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The Bazaar.

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

QUEBEC, THURSDAY, JULY 18, 1844.

[Vol. 1.]

No. 16.]

Poetry.

For the Bazaar.

Look up and lift up your heads, for your redemption draweth nigh.—Luce 21, 28.

When troubles, like a sea prevail
Our shattered bark around,
When foes on every side assail
Nor help nor friend is found;
When sinks our heart with doubt and fear
And almost hope has flown,
A voice is heard, our souls to cheer,
God will preserve his own.

His mighty arm shall be our stay
Mid all the ills of life,
His gracious presence shall allay
The cares of grief and strife;
His glory our supreme delight,
His praise our best employ,
To tell His love and wondrous might
Shall be our dearest joy.

This, like a charm, shall soon dispel
The fears within our heart,
Shall every threatening foe repel
And bid all doubts depart;
And when, life's painful journey o'er
We yield our purring breath,
On angels' wings to Heaven we'll soar,
In triumph over Death.
Quebec, 12th July, 1844. G. S.

BENEFITS WHICH THE SUNDAY-SCHOOL TEACHER MAY DERIVE FROM TEACHING.

If Sunday-School Teaching were an employment which stood alone as a separate and independent class of duty, sanctioned by injunctions, and encouraged by results, completely peculiar to itself,—even then, it would be fairly questionable whether any adequate estimate of the benefits which it is calculated to confer upon the Teacher could be compressed within the appropriate limits of an Essay such as this.

But when the kind of employment here referred to, is viewed as forming only one division of a wider subject—that of Christian intercourse,—the benefits derivable from Teaching then become classified with the promised blessings of Christian communion, and acquire a diversity and a magnitude to which no justice could be rendered within the compass which propriety assigns to these remarks.

When it pleased the Creator to identify man's happiness with his obedience, there were wisdom and goodness in that particular provision in the moral government of God. And after the fact of that identity had been so clearly proved by sad experience, that man, in disobeying, became miserable, Divine wisdom and mercy were again combined in those general provisions for his spiritual discipline, which make the measure of his happiness commensurate with his adherence to the rule of duty.

If, then, it be true that Sunday-School Teaching is but one mode of Christian intercourse, and that Christian intercourse is a Christian duty, it follows that the benefits, i. e. the happiness, which the Teacher may derive from Teaching, are co-extensive with his observance of the obligation resting on him concerning interchange of sentiment upon the things of God;—"These words shall be in thine heart; and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down and when thou risest up." (Deu. vi. 6, 7.)

Nor is the letter of this precept less illustrated by the practice of speaking often one to another referred to under the old dispensation (Mal. iii. 16), than it is confirmed by the recorded experience of those under the new, whose hallowed converse was recognized and blessed with augmented measures of that grace of which Christian intercourse is an appointed means. The Sun of righteousness arose upon them with healing in His wings (Mal. iv. 2 with iii. 16) and their hearts were made to burn within them while a risen Saviour joined their communings, talked with them by the way, and opened their understandings to understand the Scriptures (Lu. xxiv.)

The Sunday-School Teacher's employment, then, considered as comprised within the range of a more extensive subject, presents itself to view enhanced by a class of sanctions and encouragements more diversified and more important than a narrower survey of it would disclose,—encouragements and sanctions which accommodate themselves with perhaps especial pliancy to the ever varying peculiarities of Sunday-School communion, and render that field of Christian intercourse at least as fruitful as any other in the benefits connected with that particular department of the Christian's duty.

Indeed, of this one, may it not be shown that it enjoys advantages to which few others present any parallel?—the advantage, for instance, paradoxical as it may seem, of being actually facilitated by difficulties, and promoted by the obstacles which require to be overcome! For, the Christian Teacher calculates upon them, prepares accordingly, and sharpening his weapons at the armoury of grace, acquires an energy and competency for the conflict, which remain to him as real benefits, whether success or failure be the issue of his work.

Again, unlike other spheres of Christian intercourse, where some measure of resemblance in taste, or of equality in attainments, is usually deemed essential to its continuance,—in this one no hindrances are presented, but the reverse; by disparity of years, or by inequality of worldly circumstances, or by difference of intellectual acquirements; whilst,

still more, as regards spiritual things, a perfect antagonism of condition and of sentiment between the parties, may happen to comport with the largest amount of benefit to the Teacher who prayerfully prosecutes his task. It is evident that every one of these may even strengthen the inducements, and heighten the enjoyments, which are connected with his work.

But the subject is extending beyond the limits which the present occasion must prescribe. From so much of it, however, as has been thus far only hinted at, it would appear that a volume rather than a single sheet would be required, to examine it in all its bearings, and to exhaust the topics of which it may be seen that it would prove the fruitful source. All, therefore, that can be attempted now, is briefly to advert to only two or three considerations which readily present themselves illustrative of the benefits which Sunday-School Teachers may derive from Teaching.

The first one that occurs is the motive which it furnishes for the study of the Holy Scriptures. Assuming that the Sacred Scriptures are at least the basis of all Sunday-School Instruction, and that the study of them is a Christian duty, the Teacher finds himself, in the discharge of it, supplied with a specific object which gives a practical bearing to his researches, at once inviting and impelling him to realize the presence of his children in the privacy of his preparations, and to make his preparations such as shall be suited both to their wants and to his own. The living principles of sympathy and affection, gaining access thus to the closet of the student, impart life and warmth to the theories of Scripture criticism, and remind him all the while that he is reading with a view to practical results; that he is collecting materials from the golden pages of revelation,—not for miserly purposes of individual aggrandisement, but to share them with those whose necessities had stimulated the pursuit.

The experience of every affectionate and faithful Teacher is appealed to with confidence for the truth of this. That experience, it is true, will also testify to certain questionable promptings to the study of the Bible too often mixed by fallen human nature with the better motives which Divine grace supplies. But these are not under consideration now. And it is affirmed that the Scripture Student who makes God's word his study with special reference to its future exposition and application to living ears and living hearts, enjoys a motive for his employment which is peculiarly his own;—one which is, in spirituals, what that pleasurable motive is in temporal, which sweetens a parent's labor and anxiety, if they but serve to minister to the worldly well-being of the offspring entrusted to his care. To know this inferior happiness, it is necessary to be an earthly parent. To appreciate the superior, it is no less necessary to be a Christian Teacher. But to proceed:

Another benefit derivable from Teaching, is the perspicuity and permanency given to mental impressions when those impressions come to be expressed.

The mind may often dream itself into a persuasion that it understands a given subject, and continue slumbering under the delusion, till, when some effort is put forth to give birth to thought by clothing it in the reality of language, the humbling discovery is made that the mind's ideas are erroneous, or indistinct, or ill-arranged; and that the given subject is, consequently, any thing but understood.

