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The Breeze.

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

VOLUME III.—No. 15.]

QUEBEC, THURSDAY, JULY 9, 1846.

[WHOLE NUMBER 119.]

POOR SUCCESS, AND RICH ADVERSITY.
Though I had every bliss in store,
Of wealth, of honour, and of power;
Poor were I still, should God deny,
The seeming good to sanctify.

Though on my back the cross-winds blow,
And fill my swelling sails with woe;
Successful shall my journey be,
If God vouchsafes to smile on me.

MRS. FRANK NOEL.

VIEW OF THE CROSS.

MATTHEW, XXVII. 25.

Then answered all the people and said, His blood be on us, and on our children.

Above eighteen hundred years ago, in the city of Jerusalem, a Roman governor was seated on his tribunal. Around him were a multitude of the Jewish priests and people, mingled with Roman soldiers—the most fenlike expression of rage and scorn flashing from their countenances, and their voices lifted up together with infuriated phrensy, crying—“crucify him! crucify him!” Before the judgment seat, in meek, majestic silence, stands the object of all this rage, and scorn, and imprecation! Behold the man! A crown of thorns encircles his bleeding brows; a reed, in derision, has been placed in his right hand; and a purple robe, in mockery, flung round him! His shoulders bear the bleeding traces of the lacerating scourge, and his face is covered with the violent marks of human indignity; for see! the infuriated populace have buffeted him, and spit upon him! Yet oh! what a heavenly expression beams on the countenance of the sufferer—a meekness, which no insults can ruffle; a compassion which no provocations can extinguish; a peace, which no sufferings can disturb. There are tears indeed upon his cheek; but they seem the tears of one, who weeps for the sorrows of others, not his own. Still the wild cry is heard, “crucify him! crucify him!” and still, amidst the frenzy of those fiends in human form, that mysterious man stands calm and silent! There is something strangely awful in that silence; it has filled the heart of the governor with a feeling of fear he can neither understand nor conceal. How agitated seems the judge! how composed the prisoner! False witnesses arraign the silent sufferer, but still he holds his peace! The governor marvels greatly and, convinced of his innocence, endeavours to release him—but again the wild and frantic cry is heard, “crucify him, crucify him!” Again the governor asks, shall he release this man or Barabbas; and they all cry out, “not this man, but Barabbas!” Now Barabbas was a murderer!

Fearing to incense the people, and yet fearing to have the blood of a just man on his soul, the governor takes water and washes his hands before the multitude, saying, “I am innocent of the blood of this just person; see ye to it!” Then answered all the people, and said, “his blood be on us, and on our children!” And now the governor has delivered him to the people to be crucified, and with murderous rage, they drag him away from the judgment seat to the place of execution. Meek, unresisting, uncomplaining, as a lamb, he is led to the slaughter! He is almost fainting; yet they compel him to bear the cross, on which he is to suffer! He takes it without a struggle, and carries it without a murmur; till at length, exhausted by the loss of blood, he can support its weight no longer; another is deputed to bear it; and, in silent agony, the mysterious sufferer toils on his way to Calvary! What thoughts are labouring in the bosom, what feelings are struggling within the soul, what sorrows are pressing on the heart, of that most wondrous man, as he is hurried along his bloodstained path to the place of crucifixion! Whatever they may be, those around him heed them not; the people follow him with shouts of derision, with curses and imprecations; but still he is silent! At length, amidst the shouts of insult, he hears the voice of weeping, and he is silent no longer. Those lips, which no insults, no sorrows of his own could open, to pour forth one murmur of complaint, one expression of resentment—are opened at once to pour forth the tender expostulation of affectionate warning; and he turned to the weeping mourners who followed him, and said, “Daughters of Jerusalem, weep not for me, but weep for Jerusalem, and for your children!”

At length they have arrived at the fatal spot: three crosses are erected—and there they crucify him, and with him two thieves; on either side one, and he was in the midst! Who? who was in the midst? They crucified him. Whom? who is it that hangs on that central cross? who is it that was thus crowned with thorns, and clothed with mockery; thus scourged and scoffed, thus buffeted and spit upon; rejected when a murderer was chosen, and crucified between two thieves, to mark that he was considered the vilest criminal of the three? Oh! how shall I give utterance to that mystery of mysteries! I am lost in wonder! I am overwhelmed with awe! how shall I speak it! how shall I tell, that that rejected, reviled, scorned, scoffed, scourged, crucified one—was God manifested in the flesh, the mighty God, the Lord God Almighty, the Supreme Maker and Monarch of heaven and earth, “Lord of Lords, and King of Kings, God over all, blessed for ever.” Oh! is it strange that the sun was afraid to look upon that sight? that the heavens were shrouded with darkness, when their Almighty Maker was expiring? or that the earth shook with convulsive terror, as if it trembled to support the cross, on which its adorable Creator hung? Yes, human reason, in its pride, may reject this stupendous mystery, and with it the salvation, which is inseparably linked with its belief; but so unequivocally explicit, so written, as it were, with sunbeams, in the Scriptures, are the testimonies to the essential Deity of Him, who died upon the cross for our redemption, that either this book is false—or falsehood—or else, who brows which wore the plated crown of thorns, and the brows which now wear, and shall for ever wear, the crown of everlasting sovereignty; and the hands, which held that reed of mockery, and the hands that swayed the sceptre of creation; and the face, which was once buffeted and spit upon, is the face before which angels and archangels veil their faces, and in its smile of love find the heaven of heavens to consist. And He, who stood, as an arraigned malefactor, before the judgment seat of

Pilate, shall sit as universal judge, on a great white throne, and all the world shall stand before His judgment-seat; and He, who was lifted up on that cross of shame, whilst insulting blasphemers bowed the knee in mockery before Him, shall be lifted up on His throne of glory, whilst adoring Cherubim and Seraphim bow, in reverential awe, before that throne; and at his feet, nearest his throne, and nearest to his heart, His own redeemed people shall cast their blood-bought crowns, and cry, with a loud voice, saying, “Worthy, worthy is the Lamb that was slain, to receive honour, and glory, and blessing, and praise, and power for ever and ever! Halleluia! halleluia! Amen.”

To those who cordially believe this glorious truth, (the very sun and centre of the whole system of Christian doctrines, and Christian duties,) what a divine preacher of holiness, and promiser of blessings, does the cross become; what a divine foundation of confidence and comfort, and fountain of peace and joy! what divine materials and motives does it supply, for the deepest humility, and the most devoted love; the most fervent thankfulness, and the firmest trust; the profoundest penitence, and the loftiest praise! Look then, believer, at that cross, and learn what can be savingly learned only there! Learn the infinite hatefulness of sin, when thou seest whose blood must be poured out, to purchase its pardon, and expiate its guilt! Learn the deepest abhorrence of thine own sins, when thou seest whom they have pierced with agony, even unto death! Look there, and learn the infinite value of thy soul, when thou considerest who died for its ransom! who died for thy redemption! and who considered by whose sufferings it has been accomplished, by whose death it is secured! And oh! look at that cross, long and steadfastly, till the sight fills thy soul with such deep, intense, absorbing gratitude to Him whose love is written there in His own blood, that henceforward thou wilt dread one sin, more than a thousand sorrows; and thine only fear will be a holy fear of offending or dishonouring, and thine only solicitude, an affectionate solicitude to please and glorify that sufferer of Calvary, the God of thy salvation.

But does the divinity of Jesus invest his cross with divine attractions alone? Does it not also invest it with appalling terrors? for, if Jesus be Jehovah, what must be the guilt of neglecting Him, despising his salvation, and trampling on his blood? The Jews made the experiment: what has been the result? “His blood be on us, and on our children!” It was a fearful imprecation, and it was fearfully answered—answered to them who uttered it, by such tribulation poured out upon them, as was never known upon earth, before or since. Answered by the appalling fact, recorded by an infidel historian, that after being scourged, and terribly tortured, (and this by command of a Roman Emperor, distinguished for his clemency;) such multitudes of this devoted people were crucified in the view, and near the walls, of the city of Jerusalem, that there was not room for the crosses to stand beside each other, and, at last, their conquerors had not wood enough, whereof to make as many as they wished. And, oh! when Calvary was seen, as soon after it was, all crowded and blackened with crosses, while from the agonized and expiring sufferers, the wild cry of torture arose from earth, before the throne of God, how would they then remember, and feel that God remembered, the hour when Pilate sought to release Jesus, but they cried, “crucify him! crucify him!” and, when Pilate washed, as he hoped, his hands of his blood, they raised the frightful imprecation, “His blood be on us and on our children!” And look at the history of the Jews, from the hour they lifted up that cry of imprecation to the present, and tell me, oh, tell me, does it not proclaim, in fearful language, in all the scenes and scoffings, the sorrows and sufferings, that have been heaped upon that guilty and devoted race, how that cry of blood has pursued them, for more than eighteen hundred years, and made them an astonishment, and a hissing, and a by-word, among the nations of the earth. And can we read their history, and not tremble for ourselves?

