that of a

prison as is consistent with entire security from escape. They are adapted for the accommodation of 300 boys, and the necessary officers and attendants; it being thought inadvisable to admit girls into the same institution; the whole of whom are under constant supervision, usefully employed, and instructed. The age at which they are received is not confined to any particular period, though, as a general rule, none over 15 years of age are admitted, and the time of remaining at the School is left discretionary with the Managers or Trustees, who, it is supposed, will be better able to judge of the improvement which has been effected, and whether the safety of society and the well-being of the boy will be promoted by his leaving the School.

The power of committing to the School is left to Judges and Magistrates; the Trustees reserving to themselves the right of rejecting or dismissing any who, they think, will be injurious to the other inmates without benefitting themselves. The Institution is situated in the village of Westborough, on the banks of a pond of clear, pure water, 30 feet deep and covering 173 acres in extent, which affords an abundance of water for purposes of cleanliness as well as for other requirements: the grounds attached to the farm are 180 acres in extent, and its healthful and retired situation, away from any large towns, together with other advantages, give every facility for promoting the benevolent objects of its designers. The expense of this Institution is not named; but the Commissioners acknowledge with much thankfulness the liberality of an anonymous donor, who gave ten thousand dollars towards this undertaking, in the success of which he felt a deep interest; and promised to make another donation of the same amount, provided the State gave a similar sum, and the Commissioners thought both these sums might be usefully employed for the School. I have already trespassed on your space, and will therefore conclude by quoting a paragraph from the report.

"The appropriation required for the buildings may seem large. Let the people of Massachusetts, however, be satisfied that a project of benevolence, which can be constitutionally supported, is approved by their legislators, and will be conducted with judicious economy, and they are ever ready to sanction and pay for it. Of the many and valuable institutions sustained, in whole or in part, from the public treasury, we may safely say that none is of more importance, or holds a more intimate connection with the future prosperity and moral integrity of the community, than one which promises to take neglected, wayward, wandering, idle and vicious boys, with perverse minds and corrupted hearts, and to cleanse and purify and reform them, and then send them forth, in the rectitude of manhood, and the beauty of virtue, educated and prepared to be industrious, useful and virtuous citizens."

Quebec, July, 1847.

Montreal High School.—The Annual Exhibition and Distribution of Prizes took place on Thursday the 15th instant. His Excellency the Governor General was present, as were also the Hon. P. McGill, Hon. J. Ferrier, and a large number of other gentlemen interested in the success of the institution. The Hon. Attorney General Badley presided, and opened the proceedings by some appropriate remarks on the value and importance of education. The Rev. the Rector read the report, from which it appeared that the number of pupils during the session has been 230, but the number on the roll of the school, at the present time, is considerably larger. There are several valuable remarks in the report, some of which we purpose inserting in our next number.

The list of prizes distributed occupies a column and a half in the Courier. His Excellency the Governor addressed the assembly, and the pupils, especially, in a speech which was received with loud expressions of satisfaction. After an address from the Rev. H. Wilkes, and thanks returned by the Rector for the allusion which had been made to the valuable services rendered by him and the other masters, the meeting separated.

To CORRESPONDENTS: Received A. J. K.—A member &c.—Montreal Paper from W. D., too late for the purpose intended.—W. B. B.

PAYMENTS RECEIVED.—Messrs. Henry Walker, No. 105 to 156; R. M. Harrison, No. 157 to 203; Wm. Drum, No. 157 to 203; Thomas Curry, No. 103 to 156; C. Hoffman, No. 157 to 203; S. Dallimore, No. 157 to 208; M. G. Mountain, No. 105 to 156; Hon. H. Black, No. 157 to 208; Mrs. Col. Ord, No. 139 to 190; Mrs. Stott, No. 157 to 203; Mrs. Alex. Gillespie, 2 copies, No. 157 to 208; The Lord Bishop of Montreal, No. 157 to 208.

Local and Political Intelligence.

MAJOR GENERAL SIR GEORGE POLLOCK, G.C.B.—The Court of Directors of the East India Company have granted to this officer a pension of £1000 per annum, in consideration of his eminent services in India, especially while commanding the forces during the second invasion of Afghanistan.