The Sunday-School Teacher is periodically compelled to give his mind to questions, concerning which, in order to explain them, it is of the utmost moment that correct conceptions should be formed; but as no safe judgment of their correctness can be formed until it be first accurately ascertained what they really are, it is useful to have them regularly brought to the test of verbal statement, that the mind may receive the valuable aid of language in discovering whether or not its own ideas are distinctly intelligible to itself. The Sunday-School Teacher brings them to this test whenever he appears before his scholars to speak to them of the things pertaining to the Kingdom of God. When this is in prospect, he strives to form distinct ideas of the truths which he will have to teach. But when it is in practice, the very utterance of them—on the simple principle of iteration,—deepens the impressions which study may have made upon the mind, and thus secures a perspicuity and permanency for the views and feelings of the Teacher, unattainable by the mere reflections of the student while remaining unexpressed. The truth of this is corroborated by the experience of every intelligent Teacher who has ever compared his own perceptions concerning any given portion of the Bible before explaining it, with what he finds them to be after having made them the theme of an hour's verbal intercourse with his class of children.

A third advantage which the spiritually-minded Teacher derives from his employment, is, that, whilst furnishing matter for prayer, it also multiplies his inducements to it, and thus sweetly constrains him into a frequency of intercourse with God, from which he may justly expect to reap the happiest results. The mere mention of this subject now, is virtually to postpone it, since of itself it would afford abundant scope for an entire essay. The briefest possible allusion to it, therefore, is all that can be attempted here. Prayer is the offspring of necessity, and every thing which discloses to the Christian his wants, or which tends to deepen the conviction of his helplessness, supplies a lawful stimulus to prayer; and this stimulus is heightened when familiar converse with others discovers to him that they are as needy and as powerless as he. But these are precisely the discoveries which the Sunday-School Teacher makes in the discharge of his peculiar duties. He early feels

his need of gifts and graces to qualify him for his work. This drives him to prayer for a supply. And when receiving it, even according to the measure of the gift of Christ, he soon experiences his insufficiency to bestow one gift, or to impart one grace, or to generate one serious thought in the minds of his children. This again impels him to a throne of grace for them. And thus, kept humble under a sense of their wants and his own, the continuance of his intercourse with his scholars, becomes accessory to his frequent intercourse with God, and this three-fold reciprocity of communion, like the tributaries of some deep and peaceful river, swells the enjoyment of the spiritually-minded Teacher sufficiently to teach him that it is a blessing to possess so productive a stimulus to prayer.

Such are three only of the numerous benefits derivable from Teaching. Others of equal and of more importance remain to be enumerated and described, which time forbids alluding to on this occasion. But if the writer of this imperfect Essay should have happily succeeded in nothing but in moving others who are better qualified to undertake the task, it will at least in some degree compensate the Teachers for patiently listening to a production which will, in that case, at least possess the merit of having, by its very faults, stimulated abler hands to make amends for its defects, by doing better justice to a subject so practically interesting and encouraging as that of "The benefits which the Sunday-School Teacher may derive from Teaching."

AGAINST PREVAILING ERRORS.

THE LORD BISHOP OF MONTREAL,
(G. J. MOUNTAIN, D. D.)

I have thought it necessary, in the present conjuncture and aspect of ecclesiastical affairs, and with an especial reference, as I have stated, to the work which we have here in hand, to state my views explicitly upon this point, although I have done so upon various occasions before, and did so in my primary Charge: but I feel myself placed under an equal necessity, on the other hand, of offering some cautions to you, my brethren, respecting a dangerously overstrained exhibition of the very principles for which I have been contending. Upon all subjects whatever, in which any zeal and eagerness of opinion are enlisted, there is always, through the infirmity of nature, the danger of running to extremes; and we certainly prejudice the cause which we have in hand, if we either suffer ourselves to become engrossed by any favoured topic which is not a leading theme of the Gospel of Grace; or push onward, and still onward, the principles to which we are deservedly attached, forgetful that there is a line, which, when we have passed, we have passed out of the region of truth and safety.

Upon these two points, therefore, I shall proceed to lay before you a few passing remarks.

First, with respect to our suffering our minds to be absorbed by the quarrel (a righteous quarrel though it be, if conducted in a Christian Spirit) for our Church Establishment and the illustrious names with which it is associated; for our Episcopacy; for our Liturgy; for all the venerable forms, usages, and ordinances, which distinguish us from the disciples of dissent. Nothing is so easy where we are thrown by circumstances into the attitude of defence, or find it a matter of necessity to arouse our followers against attack,—as to slide unconsciously into a contentious spirit, and too largely to surrender our energies to the maintenance of points which, however high may be their claims to our regard, as constituting the fences and outworks of the Faith, are not to be confounded, in importance, with the everlasting Citadel of Refuge. That Citadel is CHRIST himself. Do not mistake me, my brethren. God forbid that I should impute to any of you the desertion of the Cross in your preaching, or other pastoral labours. I speak as looking to our Church at large, in foreign America, as well as in England and her Colonies; and I do see a danger in the point of which I am treating; for I see examples of excellent men who have been carried away into a passion, if I may so express it, for the Church and Church-ordinances, which detracts something from their devotion to the Church's Lord,—or into a fondness for the circumstantialities of Religion,—(how I value these in their place is known to all who have any remembrance of what I have publicly maintained,)—which actually interferes with their zeal for its exalted and spiritual truths: Without neglect either of Church principles and rules, or of plain practical points of Christian duty, which should be sedulously insisted upon, the grand and prominent object of the Christian Ministry, in every department of service and every detail of labour, must be TO DRAW SINNERS TO GOD THROUGH CHRIST: to make them really understand that through Him they have access by one Spirit to the Father: the constant plea which we urge, the

ever-returning theme of our persuasion, the leading note of our song, from first to last, must be the Lamb of God that taketh away the sins of the world: He, who will still form the subject of our song in Heaven, for having washed us from our sins in His own blood, and made us kings and priests unto God. It is in directly magnifying Him, that we best magnify and advocate the Church in which we serve.

Next, with regard to the danger of passing the limits of truth: I do confess that I have latterly seen with dismay the manifestations of a tendency in certain quarters towards errors, against which, so long as God shall permit the Church of Rome to stand, I trust that we shall never cease, although in all charity of spirit, to protest, if we have breath to do it, and in this sense to call ourselves Protestants: manifestations of so unequivocal a character, that although the leaders of the party in which they have appeared are men, upon many grounds amply entitled to respect,* and their more violent and bitter opponents are, upon many grounds, no less open to reprehension:—I have been almost prompted to cry out in my spirit, *Quo, quo, scelesti ruitis!*—what is the point to which you are blindly rushing on?—is it possible, is it really possible, that you are making even seeming advances to return to the arms of Rome as your Mother? That such a tendency is manifested, may be considered as sufficiently evinced by the fact that the Romanists in this country and elsewhere not only exult in the anticipations which they build, generally, upon the character of the movement in question,—(for this they might possibly have been led to do by such a mere idle cry of Popery as is often raised to serve some passing purpose),—but, more than this, support their anticipations by large and frequent extracts from the writings and correspondence, or notices of the proceedings of men belonging to the party here in view.†—Charge to the Clergy of the Diocese of Quebec, 1842.