Ourselves, you will say, perhaps! Why! can we be guilty of the crime, which has drawn down such tremendous wrath upon the Jews? Can we have such an imprecation registered in heaven against our souls? Yes, brethren, we can! Oh! it is indeed an awful thought, that the very crime, which has called down such vengeance on the Jews, may, in the essence of its guilt, be committed by ourselves: and the very cry which has pursued them for nearly two thousand years, may this moment, with its fearful imprecation of wrath, be going up from many a soul in this congregation, uttering, in the ears of the Eternal Father, the dreadful words—“His blood be on us.” Do you doubt this, friends? Let us see! what was the crime of the Jews? The rejection of Christ. And do none of you reject Him? How? you will say, are we not baptized into his religion? do we not call ourselves by his name? do we not attend his ordinances? Are we not assembled to-day in His sanctuary to commemorate His death?—Is this all? May not all this be done, and yet Christ be rejected; as decidedly, and as ruinously rejected by us, as by the Jews? Does the Son of God claim no more from us than this outward homage, this external service? Let us not so deceive ourselves: hearken, and judge what I say, and may the Holy Spirit bring it with such convincing power to your hearts, that each of you, who have hitherto rejected the claims of the Son of God, may this day acknowledge yourselves to be verily guilty concerning this matter, and cast yourselves, in humble penitence, at the feet of His cross. By the sufferings He endured, by the sacrifice He offered, by the robe of righteousness He wrought, by the work of redemption He finished on Calvary; He claims to be entirely—exclusively confided in, as your Almighty, your all-sufficient Saviour—your complete and alone salvation—your only and everlasting hope. If this claim be refused, is not this to reject the Son of God? By all the humiliation to which He stooped, and all the insults to which He submitted; by all His tears and groans; by the crown of thorns, and the cross of shame; in a word, by all the sorrows of His life, and all the agonies of His death; He claims to be supremely and unceasingly loved; above father or mother, or brother, or sister, or wife, or children. If this claim

be refused, is not this to reject the Son of God? By all the manifestations of His power, as your Preserver, by all the blessings of His bounty, as your Benefactor, and by all the endearings of His love as your Redeemer, by all the tenderness of His mercy as the Son of Man, and all the terrors of His Majesty as the Son of God, He claims to be supremely and unreservedly honoured and obeyed; as your Lord, who has bought you with His blood, to whose service you are bound to consecrate all your talents, and all your time; as your God, whom you are to glorify, with your bodies and your spirits which are His! If this claim be refused, is not this (again I ask) to reject the Son of God?

And do none here thus reject Him? Do all here thus simply trust in His righteousness; thus supremely love His name; thus devoutly live to His glory? Yourselves, and the heart-searching God alone, infallibly know, if the righteousness of Christ be indeed the only trust, and the love of Christ the ruling principle, and the glory of Christ the paramount aim, of every individual now before me. But this I know, if any of you cannot with truth declare—it is thus with me, you are rejecting Christ; and to you I would address the language of affectionate warning, and say: Look at the Jews and tremble; for how is your guilt less, and why will your punishment be less, than theirs! But may I not press the parallel yet closer? Are there none of you, who, when we bring the Son of God before you, crowned with thorns, and wearing the purple robe, and say, “Behold your King!” do you virtually answer by your lives, “Away with him, away with him; we will not have this man to reign over us!” Again, when we call on you to abandon some evil lust, that like Barabbas, is a robber and a murderer, robbing you of eternal glory, murdering your immortal soul! do none of you, when you know you must choose between that vile lust and Christ, for you cannot keep them both, and we ask you which you will choose; do none of you, by refusing to part with your bosom sin, and thus preferring it to the Saviour, virtually answer, “not Jesus but Barabbas!” And when we tell you that by continuing in your sins, you are crucifying the Son of God afresh, and concurring you not thus to reject Him, and put Him to an open shame; do none of you, by continuing in your sins, answer to all our entreaties, “crucify Him, crucify Him!”

To be continued.

THE TWO NATURES.

But how then shall he obtain peace of mind, if he must always retain a consciousness of this sin-seared heart? We answer, he must still further learn the art of extracting comfort and consolation from sound scriptural distinctions. Let him mark the difference between the “old” and “the new man” within him. Both live. The one, however, is a continual process of mortification; the other of vivification. He must cherish the life of the latter, and hasten the dying of the former. This is the condition, the work, the warfare, of every Christian on this side of the grave. Unless, therefore, he be able to distinguish the “old man and his deeds,” which is to be put off, from the “new man and his deeds,” which is to be put on, he must be often reduced to a state of spiritual perplexity, and perhaps of spiritual despair. But he need not. Let him cease to expect anything good from his old nature, and so “put it off,” and his perplexity will be at an end. Christ is the source of all within him that is good. In himself he is only an engrafted stock. Let the orchard teach. No man expects the golden fruit from the stock, but from the graft. The growth of the latter we cherish and protect, all the shoots of the former we destroy. The whole tree, then, is a twofold thing, a perfect picture of the Christian. Here is both an old nature and a new. In the former there is nothing good; we therefore describe it, and all that proceeds from it, as radically bad. Though the tree were laden with fruit, yet if the stock could speak, it would say, and say with truth, “In me resides nothing that is good.” Just so is it with the Christian. He separates himself from himself. He employs the life of the new nature to strive against the movements of the old. Overcome, however, at times by its ceaseless and obstinate attempts, he exclaims from the anguish of an inward conflict, that is almost tearing him asunder: “O wretched man that I am! who shall deliver me from this body of death?” (Rom. vii. 24, margin.) Here, then, is the only fountain of his peace and comfort, that, while thus wretched, he can look away from himself to Christ, and thank God for such a Saviour. This he does with the greater eagerness and determination, because he feels compelled to declare, “I know that in me, (that is in my flesh,) dwelleth no good thing,” ver. 18. Accordingly he never expects to derive any peace, or strength, or comfort, from the old nature; he never willingly allows it to exert itself; he denies his consent to its suggestions; he frowns with disapprobation upon all its movements; he mourns over every successful sally it may make from its prison; he wills not that it should ever think or speak within him; and is so set against this restless foe, that he repudiates its every doing, and says, “It is no more I that do it, but sin that dwelleth in me,” ver. 20.

Here, then, is a remarkable and important distinction which the Christian learns to make. Yet while he makes it, he ought to be as conscious of the existence of the one nature as of the other. Remember, it is, “If I do that I would not.” There must be two wills, the one working against the other. If not—if we consent to the “deeds” of the old man, we must refrain altogether from this language of the apostle. There must be a desire, and an endeavour, we say not in what degree; but still there must be an honest, sincere, and continual, endeavour against sin, and a cordial desire after conformity to the law of God; otherwise we shall awfully deceive our souls, and be guilty of turning the doctrines of truth into licenses of sin. In this same scripture, the apostle states that he possessed also “a delight in the law of God after the inward man.” If then the lukewarm professor of religion comfort himself with a partial and perverted view of some of the verses of this remarkable chapter, aver- looking others, he handles the word of God deceitfully, turns his grace into licentiousness, and ruins his own soul. The true Christian does not act after this manner. However weak and feeble may be the

buildings of the new nature within him, he cherishes them with care. He determines, with the help of God, to struggle against every sin that shall be found lurking in his breast. He resolves, in the strength of the Most High, that he will never cease to fight against the law of sin which is in his members. And while he is persuaded that the strife must continue till death separate the combatants, he is also assured that sin shall not have the dominion. Instead therefore of giving up the warfare in despair, at every fresh appearance of the old nature, at every renewed struggle with it he makes, he learns to be more active and vigorous, to rely more on the Strong for strength, and to keep a more watchful eye, that he may not lose the mastery, but retain every thought in subjection to the will of Christ.—Christ on the Cross, by the Rev. J. Stevenson.

THE GERMAN PROTESTANT PRINCES, AND THE FEAST COPUS CHRISTI.

A. D. 1530.

The next day was the festival of Corpus Christi, and by a custom that had never as yet been infringed, all the princes and deputies present at the diet were expected to take part in the procession. What! would the Protestants refuse this act of courtesy at the very opening of a diet to which each one came in a conciliatory spirit? Have they not declared that the body and blood of Christ are really in the Host? Do they not boast of their opposition to Zwingli, and can they stand aloof, without being tainted with heresy? Now, if they share in the pomp that surrounds “the Lord’s body;” if they mingle with that crowd of clergy, glittering in luxury and swelling with pride, who carry about the God whom they have created; if they are present when the people bow down; will they not irrevocably compromise their faith? The machine is well prepared; its movements cannot fail; there is no more doubt! The craft of the Italians is about to triumph over the simplicity of these German bores!

Ferdinand therefore resumes, and making a weapon of the very refusal that he has just met with: “Since the Emperor,” said he, “cannot obtain from you the suspension of your assemblies, he begs at least that you will accompany him to-morrow, according to custom, in the procession of the Holy Sacrament. Do so, if not from regard to him, at least for the honour of Almighty God.”

The princes were still more irritated and alarmed. “Christ,” said they, “did not institute his sacrament to be worshipped.” Charles perseveres in his demand, and the Protestants in their refusal. Upon this the Emperor declares that he cannot accept their excuse, that he will give them time for reflection, and that they must be prepared to reply early on the morrow.

They separated in the greatest agitation. The Prince-electoral, who had waited for his father in the first hall along with other lords, sought, at the moment the princes issued from the Emperor’s chamber, to read on their countenances what had taken place. Judging from the emotion depicted on their features that the struggle had been severe, he thought that his father was incurring the greatest danger, and accordingly, grasping him by the hand, he dragged him to the staircase of the palace, exclaiming in a fright, as if Charles’s satellites were already at his heels, “Come, come quickly!”

Charles, who had expected no such resistance, was in truth confounded, and the legate endeavoured to exasperate him still more. Agitated, filled with anger and vexation, and uttering the most terrible threats, the young Emperor paced hastily to and fro the halls of his palace; and unable to wait till the morrow for the answer, he sent in the middle of the night to demand the Elector’s final decision. “At present we require sleep,” replied the latter; “to-morrow we will let you know our determination.” As for the Landgrave, he could not rest any more than Charles. Scarcely had he returned home, when he sent his chancellor to the Nuremberg deputies, and had them awake to make them acquainted with what had taken place.

At the same time Charles’s demand was laid before the theologians, and Spalatin, taking the pen, drew up their opinion during the night. “The sacrament,” it bore, “was not instituted to be worshipped, as the Jews worshipped the brazen image. We are here to confess the truth, and not for the confirmation of abuses. Let us therefore stay away!” This opinion strengthened the evangelical princes in their determination; and the day of the 16th June began.

The Elector of Saxony, feeling indisposed during the night, commissioned his son to represent him; and at seven o’clock the princes and councillors repaired on horseback to the Emperor’s palace.

