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# The BEREAN.

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

VOLUME IV.—No. 39.]

QUEBEC, THURSDAY, DECEMBER 23, 1847.

[WHOLE NUMBER 195

**JOYFUL TIDINGS.**  
O How blest the congregation!  
Who the gospel know and prize,  
Joyful tidings of salvation  
Brought by Jesus from the skies!  
He is near them,  
Knows their wants, and hears their cries.  
In his righteousness exalted,  
On from strength to strength they go;  
By ten thousand ill assailed,  
Yet preserved from every foe.  
On to glory  
Safe they speed through all below.  
Rev. H. F. Lyle, M. A.

tions shall call thee blessed, by the fruit of whose womb all generations are blessed.—*Bishop Hall's Contemplations.*

### THE CHRISTIAN'S OBJECT.

To me to live is Christ. Phil. i. 21.  
Now, be it remembered, that this is not the object of the natural man. His widely-different object the Apostle marks in the next chapter—*All seek their own, not the things which are Jesus Christ's!* At least they seek their own, in preference to the things which are Jesus Christ's; which is virtually as if they never thought about the things which are Jesus Christ's at all. No truth is more demonstrable than this. Self is the man's centre; the idol that he worships; the base of his happiness. It lives, it reigns, it pervades, in every faculty of his soul. It rules in his understanding, in his affections, and in his will. His understanding is intensely and perseveringly exercised in finding objects for his own gratification. His affections glow in the indulgence of these objects thus furnished to him. His will is fixed with unvarying decision, to follow up the dictates of self in his understanding, and the desires of self in his affections. And thus man, in his own way and his own spirit, seeks his own, not the things which are Jesus Christ's. As the necessary consequence of this perversion, the objects connected with self make up his narrow world. He has no scope for expansiveness. He contracts rather than enlarges. He is shrivelled up in his own shell of selfishness, instead of opening his heart, his desires, and his affections, to embrace the wants of his fellow-creatures.  
Now contrast the real object of the man of God, To me to live is Christ. Oh, Brethren! if you have ever felt the grandeur and substance of this object; if you have ever grasped it in your practical apprehensions, you will spurn every other object as infinitely below you; you will see that this object is worth living for; and that nothing is worth half a serious thought besides. None of us health to himself. . . . for whether we live, we live unto the Lord. In practical devotedness to this object, we shall lay ourselves out to gather the sheep of Christ that are scattered abroad into His fold, to feed them in the fold, and to lead them onward to the heavenly fold. And knowing that they are to be gathered amid the scattered parts of this vast world, there we send our hearts, our prayers, our Missionaries, and with them our Gospel, as God's appointed means of gathering them. In consecrating our best energies to this work, we feel that we are, so far as in us lies, enlarging the Church of God, and fulfilling His great purpose respecting it. This is the fruit of our labour; and this done, joyfully do we respond to the welcome call of our Lord—Come, Lord Jesus, come quickly! c

We need scarcely observe, that this grand object embraces every particle that belongs to us: our time, our talents, our property, our health, our responsibilities, of every kind. These our talents are not to be hurried in the earth, nor wasted in selfish gratification; but to be occupied for the Lord, to be graded with on His account. They are His property, because bought with His price; and gladly would we recognize our obligation to glorify Him with them. d Indeed, Brethren, if you realise what you are, and what has been done for you, you cannot but feel an irresistible constraint, like a torrent flowing over you, to love Him, and to live to Him, who died for you. The very thought that He loved your salvation better than His own life, oh! does it not bring a mighty obligation with it? If His blood was my ransom, shall not His glory be my interest?  
Then to pass from general to the particular object which brings us together this night—surely it must be obvious to every intelligent mind, that if there be any way, in which the Christian especially and directly lives for his Lord, it is when he lives for that work; and for those souls, for which his Lord lived and died, and lives still: it is when he devotes himself to those means, which his Lord has appointed and honoured for the accomplishing of this great end. Look at the honoured man of God, who spoke the words of the text: mark how his Divine Master, at the very moment of his conversion, separated him as a missionary to the heathen—*Unto the Gentiles now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God.* e Mark, again, how, shortly after, he was set apart, in a special manner, for this great work: *Separate me Barnabas and Saul for the work, whereunto I have called them.* f And then look at the record of his Missionary life: how it brought out the most intense power of his thoughts, the warmest glow of his affections, and the most powerful energy of his actions; and all was concentrated in one purpose—*None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy.* g I endure all things for the elect's sake. h Yea, and if I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. i

Nor can we wonder that there should be a constraining impulse to this great object. Observe how the honour of Him, whom we love above all, is outraged throughout His universe. See how the gods who stand in His place and usurp His honour, are without one moral perfection, and consequently are not even moral beings at all. Truly, how those who framed these gods framed them in conformity with their own depraved appetites and passions. Hence the visible contrast between their worshippers and ourselves. Conformity with our God is love and holiness; conformity with their gods is hatred and wickedness. And if this be the picture now of almost three-parts of the world still lying in wickedness, the obligation must be constraining. Brethren, I would ask—is it not, therefore, an object well worth all that we can give, and all that we can devote to it, to sweep away this dishonesty to our Divine Redeemer; to redeem this vast revenue of glory for His name? Why, "every soul is a Kingdom!" j Every ransomed sinner is one of the many crowns, which are to encircle our Immanuel's brow. Surely, then, if ever we live for

Him, it is when we live for the concerns of a perishing world. Look, my Brethren, at the men of Gal. of old. How they felt, how their hearts glowed, how their imaginations were excited, in the prospect here set before us! See the prophets of old: they snatched, from heaven and earth the most splendid images, to express the glory of the Redeemer's returning kingdom. k But here it is of great moment to take an accurate and comprehensive view. If we look at the moral influence, and the civilizing blessing, that belongs to this work, we only stand on the borders of the land. But when we look at sinners converted, souls quickened, souls renewed, souls rejoicing in the life and holiness of God, then we see the prospect, in all its glories, extending throughout eternity.

Brethren, I would add, as it regards our own interest as Christians, and as members of this Society, no lower result will ever satisfy our expectations. We are not content with Claudius built for worship; we are not content even with our own debt and Scriptural ceremonial; we are not content with the work of Scriptural instruction. We want not souls moralized but souls quickened. We want really to see our machinery indefinitely enlarged; but we want the machinery to be kept in the useful operation. Christ is the life of the whole system. We know that without this spring, without this principle, not a soul will ever be saved for eternity; not one atom of divine truth will ever be deposited in any sinner's heart; not one holy disposition will ever be formed for the Redeemer's glory. External work may be done in the land of death. Spiritual work can only be wrought from living principles. I rejoice to express my clear and unobscured confidence, that this Society never has accorded it, and never will accord it, any servant, or any work that is not grounded on the profound annihilation of human power, and the Divine honour of the Saviour of the world. —From Sermon preached before the Church Missionary Society, May 3, 1847, by the Rev. C. Bridges, M. A., vicar of Old Newton, Suffolk.