THE APOSTOLICAL SUCCESSION.

True, the question whether the Apostolical Succession is essential, manifestly affects the state of others rather than our own; yet I venture to call it a practical question, because it is intimately blended with our duty towards others—and towards how many millions of our brethren at home and abroad?—Doubtless if we have good grounds for believing that Foreign Churches, or our Dissenting brethren, are in imminent peril, we are bound to lift up our voices, and loudly and earnestly proclaim their danger. But if we rather suspect than know the danger, if we only repeat the opinions of others, and have no settled belief of our own upon the subject, then let us consider carefully whether it falls within our province to condemn our brethren, upon grounds which we have not ourselves ascertained. But this by the way; for, awful and mysterious as it will be, if indeed so many millions of men, so many National Churches, are without a Ministry, and without Sacraments, still we are surrounded with awful mysteries, and their condition, however perilous, will not disprove the truth of the most rigid doctrine of the Apostolical Succession. Nor again will the doctrine be disproved, by its being utterly powerless to produce its supposed effect. If no one can be secure that he receives the Eucharist, except at the hands of a Priest Episcopally ordained, and the commission must have been transmitted without any defect in the chain, from the Apostles themselves to this individual Presbyter, who is there after all in any Church of Christ who can attain to this security? It is no act of Christian faith to believe a point of ecclesiastical history which cannot be proved. How many are there in England who have heard the traditionary rumour of an objection to the Succession of the Bishops in this Reformed Church, who know not, and cannot know, any thing of

* I cannot see, however, even with reference to the leaders themselves, that any consciousness of inferiority to these writers, on our own part, either disqualifies, or should withhold us from making a stand against what we are satisfied, upon clear grounds, which we can clearly state, to be of hurtful tendency in their writings.

† It may be proper to attach some qualification to this remark: for it is by no means intended to say, generally, that, in the exhibition of any quotation or the colour given to any circumstance which can be turned to the advantage of the Romish system by its defenders, it is to be taken for granted that their inferences or representations will be sustained by an examination of the context in the one case, or a reference to the details of fact in the other.

The real existence, however, of that bias in favour of Romanism which is charged upon the party here in question, may be ascertained by those who have no access to the mass of their publications, without having a recourse to the vaults of the Church of Rome. It appears very decidedly in the copious extracts which are given from those publications in the recent charge of the Lord Bishop of Down and Connor and Dromore.

its refutation. And what if, many centuries hence, the tradition of the objection should outlive the historical evidence by which it is disproved? The very circumstance, indeed, that the security of Christians in the efficacy of the Christian Sacraments must needs be continually diminished as time advances, is no inconsiderable presumption against the doctrine, that a strict Apostolical Succession is essential.

But with us a much stronger presumption against it, although still only a presumption, ought to be the silence of the Church of England. Declaring, in the clearest terms, what she judged right for herself, she carefully abstains from asserting that the Apostolical Order which she preserved is essential to the being of a Church.

That her services of Consecration and Ordination are complete, and not ungodly; that all her Ministers Ordained accordingly are rightly Ordered and Consecrated,—she maintains modestly, but without reserve.* That none but those who are thus Ordered, or who have formerly had Episcopal Consecration or Ordination, shall be accounted lawful Ministers in the Church of England, she explicitly declares. She is distinct and precise as to the method to be pursued, both "that these Orders may be continued, and that they may be reverently used and esteemed in the Church of England."† And all this definite and unreserved declaration of what she accounted right for herself, renders the contrast so much the more marked, when the statements concerning "the Church," and concerning "Ministering in the Congregation," and "the Unworthiness of Ministers," are so framed and cautiously guarded, that, excluding indeed the ministry of self-appointed Teachers, (which would be destructive of all order, and overthrow the very nature of a Christian Society,) they apply to any Church, and the Ministry of any Church,—may might even apply to Congregations of Separatists, who had conscientious grounds for their separation.‡ And this we are wont to ascribe perhaps to the great charity and moderation of the Church of England. Yet would it really deserve these excellent names, had the great and good men to whom we owe her Articles and her Polity, been indeed convinced that her Orders were essential to Christianity, and Episcopacy necessary to the very efficacy of the blessed Sacraments? Rather let us say, that they did not declare this doctrine, because they did not believe it to be true; or, at the least, they could not declare this doctrine, because they had no Scriptural warrant for asserting its truth. "Christ's Gospel is not a Ceremonial Law;" that was a position clearly before the minds of our Reformers.§ But even had the Gospel been a Law of Ceremonies, or so far as it has any Ritual Ceremonial, or any other Positive Institution, still, before we may assert that any Positive Institution is essential, we must have some clear warrant of Revelation for our assertion.

This appears to be the true reason why the necessity of any Apostolical Succession cannot be maintained. If it be admitted that the whole doctrine of the Succession relates not to an eternal truth, but to a Positive Institution, in its own nature alterable, nothing less than the clearly declared will of its Founder can make it unalterable and essential. But we look in vain to Holy Writ for any clear warrant for this doctrine. "As my Father hath sent me, even so send I you." "Lo, I am with you always, even unto the end of the world."|| Were the doctrine clearly warranted by the inspired Scriptures, would Divines rely upon texts like these to prove it? As if, because our Lord undoubtedly sent forth His Apostles as the Father had sent Him, therefore He gave them a commission altogether like His own, and a similar transmission, and no other, of the same authority must be continued for ever;—or as if, because it is justly argued that the abiding presence of Christ is not promised only to His Apostles, but to the Church through them, therefore it is promised only through those who should succeed in one, and one only way to a portion of the Apostolic office.—Until some authority from Holy Writ shall be produced, far more express and clear, not merely to prove the use or the need of a Christian Ministry, (which is not the present question) but declaring that an Episcopal Succession is essential to a true Christian Ministry, and a Ministry essential to the efficacy of the Blessed Sacraments, it is not for us; I apprehend; to be more peremptory in our assertions than the Scriptures themselves; nor must we

* Art. xxxvii. † Preface to Ordination Service. ‡ Arts. xix. xxiii. xxvi. § Preface to the Liturgy (1548). || Of Ceremonies, why some be abolished and some retained. ¶ Mathew xxviii. 19, 20.—John xx. 21.

call that essential or unalterable, which has not been declared to be so by our Lord or His Apostles.—*Sermon by Dr. Hawkins, Provoost of Oriel College and Canon of Rochester.*

The Berean.

QUEBEC, THURSDAY, JULY 18, 1844.