The Margrave of Brandenburg was their spokesman. “You know,” said he to Charles, “how, at the risk of our lives, my ancestors and myself have supported your august house. But, in the things of God, the commands of God himself oblige me to put aside all commandment of man. We are told that death awaits those who shall persevere in the sound doctrine. I am ready to suffer it.” He then presented the declaration of the Evangelical princes to the Emperor. “We will not countenance by our presence,” said they, “these impious human traditions, which are opposed to the Word of God. We declare, on the contrary, without hesitation, and with one accord, that we must expel them from the Church, lest those of its members that are still sound should be infected by this deadly poison.” “If you will not accompany his majesty for the love of God,” said Ferdinand, “do so at least for the love of the Emperor, and as vassals of the Empire. His Majesty commands you.” “An act of worship is in question,” replied the princes, “our conscience forbids it.” Then Ferdinand and Charles having conversed in a low tone: “His majesty desires to see,” said the king, “whether you will obey him or not.” At the same time the Emperor and his brother quitted the room; but the princes, instead of following him, as Charles had hoped, returned full of joy to their palaces.

The procession did not begin till noon. Immediately behind the canopy under which the Elector of Mentz carried the Host, came the Emperor alone, with a devout air, bearing a taper in his hand, his head bare and shorn like a priest’s, although the noon-day sun darted on him its most ardent rays.

By exposing himself to these fatigues, Charles desired to profess aloud his faith in what constitutes the essence of Roman-catholicism. In proportion as the spirit and the life had escaped from the primitive Churches, they had striven to replace them by forms, shows, and ceremonies. The essential cause of the Romish worship is found in that decline of charity and faith which catholic Christians of the first ages have often deplored; and the history of Rome is summed up in this expression of St. Paul, *Having a form of godliness, but denying the power thereof.* But as the power was beginning to revive in the Church, the form began also to decline. Barely a hundred citizens of Augsburg had joined in the procession of the 16th June. It was no longer the pomp of former times; the Christian people had learned anew to love and to believe.

Charles, however, under an air of devotion, concealed a wounded heart. The legate was less able to command himself, and said aloud that this obstinacy of the princes would be the cause of great mischief to the Pope. When the procession was over (it had lasted an hour), Charles could no longer master his extreme irritation; and he had scarcely returned to his palace, when he declared that he would give the Protestant princes a safe-conduct, and that on the very next day these obstinate and rebellious men should quit Augsburg; the diet would then take such resolutions as were required for the safety of the Church and of the Empire. It was no doubt the legate who had given Charles this idea, whose execution would infallibly have led to a religious war. But some of the princes of the Roman party, desirous of preserving peace, succeeded, though not without difficulty, in getting the Emperor to withdraw his threatening order.—*D’Aubigne’s History of the Reformation, 4th volume.*

THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

Account of it given by a Non-Episcopalian, the Rev. Robert Baird, in his work “Religion in America.” Published in 1844.

About that epoch (in 1792, at the first consecration of a Bishop on this side of the Atlantic) the Church may be said to have passed its epoch of depression, occasioned by the American revolution and its effects. Its subsequent history has been marked by an ever-increasing prosperity. I have not the means of knowing what was the precise number of its clergy in 1792, but I am sure that it cannot have exceeded 200, and its bishops were four. Just forty years later, in 1832, according to the Journal of the General Convention held in New York in October of that year, the number of the bishops had increased to fifteen, and that of the clergy to 883. Twelve years later still, in 1844, we find the number of bishops had augmented to twenty three, the clergy to 1176, while the churches probably exceed 1200.

Nor has the spiritual prosperity of this Church been less remarkable than its external. It possesses a degree of life and energy throughout all its extent, and an amount of vitality in its ministers and members, such as it never had in its colonial days. It is blessed with precious revivals, and flourishes like a tree planted by the rivers of water. And in no portion of the country does it possess more spiritual health than in the States of Virginia and Maryland, where, in the ante-revolutionary era, it was in a deplorable state as regards piety, both in its ministry and its laity. Happier days have dawned upon it in those States, and, indeed, everywhere else. Even while writing this chapter, I have received a letter from an excellent young Episcopal minister settled in a country-parish in the centre of Virginia, who informs me that the last winter and spring were seasons of remarkable blessing to the Episcopal Church in that State. He states that about 100 persons have been added to the Church at Norfolk; nearly as many to that of Petersburg; while at Richmond, so interesting was the state of things, that the rectors of the churches there (three or four in number) did not feel it to be their duty to leave their flocks in order to attend the Convention of the Diocese which had just taken place.

I have already spoken of the societies which have sprung up in the Episcopal Church for the promotion of domestic missions, Sunday Schools, the education of poor and pious young men for the ministry, and the publication of religious tracts and books. I have also taken some notice of the theological schools or seminaries connected with it, viz., one at New York, another in Fairfax County, Virginia, a few miles from Alexandria, in the District of Columbia, and a third at Gambier, Ohio, in connexion with Kenyon College. These institutions have already sent forth a large number of young men into the ministry, and some 140 or 150 are at this moment pursuing their theological studies at them, under the instruction of able professors.

The clergy of the Episcopal Church in America, like those of the Established Church in England, are divided into two classes, one called “high church” and the other “low.” Sometimes these parties are called “evangelical” and “non-evangelical;” but not with accuracy, for not a few of the high-churchmen, that is, men charged with carrying their preference for Episcopacy to an extravagant length, are entirely evangelical in their doctrines and preaching. But a part of these high-churchmen are not considered evangelical—not so much because of what they do preach, as because of what they do not preach. Their sermons are of too negative a character; an efficacy unknown to the Scriptures is ascribed to ceremonies and forms; neither are the sinner’s sin and danger as fully and earnestly set forth as they should be, nor is the glorious sufficiency of Christ unfolded, and salvation by faith alone fully and clearly presented. Their preaching, consequently, does not reach the hearts of their hearers as does that of their evangelical brethren, nor does it lead the members of their churches to renounce the “the world, its pomps and its vanities,” to as great an extent as it should do. Yet they are not to be classed with the fox-hunting, theatre-going, ball-frequenting, and card-playing clergy of some other countries. They are an infinitely better class of men and ministers.

I know not the comparative numbers of the evangelical clergy; but infer, from the statement of the Rev. Dr. Tyng, in his speech in London before the Church Missionary Society, in May 1842, that

they are in the proportion of about two-thirds of the former to one-third of the latter. Of the twenty-three bishops, fourteen or fifteen are considered, I believe, entirely evangelical, while seven or eight cannot properly be placed in that category. But all are laboriously occupied in their official work; and I believe it would be found difficult to find an Episcopal body of equal number, in any other country, surpassing them in talents, zeal, and piety. To be a bishop with us is quite a different thing from holding that office where bishops live in palaces and have princely revenues. Our bishops are frequently parish-priests also, and can find time to visit their dioceses only by employing an assistant preacher, or rector, to fill their places when they are engaged in their visitations. Their revenues do not much exceed, in some instances do not equal, those of many of their clergy.

As for the Puseyite or Tractarian doctrines, or whatever they may be called, three, or perhaps four, of the high-church bishops are supposed to have embraced them, or at least to be favourable to them, as understood in America. But there is not one who adopts the notions recently put forth by the "British Critic," the advocate of this party in England, and but one who has ever declined the name of Protestant. Among the inferior clergy it has been feared that these sentiments have made considerable progress; but those whose situation enables them to judge with a good deal of accuracy, say that it is much less than has been supposed. Among the laity there is scarcely any sympathy with these semi-popish doctrines, and I cannot believe that they will make much way in the country at large.

The prospects of the Episcopal Church in the United States are certainly very encouraging. The friend of a learned and able ministry, to form which she has founded colleges and theological institutions, she sees among her clergy not a few men of the highest distinction for talent, for learning, for eloquence, and for piety and zeal. A large number of the most respectable people in all parts of the country are among her friends and members, especially in the cities and large towns. Under such circumstances, if she be true to herself and her proper interests, with God's blessing she cannot but continue to prosper and extend her borders.

The Berean.

QUEBEC, THURSDAY, JULY 9, 1846.

The large amount of interesting intelligence which we have found ready to be extracted or condensed for insertion, leaves no room for editorial remarks; and we are happy in having been able to pursue a course so advantageous to our readers.

RELIGIOUS ANNIVERSARIES.

THE BRITISH NORTH AMERICAN AND NEWFOUNDLAND SCHOOL SOCIETY held its Anniversary Meeting in London on the 25th of May last, the Right Hon. the Earl of Chichester in the Chair. The Report stated that the total sum available to the Society during the year had been £482 17s. 3d. which includes £950 ss. 2d. from Newfoundland, and £862 from Canada. The expenditure had amounted to £5029 6s. 10d. which leaves a sum of £545 9s. 7d. due to the Treasurer. Of the need of the Society's services, as well as of its beneficial working, striking instances were furnished in that document. The Lord Bishop of Calcutta, in proposing the adoption of the Report, adverted with satisfaction to his advocacy of the Society in the days preceding his episcopal labours in India, and expressed himself thus at the close of an affectionate address which was warmly responded to by the audience:

"It gives me great pleasure to hear that man in his fallen state is being made acquainted with the great principles and truths of Christianity—redemption by the incarnate Son of God, co-equal with the Father and Holy Ghost—the atonement of his death—the operations of his life-giving Spirit—the inspired word of revelation which the Eternal Father of mercies has committed to us. I say, it gives me great pleasure to think that these principles are being spread for the regeneration of a lost world; for nothing else can ever reach the malady and restore the power of a fallen race. Whether in the inhospitable coldness of Newfoundland, or in the burning heats of India's empire, we must remember the people are our brethren—they are redeemed by the same blood with ourselves—capable as we are of enjoying happiness here and of becoming partakers of happiness hereafter. I will conclude by expressing my delight that I have been enabled to present myself at the Meeting of a Society which seeks to unite Newfoundland with India—which brings the British colonies at one extreme of the western world to the great empire of India at the other, in order that the same blessed truth and the same holy influence may there be distributed."