### THE CHRISTIAN IN HIS PRIVILEGES.

To me to live is Christ. Phil. i. 21.  
As if the Apostle could say, Christ is the very life of my life, the joy of my very soul; as he says on another occasion—*Now we live; if ye stand first in the Lord's love*—implying not the mere presence of life, but its springing joy and happiness. And where is there—I put it to every Christian heart—where is there a ray of glory and joy, where a single moment of happiness, unconnected with Christ? What is there that can be compared with the blessed consciousness—*My beloved is mine, and I am His; Truly our fellowship is with the Father, and with His Son Jesus Christ?* c Yes, Brethren, with the comforts of Christ are living comforts. There are no comforts like them. There are none beside them. They are really our life, when communion with Him is real personal enjoyment; when we prize His joys above all that constitutes life, and are as fearful of parting with them, as of parting with our very life. We appeal again to Christian experience, and ask, Is there anything that we can lose in this world of vanity, but what will be infinitely compensated in the enjoyment of Him?  
And then, one great matter of interest in the privileges of the Christian is, that they are not sentimental indulgence, but principles of energy, of devotedness, of active vigour and service. Our Lord not only realized enjoyment, when He continued all night in prayer to Gal. d but when He was engaged in the active work of saving souls, He could say—*I have come to eat that ye may know not of it.* e My meat is to do the will of Him that sent me, and to finish His work. And never can we expect to enjoy our privileges, except as they are linked with the glowing devotedness of a self-denying profession. It was when the Church was pleading with her Beloved—*Set me as a seal upon Thine Heart, as a seal upon Thine arm*—it was then, that the thought of sympathy sprang up—*We have a little sister, and she hath no breasts: what shall we do for her sister in the day when she shall be spoken for?* f It was when the prophet's lips were touched with a live coal from the altar, that in the joyous consciousness of acceptance he sprang to his work g And thus the nearer we live in communion with our Lord, the deeper will be our yearning for those that have no breasts of consolation, no sources of joy and comfort, no life, no hope.

See then, here, how the Christian, living in his privileges, is enabled to live, at the same time, in his obligations. In fact, with him obligations and privileges are only convertible terms. Both express the highest happiness, linked with his Divine object, that ever man can know in this world of sin.  
And now let us mark in detail this character of privilege, pervading our Missionary work.

1. OBSERVE THE PRACTICAL OPERATION OF THIS WORK, AS PROMOTING THE HEALTHFULNESS AND VIGOUR OF OUR SPIRITUAL CONSTITUTION. I feel bound to declare my deep, and my deepening conviction, that every thing that can give a glow to the heart, expansiveness to the mind, and enlargement to the contemplation, is involved in this blessed work. There is not a single grace but what, more or less, is brought into active exercise. What is the work without prayer? How dare we go to it—except we go to it from our knees? What a stay is faith in the promises of God! What a mighty principle is love to the Saviour! How refreshing is tender sympathy and yearning over our perishing fellow-sinners! How fruitful is self-denial for the Lord! How joyous the frame of looking, longing, waiting for His coming! These graces constitute at once the principles of the Missionary work, and the very life-blood of the true spiritual system. Just therefore in proportion as the stamina of our constitution are in a healthy condition, the Missionary pulse will throb to our very extremities.

2. Then, again, let us mark THE HIGH PRINCIPLE OF CONFORMITY TO OUR DIVINE MASTER. Where shall we find the picture of a Missionary?

k Ps. xcvi. xcvii. Isa. xxxv. xlv. 23. lv. 12.  
a 1 Thess. iii. 8. b Cant. ii. 10.  
c 1 John i. 3. d Luka vi. 12. e John iv. 32, 34.  
f Cant. viii. 6-8. g Is. vi. 6-8.

Where but in Him, whom the Evangelist describes—*When He saw the multitude. He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep, having no shepherd?* a You know that with Him this was no mere sentimental excitement. It was that principle of love, which made Him not only feel, but labour, and die, for their precious and perishing souls. Now, Brethren, just so far as we look at a perishing world, and mourn over it; just so far as we are ready to live, and labour, and deny ourselves, for this cause; just so far as we are conformed to the image of our Divine Lord. Yes, if there be a sight of sadness, it is to see a current of immortal beings flowing onward to eternity; a world of fellow-sinners groaning in complicated captivity; living without comfort, and dying without hope; feeding on the ashes of their own smothered faith; and going to the grave with a lie in their right hand! b And surely such a sight will imbue the Christian heart with constraining pity, and self-denying love. And yet this spirit, if it be the genuine mind of Christ, will find its sphere in every circle of life. We all deeply need more zeal as Home Missionaries, to pull the souls of the ungodly out of the fire, and to provoke the Lord's people unto love and good works. c Who of us has not his daily opportunities of thus living to Christ? And what else is it but self-delusion, to affect sympathy with our perishing fellow-sinners abroad, if we are sleeping over the work of their conversion and edification at home?

3. We would also remark THE PRIVILEGE OF IDENTITY WITH OUR SAVIOUR'S OBJECT AND WORK. What is His work at this moment in heaven? You know the arrangement of the covenant of grace—*Ask of me, and I shall give Thee the heathen for Thine inheritance, and the uttermost parts of the earth for Thy possession.* d and you know, also, how our Redeemer has pledged Himself to this inheritance—*For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.* e His work then now in heaven is, to pray for the heathen world. And what is our work to-night? What has gathered us together from different parts, but to unite in prayers, as "the Lord's remembrancers," to give Him no rest, until the grand consummation be accomplished? f Here, indeed, Brethren, we are identified with a work, which engages the highest sympathy in heaven; which fills the bosom, occupies the office, and concentrates the entire interest, of the Son of God Himself. His cause is ours. We are one with our Lord in prayer, in work, in spirit and in object.

4. Once more, let us mark THE JOY OF LOOKING FOR AND HASTENING THE COMING OF THE LORD. This is set before us as the very acme of Christian perfection. g And no marvel. For truly the hope of the Lord's coming is the bright sunshine, that irradiates the cloudy and dark day. And yet the waiting and longing spirit is not, as I conceive, doctrinally speculating on the time; but practically devoting ourselves to the means by which this time is to be hastened.

We have no Scriptural warrant for looking for a new dispensation of miracles; but we have every Scriptural warrant for expecting and pleading for an abundant outpouring of the Spirit upon the dispensation of means. To those therefore, we have to address ourselves, in faith and joy and hope.

The great object of our Missionary work is to advance that purpose of God, which in the consummation-day will be finally completed—the gathering together of His elect from the four winds. h The means we employ for this grand object are those that were ordained at the commencement, and, as far as we know, were intended to continue to the close of the dispensation—*It pleased God by the foolishness of preaching to save them that believe.* i This Gospel of the Kingdom, therefore, as our Lord declares, shall be preached in all the world for a witness unto all nations; and then shall the end come. j Is not this then plainly God's ordained means for hastening the accomplishment of His everlasting purpose? Hence we send our Missionaries, to make ready a people prepared for the Lord k—to do, as the Lord's instruments, the Lord's own work, giving Him all the glory. And it is very blessed to see, beloved Brethren, in the experience of all God's people, that the nearer they come to this consummation themselves, the nearer they advance toward eternity, the more deeply momentous, the more full of joy, does this great work appear. The last prayers of David, the son of Jesse, were filled with this glowing anticipation—*summed up with the fervid desire of his faith—Let the whole earth be filled with His glory; l—as if in his dying moments he realized the full answer to the Church's prayer, Thy Kingdom come.* m From the above Sermon.

### SCRIPTURE-READERS.

From the Lord Bishop of Exeter's letter to the Archdeacons of his Diocese, (see last number of the BEREAN.)

Let us suppose that a minister of the parish is morally certain that one of his Scripture-readers is teaching heretical or other erroneous doctrine—is thwarting all his own plans for the edification of his people—is, in short, an adversary or a rival, while he is "appointed to give to him increased means of parochial efficiency." Under these circumstances, the clergyman applies to the bishop to remove him. The bishop inquires into the ground of the charge—is brought to the same moral conviction as the applicant. What is to be done? What evidence can be adduced? Is it to be such evidence as is, and ought to be, indispensable, when a clergyman is accused of teaching unsound doctrine? If it be, your Scripture-reader may safely defy all inquiry.