In presenting to our readers an article upon the benefits to be derived by the Sunday-School Teacher, we will take occasion to express the satisfaction which we feel on reflecting upon the large proportion of our readers who are actively engaged in the noble cause to which that article has reference, and the hope which we entertain that they will be glad, either to have their own experience confirmed by the writer's grateful acknowledgment of benefit by himself received, or else to have their attention directed to the personal improvement in which their Sunday-School engagements may result, if carried on in a right spirit and by a suitable method. The Essay originated in a meeting for mutual improvement, periodically held by fellow-labourers in the Sunday-School cause. Among other plans towards rendering their meeting profitable, one was that a box was placed ready to receive written communications—anonymous, if the writer chose—bearing on the cause which they all had at heart. A list of subjects was drawn up, which was to serve as a help to any who would avail themselves of it to guide them in their choice, if no subject had presented itself with more vividness to their own minds. Liberty was given to collect thoughts from other sources, instead of furnishing the result of their own thoughts; the essays were read, remarks upon them were offered and invited, we believe, the writer remaining entirely in the background, if he did not choose to be known. The article to which we refer, is a specimen out of those produced by these meetings. It addresses itself to minds of so much ripeness, and at such length, necessarily from the richness of the subject, that we have assigned to it a place on our first page. We shall be glad, if some of our contributors will furnish us with articles upon the Sunday-School cause suitable for the second division of our fourth page. We profess brotherhood with all Sunday-School Teachers, as ex-officio Bereans, and would wish especially to be helpful to those who are only just beginning yet, diffident, and requiring encouragement: now this is encouragement, that to begin this active service is one great step towards becoming qualified for it.

We are particularly obliged to our friend who has furnished us with the sermon by Dr. Hawkins, from which we present to our readers an extract on our first page. We had not seen it before, and now we are unexpectedly cheered by finding, not only views of Apostolic Succession like those which we stated in the Editorial of our 14th number, so fully and clearly set forth by a Theologian filling the influential situation held by the preacher, but these views delivered on the interesting occasion on which he was called to occupy the pulpit before the Archbishop of Canterbury, that is the consecration of the present Bishop of Chichester, on the 27th of February, 1842—and the sermon printed by His Grace's express command. We cannot doubt that these sentiments, delivered by a Church Dignitary at the setting apart of one to the Episcopal office, then sanctioned and their promulgation through the press required by the highest ecclesiastical Office-bearer, will find a response in the hearts of many who read our columns, and that they will bring relief to some who have felt distressed in their minds, and concerned for the character of their Church as a community of men to whom the command is left by their divine Master "By this shall all men know that ye are my disciples, if ye have love one to another," when they have met with claims set forth by Churchmen which threaten to stop the course of kindly feeling towards what Dr. Hawkins called in oral delivery, and the Archbishop of Canterbury commands to be called in print "our Dissenting brethren." We ourselves should probably have hesitated to say in our columns, what we do ourselves the great pleasure now of repeating from the extract before our readers, with His Grace's sanction, as the preacher's conclusion, with reference to the doctrine that the Church's "Orders" are "essential to Christianity, and Episcopacy necessary to the very efficacy of the blessed Sacraments." "The great and good men to whom we owe her Articles and her Polity, did not declare this doctrine, because they did not believe it to be true; or, at the least, they could not declare this doctrine, because they had no Scriptural warrant for asserting its truth."

Our Correspondent Presbyter must consider the insertion of his letter as a *retainer* for him to treat in our columns the question, how the Colonial Church may have a prospect of acquiring that legislative power of which he, no doubt, sees the want, even as it seems to have been before the eyes of the Reverend preacher at the last Visitation of the adjoining Diocese, who has thought himself of a remedy which, we must agree with our Correspondent, is impracticable: our Bishops have no power to convoke themselves, nor could any meeting of theirs constitute a House of Convocation, according to the constitution of that body in the mother church, unless a representation meet, at the same time, of the Presbytery to form the Lower House. But if that body is to be represented, who is to make the law to provide for the selection of its representatives? We do not pretend to say where an investigation of the question will lead our Correspondent to; indeed we are well persuaded that it can not be discussed without a variety of conflicting opinions being proposed; but unless discussion take place, truth will not be elicited. That the voice of the Bishops would be an important element in the legislative body, is evident: but their meeting alone would no more convey legislative power than the meeting of the Presbyters alone, or of the Laity alone; with this very objectionable feature in such a measure, that, as long as it is the Sovereign's political ministers for the day that select Clergymen for the Episcopate, these politicians in fact would be the constituency for the Church's legislative body, if the Bishops alone constituted the Convocation. We subjoin from the Sermon, the paragraph to which our Correspondent refers.

"Three holy Bishops adorn the British North American Church. Would to God that the Bishopric of Quebec, restored and perpetuated, could be numbered therewith. As many or more Bishops of the Colonial Isles, testify the Gospel of the grace of God in the world of waters. These sacred officers form, in the colonial branch of the empire, the bond of union.—Do they slumber, may one so humble be permitted to ask, at their honourable and important posts? Let them enlighten the darkness of the time. Let them meet in holy HOUSE OF CONVOCATION, and by united counsel, seek to accomplish still greater good to the nascent Colonial Church. But as for us, my brethren, let no despondency ever seize upon our minds, as to our ministry, or as to the joyful end of our individual course. Our prayers and the prayers of the Church, have risen up in sweet memorial before God: hope springs forward with exulting wing, as to the future, and, let the present frown as it may, I trust we may each and all say, 'none of these things move me, neither count I my life dear unto me, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.'"

ECCLESIASTICAL.
CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.—At a Meeting held on Thursday the 11th instant, Resolutions were passed to the effect that it is expedient to defer the measures consequent upon the arrival of Her Majesty's ratification to the Act of Incorporation, until the return of the Lord Bishop of Montreal from his distant journey: in the meantime the Society's Secretary and Treasurer were requested to continue to act in their respective offices, and those payments were authorized which had already received the sanction of the Society under the former constitution.

LORD'S DAY OBSERVANCE.—We have great satisfaction in cutting the following article from the Quebec Mercury:

"We observe by an announcement in the Post Office, that the next Mail for England will be closed on Sunday. Now the May Mail was similarly circumstanced, and the time of closing was fixed for the Monday. This arrangement, apart from allowing the Clerks of that office to attend Divine Service, was of infinite accommodation to the public; superadded to which stood, and now stands, the fact that Mondays are idle days; there being no mail from the westward. Why then should this unnecessary violation of the Sabbath be ordered, and the Mer chants of Quebec deprived of this reasonable extension of time?"

We would hope that this temperate and reasonable remonstrance will have its due influence upon the community, and produce such a general desire for the prevention of interference with the sacredness of the Lord's Day, as shall convince the Post Office authorities that it is both safe and needful for them to pay regard to the religious duties of the community in making their arrangements.