The thanks of the Meeting were presented to the Lord Bishop of Jamaica for the Annual Sermon which His Lordship had preached on the behalf of the Society; and the Rev. J. Haslegrave read a letter from the Bishop, who had formerly presided over the Diocese of Newfoundland, bearing strong testimony to the high merit of the teachers employed in the schools, seven of whom His Lordship had admitted into the ministry; entertaining the firm opinion that the schools, under the blessing of God, had proved the great bulwark of the Protestant faith in the island.

THE BRITISH REFORMATION SOCIETY held its Annual Meeting on the 14th of May, G. Finch, Esq., M. P., in the Chair. The Report gave statements of the activity of the agents of Rome and the success of their endeavours to proselytize England, but on the other hand also of the increasing influence of the Society's labours and the widely extended circulation of its publications. The Rev. T. R. Birks, Rector of Keshall, introduced the following remarks into a speech of considerable interest and power: "At this moment the claims of so many religious societies were apt to distract our attention. It was, therefore, important that we should analyze the nature of their several claims upon us. Some, like the Church Missionary, the London Mission, and others of a like character, rested their claims on the vastness of their fields of action. These were Societies which attempted to convert millions of our fellow-beings. Then there was the Jewish Society, which, following the scriptural command commences with the Jew first. This had a particular claim. Then there was another class of Societies which extended their benefits to our own countrymen; and fellow-subjects—as the Colonial Mission, the Pastoral Aid, the City Mission, and the Bible Society, the last of which lent a helping hand to all other religious institutions; by procuring for them, copies of the word of God. These all had strong claims upon our

attention. But, besides all these and beyond them, there was a class of religious Societies whose object was to keep the fountain pure and maintain the purity of truth, to aid the work of Christian love, and to assist the others in their several labours. Of this class was the Reformation Society, the object of which was to preserve, in their purity, the word of God and the doctrines of the Reformation, not in a spirit of opposition, but in a spirit of love and faith; and to oppose those deleterious influences which would shut up the fountain of truth, and prevent the word of God, by which alone man can be saved, from being obtained in all its purity."

The Hon. and Rev. Baptist Noel introduced into his speech an extract from the Institute of the Jesuits (*Institutum Societatis Jesu*, printed at Prague, 1705, vol. 1. p. 266.), which includes an expression recently transmitted to us by a friend, as having dropped from the lips of the dying Loyola, which in fact was only a quotation by him from the book of authority to which every member of his order had to subscribe: "Carefully let us strain all our nerves to exhibit this virtue of obedience, first to the Supreme Pontiff, and then to the superiors of the Society; by meeting with promptitude, and spiritual joy, and perseverance, whatever may be enjoined upon us; by persuading ourselves that all things ordered are just; by repudiating every contrary opinion and judgment of our own with a sort of blind obedience; and this, indeed, in all things which are ordained by a superior where it cannot be distinctly stated that some kind of sin interferes; and let each persuade himself that they who live under obedience ought to permit themselves to be carried and governed by Divine Providence, through their superiors, as if they were a corpse, which permits itself to be carried anywhere, and handled in any manner whatever; or like an old man's stick, which serves him who holds it in his hand, wheresoever, and in whatsoever matter he chooses to employ it."

* *Omnen sententiam ac judicium nostrum contrarium cæcæ quædam obedientiæ obnegando.*
† *Perinde ac si cadaver esset.*
‡ *Similiter atque senis baculus.*

BISHOPRIC OF JERUSALEM.—The Lord Bishop of Exeter has transmitted to His Grace the Archbishop of Canterbury a formal protest against the consecration of a successor to Bishop Alexander. His objection is grounded wholly upon the inconsistency—as the Bishop judges—of the principles upon which the Bishopric of Jerusalem has been founded, with the "essential discipline" of the Church of England; the present Bishop elect is not referred to. The Bishop of Exeter's objections were preferred, previously to Dr. Alexander's consecration, and were overruled as, we suppose, they will be now.

"THE CHURCH" newspaper announces, in its number of 3rd instant, that the office of the Diocesan press will be removed to the city of Toronto, and that communications for the Editor are to be directed to that city in future, instead of Cobourg. With regard to the Editorial direction of the paper, it is stated that "it has been decided that this, for the present at least, shall continue under the same oversight and management as heretofore, with competent assistance upon the spot."

THE GRAMMAR SCHOOL, IN CONNECTION WITH BISHOP'S COLLEGE, LENNOXVILLE.—The business of the half year terminated on Wednesday last, when the Committee of Management, the authorities, and others interested in the proceedings, attended at the Institution for the purpose of awarding prizes to the successful scholars at the close of the semi-annual examination.

Prize for exemplary General Conduct.—1st—Reuben Taylor, Eaton. 2nd—Th. Sherman Whitwell, Phillipsburg.
English—Junior Class—Warren, Junr., Lennoxville. 2nd Class—Ed. Towle, Lennoxville.
Latin—Junior Class—Warren, Senr., Lennoxville. 2nd Class—Geo. Robinson, Waterloo. 3rd Class—G. W. Lloyd, Lennoxville, and Thos. Osgood, Sherbrooke, Equal.
Latin Composition—Junior Class—Wm. Spry, Compton. 2nd Class—Thos. Osgood, Sherbrooke.
Greek—Th. Sherman Whitwell, Phillipsburg.
Euclid—2d Class—Richard Whitwell, Phillipsburg. Senior Class—John Hallowell, Sherbrooke.
Arithmetic and Algebra—T. S. Whitwell; Wm. Spry.
Sacred History—G. W. Lloyd, Lennoxville; Chas. Boxer, Quebec.
Geography—1st—G. W. Lloyd, Lennoxville. 2nd—Fred. Wilson, Ascot. 3rd—Stephen Edgell, Ascot.
Writing—1st—Reuben Taylor, Eaton. 2nd—Waring Langworthy, Hailey.
Sherbrooke Gazette.

ECCLESIASTICAL.

Diocese of Quebec.
INCORPORATED CHURCH SOCIETY.
At the Annual General Meeting of the Incorporated Church Society, held at the National School-House in Montreal, on Wednesday, 1st July, PRESENT:

The Right Reverend the Lord Bishop of Montreal, President;
Rev. Official Mackie, Rev. W. A. Adamson,
" S. S. Wood, " J. Braithwaite,
" J. Nicolls, " Wm. Dawes, Sec.
and seventeen more of the Clergy, with
Hon. Geo. Moffatt, A. F. Holmes, Esq., M. D.
" Judge McCord, Capt. J. H. Maitland,
" Judge Badgley, F. Griffin, Esq.
E. L. Montizambert, Esq., &c. &c.

The Meeting having been opened by the usual Prayers, and the Right Reverend the President having made a few brief and interesting remarks in regard to the several features of the Society, the Secretary proceeded to read the Report.

Whereupon it was Resolved:
1. Moved by Judge Badgley, seconded by Rev. W. Adamson:
That the Report just read, be received and adopted, and printed under the direction of the Central Board.

2. Moved by E. L. Montizambert, Esq., seconded by Rev. C. Bancroft:
That this meeting, devoutly acknowledging the continuance of the Divine blessing upon the labours of the Society, regards it as an incentive to renewed and increased exertion.

3. Moved by Judge McCord, seconded by Rev. S. S. Wood:
That this meeting tenders an expression of its sympathy to the Church Societies in the neighbouring Dioceses of Nova Scotia, Toronto, Newfoundland, and Fredericton.

4. Moved by Honble. George Moffatt, seconded by Rev. W. Anderson:

That there is need of more sustained and systematic exertion on the part of this Society, to provide for the suitable education of the poorer members of the Church within the limits of this Diocese.

5. Moved by Dr. Holmes, seconded by Rev. W. Thompson:
That this meeting commends to the prayers and Christian liberality of the Churchmen in the Diocese, the claims of the Aborigines of this continent, and especially of those now receiving instruction at the Missionary Stations in Rupert's Land.

6. Moved by Rev. R. Anderson, Upper Ireland, seconded by Rev. W. T. Leach:
That the thanks of the meeting be given to His Excellency the Governor General for having consented to become the Patron of the Society.

7. Moved by the Rev. J. H. Nicolls, seconded by R. Mackay, Esq.:

That the following gentlemen be requested to accept office for the following year, as MEMBERS OF THE CENTRAL BOARD:
Revs. W. A. Adamson, J. Bonner, Esq.,
" W. Anderson, F. Badgley, " M. D.
" C. Bancroft, J. Crawford, " M. D.
" W. B. Bond, N. Freer, "
" F. Broome, C. Geddes, "
" W. Chaderton, Col. Holloway,
" W. Dawes, A. Gillespie, Esq.,
" C. L. F. Haensel, A. F. Holmes, " M. D.
" W. T. Leach, H. Jessopp, "
" D. B. Parnter, J. Leaycraft, "
" Jas. Ramsay, W. McTavish, "
" E. W. Sewell, J. H. Maitland, "
" J. Torrance, E. L. Montizambert, Esq,
" J. E. F. Simpson, Mr. Justice McCord,
" W. Thompson, Col. Napier,
" M. Willoughby, And the Officers of the
" A. W. Mountain, Society;

and that the Hon. John Molson be added to the list of Vice Presidents.

8. Moved by F. Griffin, Esq., seconded by Rev. Jas. Ramsay:
That the thanks of this Meeting be given to those gentlemen, who held office during the past year, for their efficient services.

9. Moved by Rev. Official Mackie, seconded by Rev. Geo. Slack:
That the 8th Section of the 13th Article in the By-Laws of the Corporation, be amended, by striking out the words "a corresponding amount of," and substituting, in place of them, the words "an amount not exceeding."

STATE OF THE FUNDS.
BALANCE in the Bank of Montreal, £331 13 4
Do. Quebec Bank, 269 12 2 1/2
RECEIVED by the Treasurer at Montreal, £604 5 6 1/2
Do. do. at Quebec, 515 7 10
EXPENDITURE, consisting of grants made by the Central Board, and salaries of Travelling Missionaries, £1908 3 3
INVESTED in Bank Stock (Montreal) on account of Widows' & Orphans' Fund, 277 10 0
INVESTED in Quebec Bank Stock, 307 0 0
BALANCE in hand, 425 0 11
This account exhibits an increase of REVENUES, by the Treasurer in Montreal, over those of last year of £203. 1. 5;—and in Quebec of £260. 0. 2.