Even in the case of an accused Clergyman the difficulty of proof is enormous. Yet he addresses a congregation assembled in the church—not like the Scripture-reader, "from house to house." Of his congregation many are intelligent—and some, it may

a Matt. ix. 36. b Is. xliv. 20. c Jude 23. Heb. x. 24. d Ps. ii. 8. e Is. lxii. 1. f Is. vi. 5, 6. g See 1 Cor. i. 7. h Matt. xxiv. 31. i 1 Cor. i. 21. j Matt. xxiv. 14. k Luke 1. 17. l Ps. lxxxii. m Matt. vi. 10.

be honest, are earnest and zealous Churchmen. As such, they must be anxious to bring the case to the judgment of the bishop. But they are very commonly stopped in limine; they cannot remember the exact words, or even the indisputable tenor of any single sentence. Or let this difficulty be overcome; suppose them to state what they are confident was the meaning, perhaps the very words spoken—the bishop calls for the sermon—it cannot be produced—it was delivered extempore, or memoriter—the complainant and the preacher do not agree in their statement of what was actually said; and the inquiry ends in painfully convincing the intelligent and sound part of the congregation, that they have no practical remedy against the evil they deplore. Still they have a consolation. They may rest contented and thankful that in the Book of Common Prayer, which their heretical clergyman must use, they have a sure and standing witness against him, if he venture to set forth his own heresy. Happily, too, there is, in respect to the clergy, a great, and ordinarily, a sufficient antecedent security—in their education, their examination, their oaths, their subscriptions,—that they will not gainsay the doctrine of their Church.

But what of all this can be said with respect to Scripture-readers? They read and comment (for comment they will) "from house to house?" Is it from hearers of this class that you are to seek evidence of the unsoundness of their teacher's doctrine? Why, the ignorance of the hearers is the very condition on which the whole scheme is built. Are these ignorant persons to complain that their teachers do not understand, or do not teach the truth? Are they to be witnesses, if the complaint be made by others? What others are there, who will, or can, be the complainants? What, in short, can be adduced either in the shape of legal evidence—or of formal complaint—which the offending "reader" can be called upon to answer?

"No," we shall be told, "the scheme contemplates nothing so unreasonable—so manifestly absurd. The bishop is not to be fettered by any of the trammels which restrain him in his dealings with the suspected clergy. He may revoke his license summarily, and without assigning any cause."

And not the bishop only, but the clergyman who has nominated the reader, may (No 5), suspend him from the exercise of his functions? at any time, simply giving notice to the bishop, without stating any reason, or even that any reason exists. Nay, more than this, there is an express rule (No 6), "That no Scripture-reader shall be continued in any parish or district, against the will of the officiating minister."

"Surely," it will be said "here is facility enough for displacing an unfaithful or suspected reader."

I freely admit it. It is impossible for paper to do more. But few among us have lived to man's estate without having learned (if we have learned anything) that mankind are not to be governed by paper.

There is a power, known by the name of "public opinion;" there is an application of paper itself, in the form of what is commonly called "the periodical press;" which is incalculably stronger than all other paper powers, ever devised by the most ingenious deviser of schemes and powers and securities; for making the employment of dangerous machinery (such as I hold Scripture-readers pre-eminently to be) safe and easy.

Now, let us imagine a case of "an officiating minister" choosing at his own will and pleasure, to say that such a man, who has been Scripture-reader in his parish for several years—licensed by the bishop—paid by an Association of Lords and gentlemen—shall read in his parish no longer. Or, let us make a more probable supposition, that the minister is too wise or too wary to silence himself. He flies to the bishop—tells him why he thinks the man mischievous or dangerous, but adds, "I cannot publicly produce my evidence: it is not of a nature to be publicly dealt with—I must trust to your Lordship's good sense and known faithfulness to the Church, that you will relieve me from this grievous infliction." The bishop's good sense, and even faithfulness to the Church, would probably make him answer thus—"My dear Sir, I am very sorry for your case—it is a very hard one. But I fear, that if I deal with it only with the strong hand of power (and no other will reach it), I shall do much more harm than good—I shall only make a martyr, with all the glory, and none of the pains of martyrdom. The man will stay, and 'read,' or probably, he will then stay and preach, in spite of you and me. It is very true, that we should be quite right in summarily dismissing him; but, somehow or other, the world has grown so unreasonable as to require to see that we are right. This, you say, cannot be shown. I advise you therefore, to make the best of a bad business—go home, and think twice before you again nominate to me a Scripture-reader." Meanwhile the heretical, or schismatical functionary revels in the title of "an office-bearer" of the Church, licensed by the bishop, to be "a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes in Christ, which hath the form of knowledge and of the truth in the law" and in the Gospel!

### COLONIAL CHURCH SOCIETY.

Memorandum of the proceedings at a meeting held for the purpose of forming an Association in connection with the above Society. On Tuesday evening, the 16th November, at Halifax, N. S.

Mrs. CAROL RICHARDSON, the agent of this Society, having been appointed by the Parent Committee to reside at Prince Edward Island, and henceforth to confine his services to that Island—a Corresponding Committee has been nominated for this Province composed of the following gentlemen, viz.: Rev. R. F. Uniacke, Chairman; Rev. Dr. Twining, Capt. N. T. Hill, William Pryor, jr., James G. A. Creighton, John W. Ritchie, William Silver, H. Ince, Secretary; T. A. Brown, Assistant Secretary,—to whom are confided the affairs and operations of the Society in this Province.

At the request of the Corresponding Committee, a number of the friends of the Colonial Church Society met at the Acadian School Room, on the evening of the 15th instant, to form an Association Auxiliary to that Society. On motion of the Hon. M. B. Almon, the Rev. Mr. Uniacke was called to the chair,

\* The Hebrew word *netzer*, from which Nazareth is derived, is by some rendered a flower.

who after a brief explanation of the object for which the meeting had been called requested Dr. Twining to open the proceedings of the evening with prayer. The Chairman next addressed the meeting at some length, and expressed his warm and undiminished attachment to the Colonial Church Society, with which he had been associated since 1838—when he first became acquainted with the Parent Committee in London. He referred to the principles and constitution of the Society, and expressed his firm conviction that it was in the truest sense, a Church Institution composed of Churchmen only, and calculated to impart lasting benefits to the poor and destitute inhabitants of this Province. He referred to the good which had already been done, and the number of schools now in operation and the catechists employed. He said that the Society had spent in this Colony for the last eight years between four and five hundred pounds, per annum,—and urged upon the gentlemen present the duty of forming an association to carry out the good work already begun under the valuable services of Mr. Richardson. He alluded to Mr. Alexander, the Catechist on the Eastern shore, Mr. Payne, at Douglas, Mr. Villiers, at Pugwash, and Mr. Wilson at the 3 mile house, and bore testimony to the piety and devoted character of those employed in the Society, and concluded with an earnest appeal in behalf of the Institution.

Dr. TWINING then moved the following Resolution:

"That this meeting fully recognizes the duty incumbent on the members of the Church of England to employ all suitable means for alleviating the spiritual wants of their fellow creatures, and hails, with thankfulness, to the Great Head of the Church, the institution and operations of the Colonial Church Society, in the objects and regulations of which Society this meeting cordially concurs."

This Resolution was seconded by the Hon. M. B. ALMON—and supported with ability by both those gentlemen—who declared their firm attachment to the principles and constitution of the Society, and appealed with much earnestness to all present to unite in carrying out the objects of the institution. Dr. Twining referred to the once destitute but now altered condition of the eastern shore, and ascribed the good done to the exertions of the Colonial Church Society and trusted that the day was not far distant when the missionaries which the parent committee proposed to send would find full and free admission among us, and the destitute portions of the land bear the glad sound of the Gospel message. Mr. Almon alluded in a feeling manner to the many privileges they were enjoying as Churchmen in the City, and hoped an exertion would be made to extend the blessing to others. He spoke of the "harvest being white and the labourers few," and considered the Colonial Church Society destined to be extensively useful in this Province, and so far from interfering with the Diocesan Church Society, he believed that it would, on the contrary, stir up the zeal of its members and promote the best interests of the Church.