OBSERVANCE OF THE LORD'S-DAY.—That the Queen of this Protestant country did observe the Lord's-day deliberately, by making, in the sight of all Europe, a line of distinction in her habits, and those of her attendants, from the customs of the country where she resided, while yet a welcome guest in the midst of a Roman Catholic monarchy, is an event most gratifying to all her loyal subjects. What the usual mode of passing that day at the Chateau d'Eu may previously have been, we are not exactly informed; but it is to be presumed that it did not essentially differ from the general habits of the French and other Roman Catholic nations; and, indeed, why should it, in a country where, from the Scriptures not having been recognized as the only rule of life and morals, the law of the Sabbath formed no part of the moral code; for there this word of God had long before been put to the prophetic test, "Moreover, I (the Lord of the Sabbath) gave them my Sabbaths to be a sign between me and them, that they may know that (whether?) I am the Lord that sanctify them." To the same end, also,

did the Queen of England submit. Two great constitutional Sovereigns met—the representatives of two most powerful dynasties—the choice of their respective nations—the one chosen from motives political, the other from motives religious. The political tenure of the House of Orleans, at this moment we need not; but the religious tenure of the House of Brunswick is so closely blended with all our affections, that we could not, if we would, detach our regards from it. It is the basis of the throne, and the glory of the crown, and from it springs both the Queen's right to demand, and our bounden duty to give homage and allegiance. Her Britannic Majesty was the representative of the British Protestantism, whose high characteristic it is that all her subjects, in an empire upon which the sun never sets, may all hear and speak in their own tongues, wherein they were born, the wonderful works of God, both of creation and grace! And we thank Her Majesty, in the name of the religion of this Protestant people, for illustrating, by her Royal demeanour, that word which saith, "Hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." For we know nothing which could have gratified us more as a religious people, than that our liege Lady, amongst the kings and queens of the earth, should, on the Lord's-day, by remembering the Sabbath to keep it holy, do homage to the Lord of the Sabbath, who is the Prince of the kings of the earth, who is the King of kings. May the blessing of Him whom she has thus honoured be hers.—*Scottish Guardian.*

CHRISTIAN LABOURS IN CHINA.
Letter from Mr. G. T. Lay, to the Secretaries of the British and Foreign Bible Society.
 British Consulate,
 Canton, Feb. 11, 1844.

I am sorry that I have no interesting intelligence to give you. I hope, however, that this barrenness will not be of long continuance. The work of revision is, I presume, going on. The plan is a good one: what the details of execution are I know not. The great hindrance to a successful accomplishment of the work, which has heretofore existed by a sort of hard necessity, has no longer any plea or excuse. This hindrance arose from the very slender literary attainments and time-serving habits of our Chinese assistants, which rendered their judgment in all cases utterly valueless. We have access now to those who are known to be scholars, and we can ask the opinions of as many as we please. If the revision is not well done—if it abounds in unintelligible and unidiomatic phrases—the strictness of means may not be alleged as an apology.

But Hongkong is not a Missionary field: it is merely a morsel of waste ground. It will form an excellent spot for depositories, and a proper site for the Anglo-Chinese College, as it does already for the Morrison Education Society; but it furnishes none of those advantages which are to be found in such profusion at Canton. Here we have unbounded access to natives from every province, who, for scholarship, arts, and commercial enterprise, may not unfitly be called "the pick and choice" of the whole empire, every one of them "mad" to possess something that has got an English superscription upon it. It seems a kind of moral influenza—a sentimental epidemic—that has seized the people; for it matters not what a thing is made of, or how it is manufactured, so long as it has got some stamp upon it to authenticate it as coming from the "foreigners." Some of the natives see and laugh at this humour, but the fashion of opinion sweeps them all indifferently along with it. The man who admires, and the man who laughs, fall into the same passion. Now, my dear Sir, how is it that no man comes to take advantage of this state of things? Our Missionaries, delighted with the enchantments of home, cling to Hongkong, ramble to the north, or stay in England. I am sure you will forgive me for speaking so strongly in favour of Canton, since I have been compelled to reduce all my theories to practice; and the result has been, the entire fulfilment of all my wishes: I have not failed in a single thing.

All that I wished for, touching China, has come to pass. I asked only for fair play. We have it. Does the Bible Society need any thing better? I think not. The benediction of Heaven is pledged, and will follow the word of God whether we like it or not. As all my former wishes have been completed, I have adopted another, which is, that the Almighty would be pleased so to work upon the hearts of this people, and bring about such an entire revolution of opinion, that all the world may be constrained to say, "Verily, this is the Lord's doing, and marvellous in our eyes."

The best argument against idolatry now, is "Englishmen do not practice it." The best commendation for the Bible, in the present state of the Chinese mind, is, that it is "the Sacred Book of England." I fervently hope, that when the version is complete, your Society will print an edition, and clothe it altogether in the English dress and costume. And then, on the outside, write, in the Chinese symbols, "The Sacred Book of England, the donation of the British and Foreign Bible Society to the People of China."

I will take care that you be furnished with an inscription, about which there shall be no ambiguity or mistake. I am sure our good friends in England will do their duty towards China. I rejoice to see that your Society has set on foot a special subscription for this country.

ENCYCLICAL LETTER
 FROM POPE GREGORY XVI. TO THE PATRIARCHS, PRIMATEs, ARCHBISHOPS, AND BISHOPS.

"Amongst the principal springs which heretics of every name strive to set in motion against the children of the Church, in order to turn their minds from the holiness of the faith, Bible Societies do not hold the lowest rank. First established in England, they have spread thence to distant parts: we see them conspiring in a body to publish an immense number of copies of the holy Scriptures translated into all languages, spreading them indiscriminately in the midst of christians and infidels, and inviting all persons to read them without a guide."

The document goes on to give a knowing hint to the venerable brethren to whom it is addressed, that they are not ignorant of what these doings of Bible Societies tend to. It was the common art of "heretics," from the first ages of the Church, to alter with their hands the Scriptures, or to corrupt the meaning of them by their interpretations. (Italics in the paper from which we translate.) "What does it signify to these Bible Societies, whether those who are to read their translations fall into this error or that, provided they get imperceptibly used to take to themselves the free interpretation of the holy Scriptures, to despise the divine traditions of the Fathers preserved in the Catholic Church, even to reject the instructing authority of the Church?"

Then comes a complaint against the incessant calumnies of these Societies against the Church and the Holy See, as if they strove to keep from the faithful people the knowledge of the sacred Scriptures. Calumnies indeed: for how striking are the proofs extant, of zeal on the part of Pontiffs and Bishops to give to the nations a more extensive knowledge of the word of God. Witness the decrees of the Council of Trent, and the establishment of one theological prebend to each cathedral of large cities or chief towns, and the felicitations from the Holy See to those Bishops who got worthy interpreters of Scriptures in the prebends, and the anxieties, when there was any deficiency!

And as to translations of the Bible, for several centuries the Bishops have many a time had to arm themselves with great vigilance, when they have found them to be read in secret conventicles, and profusely circulated by heretics. Such things were attempted in the diocese of Metz, and in France and Spain. "But new watchfulness had to be used against the heresies of Luther and Calvin." What audacity in their disciples, to seek to deceive the souls of the faithful by incorrect interpretations and new translations, so marvellously aided in promptitude of diffusion by the new art of printing!