GENERAL STATEMENT.
Contributions to the Church Society for the Cities of Quebec and Montreal, and also those made in the several District Associations, £1376 10 0 1/2
Amounts contributed within the District Associations, and wholly applied to Church purposes in the Diocese, 1000 17 1 1/2
In England, Stg. £207 1 0 Cy. 251 19 5 1/2
Also Subscription lists for the erection of Churches which are not yet commenced, and the repairs to Churches, 810 0 0
Grand total, £3439 6 7 1/2
Donations of Land, 203 acres, with two other small portions.

Subscription List of works not yet entered upon.
Total. 63439 6 7 1/2
Grand Total. £3439 6 7 1/2
For local objects appropriated by the Donors.
Annual Subs. & Donations.
Quebec 333 10 3 3/4
Montreal 427 16 11 1/4
Ottawa 63 16 11 1/4
Beauport 58 16 11 1/4
Richelieu 148 12 4
Missisquoi 94 10 10 1/2
St. Francis 85 10 10 1/2
Three Rivers 67 15 6 1/2
Maguinic 82 2 7 1/2
Gaspé 13 10 6
1874 30 0 1/2
1875 1000 17 1 1/2
1876 1614 10 7 1/2
1877 810 0 0
1878 71 810 0 0
Grand Total. £3439 6 7 1/2
In England, Stg. £207 1 0

In reviewing the whole proceedings for the past year, there is much, we believe, to encourage the friends of the Society, in the hope that it will yet attain to its full stature—like the majestic tree, receiving its nourishment from the soil on which it grows, and its health and vigour from the sunshine and the rain from heaven—will overshadow the whole diocese, with its protecting and fruitful branches. Let all, according to their means, be kindly active in this sacred cause, and they will

find, we trust, its labour grateful to them, and the benefits which they seek to impart to others for the Lord's sake be returned tenfold into their own bosoms; that "so we, O Lord, and the sheep of thy pasture, will give thee thanks for ever: we will send forth thy praises unto all generations."—Com.

ORDINATION.—On Sunday last the 5th instant, at an early morning service held in Christ Church, Montreal, the Lord Bishop of the Diocese admitted to the Holy Order of Deacons, Mr. Armine Vale Mountain, A. B. of University College, Oxford. The Candidate was presented by the Rev. Official Mackie, Examining Chaplain to the Bishop; the Epistle was read by the Rev. J. H. Nicolls, A. M., Principal of Bishop's College; and the Bishop delivered a brief but impressive address, chiefly to the newly ordained Deacon—his son, and now also his son in the Ministry of the Word.
The Rev. Mr. Mountain will assume the pastoral charge of the sick Immigrants at the Quarantine Station, Grosse Isle.

QUARANTINE STATION, GROSSE ISLE.—The Rev. W. Chaderton returned to town on Tuesday last week, after a week's stay in attendance upon the Protestant sick at the Quarantine Station.

OXFORD, June 10.—In the convocation to be held on Thursday, the 18th inst, it will be proposed to grant out of the University chest to the library attached to the College for divinity students lately established at Lennoxville, Canada East, by the Bishop of Montreal, the sum of £150, to be expended in books printed at the University press.

Diocese of Toronto.
ORDINATION.—The Lord Bishop of the Diocese held an Ordination in the Cathedral Church of St. James, at Toronto, on Sunday last, the 25th June, when the following gentlemen were admitted to the holy orders of Priest and Deacon respectively:—
Priests.
Rev. Francis Wm. Sanders; who returns to his duties as Travelling Missionary in the townships of Raleigh, Merrisa, and parts adjacent.
Rev. John Gunn, who resumes his duties as Travelling Missionary in Dawn and parts adjacent.
Rev. Robert Harding, Missionary at Emily, Colborne District.
Rev. J. G. D. McKenzie, who is appointed to the charge of St. Paul's Church (Toll-gate), Toronto.
Rev. Harvey McAlpin, who proceeds to the Rectory of Kemptville, vacant by the removal of the Rev. H. Patton to Cornwall.
Rev. Richard Garret, who has been appointed Missionary at Brock, Home District.

DEACON.
Mr. Henry Brent, Student of the Diocesan Theological Institution at Cobourg; who will act as Travelling Missionary in the Newcastle and Colborne Districts, in conjunction with occasional assistance in the Parish of Cobourg.

His Lordship was assisted, on this occasion, by his Examining Chaplain, the Rev. H. J. Grasset, M. A., and the Rev. C. Winstanley, M. A. The ordination sermon was preached by the Lord Bishop from Isaiah lxi. 1.
Church.

APPOINTMENTS FOR CONFIRMATION in the Home and Simcoe Districts by the Lord Bishop of Toronto are announced in the "Church," commencing with York Mills, on Friday the 10th instant, extending to Newmarket on Sunday the 12th, then by Georgina (13th) Orillia (14) Penetanguishene (16th) Shanty Bay and Barrie (18th) to West Gwillimbury on Sunday the 19th; by Mono (21st) Oakville (25th) to Streetsville on Sunday the 26th, and closing at Eloboke on Tuesday the 28th instant;—(condensed by the omission of a number of intermediate places, and the hours of meeting.)

DIocese of Nova Scotia.—On Thursday the 18th of June last, the Lord Bishop of Nova Scotia held a general Visitation of the Clergy of the Diocese, in St. Paul's Church, Halifax. After morning service, His Lordship delivered a Charge which was listened to throughout with the deepest attention, by both Clergy and Laity present. It related chiefly to the present condition and future prospects of the Church, here and elsewhere. His Lordship, dwelling at some length on the intricacy of its present position in reference to its dependence for aid on the mother country, alluded in grateful and feeling terms to the exertions that are now being made for both its usefulness and extension in every British colony. In the course of the delivery of this Charge, the Right Rev. Prelate appeared to be deeply affected.

After this solemnity, a Committee Meeting of the Diocesan Church Society was held at the National School-Room. Much interesting conversation passed as to the Society's means and measures of usefulness. Arrangements were made for a Special General Meeting to be held on Friday the 19th, but which was subsequently postponed till Monday the 23rd.

On Friday the 19th, divine service was again performed at St. Paul's Church, and the Rev. Chas. Ingles, of Sydney, C. B., preached on Rom. viii. 14. After the services of that day, a respectful and affectionate address was presented by the Archdeacon and Clergy to their Diocesan, which contained an earnest request that His Lordship would consent to publish his Charge, for the more permanent and general benefit of the Diocese.

On Saturday the 20th, divine service was again performed, and the Rev. J. T. Moody of Liverpool preached on John viii. 12. A meeting took place on the same day, of the Alumni of King's College, Windsor, at which measures were discussed and resolutions adopted for the benefit of that institution.

The usual services of the Lord's day were rendered interesting by the continued attendance and ministrations of many of the Clergy. The Rev. Mr. Robertson preached in the morning on Luke xxiv. 47, after which the Lord's Supper was celebrated, the Lord Bishop himself officiating.—At the afternoon service, the Rev. Mr. Owen preached on 2nd Cor. v. 20; and the services of the day were closed by a sermon, after evening prayers, from the Rev. Mr. Campbell, on 2nd Cor. xxvi. 5.

On Monday the 22nd, a Special General Meeting took place, of the Diocesan Church Society, which was opened by singing the two first verses of the 100th Psalm, after which a prayer was offered up by the Lord Bishop, who also addressed the meeting. The following resolutions were then passed:

1st.—RESOLVED, That we regret the exhausted resources of the Society for the Propagation of the Gospel, and the inability to expand her operations in this country; but still entertain the hope that the well directed zeal of the Clergy; and the cordial support of the people, will render the Church efficient for our own Missionary purposes.
2nd.—RESOLVED, That while exulting in our recent victories on the Sulej, and ascribing glory to God, that He has opened another great and effectual door for the free course of the Gospel, we

feel that the best expression of Christian gratitude is the earnest endeavour to provide for our own spiritual necessities, and thereby—Parent Society full scope among the Heathens.

3rd.—RESOLVED, That as the efficient work of the Church depends much upon the sound education and pious training of her Ministry, it is the advantage no less than the duty of Churchmen to support the Associated Alumni in carrying out their laudable design of rendering the Collegiate Establishment at Windsor more efficient.

4th.—RESOLVED, That it is the conviction of this meeting that the future prosperity of the Church in this Province must depend much upon the action of the Church Society, and that the necessity of a permanent endowment cannot be too earnestly recommended to all our people.

5th.—RESOLVED, That this meeting having learned with much regret the resignation of their estimable Secretary on account of ill health, and their consequent loss of his valuable services, take this occasion to express their sympathy in his affliction; their thanks for the efficient aid he has long gratuitously given to the Society; and their hope that he may yet, by the will of God, be restored to his former health and ministerial usefulness. RESOLVED FURTHER, that the Rev. H. L. Owen and J. G. A. Creighton, Esquire, be a committee to wait upon the Rev. W. Cogswell with the foregoing Resolution, and unanimously passed by this Society.
The office of Secretary will, it is understood, devolve upon the Rev. Robert Arnold, who is now in England.
A collection was taken up in aid of the Society's objects. The Doxology having been sung, the proceedings were closed with the Episcopal benediction.—Condensed from the Halifax Times.

TO CORRESPONDENTS.—Received C. Y.—C. B.;—D. B. P.—R. V. R.—J. R.—W. C. W.—Papers from Ghrtr.—Col. Sp.—H. G., we will try to get that article.—C. W.—W. S., we have sent the paper to C. L. H. and also to A. D.

PAYMENTS RECEIVED.—Hon. Justice Bowen, No. 119 to 170; Rev. R. Knight, No. 105 to 156; Rev. J. Scott, No. 105 to 156; Mr. Henry Brown, No. 74 to 99.