The second Resolution was moved by Samuel P. Fairbanks, Esq., Treasurer of the Province, and seconded by Jas. G. A. Creighton, Esq., and is as follows:—

"That an association be now formed, and entitled 'The Halifax Association in aid of the Colonial Church Society,' and that the following be its Officers and Rules:

- President—Hon. H. H. Cogswell, LL. D.
Vice Presidents—Hon. M. B. Almon, and S. P. Fairbanks, Esq.
Treasurer—Edward Binney, Esq.
Secretary—Wm. Howe, Esq.
Committee—Dep. Com. Gen. Robinson, Major Myers, James G. A. Creighton, J. B. Uniacke, Dr. Hoffman, A. M. Uniacke, Wm. Pryor, Jr., J. Merkel, Alex. Fraser, E. F. Stewart, Capt. Hill, Thos. B. Akins, Nepean Clarke, T. Brown, P. Lynch, J. C. Hill, Dr. Dewolf, H. Ince, John W. Ritchie, Dr. Morris, Edw. Binney, Jos. Milward, Adam Fife, John Silver, Dr. Almon, J. M. Chamberlain, W. C. Silver, Wm. Howe, Fredk. Passow, W. A. McAgly, J. Withrow, W. Dunbar, R. Tremaine, J. C. H. Belcher, Lewis H. Jacobs, Thos. Ritchie, Wm. H. Tapp; and all Clergymen of the Church of England who are Members of the Society.

"1. Annual Subscribers of Ten Shillings or upwards shall be Members of the Association during the continuance of their subscriptions. Benefactors of Ten Pounds or upwards at one time shall be life Members.

"2. Members will be entitled to receive the Annual Reports and other occasional publications of the Parent Society, and will have the same privileges as if they subscribed direct to the Parent Society.

"3. The objects of this Association shall be to call forth the zeal of Christians in general, and especially of Members of the Church of England, in support of the Colonial Church Society; to promote its objects and proceedings; to procure collections, subscriptions, and other contributions, and to give the Corresponding Committee information respecting any places coming under the notice of the Association where destitution prevails, either as regards pastoral superintendence or the education of the young.

"4. The whole of the funds obtained by the Association, after deducting incidental expenses, shall be remitted to the Parent Society.

"5. A General Meeting of the Association shall be held annually on such day as shall be fixed by the Committee, when a report of the proceedings shall be read, and an account of receipts and disbursements presented duly audited, and the Officers of the Association chosen for the ensuing year.

"6. The Officers of the Association shall be at all times re-eligible to their respective offices. All Officers of the Association shall be Members of the Church of England."

Mr. FAIRBANKS, in moving the foregoing acknowledged that he had for some time entertained serious scruples respecting the society; but having had an opportunity of conversing with several of its friends, and reading its rules and constitution, he had now come fully prepared to support it to the utmost of his ability. He lamented the absence of the Bishop of the Diocese and the Archdeacon, but was gratified to hear that His Lordship had licensed several of the Catechists, and sincerely hoped he would see his way clear to co-operate with them in the good work, and trusted that the society would have full admission into the Diocese.—Mr. CREIGHTON, in seconding the resolution, heartily concurred in the sentiments expressed by Mr. Fairbanks.

The President, Vice Presidents, and Committee of the Association were then named, as above, and the foregoing Rules for the Government of the Institution submitted, approved, and adopted.—The third resolution, moved by J. W. Ritchie, Esq., seconded by A. M. Uniacke, Esq., is as follows:—

"That the Institution of the Colonial Church Society appears to be well calculated to promote the spiritual welfare of British subjects resident in the Colonies, and in foreign countries, and calls

for earnest exertions, and for continued prayer that the Spirit of God may rest abundantly upon its proceedings.

Mr. RITCHIE said he thought the very name and object of the Society must commend it to every Christian, and especially to the members of our own communion. When he saw such names on the parent committee—men of piety, rank, and fortune—as eminent for their distinction in the religious world as they were for their sound attachment to the principles and government of the Church, he felt constrained to give the society his cordial support and hoped that the exertions of the parent committee would be met by a corresponding feeling throughout this Province. He concluded with an earnest appeal to all present to unite in prayer to Almighty God for a blessing upon the undertaking, without which their best exertions would prove fruitless.

P. LYSCH, Jr., Esq., regretted that he had not arrived at the meeting in time to second the resolution moved by Mr. Ritchie, as he had intended, but expressed his admiration of the Institution, and his willingness to support it by every means in his power, and trusted that as this was the beginning—the initiation, as it were, of the Colonial Church Society in this community—it would continue to go on increasing till every destitute spot in the Province was supplied with a pious teacher and a faithful and exemplary catechist.

The meeting was addressed during the evening by Mr. SILVER, A. M. UNIACKE, Mr. INCE, and several others. The utmost harmony and unity prevailed, and a spirit of piety and love to the Saviour was manifested in all the deliberations of the evening. At the suggestion of the Hon. M. B. ALMON, a Deputation was appointed to wait upon the Governor and request him to become Patron of the Institution; and also to confer with the Bishop and Archdeacon, and solicit their approval and support of the Halifax Association of the Colonial Church Society. The names of the deputation are as follows:—Rev. R. F. Uniacke, Hon. M. B. Almon, S. P. Fairbanks, A. M. Uniacke, and J. W. Ritchie Esqs.

A subscription list was immediately opened, and the Rev. Mr. UNIACKE closed the proceedings of the evening with prayer.

Halifax, Nov. 18th, 1847.

R. F. UNIACKE, Chairman.

WILLIAM HOWE, Secretary.—Halifax Morn. Post.

The Berean.

QUEBEC, THURSDAY, DECEMBER 23, 1847.

In accordance with the intention expressed in our last number, we have inserted, in the present, the extract from the Lord Bishop of Exeter's letter in which he describes the difficulties to be anticipated in the event of a Scripture-Reader's proving unworthy to bear any longer the office to which he shall have been licensed by the Bishop.

In all probability, most of our readers will arrive at the conclusion that in such cases it is a cause of satisfaction that the party was tried in the office of Scripture-Reader first, before he was entrusted with the higher responsibilities of the ministry, in which case the difficulty of removing him even when his unfitness or unfaithfulness are no longer doubtful, would only be so much the greater.

But so far as the Bishop's license increases the difficulty in the case of a Scripture-Reader, we are strongly inclined to adopt the Bishop of Exeter's view, though not by any means the wording by which he states it in the following passage:

"It is perhaps true that twenty-four bishops may lawfully state, in one united declaration, what it is the separate intention of every one of the twenty-four, to do within the sphere of his own special duties, and to recommend to their several clergy respectively to do—namely, to invite the co-operation of such of their lay-parishioners as shall be willing to work with them in giving increased means of parochial efficiency; but for those high authorities to speak in such a paper of 'permitting' what they cannot forbid, and of 'strictly forbidding' only that which the laws both of Church and State have already forbidden—viz., the Scripture-reader's (if a communicant in the Church of England) preaching either in houses or elsewhere, appears to me a very trifling, and, if trifling, a not very harmless expedient, considering the quarter from which it proceeds, and the wants which it is intended to satisfy. For these reasons, were there no other, I should deem it contrary to my duty to join in so questionable a measure."

Remembering, how satisfactorily the Pastoral Aid Society has laboured for a number of years, enabling parochial Clergymen who wished for Lay assistance to engage and remunerate the same, involving their Diocesans in none of the responsibility arising from that part of their proceedings, we do not see, we must confess, why "well" was not "let alone," and the Pastoral Aid Society more extensively encouraged in its efforts, instead of instituting a new movement. When, however, the Scripture-Reader comes to be looked upon as a candidate for the ministry, then it seems every way appropriate that he should be taken under the immediate cognizance, and continue his labours under the express authority, of the Bishop.