After Popes Pius IV. and Benedict XIV. had made or sanctioned rules for resisting these attempts, there arose the sect of the Jansenists who "borrowing the logic of the Lutherans and Calvinists, blushed not to reproach the Church and the Holy See with this wise economy. According to their teaching, the reading of the Bible was necessary to every believer and every where: no authority had the right to forbid it. This audacity of the Jansenists was condemned by two solemn decisions" by Popes Clement XI. and Pius VI. So the faithful were defended against such attempts even before Bible Societies arose. No sooner did they arise and acquire strength, than successive Popes exposed their working.

Still these biblical sectaries go on translating and circulating the Scriptures even among heathen nations, and by so doing "throw new obstacles in the way of those catholic Priests, who are sent to those nations by the Holy See." And yet this document describes the Sectaries as disappointed and vexed at the remembrance of the immense sums spent in procuring and vainly spreading their Bibles, so that they have taken to a new scheme, for an attempt at Italians especially and the citizens of "our Rome itself." In June of last year, several persons of different sects formed at New York a Society called "the Christian League," (l'Alliance Chrétienne) with the object of spreading among the Romans and the inhabitants of Italy, the spirit of religious liberty. They have taken the greatest care to collect from all parts Bibles falsified and translated into the vulgar language, to put them secretly into the hands of the faithful, to diffuse at the same time other bad books and tracts fit to weaken in the reader the spirit of obedience to the Church and the Holy See, either composed by Italians or translated by them from foreign authors into their own language. Amongst these books the History of the Reformation by Merle D'Aubigné, and McCrie's History of the Reformation in Italy are particularly distinguished.

This is very afflicting news for the Pope, and so, upon consultation with several Cardinals, he pronounces condemnation afresh upon the said Bible Societies, and now for the first time condemns the said Alliance Chrétienne formed at New York, and all other Societies of the same sort which may be associated with it now, or become so hereafter. The Bishops are admonished to guard the people confided to them from all communication with such societies. "Consequently, it will belong to your office to pluck out of the hands of the faithful both the Bibles which may have been translated into the common language contrary to the sanction of the Roman Pontiffs, and all other forbidden or condemned books; and to take care that the faithful themselves learn by your instructions and by your authority what nourishment they ought to consider as salutary or as harmful and mortal."

Then follows an exhortation to the greatest care, lest those who teach in public interpret the Scriptures any way different from the tradition of the Fathers and the sense of the Catholic Church; to diligence in searching after the stray sheep, and to watchfulness especially in the churches of Italy, or where Italians chiefly reside, and at sea-ports and commercial towns. And so, after invoking "the intercession of St. Peter and the other saints, and above all of the blessed Virgin Mary, to whom it is given to destroy all the heresies in the whole world," the Pope gives them his blessing: "Rome, 8th May, 1844."

[The above is a summary of the most recent public outbreak of the Pope's wrath at the circulation of the Holy Scriptures through

the instrumentality of Bible Societies. The document itself is very long; in proceeding to condense it for the information of our readers, our endeavour to suppress indignation has led us into something like humour, either perhaps ought to have been avoided, but really it is difficult to maintain perfect evenness of temper in going over these outpourings of an ill-disguised hostility to the diffusion of God's blessed Word, and the not at all disguised abuse of Protestants as "heretics," and of the honoured servants of God, Luther and Calvin, as prominent characters amongst them. It is some relief, to turn from this document to the estimate formed of Bible Societies and their operations by that evangelical Bishop who presides over the Diocese of Massachusetts.—*EDITOR.*]

From Bishop Eastburn's Address to the Annual Convention.

"On Wednesday, January 10, I attended, at Lenox, the anniversary of the Auxiliary Bible Society of Berkshire; and had the gratification of meeting a large assembly of persons, interested in the noble work of sending abroad those inspired Scriptures, which are the only infallible directory of ruined man to life and immortality. On this occasion I delivered an address: and have recorded this fact, simply for the purpose of expressing to you, my brethren of the Clergy and Laity, my undiminished attachment to the principle upon which Bible Societies are organized. In an union between those of various names, for the simple purpose of circulating the word of God without note or comment, results are accomplished which could in no other way be attained, while there is, in my view, no compromise of that duty which we owe to the Church of our dearest affections. This is a cause which God has crowned with the most unequivocal tokens of his favour and blessing; and my convictions of its excellence have grown stronger with every year that has passed over my head, since I first became a member of the great national Bible Society, established in the city of New York. After these remarks it is hardly necessary to say, that to see all the members of our Church, both clerical and lay, giving their support heartily to this plan for blessing the world, would afford me the most unalloyed gratification."

PASTORAL ADVICE
 OF THE LATE REV. DR. BEDELL PHILADELPHIA TO HIS CONGREGATION.

1st—RESIDING IN THE COUNTRY.

1. Never neglect your accustomed private duties of reading, meditation, self-examination and prayer.
2. Never fail to attend some place of worship on the Lord's day; unless prevented by such circumstances as you are sure will excuse you in the eye of God.
3. Never entertain invited company on the Lord's day, and pay no visits, unless to the sick and needy, as acts of benevolence.
4. Never engage in anything, either on the Lord's or on any secular day, which will compromise your Christian consistency.
5. Seek to do good to the souls of your family, and all others within your reach.
6. Always remember that you are to stand before the Judgment seat of Christ.

2nd—TRAVELLING.

1. Never, on any plea whatever, travel on the Lord's day.
2. Make your arrangements to stop, if possible, in some place where you can enjoy suitable religious privileges.
3. If at a public house, or watering-place, on the Lord's day, do not mingle with indiscriminate company; keep your own room, as much as possible, and be engaged in such a way as may make the day profitable to your soul and honourable to your God.
4. Every day find, or make time for your private duties of reading, meditation, self-examination and prayer.
5. Carry tracts and good works with you, to read, distribute, or lend, according to circumstances.
6. Seek for opportunities to do good to the souls of those into whose society you may fall.
7. Never, by deed or conversation, appear to be ashamed of your religious profession.
8. Remember you are to stand before the Judgment seat of Christ."

To the Editor of the Berean.

SIR,—At the close of his Visitation Sermon, as reported in the last number of "the Church," the Rev. W. Macaulay called upon the Bishops in the North American Provinces "to meet in holy HOUSE OF CONVOCATION."—I suppose that the Reverend Preacher must have meant by these big words to express his opinion that it might be well if the heads of the Church were sometimes to hold a brotherly conference.—But are we to infer with him that they have been stumbling at their posts because they have hitherto preferred taking counsel together, by letter?—It should be borne in mind that two of the three Bishops must needs leave their "important" posts, if they would take part in the proposed consultations, and that the Episcopal meeting would after all be upon a similar footing in point of authority, with one of those Voluntary Associations usually termed "Church Meetings."—It may therefore fairly be questioned whether any real benefit would result to the Church; it is even possible that the Bishops might find themselves in a false position, if they were to meet according to the advice of the Preacher, and to dignify their meeting with the style and title of a Convocation, for "names are things."—A Convocation implies a power, somewhere to convoke, and that power, I need hardly observe, does not reside in any Bishop.

I remain yours faithfully,
 PRESBYTER.
 July 6th, 1844.