Local and Political Intelligence.

EUROPEAN NEWS.—The English Mail of the 19th ult., by the Steamship Britannia, arrived on Tuesday morning, furnishing intelligence later by fifteen days than previous accounts. There is nothing of importance to record in the political world, nor do commercial matters show much change. The Corn-bill is not yet law, but may be considered as quite certain to become such; having passed the Committee of the House of Lords by a majority of 33. There are many rumours afloat as to the probable defeat of the present cabinet; and the Irish Coercion Bill is taken up, and the consequent retirement of Sir Robt. Peel from office; but it is quite impossible to say whether they rest upon any good foundation. The course of the Prime Minister in advocating free-trade principles, while it furnishes a strong proof of the sacrifices which he is willing to make where he considers the good of the country demands it, has drawn down upon him the denunciations of many of his former political supporters and personal friends; and doubtless Sir Robt. Peel would not be sorry to exchange the turmoil and anxiety of public life for that retirement which, it is said, his advanced years and health require. A few items of the news follow, chiefly selected from Willmer & Smith's European Times.

MEETING AT LORD JOHN RUSSELL'S.—A meeting of the liberal members of the House of Commons has been held at Lord John Russell's residence, in Chesham-place, at which it was agreed to oppose the second reading of the Irish Coercion Bill. It was also agreed to support an amendment which the noble lord means to propose on the Sugar duties.

A conversation lately took place in the House of Commons on the subject of a weekly steam communication with America, when the CHANCELLOR of the EXCHEQUER said that her Majesty's Government, having found it necessary to establish increased communication between the two countries, entered into a contract with Messrs. Cunard, under which they would have a weekly communication with each other. The contract had not yet been signed, but was in a forward state of preparation.

It is a well-known fact, that at least three or four Steam Ships for the above service are at the present time in rapid course of construction, by the same builders and engineers who built the "Cambria," and other Steam Ships of the British and North American Royal Mail Steam Packet Company; and there is not, in the minds of practical men here, the shadow of a doubt that, under the same management, the performances of these additional Steam Ships will be equally creditable, not only to the parties engaged, but to the Government and the country at large—not leaving out of sight the incalculable benefits arising therefrom to the commercial communities of America and England, and, indeed, to the world.

THE WEATHER during the last fortnight has been intensely, oppressively hot; thermometer, at times, at a tropical altitude, without a parallel in England during the last sixteen or twenty years. That afflictive visitation of Heaven, rarely witnessed in this country, death by coups de soleil, has occurred in different parts of the land.

But the growing crops, notwithstanding the excessive heat, look beautiful. There has been little rain, but the dews at night and morn have been frequent and refreshing, and with the glorious sunshine above, are bringing forward the produce of the fields magnificently. The harvest promises to be abundant, and what is hardly of less consequence, early—the earliest, indeed, for years past.

ITALY.—The Pope departed this life on the 1st of June. He had been indisposed during the last week of May, but on the 28th or 29th of that month he was deemed by his physicians perfectly recovered. His death was sudden, and may possibly give rise to rumours such as followed the disease, similarly, of several of his predecessors. In ordinary times the demise of a Pope would not occasion any sensation in the political world, but such is not the case in the present instance. Pope Gregory XVI. was a benevolent man, fully aware of a coming crisis in his States; he foresaw, and would by concession have obviated, the overwhelming storm, that cannot otherwise be prevented bursting upon Rome at last; but he was overborne by the cardinals, who, to the repeated entreaties of France and Austria, and it is said England, refused concurrence in even the slightest amelioration of the civil and political condition of the subjects of the Holy See. The member of the Sacred College most likely to succeed Pope Gregory XVI. is the Cardinal Franzoni, Prefect of the Congregation of the Propaganda. He

is, however, considered friendly towards the Jesuits, and will be, of course, fiercely opposed by France...

Great agitation continues to prevail in different parts of this country, especially in the Papal States...

THE GRAND DUKE CONSTANTINE OF RUSSIA, vice admiral in the Imperial navy, arrived at Portsmouth on the 9th of June...

BRAZIL.—A Rio Janeiro journal speaks of a project of establishing a transatlantic communication between Liverpool and Para...

REVOLUTION IN MEXICO.—From New Orleans we have the announcement that another revolution has occurred in this country...

A formal Act was drawn up, proclaiming Santa Anna as their Chief, and that a new Congress should be elected...

CORNWALL, C. W.—It is but a few weeks since we recorded that a schooner laden with flour, had been wrecked near this place...

MONTREAL, JUNE 26th.—Some American speculators are now engaged in transporting a steamer bodily over land from Lake Michigan to Lake Superior...

LORD METCALFE.—We are informed that letters were received last mail from a gentleman formerly in the suite of Lord Metcalfe...

LAKE ST. PETER.—Montreal journals state that Government have determined not to proceed further this season with the deepening of the Lake...

LACHINE CANAL.—The Government is also about to effect a very important reform in the tolls of this Canal...

RELIEF COMMITTEE.—At the stated Meeting held on Monday last, the Treasurer showed a balance in his hands of £45,164, 12. 5.

MILITARY EXPENSES OF THE PROVINCE.—From several newspapers which profess to have information on the subject, it is to be gathered that very extensive works are in contemplation...

Department. The Crown is about to purchase a tract of land extending along the eastern shore of the St. Lawrence, from St. Lambert nearly to Longueuil...

CONFAGRATION AT ST. JOHN'S, N. F.—Below will be found particulars of the very distressing calamity which the Providence of God has allowed to visit the city of St. John's...

At the meeting of this body, held on the 26th of June, it was unanimously resolved that the thanks of this Council be presented to the Commanding Officer, Officers and Soldiers of this Garrison...

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RECEIVED EX "PERSEVERANCE," FROM HAMBURG. TWO HUNDRED Westphalia Hams, of superior quality, C. & W. WURTELE, St. Peter Street. 25th June, 1846.

ELIGIBLE INVESTMENT.

THE undersigned Assignee to the Bankrupt Estate of A. MACNIDER, offers to Dry Good Merchants or others, IN ONE LOT! the whole of the valuable and well assorted Stock in Trade of A. MACNIDER, Bankrupt...



OFFICE OF CROWN LANDS, Montreal, 15th December, 1845.

NOTICE.—To be sold by Public Auction at the Court House, Three Rivers, on TUESDAY, the FOURTH day of AUGUST, one thousand eight hundred and forty-six, at the hour of ELEVEN, in the forenoon...

That Real Estate, known as the Saint Maurice Forges, situated on the River Saint Maurice, District of Three Rivers, Lower Canada, comprising the whole of the Iron Works, Mills, Furnaces, Dwelling Houses, Store House, Out House &c. and containing about fifty five acres, more or less.

The purchaser will also have the right of taking Iron Ore, during a period of five years, on the ungranted Crown Lands of the Fiefs Saint Etienne and Saint Maurice, known as the lands of the Forges, which right shall cease on any portion of the same from the moment the said portion is sold, granted, or otherwise disposed of by the Government...

Fifteen days to be allowed the present Lessee to remove his chattels and private property. Possession to be given on the Second day of October, one thousand eight hundred and forty six. One fourth of the purchase money will be required down at the time of sale, the remainder to be paid in three equal annual instalments, with interest. Letters Patent to issue when payment is completed. Plans of the Property may be seen at this office. 7th February, 1846.

N. B.—No part of the Purchase Money for the Forges will be received in Scrip. D. B. PAPINEAU, C. G. L. The Canada Gazette will please publish this advertisement, and the other newspapers in Lower Canada, in the language they are printed in once a fortnight till the day of sale. The Chronicle and Gazette, Kingston, and Toronto Herald, will also insert the above.

THE Subscriber, in returning thanks to his friends and the public generally, for the very liberal support which he has received since he commenced business, takes this opportunity of announcing the receipt of an entire new stock of GROCERIES, SAUCES, &c. among which will be found—TEAS—comprising Imperial, Gunpowder, Hyson, Young Hyson, Sonchong and Twankay of superior quality and flavour. SUGARS—Double refined, Crushed, White Basters and Bright Muscovado. COFFEES—of superior quality, ground daily; also, green and roasted. PICKLES—Mixed Gherkins, Onions, Walnuts, and Piccalilly. SAUCES—Celebrated Worcestershire, Tomato, Essence of Anchovies, Anchovy Paste, India Soy, Pickled Mushrooms, Harvey's, Wix's Ketchup, Chilli Vinegar, and India Curry Powder. CANDLES—Sperm, Adamantine, Imperial, and Composite. FRUITS—Turkey Figs, Bloom Raisins in boxes, half-boxes and quarters, Preserved Pine Apple—with a variety of other articles too numerous to detail.

M. G. MOUNTAIN, No. 13, Fabrique St. Quebec, 4th June, 1846.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY. HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

Port of Quebec.

MARITIME EXTRACTS.

MELANCHOLY WRECK AND LOSS OF LIFE AT RICHMOND.—During the gale of Saturday and Sunday last the harks Ockbrook, Lawson, master, and Evening Star, Hannah, master, both belonging to Messrs Holderness and Chilton, while riding at anchor in Richmond roads were driven ashore and both became total wrecks. A boat from the Evening Star, in endeavouring to reach the shore on Sunday morning, upset, and melancholy to relate, James Dick, chief mate, Arthur Doran, steward, John Jones, seaman, and Walter Farro, an apprentice, were drowned. A survey has since been held on the Ockbrook and Evening Star, and both have been condemned.—Miramichi Gleaner, June, 27.

YARMOUTH, JUNE 18.—WRECK AT SEA.—Capt. Wyman reports that on his voyage home in lat. 30, long 69, 30, he fell in with the wreck of a large bark, abandoned, with masts and bulwarks gone—bowsprit standing, anchors and chains on deck, and top-gallant forecstays. She appeared to have had a roundhouse which must have been carried away by heavy sea, as a number of stanchions were remaining on the main deck. Capt. W. could not make out the name of the vessel but discovered the word "Quebec" on her stern, which was probably the port from whence she sailed.—Herald.