Our number of this day contains an account of the formation of an Auxiliary, in Nova Scotia, to a Society formed in the mother-country which has supplied some destitute stations in that Diocese with Catechists, and is likely, through the support now pledged to it by a number of influential Churchmen in Nova Scotia, to increase its labours in that part of Her Majesty's dominions. The express sanction of the Lord Bishop of Nova Scotia is not at present extended to that effort; yet we do not see how His Lordship could feel otherwise than well pleased to see an attempt made, under the responsibility of a respectable body of Churchmen, at the removal of destitution to which he himself has no means of applying a remedy. It is in something like this mode that the Church Missionary Society took its rise which, at the time when Bishops were as yet reluctant to join a movement which it was thought might possibly prove unsuccessful, received from the excellent Bishop Porteus, of London, just that kind of encouragement which we suppose the friends of the Colonial Church Society in Nova

Scotia may look for from their Diocesan: "Go forward, and your proceedings will be viewed with candour."

The University question seems now to be approaching a settlement by the united desire existing in various quarters, to have it arranged in such a way as to allow of a religious character being given to the College or Colleges which the King's College property is to support, and at the same time to obviate the objection founded upon the preponderance of one religious body over others in the government of the institution.

If, then, there is to be a division of the property, and various Colleges, under the auspices of the different religious bodies, are to afford that higher education to the youth of the Province which when completed, is to be testified to by the students' obtaining what are called degrees—will not something be done to prevent these degrees from becoming as worthless as those are become which are conferred by a great proportion of the Colleges on this continent? If every separate College must pursue its own course of study and instruction, lest religious differences should disturb harmony, it might at all events be hoped that the students from all of them would be subjected to examination by one body, unconnected with any one of the Colleges, with a view to their obtaining, or being refused, degrees. It is a plan which has been adopted in the mother-country; and if our Provincial Colleges are not to sink down to the level of what in Europe would be called decept Grammar Schools, something should be done to secure a periodical competition—we do not say rivalry—of the students from all of them, for the degrees which the Board of Examiners should have to bestow. The disposition to prostitute College honours has already shown itself in Canada; and if there are to be such honours at all, it ought to be provided that they should be conferred by those who have character enough to deserve that they be entrusted with the responsibility of conferring them upon none but the worthy.

In the 3th line of the leading article in our last number, for—many a Clergyman—read—many Clergymen.

ST. PETER'S CHAPEL, ST. ROCH'S SUBURBS.—We request the kind attention of our readers to the following notice which has been handed to us for insertion:

"The regular meetings of the Working department of the Church of England 'VISITING AND CLOTHING ASSOCIATION FOR THE CHAPELRY OF ST. PETER'S' take place in the school room underneath the Chapel, on the Wednesday of each week, at 2 o'clock, P. M., when all persons interested in the objects of the Association are invited to assist.

Donations in money or clothing, will also be thankfully received by the Committee of Management—in the schoolroom on the above mentioned occasions, or at Mr. Brown's flour-store, next to St. Peter's Chapel."

We learn that the aid of friends who may be able and willing to join the working members on the day specified would be acceptable; it would give us pleasure to forward donations of money to the Committee of Management; and we can hardly doubt but there are many individuals or families who could spare articles of clothing sufficiently serviceable to make very acceptable donations to that Association. It will gratify us to learn that the parties who have taken in hand this charitable work—so urgently needed at the severe season of the year now commencing—meet with encouragement from those whose circumstances enable them to give it.

LORDS' DAY OBSERVANCE.—At a meeting of the Court of Aldermen in the city of London, held on the 8th ult., the following report was brought in and read:—"In obedience to an order of this Honourable Court of the 8th day of June last, to consider the Report of the inspectors of weights and measures for the last year, we, your Committee for General Purposes, do certify that we proceeded therein and directed the inspectors to visit their districts upon some Sunday, and report their observations as connected with Sunday trading, and having subsequently received a Report from them thereon, we have annexed the same to this our Report, and having procured copies of the Minutes of evidence taken before a Committee of the House of Commons on the subject of Sunday trading, which have also been furnished to the several members of this Honourable Court, we considered the subject, and are of opinion it is not expedient for the inspectors to exercise the duties of their office upon Sunday within this city."

SIR PETER LAURIE said, the Committee had recommended that the inspectors should not be directed to inspect the weights and measures of tradespeople on Sunday, because to employ the inspectors in such a manner would be sanctioning Sunday trading by the authority of the Court of Aldermen.—He would tell the poor, however, for their government, that the shopkeepers who traded on Sundays were the grossest of all impostors with whom they could come in contact.

Alderman COPELAND owned that there were difficulties to be contended with in the matter of Sunday trading. He was not for preventing the poor from getting necessities on Sunday morning, but he wished that the trading should cease at nine o'clock. The Report was agreed to.—The Record, Nov. 11th.

THE BISHOP ELECT OF MANCHESTER.—On the 2nd of November, a meeting was held at Birmingham, attended by a numerous assemblage of influential inhabitants, for the purpose of considering the propriety of presenting a testimonial of respect to the Rev. James Prince Lee, on his retiring from the Headmastership of the Free Grammar School, which office he has held for the last nine years, and from which he is called by his nomination to the newly erected see of Manchester. The Mayor presided, the Lord Bishop of Worcester addressed the meeting in favour of the object, dwelling upon the Bishop Elect's great qualification for the office he is to occupy, as "a man of true liberality," and moving the following resolution:

"That, as a decided proof of the respect, esteem, and honour, which it is our wish and desire to testify towards the Rev. James Prince Lee, we earnestly hope that on the present occasion the inhabi-

tants of this town and neighbourhood, who value and wish to uphold in a public man high character, founded upon Christian principles, firm integrity, undeviating truthfulness, elevated morality, and consistency, unalloyed by bigotry either in politics or religion, will, without hesitation or delay, unite with us in subscribing to a fund which shall provide the Rev. Gentleman with a service of plate as a testimonial of regard, alike gratifying to him and worthy of presentation by his friends."

Among the speakers was also the Rev. Dr. Raphael, Jewish Rabbi, whose address we find condensed into the following somewhat debatable form:—"When church, chapel, and synagogue, all united in favour of one individual, he must be a man whom the Supreme King of Kings would delight to honour. He hailed it as a sign of the times when a Jew Rabbi and a Protestant Bishop of the Established Church were found united in offering their meed of honour to a Christian clergyman."

THE NINETEENTH CENTURY.—The Emperor having been informed that a young officer had joined a religious sect which is considered heterodox, issued the following decree:—"Seeing it results from the inquiry made by the Count Marshal of Volgeda, that Frederic Schuchevsky, gentleman, sub-lieutenant of the battalion of infantry garrisoned in that town, has been guilty of the crime of abjuring the Apostolic Roman Catholic religion, wherein he was born, and has joined the sect of the Ducliborgas, or Molokas, a sect which has separated itself from our orthodox Church, I ordain that he shall be deprived of all his rights of nobility, and that he shall serve as a private soldier in the armies of the Caucasus for the rest of his life.—Given at St. Petersburg, Oct. 12.—NICHOLAS.

TEMPERANCE MEETING.—Thursday evening last the Quebec Total Abstinence Society held a public meeting of the Juvenile Branch of the Association, in the Hall of the House of Assembly.

There was a good assemblage of children as well as grown persons.—The addresses were interesting and instructive—and the meeting was on the whole very satisfactory in its results.—A large attendance would doubtless have been present, but for several other meetings of a religious character being held on the same evening.