PRESBYTERIAN CHURCH IN CANADA.—The Synod of this body met at Kingston on the 3rd instant, Rev. John Clugston of Quebec, Moderator. Upon the election of a new Moderator, the choice fell upon the Rev. M. Y. Stark of Dundas. A diversity of opinion soon arose upon the question, whether the dissolution of the existing connexion with the Established Church of Scotland was necessary or not. A series of Resolutions, asserting that the spiritual and ecclesiastical jurisdiction of the Canada synod was free, final, and uncontrolled; and providing, it was thought, for its continuance in that state without separation from the Church of Scotland, was moved by the Rev. Dr. Cook. They were met by an amendment moved by the Rev. Mr. Bayne in counter-Resolutions, which declared the connexion of the synod with the Established Church of Scotland to have ceased. Dr. Cook's motion was adopted by a vote of 39 Ministers and 17 Elders; for Mr. Bayne's amendment there were 21 Ministers and 19 Elders. Total 56 against 40. A protest was signed by the minority, declaring that "sin in matters fundamental" had been done by the majority; that with them "lay the guilt of schism" by acting in such a way as to compel the minority to depart; and that the minority held themselves "entitled to all the property and emoluments, of whatever kind, now in their possession." They then withdrew and proceeded to form themselves into a body by the name of "the Presbyterian Church of Canada." The Moderator having withdrawn as one of the minority, the majority had to proceed to the choice of a successor, which fell upon the Rev. Dr. Cook. A Committee was appointed to draw up a reply to the protest of the minority, and it was resolved to hold an adjourned meeting in Montreal on the third Wednesday of September next, with a view to measures which would heal the division.

It was first objected to my re-appearance, that I was unfit for modern society, on account of the old-fashioned character of my language; that it was so antiquated and obsolete, as to be unintelligible to the poor. But do not all our family speak the same language? What difference is there between my grandfather's language and mine? Do not my two sisters prove that the same mother was the common parent of us all, by the striking similarity of our sentiments and conversation? Indeed, the same lips taught us one speech. And is it not something singular, that the objections should not be made to the rest of our family? But it is notorious, that every excess of encomium is lavished on the beauty and simplicity of their language; and that whosoever should drop the least hint of altering their phraseology, would be considered as my mother's decided foe. And may I not also plead the fact, that since I have been again recommended to public notice, I have been peculiarly acceptable to the poor; and that, not only on account of the heavenly subjects of my conversation, but also of the simple and intelligible language in which these subjects have been expressed.—Episcopal Recorder, Plea for the Book of Homilies.

To CORRESPONDENTS.—Received—Rev. C. B.;—Rev. W. A.—Obudiah Quest.

We beg to acknowledge the following subscriptions, received on account of the Berean, since our last publication:—

From T. A. Stuyver, Esq. 12 months; Rev. R. G. Pless, 12 months; Mrs. Platt, 12 months; Rev. F. Broome, 12 months; Messrs. L. Rudgild, 6 months; W. Henry, 12 months; Theilcke, 6 months; W. Andrews, 12 months; F. Wyse, 6 months.

ENGLISH MAIL.—To be closed on Sunday, the 23rd instant; paid letters till 7, unpaid till 9 o'clock, p. m.

Political and Local Intelligence.

RELIGIOUS TOLERATION.—The Berean of the 23rd May last contained a short account of the circumstance which caused the interference of the English Ambassador at the Turkish Court, in order to prevent a recurrence of persecution in religious matters. The recent imprisonment of Dr. Kalley and the sentence pronounced upon a Portuguese woman in Madeira have been the cause of drawing a good deal of attention to late to this subject; and as it is one that deeply affects the inhabitants of Canada in common with the other subjects of Her Majesty who may wish to change their religious faith, the action of the British Government in a case which has since occurred is worthy of notice. Upon this account a short sketch is offered of the despatch of the Earl of Aberdeen, Foreign Secretary, to the British Ambassador at Constantinople.

Lord Aberdeen commences by approving of the course already taken by the Ambassador. He says that "the repetition of so revolting a scene (the execution of a Greek who had become a Christian) so soon after that which had before excited the horror and indignation of Europe, evinces such a total disregard for the feelings of Christian powers, that it is incumbent upon His Majesty's Government to convey their sentiments more explicitly to the Porte. They take this course singly and without waiting for the co-operation of other Christian powers, because they desire to announce to the Porte a determination, which though doubtless it will be concurred in by all, Great Britain is prepared to act upon alone." He refers to the equal justice shown by His Majesty's Government to the Mahomedan subjects in India, as a vindication of the right of Great Britain to insist upon this point.

"Whatever may have been tolerated in former times, Christian powers will now require from the Porte due consideration for their feelings as members of a religious community; and they will not endure that the Porte should insult and trample on their faith, by treating as a criminal any person who embraces it. Her Majesty's Government require the Porte to abandon, once for all, so revolting a principle." In conclusion, he tells the Turkish Government that if they have any desire for the continuance of the friendship of Great Britain,

which has more than once befriended them in their hour of need; they "must renounce absolutely and without equivocation, the barbarous practice which has called forth the remonstrance." The result of this spirited appeal has been already announced; the Sultan engaged to prevent in future the punishment of converts from Islamism.

The stand taken by Lord Aberdeen, upon the part of Great Britain, is a very noble one and worthy of a Christian nation. We trust this stand may be maintained; and that thus a check may be given to all attempts at preventing the freedom of thought and action, especially in matters of such primary importance as those which concern religion.

CHURCHES AND CHAPELS IN ENGLAND.—From returns made to Parliament, it appears that in the three years from 1840 to 1843, there were consecrated in England and Wales 202 churches and 111 chapels, making 313 new places of public worship.—Western Ecclesiastical.

YORK MINSTER.—The restoration of the nave of York Minster may now be pronounced as completed, and the workmen have commenced taking down the wall which separates the nave from the transepts, and in a short time the whole will be thrown open to the public. Mr. Oliver, the bell-hanger, from the establishment of Messrs. Mears of London, is now engaged in preparing the frames in the southwest tower, for the reception of the new peal of bells, which are expected in York very shortly. The repairs of the north-west tower, in which the great clock bell will be placed, are likewise progressing. During the fire of 1829, the monument of Archbishop Hutton received considerable injury. The present high Sheriff, Timothy Hutton, Esq., being a descendant of that eminent divine, has determined to restore the monument to its original condition at his own expense.—Evening paper.

The Duc d'Angouleme died at Goritz on the 3rd of June. The French Court, it is said, will go into mourning on his account.

Lieut. Roberts, R. N., Admiralty Mail Agent on board of the Cunard Mail Steamers, died at Boston on the 27th ult., in consequence of an apoplectic shock.

THE MORMONS.—Joe Smith, a person who rendered himself notorious in the United States as the chief of this sect, and his brother Hiram are said to have been killed lately in an affray which occurred at a place called Carthage in the state of Illinois. Great excitement prevailed in the neighbourhood, and as the news of the death of their prophet (as Smith was called) it was thought, would exasperate the Mormons, much fear was entertained of an attack from the latter and of more bloodshed in consequence.