JUNE 22.—SUSPICIOUS VESSEL.—Capt. Kelly, of the schr Mazepa, on her homeward voyage, in lat. 28 long 69, 40, fell in with a vessel of suspicious appearance. She was a long black looking schooner of about 150 tons burthen, with tall raking masts, low hull, and high rails. During the day, Capt. K. saw her board two brig, one bound south and the other northeast. He lost sight of her at dark, about 6 miles to windward, lying alongside of one of the brig; and to Capt. K.'s surprise, about an hour afterwards, she came within a few yards of the Mazepa and kept under her stern upwards of two hours, and then sailed off in easterly direction. No person was seen on her decks, and Capt. K. is of opinion that she was a pirate, and thinks he escaped

EDUCATION.

CHAMBLAY CLASSICAL SEMINARY. THE REV. J. BRAITHWAITE, A. B., of Queen's College, Oxford, begs to intimate to his Friends and the Public, that he will have VACANCIES for FOUR PUPILS, on the 15th August.

The subjects taught by Mr. B. are, besides the elementary branches of an English Education, Geography and History, Ancient and Modern, the Use of the Globes, Algebra, Book-keeping, Geometry, &c., also, the Latin and Greek Languages.

Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of Montreal, and the Rev. Official MACKIE, Quebec; the Rev. Mr. ANDERSON, Recteur, Sorel; H. STRUANT, Esq., Advocate, Dr. SUTHERLAND, and C. GEORGE, Esq. Montreal, or by letter post-paid, addressed to THE REV. JOS. BRAITHWAITE, Chamblay. June 11, 1846.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG. GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Scythes, Best German Steel and Spelter. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

RECEIVING EX "ERROMANGA," GALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws, Sugar Hoghead Nails, Tin and Slate Nails. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

FOR SALE BY THE SUBSCRIBERS: SHEET ZINC, Tin Plates and Canada Plates, Red and White Lead, Refined Borax, Best Cast Steel, Octagon, Round, and Machinery Steel, Blister Steel. C. & W. WURTELE, St. Paul Street. 25th June, 1846.

Youth's Corner.

QUESTIONS FOR LITTLE CHILDREN, AND FOR THOSE WHO WOULD WISH TO BECOME LIKE CHILDREN.

Little Children, do you pray, Call on God from day to day? Do you pray that God may keep, And protect you when you sleep? Do you in the morning pray, God to bless you through the day? Little Children time should spare Every day for humble prayer.

Little Children, do you praise? And your little voices raise, Unto him in whom you live, And who does your blessings give? Do you praise him for your food? Raiment too, and all that's good? And his sweet redeeming grace Ever will demand your praise.

Little Children, have you read How the blessed Saviour bled, That he might your souls restore, Unto joys for ever more? How he did ascend on high? How he lives above the sky? How he waits your souls to bless With his heavenly saving grace?

Little Children, do you love Christ who dwells in Heaven above? Do you love his precious book? Do you in it daily love? Do you love your parents dear? Teachers do you love to hear? Little Children, you must love All on earth and all above.

Little Children, you must die, And with worms and ashes lie, Do you wish to die in peace? O then, seek the Saviour's grace; This will teach you how to die, This will raise to heaven on high, This will make you ever live; This will crown you immortal give.

(A Hand-bill printed by J. Groom, Birmingham.)

THE CRIPPLE OF ROTTENSTEIN.

Free Narration from the German of G. H. von Schubert, Professor in the University of Munich.

In a small hut, outside of the village of Rottenstein, there lived formerly a cripple, known by the name of poor James. God released him from his state of helplessness and utter dependence, in the sixty second year of his age. From his birth he was sickly and deformed; his knees were drawn up almost to his chin, and he had never been able to stretch out his legs, consequently he had never walked nor stood on his feet. On level ground he would slide along by the help of his arms and hands, until his weakness increased upon him so that he was not strong enough for that, and then he had to lie in one position always. Until his fifty sixth year, he had the use of his hands and fingers, so that he could knit and sew, at which he was exceedingly industrious. At that time he not only earned his food, which was of the plainest kind, but even had something to give away. But during a very severe winter he was attacked with a disease which deprived him also of that comfort; all the strength of his hands and fingers was gone, and he had to be fed like a child during the remainder of his days.

He lived free of house-rent, because the hut which served him for habitation was common property. It had been erected a long time previously, for cases of infectious disease; and as there had been no use of it for that purpose, a good while, it was willingly given up to the poor and destitute. The hut was situated on a lonely spot, some way out of the village, on the borders of a wood. The widow of the old village herdsman had the same habitation assigned to her, and it was generally remarked that a surprising change came over that woman when she became the inhabitant of the cripple's hut. She had been ill-tempered and contentions; but while observing the temper and conversation of poor James, an altogether new mind seemed to be given her: patient gentleness, and the fear of God became as natural to her as irritability and profaneness had been before; she cared for the cripple as a mother, preparing his food, gathering wood for fuel, and sharing with him every morsel that compassionate people bestowed upon her.

Poor old Lisbeth herself had several days' illness when she was eighty two years of age, and that was during the severe winter, and probably it was through the want of keeping the hut warm and dry, that James became completely crippled in his hands at that time. When she recovered, so as to be up again and about her ordinary work, finding how much more helpless the cripple was become, she redoubled her attentions towards him, and what she could do to relieve and attend upon him, that was never found wanting.

But she died suddenly in the night, having attained her eighty sixth year. God dealt as gently with her as she had done towards poor James. The day before her last sleep, she tottered along the path to visit the pious widow of a farmer in the village, from whom she had received many acts of kindness. She spoke to her in a very affecting manner, giving thanks for the many acts of charity which had been bestowed upon her, and begging of the woman to send and inquire at the cripple's hut, in case she should not come to see her again for several days successively. On the very day after, the farmer's widow remembered old Lisbeth's moving words, and she could not be satisfied without sending to ask how she was. The old woman had fallen asleep in Jesus; so quietly that poor James, though his sick body allowed him very little sleep, knew of it only when the sun stood high in the morning, and Lisbeth did not awake and get up as usual. He raised his head as high as ever he could, and then he saw her face death-like, and her eyes fixed wide open

It was quite uncertain when any body would come and the news of her death be carried to the village, and how James himself would be cared for after this loss; but he did not let that disturb him: God had so tenderly removed his old companion that he could send up praises for her departure in faith and hope and peace, and commit himself to the same hand which had so gently laid her head to rest.

The cripple remained the solitary occupant of the hut after this; but there were people in the village who made it their business to attend him after working-hours, and he was not suffered to want. It was about this period that a Clergyman, newly ordained, commenced his ministry as Pastor over the village of Rottenstein. He came to see the poor cripple and was much pleased with him; but James was very modest, and the young Pastor had not yet the skill to draw him out to speak of the fulness of the heart within him. From time to time, however, he heard some of his history and edifying conversation, and then he remembered the uncommon expression of his countenance. Sickness had contracted and deformed the whole of his body, except his face. His features were regular and attractive, and his eyes so full of life that, while he spoke with retiring modesty, it was plainly to be understood that he bore in his breast a great deal more than he uttered in his words.

Two years had nearly passed away since the aged widow's death, when the thaw in February one night sent through the rotten thatch over the cripple's bed a quantity of cold drops of melted ice which gave a fatal chill to his body, and he was found senseless on his damp couch in the morning. As soon as this became known, several persons came to look after him: he was placed in a dry corner and wrapped in warm coverings, a fire was made to take the damp out of his hut, warm drink was provided, and his eyes spoke gratitude and love and contentedness, when his voice was not yet able to give forth the sound of utterance. When at last he recovered his speech, he asked that the Clergyman might be told of his desire to testify his faith, and commemorate the Saviour's dying love, in the Lord's Supper.

The young Pastor was soon on his way, thinking in himself, by what words of comfort and exhortation he might edify this tried and afflicted disciple on his dying bed. He had formed no plan yet, and felt rather troubled about it, when he entered the cripple's lowly habitation. There was a seat for him by the bed-side, from which he looked right into the dying man's face. The bright looks which he saw there, seemed to have fetched their light from heaven, and to shed splendour all around; the hut was transformed into the palace of a King's son. An heir of glory was under this rotten thatch; and the young Clergyman came to receive edification more than to impart it.

But poor James was not forward to speak. The Clergyman commenced: "You seem aware of the danger which threatens your life, old man, and to be ready for your departure?" "I am willing," he answered, "to live or to die; my life is in the Lord's hand: let him continue it, if he will, or take it if such be his pleasure."

"Why, James! is not every one of your thoughts a longing and a sighing for deliverance from this wretched body of yours? Can you willingly think of continuance to a life which to you has never been better than pain and misery?" "I do long," said poor James, "for the hour when this tabernacle of clay shall be broken down and my soul clothed upon with an undying habitation. But it gives me no trouble to think of continued life on earth. I have had times of pain and misery, but not of such continuance as to take away the comfort and enjoyment of life."

"Poor man," replied the Clergyman, "I am glad to hear you acknowledge the goodness of God above the trials of your life; you remember the joyous days of youth, I suppose, before you were attacked with this sickness; for, certainly I know not one person in a more pitiable state than what you have been in now these many years."

"When I think of it, Sir, I must own that the days of my youth might have been joyful, if I had known, then, what joy was. But I was foolish and wayward, and made trouble for myself which God never designed. At that time I only regarded my crippled body, and made no account of the unsearchable riches which God has made me value since then."

"Have you been a cripple, then, from your youth?" asked the Clergyman, much surprised.