The following are the Resolutions proposed by the different speakers:—1st Resolution.—That the principle of Total Abstinence from all intoxicating drinks is as essential for the safety and preservation of the young as of those of maturer years.

2nd Resolution.—That abundant evidence is afforded by the Police reports of this and other places of the prevalence of intemperance amongst youthful persons, and that this vice may therefore be regarded as the fruitful source of a large amount of that immorality and licentiousness so prevalent in almost every community, by which so many fair and hopeful prospects are blighted, and so much misery and wretchedness produced.

3rd Resolution.—That it is of incalculable importance to direct at an early age the attention of children to the subject of Total Abstinence, and enlist their sympathies in its behalf, as well with a view to the benefit likely to be produced in their own families, as to the influence they may exert on the juvenile community at large.—Morning Chronicle.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY.—The fifth annual report of this Society has just been published—some delay having unavoidably resulted from the lamented decease of both the Secretary and Assistant Secretary—the late Rev. W. Dawes, and Lieut. Lloyd, R. N., both of them of Typhus.

Our number of July contained a summary of the state of the Funds, and some interesting extracts from the report, furnished by our brother, the late Secretary; we subjoin a few particulars from the publication now before us.

District Associations.—During the past year, an alteration has been made in the distribution of the Diocese into Districts.

Much inconvenience was found in the working of some of the District Branches, owing to their territorial extent, and the consequent distance at which some of the Clergy resided from the usual places of the meetings of the Committees. To remedy this, three of the Districts have each been divided into two parts, thus making in all eleven Districts, which are as follows:—The Upper Ottawa D. A. St. Francis D. A. The Lower Ottawa D. A. Three Rivers D. A. Beauharnois D. A. Port Neuf D. A. Mascouche D. A. Megantic D. A. Richelieu D. A. Gaspé D. A. Missisquoi D. A.

It is trusted that this sub-division of some of the more extended Districts will facilitate them in governing the Associations strictly in conformity with the provisions of the General By-Laws of the Society. When the systematic course therein prescribed shall be uniformly adopted in all the Districts it is believed that it will be found more convenient, and conducive to the advancement and prosperity of the Society and its Branches. That this may be soon attained, the subject is again commended to the early and kind attention of the officers of the District Associations.

To a detailed statement of receipts at Montreal, amounting to a total of £403. 10. 10, the report subjoins the following remarks upon the sources from which this income has been derived.

It will be seen by the foregoing statement, that the congregation of Trinity Chapel have taken upon themselves the maintenance of a Travelling Missionary, in addition to Annual Subscriptions for the general objects of the Society. In thus devising liberal things, we may trust they will stand, and be prospered from on High.

The Minister, in officially communicating this information, says:—"We have lodged in the Savings Bank, ready to be paid, when required, into the hands of your Treasurer, £135, being £125 for one year's stipend for the Missionary, and £10 given as a donation towards the purchase of a horse for his use. I must add that one kind friend has given a sleigh, and another a new saddle and bridle."

He adds, "The sum of £12 has been placed in my hands by some friends of Israel's descendants, to be paid to the London Society for Promoting Christianity among the Jews, for the benefit of the Institution at Liverpool; also, £1 for the Church Missionary Society, and £1 for the Society for the Propagation of the Gospel in Foreign Parts."

No Missionary having yet been appointed by the Bishop to derive his maintenance from this source, from the difficulty of finding a suitable clergyman to undertake it, the first year's stipend, has been placed, as mentioned in the extracts, at the suggestion of the Treasurer of the Church Society, that it may receive interest.

The sums paid to our Treasurer, on behalf of certain Home Societies, have been received, and

will be remitted, in conformity with the 15th Article of the General By-Laws of this Society.

It will be perceived that no collection was made in Christ Church on Quinquagesima Sunday, for the Society, as on former years. This arose from the large amount which the congregation has been engaged in paying to the Minister of St. Anne's Chapel, connected with the Parish Church, and which was partly met by a collection made in the Church, soon after Quinquagesima Sunday. On this account, with the sanction of the Bishop, the Quinquagesima Sermon for the Society was dispensed with. But his Lordship having been enabled to make some permanent provision for that Chapelry, from the Clergy Reserve Fund, the same diminution of receipts from Christ Church will not be likely again to occur.

The sermon at St. Thomas' was also dispensed with, on account of the financial difficulties of the Chapel. But this Chapel also has received aid from the Clergy Reserve Fund, and will, therefore, it is hoped, exhibit no blank in the Report of next year."

We add to these extracts the concluding paragraphs of the report.

There is one feature in this report, which may have been observed, as it proceeded—the absence of any allusion to grants of lands towards the endowment of Parishes. From the comparatively small value of land at the present time, and the abundant evidence we possess of great ultimate advantages resulting to the Church from the possession of landed estate, it is a matter both of surprise and regret that we have to record so few donations of land. Were the subject fully explained, and the prospective benefits to the Church made known to those of our people who are proprietors of land, that by the gift of a portion of land, of but little present value to them, they may be perpetuating the ministrations of the Church, and laying up in store blessings for generations to come, they would not surely withhold the gift.

How small a thing it doubtless appeared in the eyes of our forefathers, to set apart a little, perhaps forest, land for the services of the Church; but for how many ages has that small gift caused the Church-going bell to sound, and the hamlet to smile upon all to emulate in this particular, in this young land of our adoption, the deeds of our fathers. Did many contribute but a few acres, the aggregate might amount to an endowment, and under God, would prove a perpetual blessing to the land.

But we would conclude, as we began, by commending to the grateful consideration of all who long to be instrumental in advancing the Redeemer's cause on earth, that there are promises—Divine promises, rich and abundant,—that cannot fail, and that may well encourage activity and energy in the sacred cause. May the Spirit from on High be poured out upon our Church and land! then shall we not be barren or unfruitful in the work of the Lord. May He smile upon the labours of this Society, then shall we see an abundant increase."

PARISH OF QUEBEC.—To-morrow, being the eve of the festival of the Nativity, divine service will be held in the CHAPEL OF THE HOLY TRINITY, to commence at the usual hour of one quarter to seven in the evening.

On Christmas Day, divine service will be performed in the morning in the different places of worship connected with the Church of England; also in the CATHEDRAL at the usual hour in the afternoon, and both in ALL SAINTS' CHAPEL and in the temporary Chapel in the BURYING GROUND, at seven o'clock in the evening.

DIocese of TORONTO.—His Lordship the Bishop of the Diocese has appointed the Reverend DANIEL MURPHY, Travelling Missionary in the Victoria District.

The Rev. ROBERT GAGGORY COX, Travelling Missionary in the Prince Edward District, begs that letters and papers for him may be addressed to Wellington.—Church.

DIocese of FREDERICTON.—At a general meeting of the Society for Promoting Christian Knowledge, held in London on the 2nd of November, it was agreed, pursuant to notice given at the last Meeting, that £500. be granted towards the cathedral of Fredericton. It was also agreed that £300. of this sum be paid as soon as the building is fit for the performance of Divine service, and the remaining £200. upon the completion of the works reported by the Bishop of the Diocese to be now in progress.

DIocese of GIBRALTAR.—A fund has been established under the sanction of the Archbishop of Canterbury and the Bishop of London, for the following purposes:—"To assist in providing chaplains and churches or chapels wherever they are required for the English congregations, under the superintendence of the Bishop; to assist in the formation and support of schools for the children both of the English and of the native population, wherever the establishment of such schools may be practicable and desirable; and generally for such objects connected with the religious instruction of English residents and others as may be undertaken under the immediate superintendence and control of the bishop of the diocese.