Lieut. General Sir COLIN CAMPBELL, K. C. B., died on the 13th ult., at the age of 70. He was Lieut. Governor and Commander of the Forces in Nova Scotia, previously to his appointment to the government of the Island of Ceylon, to which he proceeded in 1840, and returned only a few months ago. The Colony of the 72nd Highlanders becomes vacant by his death.

The SARAH SANDS steamship, having set out on another trip outwards, was obliged to put back into Cork, in consequence of an accident to her machinery. She arrived at New York on Monday the 19th instant, in 20 days from Cork.

L'UNION, the first of the French Steamers which are to keep up communication between France and the United States, had a passage of 15 days from Havre to New York.

CAPTAIN HOSKEN.—A new steam-ship, called the Guadalquivir, is intended ultimately to be despatched from Liverpool for New York, about the 20th of July. She will be taken out by Captain Hosken, a circumstance that will be regarded by many persons with gratification, since, whatever opinion may be entertained respecting the loss of the Great Britain, confidence is placed in him for the singular success of his previous career. The Guadalquivir is intended to run between New York and Harannah. Captain Hosken merely commands her on her voyage out. The naturalization laws of the United States preclude his further command of her.

Mexico.—The American papers convey intelligence of the capture of Tobasco, by Commodore

Perry, on the 14th of June. There is some talk of negotiations for peace; the American Generals do not seem to feel themselves strong enough, after all the reduction to which their force has been subject, to march upon the Capital. There are unofficial reports, however, of an advance on the part of Gen. Scott with the force under his command, from Puebla towards Mexico.

We hear that harvest operations have commenced in several parts of the Province to the west of us, and notwithstanding the fears formerly entertained of a failure in the crops, that the yield will be abundant.—Toronto Colonist.

PROVINCIAL PARLIAMENT.—An address has been carried against only 2 dissentient voices praying for the free navigation of the St. Lawrence, and for the repeal, or at least a modification of the Navigation Laws, so far as this Province is concerned.—The Select Committee on the improvement of the navigation of Lake St. Peter have recommended the abandonment of the work towards making an artificial channel, upon which £70,000 have been spent already, considering that £100,000 would be inadequate to complete that undertaking.—Upon motion by Mr. Lafontaine, it was resolved, with only 4 dissentient voices, that the Law Clerk of the House of Assembly be directed to translate the Coutume de Paris, with annotations; pointing out what parts of the law had been affected by subsequent legislation.—On motion of Mr. Christie, a Committee was appointed to inquire into the state of the Offices of the House, and the mode in which the several officers thereof have fulfilled their duties, particularly during the past recess.—The proposed grant of £530 to Bishop's College has been reduced to £250.—Bills for increasing Stock of Quebec Bank and for the relief of sufferers by the Quebec fires were passed.—School-Bill for Lower Canada, read 2d time, and committed.—The bills for dividing the endowment of King's College, Toronto, are postponed.—The validity of Mr. Robinson's election for Simcoe has been referred to a committee who reported unfavourably on the ground that the writ for the election had been issued by the Clerk of the Crown in Chancery, upon a warrant signed by two members of the House, under the impression that the office of Speaker was then vacant; but the House having since decided that the Speaker's chair was not vacated by Sir A. McNab when he received the appointment of Adjutant General of Militia which he never accepted, and the whole proceeding void. Notwithstanding this report by the Committee, the House, by a vote of 31 against 22, adopted an amendment very ably supported by Mr. Ogle P. Goway, to the effect that although there was irregularity in the proceedings, yet as no injury was done to the Electors of the County of Simcoe, it did not vacate his seat.

An early prorogation was looked for; perhaps it may take place before we send this to press.

DESPATCH FROM EARL GREY.—We have placed on our fourth page the larger portion of a document which possesses measures of the greatest interest to the British Provinces in North America. The suggestion offered by the Secretary of State, that a meeting of persons from the different Provinces should be provided for, empowered to devise a plan for uniting the whole of them in one Customs' Union, leads him to observe further that the functions of such a body "need not be confined to the single subject" just named. Among other subjects which require the co-operation of the different Provinces with each other, the Post Office occupies a prominent place. Earl Grey says: "From the various despatches and other documents enumerated in the margin, Your Lordship will learn how extreme and in fact insuperable is the difficulty of placing the affairs of the Post Office in the British portion of that Continent, on any secure and convenient footing without the aid of some central body competent to arbitrate between the various Provinces, and to establish regulations extending over, and throughout them all. I especially refer to the Report of the Post-Master General to the Lords Commissioners of the Treasury dated on the 15th of August last, and to the letter which on the 10th of September last communicated to this Department the views of their Lordships on that report.