"Yes, Sir," was James's answer; "and I am told my helpless state hastened on my poor mother's death, when she was left a widow and destitute. I was but a child then, but I had a god-fearing grandmother, who took me into her garret, and cared for me with as much good-will as if I had been a strong and healthy boy. But I brought trouble enough upon the poor old woman. She lived in the house of her daughter-in-law; but her son was dead, and this woman had married another man who was very unwilling that my grandmother should occupy the garret, though that had been secured to her at her son's marriage settlement. Sometimes he broke out into such angry words about me that my heart froze within me, and I could not imagine what wrong I had done him. But grandmother was still, until we were quite alone, and nobody could hear us. Then she told me: 'James, you must pray for Michael; that God would bless him and his house; then the curses which he flings at you will turn into a blessing.' She herself was often in prayer, sometimes loud and much oftener in silence, which I could perceive very well by her lips and her eyes. When it was safe, she would sing a hymn, and when Michael was within hearing she would hum it, which was very soothing. She read her Bible daily, and she taught me to read. At this I was very quick,

for it was a great treat to me, who was altogether unfit for the amusements of children. When I had learned so much, she often made me read to her while she was at her spinning-wheel. But she also taught me such work as required only my hands and fingers, and so I was very well fitted out by the time it pleased God to take her to himself. I was twelve years old when she died."

(To be continued.)

VALUE OF THE SCRIPTURES IN A TIME OF CAPTIVITY.

In the year 1657, Capt. Knox visited the isle of Ceylon in a trading vessel. The crew were here detained by the tyrannical prince who then governed the country. The following narrative, in his own words, shows the remarkable manner in which he obtained the invaluable treasure of the Scriptures, to cheer and guide him in his captivity:— "Provisions falling short with me, though rice, I thank God, I never wanted, and monies also growing low; as well to help out a meal, as for recreation, I sometimes went with my angle to catch small fish in the brooks, a boy being with me. It chanced, as I was fishing, an old man passed by; and seeing me, asked of my boy if I could read in a book. He answered, 'Yes.' 'The reason I ask,' said the old man, 'is because I have one which I got when the Portuguese lost Colombo; and if your master pleases to buy it, I will sell it him.' Which, when I heard of, I bade my boy go to his house with him, which was not far off, and bring it to me to see, making no great account of the matter, and supposing it to be some Portuguese book.

"The boy, having formerly served the English, knew the book, and as soon as he had got it in his hand, came running with it, calling out to me, 'It is a Bible.' It startled me to hear him mention the name of a Bible, for I never had one, nor scarcely could ever think to have one. Upon which I flung down my angle, and went to meet him. The first place the book opened in, after I took it in my hand, was the 16th chapter of the Acts, and the first place my eye pitched on was the 30th and 31st verses, when the jailer asked Paul and Silas, 'What must I do to be saved?' and they said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.'

"The sight of this book so rejoiced me and affrighted me together, that I cannot say which passion was greater, the joy for that I had got sight of a Bible, or the fear that I had not enough to buy it, having then but one pagoda in the world, which I willingly would have given for it, had it not been for my boy, who dissuaded me from giving so much, alleging my necessity for money many other ways, and undertaking to procure the book for a much less price. This counsel, after I had considered, I approved of; my urgent necessities earnestly craving, and my ability being but very small to the same; and, however, I thought I could give my piece of gold at the last cast, if other means should fail.

"I hope the reader will excuse me, that I hold him so long upon this single passage, for it did so affect me then, that I cannot lightly pass it over as often as I think of it, or have occasion to mention it.

"The sight, indeed, of this Bible so surprised me, as if an angel had spoke to me from heaven, to see that my most gracious God had prepared such an extraordinary blessing for me, which I did, and ever shall look upon as miraculous: to bring to me a Bible in my own language, and that in such a remote part of the world, where his name was not so much as known, and where any Englishman was never known to have been before. I looked upon it as somewhat of the same nature with the ten commandments which were given the Israelites out of heaven; it being the thing for want whereof I have so often mourned, nay and shed tears too; and than the enjoyment whereof there could be no greater joy in the world to me.

"Upon the sight of it, I left off fishing, God having brought a fish to me that my soul had longed for; and now how to get it, and enjoy the same, all the powers of my soul were employed. I gave God hearty thanks that he had brought it so near to me, and most earnestly prayed that he would bestow it on me. Now, it being well towards evening, and having not wherewithal to buy it about me, I departed home, telling the old man that in the morning I would send the boy to buy it of him.

"All that night I could take no rest for thinking of it, fearing lest I might be disappointed of it. In the morning, as soon as it was day, I sent the boy with a knit cap he had made for me, to buy the book, praying in my heart for good success, which it pleased God to grant; for the cap purchased it, and the boy brought it me to my great joy, which did not a little comfort me over all my afflictions."

"The joy of this incident might lead many a Christian mind to reflect that, in the reality of the thing, they are at this moment equally blessed, if they are owners of this book of life; more especially if their hearts are touched by the Spirit of grace to look therein for the things which belong unto their peace. Nor does its history end here, for to Knox and many of his companions it was found of great service.

"In the process of years, seeing nothing before them but the hopeless captivity, some of these men were induced by the natives to ally themselves with them, and to adopt their usages; hoping thereby to ameliorate their situation; but Knox uniformly refused, and, by his example, was instrumental in influencing two or three others; and he grounded his refusal upon the book of God, and the dangers which he proved generally to arise from such ill-assorted connexions. It afterwards occurred that some openings gave reason to suppose an endeavour to escape might be attended with success; but

as, in order to do so, it was necessary to mislead and escape for some time the notice and observations of the natives, none of those ill-fated men, who had created fresh obstacles by family connexions, did or could avail themselves of it. Knox and some others were in the end delivered from their frightful captivity of near twenty years; and, if we may judge from the character of his narrative, he gratefully regarded the Divine Protector, who had been with him in trouble, and who eventually made all things work together for good.—Rel. Tract Soc. Anecdotes.

AN ENTREATY ON THE FLY-LEAF, OPPOSITE TO THE TITLE PAGE OF A BOOK.

READER! Whosoever thou art, affectionately and earnestly art thou entreated, before beginning the perusal of this Book, to offer up, from thy heart, the following brief, but most comprehensive and most necessary petition:—

"O God, for JESUS CHRIST'S SAKE, GIVE ME THE HOLY SPIRIT, THAT I MAY PROFIT BY WHATEVER IS GOOD IN THIS BOOK. Amen."

* See and consider, amongst others, the following chain of passages in Holy Scripture, viz.:

John xv. 5, (with 2 Cor. iii. 5, and James i. 5, 6, 7, 17). John vi. 63; vii. 39; xiv. 16, 17, 23; xvi. 7 to 14. 1 Cor. ii. 14 to 15; xv. 10. 1 Thess. i. 5. Romans viii. 9, 14, 16, 26. Ephes. ii. 18, 22; iii. 14 to 19; i. 15 to 19; vi. 18. 1 Peter i. 22. 1 John ii. 20, 27; Luke xi. 9 to 13.

PERILS OF YOUNG MEN, AND NEED OF A STEADYING INFLUENCE.

On the great river that flows west of the Rocky Mountains to the ocean, there is a place where the waters are compressed by the rocks into a narrow channel, and where the river suddenly falls many feet, pitching and tumbling over the rocks. The passage is by no means unattended with danger, but it is not unfrequently made in a boat. Yet below that fall there is a deeper danger still. The water appears smooth, gliding onwards as though there were no treachery in its flow. The boat, having shot down the narrow passage, is seen to stop and to lie without motion on the bosom of the waters. It neither goes forward, nor backward, nor towards either shore, as if there were a moment of deliberation in which way it should go. Soon it begins to move, not forward, but in a circular direction. It moves so gently, that one who knew not the perils of the place would feel no alarm; but then commences the fearful struggle. Round it is swept with increasing velocity, in spite of the efforts of the boatman. Every oar is plied; every nerve of the oarsman is stretched; every effort possible is made at the bow and the stern to turn the boat from the fatal current. It goes round, and round, and round, in spite of the death-like exertions, increasing in rapidity as the circles grow smaller, until, having reached the centre, in an instant, the boat and all its crew disappear. Rare is it that a fragment of the boat is seen afterwards, or that a body that is lost is recovered. So there are points in the lives of young men, when they seem to have escaped the greatest perils, when there seems to be no dangerous tendency in any direction. Yet soon there is a movement, perhaps commencing far from the vortex; and there is a struggle, but the current sweeps into ruin. The young men who are lost by intemperance and sensuality, do not perish without a struggle. They do not lay their oars calmly down, and let the current sweep them on. It is after many a struggle—when too late; it is after many a conflict, when the power that bears them forward has secured a firm grasp, that they perish. Now, what the young man needs for his safety, is some steady influence in favour of virtue that shall bear him through every danger; some power acting on his soul at every point—when he seems to be safe, and when he is seen to be in danger; when he has escaped one manifest place of peril, and when he glides into a more dangerous position, though it seems to be safe; some steady influence that shall accompany him up to manhood, and place him in safety on that elevation beyond all the dangers that beset youth.—Barnes, on the importance of the Sabbath to young men.

THE GLORY OF GOD, THE CHRISTIAN'S CHIEF OBJECT.

A Christian is encouraged to convert his whole life into a kind of devotion. St. Paul has enjoined this in its utmost extent: "Whether ye eat or drink, or whatsoever ye do, do all to the glory of God." Not that the glory of God can always be the distinct object of thought; but it may well be conceived to govern the mind, in the same sense as many minds are governed by the love of wealth or fame, or by a strong earthly attachment. The ruling passion does not always distinctly or expressly engage the thoughts, but it always influences or modifies the conduct.—Shepherd's Thoughts on Devotion.

PRESS FORWARD.

Be always displeas'd with what thou art, if thou desirest to become what thou art not; for where thou hast pleas'd thyself, there thou abidest. But if thou sayest, "I have enough," thou perishest. Always add, always walk, always proceed. Neither stand still nor go back; nor deviate. Press forward, press towards the mark, for the prize of the high calling of God in Christ Jesus. Persevere and faint not.—Augustine.

HUMILITY.—Humiliation of spirit is, in the sight of God, of great price. As he has a special aversion to pride of heart, he has a special liking of humility. The humbling of sinners; and bringing them down from their heights; wherein the corruption of their nature hath set them, is the great end of his word and his providence.—Boston.

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