KING'S COLLEGE, WINDSOR, NOVA SCOTIA.—At a meeting of the Society for Promoting Christian Knowledge, held in London on the 2nd ult., this institution was brought under its notice by extracts read from letters written by the Lord Bishop of Nova Scotia, conveying the intelligence that the alumni of the College had unanimously resolved, at a meeting lately held in Halifax, to raise the sum of £2,000. to be applied towards the support of the College, so long as it shall continue to maintain its connexion with the Church.

The Standing Committee, having taken the subject into their consideration, give notice that, at the General Meeting of the Society on the 7th of December, they will propose to the Board as follows:—"That the sum of £1,000 be granted towards King's College, Windsor; this sum to be paid as soon as the above mentioned £2,000. shall have been contributed; and also that a further grant of £1,000. be voted to be paid as soon as an additional amount of £2,000. shall have been raised by the friends of the College; it being a condition of these grants that, before the sums voted by the Society are paid, all the regulations for the future government of the College shall have been submitted to his Grace the President of the Society, who is the Visitor of the College, and shall have been approved by him."

The Agent for the ACHILLE HERALD, acknowledges the receipt of Fifteen Shillings from LADY CAUDWELL, being half from herself and half from a Friend, for the ACTING MISSION.

Quebec, December 16, 1847.

The undersigned begs to acknowledge, with thanks, the receipt of one pound ten shillings from Mrs. Willoughby of Montreal, for the ACHELL Mission.

Quebec, 22d Decr. 1847.

NATIONAL SCHOOL.—The usual dinner given to the children at this season is to take place on Wednesday of next week, at 2 o'clock.

PAYMENTS RECEIVED.—Rev. H. Hotham, No. 105 to 208; Mrs. Atty. Gen. Ogden, No. 157 to 208.

Mr. THOMAS JONES, No. 1, Erie Street, is collecting Agent for the Beefan, for Montreal and neighbourhood.

Local and Political Intelligence.

DISTRESS IN ENGLAND.—The reports from the manufacturing districts are still of a sad character. The working of short time, and the entire stoppage of many mills, continue, with but little alteration.

To these immense numbers of unemployed men must be added other thousands lingering about unfinished and suspended railway works. Their condition altogether is most distressing, and is attracting general attention.

TAPPING A LEADEN HORSE.—For some time back it has been observed that the statue of George II., at the end of the parade, has been in an inclining position, with an evident tendency to fall over.

SEIZURE OF A MONTREAL EXPRESS AT BURLINGTON.—In order to have the benefit of a somewhat later conveyance of letters to reach the Mail Steamer at Boston, a Private Express was dispatched from Montreal subsequently to the departure of the mail via Quebec for Halifax.

CHARITABLE OF LUNATICS.—At Crichton, in the neighbourhood of Dumfries, there is a lunatic asylum, in which a periodical is printed and published, and which is said to have contained some excellent pieces of poetry.

A Casemated Battery, on an extensive scale, is about to be erected on the ordnance grounds at Eastern King, in the parish of East Stonehouse, better known as the Long-room-Hill.

DEVONPORT, Oct. 24. From the Montreal Gazette we learn that the Express agent arrived in Montreal on Saturday last, with the whole of the letters, &c., which had been entrusted to his charge.

QUEBEC ELECTION.—Four candidates were known, at the beginning of the week, to desire the honour of representing the city of Quebec in the Provincial Parliament: Messrs. Aylwin, Chabot, Ryland, and James Dean.

LETTERS FROM ROME OF THE 28th ult. state as follows:—"There is no doubt now that the Cardinal Secretary of State has sent in his resignation, and Pius IX. has seemingly accepted it."

RAILROAD DISASTER.—The cars which left this city this morning, for Niagara Falls, ran off the track when they had proceeded only about 45 miles on their way.

UNITED STATES.—General Taylor arrived, from Mexico, at New Orleans, on the 3rd instant, and was received with demonstrations of the highest respect and affection.

THE NEW YORK HERALD OF THE 13th instant, mentions the occupation of St. Juan de Nicaragua on behalf of the British government.

Atlantic. It is claimed by the government of Guatemala in opposition to the British.

Horrible Affair.—Abraham Tagg, a Sergeant of the XXth Regiment, received his trial before the Supreme Court yesterday, for an assault committed in August last, upon a young woman, with an intent to maim and disgrace.

Rapid Travelling.—Mr. Caldwell, mail contractor, who arrived in town on Thursday morning last with the letter portion of the Express Mail from Halifax, drove his stage from the Bend of Peticodiac to this City, a distance of one hundred miles, in nine hours and three quarters, including five stoppages—once for supper.—The time actually occupied in driving was a little over eight hours, being at the rate of twelve miles an hour!

APPOINTMENTS BY THE GOVERNOR GENERAL. The Hon. JOHN A. MACDONALD, to be Commissioner of Crown Lands, in place of the Hon. D. B. Papineau, resigned.

BIRTHS. On the 18th instant, the lady of JOHN BURROUGHS, Esq., of a son.

MARRIED. On the 15th instant, at Christ Church, Montreal, CHARLES WALCOT, Esq., Commissariat Staff, to FANNY, eldest daughter of the Rev. W. AGAR ADAMSON, A. B., T. C. D., Chaplain to the Honorable the Legislative Council of Canada.

DIED. Suddenly, on Friday morning, the 17th Dec., at his residence in this city, aged 78 years and ten months, the Honorable WILLIAM SMITH, formerly Clerk of the Legislative Council of this Province, and Member of the Executive Council; author of a History of Canada.

POST-OFFICE NOTICE. The next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, on SATURDAY the 25th December.

EVENING SALE. BY AUCTION will be sold, on MONDAY and TUESDAY Evening next, the 27th & 28th inst. at the Rooms of the Subscriber, Palace Street.

At the meeting of the City Council on Friday evening last, an extract from the will of the late Dr. Fargues was communicated, in which he bequeaths the sum of £2,000 to the establishment of a Poor-House in Quebec, to be called Fargues' Asylum.—Monday's Morn. Chronicle.

FIRE DEBENTURES.—The commissioners for loans to the sufferers by the Quebec fires have received from government 100 debentures, alphabetically arranged, and extending to the letter C, inclusive, signed by the new Receiver General, Mr. Brunneau.

At the time of going to press, the Telegraph gave no account of the arrival at Boston of the Mail-steamer Hibernia.

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BISHOP'S COLLEGE, LENNOXVILLE. The Council of BISHOP'S COLLEGE beg to announce to the public that LEAST TERM commences upon FRIDAY, the 21st JANUARY, 1848. Candidates for MATRICULATION are requested to present themselves on that day to the Principal for examination, and to give him immediate notice of their intention of so doing.

FOR SALE. At the Book-Store of G. STANLEY, 4, St. Anne St. (early next week) SERMON Preached on the occasion of the death of Mr. MICHAEL MASON, By the Rev. R. V. ROGERS, Minister of St. James Church, Kingston.

FOR SALE. RIGHT MUSCOVADO SUGAR, Yara Tobacco, for making Cigars, Lance Wood Spars, for Carriage Shafts. J. W. LEAYCRAFT. Quebec, 8th Decr., 1847.

THE CANADA LIFE ASSURANCE COMPANY. Established, 21st August, 1847. FOR THE THREE-FOLD PURPOSE: of making the knowledge and practice of Life Assurance, in its various branches, general amongst all classes in British North America; of affording to all residents therein the opportunity of availing themselves of these important benefits at the lowest cost compatible with safety; and of retaining within this Province the accumulations thus made, to the equal benefit of our country and the assured.

HEAD OFFICE, HAMILTON, CANADA WEST. BOARD OF DIRECTORS: HUGH C. BAKER, PRESIDENT. JOHN T. BRONGDEEST, VICE PRESIDENT.

BASEERS—THE BANK OF MONTREAL. SECRETARY, T. M. SIMONS. SOLICITOR, G. W. BURTON. AGENTS AT QUEBEC, WELCH & DAVIES.