"You will thence perceive how willing Her Majesty's Government are to abdicate the powers of the Post-Master General in British North America in favour of any competent local authority, to be legally constituted for the purpose. But Your Lordship will also perceive that the creation of any such authority by the separate act of any one Province, or by separate and unconnected acts of the several Provinces, is virtually impossible. We have no solicitude to retain any control over the details and management of this service, but the reverse. A body of the kind I have already decided, representing and acting for all the Provinces, might make an arrangement for the future, which would relieve the Post-Master General of this inappropriate function. Without such aid I do not see how he could be exempted from the duty to which from inevitable and insuperable causes his Department must always be unequal."

The close of the despatch refers to the Halifax and Quebec Railroad, and points out the desirability of referring the arrangement of the needful co-operation for that work also to the same central body, representing the different Provinces and acting for them in council.

Another despatch from Earl Grey, dated 25th June, apprizes the Governor General, that "the Lords Commissioners of Her Majesty's Treasury have authorized the Post-Master General to cause the sum of £5,189 3s. 5d., the amount accrued from Surplus Postage in Canada during the period of two years to the 5th July last, to be paid over to the Receiver General of the Province, in order that it may be applied to the Public Service of the Colony in such a manner as shall be directed by the local Legislature."

A Petition was in course of signature at Montreal having for its object to move the Government to the immediate adoption of a reduced and uniform rate of postage. The petition mentions that the present average rate of postage in this province is St. c., and expresses a persuasion that the number of letters would be quadrupled, if the postage were reduced to 2d. per letter, while the expenses of the department would not be materially increased by the adoption of that measure. It must be borne in mind, to justify this assumption, that the principal item of expense in the management of the Post Office is not the conveyance of the mails according to the bulk which the letter bags may occupy or the weight they may carry; but the salaries and office expenses, and as the duties of the officers would be greatly simplified by the adoption of the uniform rate of postage, it is reasonably assumed that the principal items of expense would not be increased, though the amount of letters passing through the office became as much greater as is anticipated. We are afraid, however, from the above despatch of the Colonial Office, that no change would be sanctioned that

would not comprise the whole of the N. A. Provinces contiguous to each other.

Col. PROMER YOUNG is said to have tendered his resignation of the office of Adjutant General of Militia. The reason assigned is, that orders have come out for him to make his election between the two offices lately held by him: the above in the Militia, or that of Assistant Adjutant General to the regular Forces, as he could not be permitted to hold both at the same time. He has preferred holding his appointment in connection with the regular Forces.

LOSS OF LIFE ON SUNDAY LAST.—A melancholy accident occurred at Ladoune, on Sunday afternoon, of which we have yet but imperfect details. Mr. John Clarke, a gentleman in the establishment of the Hudson's Bay Company, went out with three friends in a canoe, with the intention of crossing to Caughnawaga. When some distance from the shore, the canoe, (by some mismanagement or carelessness) upset, and all were plunged into the water. Mr. Clarke's three companions were saved by persons who put off from shore, but from what we have heard, Mr. Clarke's death was owing to his attempt to swim ashore, and to divert himself of a portion of his clothing, in doing which, his legs got entangled, and he sank, while his companions were supporting themselves by the vessel. The body was recovered the same evening, and an inquest held.—Montreal Gazette.

MONTREAL.—The large and valuable Soap and Candle Factory belonging to Mr. Mathewson, in Giffelstown, was totally destroyed by fire on Wednesday last week, between 11 and 12 o'clock at night.

MONTREAL EMIGRANT HOSPITAL SHEDS, JULY 25.

	Sick.	Dead.
Men	740	19
Women	685	13
Children	223	7
Total	1648	39

Number of deaths, during the six days from the 20th to the 25th inst: 157.

Total number of immigrants arrived at the Port of Montreal from the 19th to the 25th July, both days inclusive, 2,740.

Total number forwarded at Government expense, during the same time, 1,773.

QUARANTINE STATION.—The news from Grosse Isle received since our list does not furnish anything of particular interest; it except the death of Dr. Pinet, who has been interred on the island; it having been found impossible to remove him to his friends near Montreal.

We learn that doctors Stewart and Vivian are complaining.

There had not been any arrivals at the island since that of the Lucid, which had a few cases of small-pox on board.

Contracts have been entered into by Mr. Casgrain, one of the Commissioners of the Board of Works, for the construction, on the island, of sheds for the accommodation of 3,500 persons; 1,000 convalescent.

The sickness at the station is rather on the increase than the contrary.

The following statement shows the progressive mortality at Grosse Isle—in the Hospital, Sheds, and Tents—from the commencement of the season to the date of the last return: viz. the 17th instant, inclusive:—

First Week	1
Second " "	16
Third " "	71
Fourth " "	118
Fifth " "	155
Sixth " "	202
Seventh " "	156
Eighth " "	144
Ninth " "	165
Tenth " "	171

Total, 1199

Mercury.—Number of Sick on the evening of the 22nd, 2020. The one comfortable intelligence to give, is, that the latest arrivals contained a less proportion of sick than the earlier ones. Six vessels enumerated in yesterday's Chronicle, bringing 2053 passengers, had only 47 sick, and 51 deaths.

The measures above mentioned seem to be taken in accordance with the intention of Government, as announced by Mr. Solicitor General Cameron, in the House of Assembly. He had been down to Grosse Isle for the purpose of examining the state of things, and had left orders with Dr. Douglas by which there will not be such a large influx into Montreal at one time. He said that the Quarantine was to be more strict; no emigrant was to be allowed to leave before he had been 20 days on the island & shown no symptoms of disease, or seven days after the last case of fever among the ship's company; every precaution too, will be used to have all clothes, beds and bedding perfectly cleansed by boiling, and after that had been done, he believed that there was no danger of infection.

RETRONS of sick in the Marine and Emigrant Hospital, Quebec, from 20th to the 27th July, 1847:—

Descript.	Remain.	Since To- admitted.	Dis. charged.	Died.	Retaining.	
Men	593	166	759	128	44	587
Women	242	72	314	48	23	244
Children	29	19	48	9	17	22
Total	864	257	1121	185	83	853

(Signed,) JOHN B. SELLEY, A. H. S. Dr. Painchaud, jr., the House Surgeon, had to be removed to his father's on Tuesday morning, and is now suffering under the prevailing disease.

In consequence of the crowded state of the Marine and Emigrant Hospital, the Commissioners signified last week to the City Council, that they can receive no more of the citizens who, till that time, had been admitted—the Commissioners considering themselves bound in the first instance to provide for Mariners and Emigrants, the sick from which two classes are now sufficiently numerous to occupy all the room that the establishment, including the sheds now erected will afford. It excited great surprise that the City Council, after having had this communication laid before them, at their meeting last Friday, adjourned without taking any measure to provide for the accommodation of inhabitants of the city who may be taken with the prevailing disease and who, if they remain in their close and ill-ventilated residences, with the healthy in unavoidable contact with them, cannot fail to convert the city itself nearly into one Fever Hospital.

A respectable Meeting of citizens was held on Monday afternoon at the Exchange, at which an application was resolved upon for leave to occupy the Legislative buildings as a temporary Fever Hospital. In the mean time, the Board of Health had deputed their Secretary, Mr. Glackmeier, to apply at the seat of government for the use of the Cavalry Barracks in the St. Lewis Road, for a similar purpose; that gentleman returned from Montreal yesterday with a favourable answer from the

authorities there; and it must be hoped now that no impediment will delay the arrangements for the immediate reception of those patients, not admissible to the Marine Hospital, whose number is daily increasing.

The City Council adopted, at their meeting last Friday, a By-Law, containing 13 clauses, designed as measures for the preservation of Public Health.

ACCIDENT.—We are informed that a young man named Vien, an apprentice with Mr. Lemoine, was killed yesterday, on board the steam ferry-boat, through having imprudently gone too close to an uncovered wheel on the deck, which being suddenly reversed, struck him on the head, and caused his instant death.—Morning Chronicle.