MEDICAL REFEREE, J. MORRIN, Esq., M. D. Office, No. 3, St. James Street, Quebec. Premiums to Insure £100 upon a Single Life.

Table with 2 columns: Age next Birth Day, Annual Premium. Sub-tables for 'For one year only' and 'For seven years only'.

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

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

The Premiums for LIFE may be paid in quarterly or half-yearly instalments, with the understanding, that should death occur in any year before the payment of all the instalments, those remaining unpaid shall be deducted from the policy. EXAMPLE.—A person aged 26 next birth-day, can, by the payment of £1 11s. 1d., secure the sum of £100, should he die within the year. By an annual payment of £1 12s. 7d. he can secure the same sum should his death occur in Seven years.

By an annual payment of £1 12s. 7d. he can secure the same sum at his death, whenever it may happen.

By the increased yearly payment, of £2 4s. he can secure the same sum at his death, whenever it may happen, and participate in all the profits of this branch of the Company's business.

Policies will be granted upon a single life at the above rates, for any sum from £50 to £1000. The lives of Females will be insured at one year below actual age.

All policies will be payable within three months after proof of death is lodged with the Secretary. The travelling and residence limits are very liberal.

The Medical Fee for examination will in all cases be paid by the Company, and no entrance fee or stamp duty will be required.

At any time he has the option of discontinuing the payment of the premium, by which means the Policy becomes void. But policies taken out FOR LIFE become of immediate value, and the Company pledge themselves to purchase them, if required, after a duration of five years.

Again; should the Assured be desirous at any time of discontinuing the payment of the Annual Premium, the Company will grant him a Policy payable at death, (without any further claim for Premiums) for a sum which will equitably represent the value at his past payments, deferred until death.

In addition to the preceding Tables, the Company is prepared to grant Policies to meet any particular case which may occur, either upon Joint Lives or Survivorships, upon two or more Lives; or Deferred or Temporary Assurances for any desired term. As also ANNUITIES, whether immediate, deferred, reversionary, or certain; or ENDOWMENTS.

To the intended Assurer, who may feel disposed to make an absolute Contract with the Company, (being interested neither in its profits nor risks) this Company offers a scale of premiums from 10 to 15 per centum below the rates of the generality of British offices—an important reduction in an annually recurring payment.

TABLE OF IMMEDIATE ANNUITIES, For every £100 invested with the Company. Table with 3 columns: AGE, AMOUNT, AGE, AMOUNT.

EXAMPLE.—A gentleman aged 55, depositing £1000 with the Company, will receive a Deed, guaranteeing to him a payment of £96 12 6 for every year he may survive; or, for a trifling reduction in the amount, he may receive the same either half-yearly or quarterly.

Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC, No. 3, ST. JAMES STREET.

NEW BOOKS. JUST RECEIVED PER "ELIZA HALL" From Liverpool on the 12th inst., AND FOR SALE AT THE BOOK-STORE OF GILBERT STANLEY, No. 4, St. ANNE STREET. CATALOGUES are now ready, and may be had at the Shop, Quebec, 18th Nov., 1847.

W. LECHÉMINANT, No. 4, Fabrique Street, OFFERS FOR SALE the following articles, all warranted of the very best quality, viz:—Superior Porpoise Oil, Sperm, Olive and Salad Oils; Sperm, Adamantine, Wax Wick and Tallow Candles; Castile and Toilet Soaps.

Smoked Hams, Dried Bacon, Smoked Bacon, Fresh Lobsters, and Salmon in tins; and a variety of Preserved Meats, hermetically sealed.

Spanish Grapes, Lemons, Prunes, Raisins, Almonds, Apples of various kinds, &c. &c. Quebec, 7th Dec., 1847.

Quebec Provident and Savings Bank. (ABSTRACT.) Aug. 31—Balance at the credit of Depositors £20,410 3 9 Deposited from Sept. 1st to Nov. 30th inclusive... £20,951 10 1 Withdrawn in the same period... 14,307 8 10 Increase since 1st Sept... 6,644 1 3 Nov. 30—Balance at the credit of Depositors this day... £27,054 5 0 Office open daily from TEN to half-past Two o'clock; and on MONDAY and SATURDAY EVENINGS, from SIX to EIGHT o'clock. Copies of the Rules, and every necessary information, may be obtained on application at the Bank. C. H. GATES, Cashier. Office, Freeman's Hall, next the Post Office, Quebec, 9th December, 1847.

Point's Corner.

MORNING HYMN.

The morning bright,
With rosy light,
Has waked me from my sleep;

O make thy rest
Within my breast,
Great Spirit of all grace;

Episcopal Recorder.

"SHE HATH DONE WHAT SHE COULD."
" She hath done what she could," said the Saviour,

There lived in a poor hut, a girl of sixteen.
The only means of instruction ever enjoyed by her,

Years passed; and in place of scores, hundreds
gathered in that school each returning Sabbath,

Yes, she has ceased from her labours; but
mark the sequel. A brother who listened to the

To every young Christian, we should say,
"Go and do likewise." But do you ask what

DIALOGUE BETWEEN TWO HEATHENS.
Socrates.—To me it appears best to be patient.

Alciades.—When, O Socrates, shall that
time be? and who shall instruct me?

Alciades.—Let him take away the darkness,
or any other thing, if he will; for whoever

PHYSICAL TRUTH TURNED TO SPIRITUAL USE.
How often have we been disgusted in looking

to the good of the agricultural reader, by God's
blessing, in more ways than in pointing out

In order, however, that this happy result
may accrue, it is necessary not merely that we

Hail, Source of Being! Universal Soul
Of heaven and earth! Essential Presence, hail!

"The wisdom of the world," arising out of
the mere exercise of our rational faculties, is

WRECK OF THE STEPHEN WHITNEY, NEW
YORK PACKETSHIP.

The last English Mail brought the melancholy
tidings of the loss of the above splendid vessel,

"On the 8th of October last past, the ship
'Stephen Whitney' left the port of New York,

"A most affecting incident characterized the
rescue of one of the passengers. Patrick Paterson,

THE FRENCH STEAMERS.—We have had several of
these steamships in this port, whether they have

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these steamships in this port, whether they have

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these steamships in this port, whether they have

THE FRENCH STEAMERS.—We have had several of
these steamships in this port, whether they have

board appeared to be ignorant of its existence.
Whether such ignorance involved a culpable

WANTS A SITUATION,
A resident or daily GOVERNNESS, a young
person, a Protestant, competent to teach in

FALL AND WINTER CLOTHING.
THE Subscriber begs to thank the Military
and Gentry of Quebec and the public generally,

FOR SALE.
THREE SHARES in Bishop's College, Lennoxville

FOR SALE.
COALS! COALS!!

FOR SALE.
WHAT pleasantly situated House in St.

FOR SALE.
54 BARRELS No. 1. Arichat Herrings,

FOR SALE.
AT THE BOOK-STORE OF G. STANLEY,

FOR SALE.
THE Rev. CHARLES BANCROFT, M. A.,

FOR SALE.
LIVE Oil in Pipes. Quarters.

FOR SALE.
WELCH & DAVIES.

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FAMILY RESIDENCE
AND FARM.
To be Let or Sold.

Mutual Life Assurance.
SCOTTISH AMICABLE LIFE ASSURANCE
SOCIETY,

NOTICE.
THE BRITANNIA LIFE ASSURANCE COMPANY

JUST RECEIVED AND FOR SALE.
A VALUABLE and extensive assortment of
GROCERIES, viz:—

REED & MEAKINS,
Cabinet Makers,

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EDITED BY A CLERGYMAN OF THE CHURCH OF

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TERMS.—Fifteen Shillings a-Year, or Twelve Shillings

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