FIRE.—The alarm was given early this morning, between 2 and 3 o'clock, and it was discovered that the premises occupied by Mr. Bogue, Grocer, adjoining Messrs. Cary's, were on fire. The perfect absence of any wind, and the plentiful supply of water from the well on the old market-place were favourable to the success of the exertions promptly used for arresting the progress of the flames, but the premises on which they broke out were completely destroyed, and it is to be feared, scarcely any thing was saved. The house adjoining, on the one side, occupied by Mr. Higginbotham, shoemaker, was saved, but the removal of furniture and goods must have been attended with considerable damage and loss. Messrs. Cary's establishment suffered some damage, but not such as to interrupt its usual business. These two houses were protected by those important means of security against the spread of fire, the coupe-feu, or break-walls extending above the roof. It has been reported that a man dropped down dead from exhaustion, but we have been told that it was only a swoon and he soon came to himself. We are glad to learn that our city bakers have at length decided on reducing the price of bread. Commencing this morning, the four lb. white loaf will be 8d.; and the 6 lb. brown loaf, 13d.—M. Chron.

Shipping News.—Arrived among others: Schr. Seaholt, Vignozuit, Halifax, McKay and Cassels, molasses and honey. Brig Vibilia, Robinson, Liverpool, Pickersgill, Tibbitts & Co., general cargo. Brig Bravo, Avitt, Newcastle, Moore, Grainger & Co., general cargo. Schr. True Friend, Godier, Halifax, Gillespie & Co., sugar, 2 passengers.

PASSENGER VESSELS. Erin's Queen, From Liverpool 517 passengers. Jesse, Cork 349 " Friendship, Dublin 262 " Ann, Donegal 105 " Riga, Cork 132 " Avon, Cork 452 " Mary, Sligo 151 " Numa, Sligo 255 " Asia, Cork 409 " Heroine, Aberdeen 78 " Alex. Stewart, Limerick 103 " Leontine, Bremen 326 " H. M. Troopship Apollo, sailed last Thursday morning for Portsmouth.

BIRTH. At Elmsley Villa, on the 13th instant, the wife of the Hon. HENRY SHERWOOD, M. P.; of a son. On Sunday last, Mrs. M. G. Mountain, of a son.

MARRIED. At Bellevue, near London, C. W., on the 6th instant, by the Rev. B. Cronyn, A. M. Rector of London, JAMES SHENLY, Jr., Esq., Barrister-at-Law, to Eliza Emma, second daughter of Thomas H. BALL, Esq., of Bellevue.

DIED. At Hedley Lodge, (Quebec), on Saturday evening, 24th instant, Anthony Hunt, infant son of H. T. Anderson, Esq., aged 7 months and 13 days. On the 20th instant, at the Lake of Two Mountains, J. G. M'Farish, Esq., Resident officer of the Hon. Hudson's Bay Company.

At Bytown, on Monday, the 19th instant, Susan, the beloved wife of JOHN LE BARRON, Esquire, late a Captain in Her Majesty's 60th Regt. of Foot, aged 60 years.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, the 27th July, 1847.

	s.	d.	f.	o.
Beef, per lb.	0	4	a	0
Mutton, per lb.	0	3	a	0
Ditto, per quarter	2	3	a	9
Lamb, per quarter	1	6	a	0
Potatoes, per bushel	4	6	a	0
Maple Sugar, per lb.	0	4	a	0
Oats per bushel	2	0	a	2
Hay per hundred bundles	25	0	a	35
Straw ditto	17	0	a	22
Fire-wood per cord	10	0	a	12
Cheese per lb.	0	4	a	0
Butter, fresh, per lb.	1	0	a	1
Ditto, salt, in tinnets, per lb.	0	8	a	0
Veal, per lb.	0	5	a	0
Do., per quarter	1	6	a	0
Pork, per lb.	0	5	a	0
Eggs, per dozen	0	8	a	0

POST-OFFICE NOTICE. THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, TUESDAY, 12th AUGUST.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon. Post-office, Quebec, 29th July, 1847.

BAZAAR. A BAZAAR will be held, (D. V.) on WEDNESDAY and THURSDAY, the 1st and 2nd of SEPTEMBER next, by the Ladies of the Protestant Episcopal Church, on the heights of Pointe Levee, for the purpose of aiding in the erection of a NEW CHURCH in that place. The following Ladies have been appointed a managing Committee, by whom contributions will be thankfully received. Such as are kindly disposed to assist, are requested to send their contributions not later than the 26th of August, with the price affixed to each article.

Mrs. H. N. PATTON, Mrs. D'ANCY, Mrs. TIMBRS, Miss M. CHAPMAN, Mrs. JENKINS, Miss MACKENZIE, Mrs. ROBERTS, Mrs. TORRANCE, Quebec, 8th July, 1847.

A BUILDING LOT FOR SALE. In St. JOACHIM STREET, ST. JOHN'S SUBURB. Inquire at No. 15, Stanislaus Street.

FOR SALE. CASES MUSICAL INSTRUMENTS, ex Robert & Isabella, from Hamburgh. C. & W. WURTELE, St. Paul Street.

NOW LANDING, FOR SALE BY THE SUBSCRIBERS. WHITE LEAD, Genuine Nos. 1, 2, 3, Dry, Red and White Lead, Red and Yellow Ochre, assorted dry colours, Rose Pink, Chrome Yellow, Turkey Umber, Letharge, and Vandyke Brown, Paints in Oil, assorted colours, Black Lead, Putty and Window Glass. C. & W. WURTELE, St. Paul Street.

RECEIVING FOR SALE. BEST and Common English BAR IRON, Tin and Canada Plates, Boiler Plates, Sheathing and Braziers' Copper, Camp Ovens, Bake Pans, and Sugar Kettles, Sheet Lead and Patent Shot, Blister and Cast Steel, Smith's Bellows and Anvils, Spades and Shovels, Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street.

FOR SALE. PIANO FORTE. Apply to C. & W. WURTELE, St. Paul Street. 8th July, 1847.

FOR SALE. 400 BARRELS FLOUR—inspected fine—Port Hope Mills. J. W. LEAYCRAFT, Quebec, 21st June, 1847.

FOR SALE. OLIVE Oil in Pipes and Quarters. WELCH & DAVIES, Quebec, 24th June, 1847.

ICE. PARTIES desirous of having Ice delivered every morning at their residences or offices, will please leave their names with the subscribers, at as early a date as possible.—The quantity supplied will be about 10 lbs. per day, at Six Dollars the season. Confectioners, Hotel Keepers, Ships and Steamers may also be supplied. To ensure a sufficient quantity throughout the summer, the number of subscribers will be limited. J. NUSSON & Co. Quebec, 6th May, 1847.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

NOTICE. MRS. WHEATLEY respectfully intimates to her friends and the public, that she has received a small but choice assortment of BOOKS AND TOYS, which she is now prepared to dispose of on reasonable terms, at her shop in ST. STANISLAS STREET, next door to the Rev. Mr. Sewell's Chapel. Quebec, June 10th, 1847.

THE ESTATE OF A. MCNIDER, BANKRUPT. For Sale by order of the Court, to close this Estate, ONE Share in the Quebec High School, £7 10s. paid. The outstanding debts due to this Estate: of which a List can be seen at the office of the undersigned assignee. HENRY W. WELCH, Quebec, 21th June, 1847.

COALS! COALS!! FOR SALE - NEWCASTLE AND SUNDERLAND GRATE and d: s: NUT COALS. Apply to H. H. PORTER, No. 36, St. Paul Street. Quebec, June, 21st 1847.

FOR SALE, 150 HHDS. Very bright Muscovado Sugar. 50 half tierces } 200 Barrels } 5 Puncheons Lime Juice. 100 Bags superior Jamaica Coffee. 5 Tons Lignumvitæ. 3 do. Logwood. 6 do. Fustic. 10 Barrels Fine Honey. 10 Bags Pimento. 30 Tins Arrow-root, and other articles, landing from the Brig. Thomas, and Schr. Joseph Hove, from Cuba. J. W. LEAYCRAFT, Quebec, 24th June, 1847.

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

TAILORING ESTABLISHMENT. NO. 12, PALACE STREET. HENRY KNIGHT

BEGS leave to return his sincere thanks to the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to use every care and attention to ensure a continuance of their support. H. KNIGHT also invites an inspection of his Stock of West of England Cloths, Cassimeres, Doestons, Vestings, &c. &c., having just received, per "LADY SEATON," from London, a General Assortment of those articles, all of the very best quality and latest Fashion, which he will make up in his usual style, at Moderate Prices. Quebec, June 10th, 1847.