PHILADELPHIA RIOTS.—A short time since, some details were given of the extent of the disturbance which afflicted this formerly peaceable city. We regret very much to be obliged to give new details of a succession of outrages more destructive and more lasting than the former. Various reports are given of the origin of this new outbreak, so that it is difficult to arrive at the true state of the case, but the following seems likely to be correct. In consequence of a rumour that an attack was intended to be made upon the Roman-Catholic church of St. Philip, a quantity of arms were placed in the church and a guard stationed to protect it. This excited surprise and dissatisfaction, and a demand was made for the removal of the arms and the guard. This, after some time, was complied with. Meanwhile large crowds of people had collected, and threatening language being used, some of the companies of militia were ordered out to disperse the assemblages. The mob not complying at once with the directions, the order was given to advance upon them, and at last in consequence of the resistance of the crowd, the military were compelled, in self defence, to fire. From this time the matter seems to have assumed the aspect of a civil war, the mob arrayed against the military and displaying a savage delight in their destruction. Musketry and even artillery were freely used on both sides and with much destruction of life and property. Late accounts from Philadelphia happily state that quiet had been restored; but this seems to have been effected, not by the civil and military authorities triumphing over a lawless and savage mob, but upon the false and dangerous principle of a compromise: they yielded to the demands of the mob who made their terms with arms in their hands. It is much to be feared that having once learned their power, the rioters may be disposed again to use it, when circumstances seem to them favourable for the accomplishment of their lawless designs.

Later accounts from Philadelphia to the 15th instant, represent the state of things there as bearing the appearance of the calm which precedes a storm: the part of the city where the riots occurred is still in possession of the rioters, who, with arms in their hands, threaten to attack any military force that ventures to approach it.

VIOLATION OF THE PUBLIC PEACE AT MONTREAL.—Last Friday, the 12th of the month, was the Anniversary of the Battle of the Boyne, which is looked upon among the Protestants of Ireland as the consummation of that Revolution in 1688, which saved the British Dominions from renewed ascendancy of Romanism. Several outrages were committed on this occasion by the R. Catholic Irish at Montreal. The house of Mr. Dier, in Griffintown, was surrounded, at half-past ten on Friday night, by a mob who completely destroyed the windows and doors. No provocation whatever was given. About two o'clock in the morning of Saturday, a tavern in the Quebec suburbs, kept by Mr. Tees, was attacked by some hundreds of persons, throwing a shower of stones at the doors and window-shutters; a party of Protestants were celebrating the anniversary of the battle inside, but every thing of an exhibition of colours or other objects likely to irritate had been studiously avoided, and the attack, as it was evidently preconcerted, so it was utterly unprovoked. Fortunately, the police had been put on their guard, and were so promptly on the spot that their appearance, together with the determination manifested by the party within, succeeded in dispersing the crowd. During the course of the day, a servant was assaulted in the street, simply be-

cause he carried a bunch of flowers containing some of an orange colour, which the R. Catholic Irish have chosen to proscriber. Similar violence is said to have been committed upon several females, their bouquets happening to exhibit the offensive colour amongst others. It is reported that some French Canadians came in for a thrashing, to their great wonderment, from their brethren in the faith, having most innocently given offence by their taste for orange among other colours.

THE CONVOYER'S INQUEST upon the body of Mrs. Spooner, who died last Friday, in consequence of the injuries received last week on the site of the proposed Chapel in Griffintown, has resulted in the following findings by eleven of the jury unanimously, and one slightly differing from the rest in circumstances, though agreeing with them in the main. We are informed that the scaffolding which fell on the occasion, was not prepared for the use of spectators at all, but for the few workmen only who were to be engaged in lowering the stone; spectators fled to it for safety, when the affray took place, and then the scaffolding came down, but no blame at all is attributable to the builder who superintended the preparations:—

That the deceased Elizabeth Robinson, wife of Nicholas Spooner, came to her death by the falling of a scaffold at St. Ann's Church, St. George's Street, Griffintown, on Tuesday last, the 9th instant; the falling of which scaffold was caused by the rush of a number of people to said scaffold, to avoid the violent attack, and uncalculated-for interference with the arrangements attending the laying the corner-stone of said Church by a man named Larkin and others unknown.

Samuel Milligan—Foreman, D. A. Smith, Joseph Horner, T. C. Panton, Alex. Graham, C. E. Anderson, A. McNider, John Riddell, Tevil Appleton, Joseph Tiffin, Joseph Roy.

The opinion of William Kelly, touching the death of Elizabeth Robinson, wife of Nicholas H. Spooner, is as follows, to wit:—That from the evidence given by John Mathewson and Thomas McGinn, he is of opinion that she came to her death from an accident, caused by a scuffle or fight between a man named John Morrow and another man, named Larkin, in St. Ann's suburbs in this city, on the ninth day of July instant.—WILLIAM KELLY.

Three men, one Larkin, one Slattery, and another have been bound over to be tried at the next assizes for the riot which led to the melancholy accident.

ANOTHER OUTRAGE.—A respectable man of the name of Hewitt was fallen upon and unmercifully beaten in Griffintown Montreal, on Sunday night about 10 o'clock, by three men who accosted him and entered into conversation with him, until they found out that he was an Irish Protestant. Their assault upon him then commenced, and would probably have ended in murder, if his cries had not brought people to his rescue.

THE STORM LAST SUNDAY, which seems to have raged with terrific violence to a great extent, blew down the tavern of Mr. Archambault at Longue Pointe, about 7 miles from Montreal, and we regret to say his two children were killed in the ruins. A house took fire at Longueuil, but the flames were extinguished before they had done much damage. In the vicinity of Quebec, the most serious accident mentioned is the destruction of two or three horses about Lorette.

WEIGHING WOOD FOR SALE.—A Special Committee of the Montreal City Corporation recommends that Wood in future should be weighed instead of measured, as being a much more certain mode of ascertaining the quantity delivered: 5000 lbs. to be reckoned equal to a cord. The purchaser in that case would only have to see that the wood he purchased is dry, whereas by the present mode he is liable to lose by short length and deceptive cording. It is stated that the average quantity of wood per cord as it is now measured is only 86 cubic feet French, which should be 96 feet.

THREE RIVERS' ELECTION.—The vacancy in the representation of this ancient town, caused by the resignation of the Hon. C. R. Ogden, has been filled by the return of Edward Gieves Esq. without opposition.

Mr. Thos. Wily, formerly Adjutant of the Quebec Volunteer Light Infantry, has received the appointment of Chief of the Police at Montreal, vice Mr. Comeau, resigned.

CHATEAU ST. LOUIS.—It was latterly reported, that the remnant of this ancient seat of vice-royalty had been given up to the Freres de la Doctrine Chretienne for school-room; but it has since been stated that the use of it is only granted for a temporary purpose.

MELANCHOLY ACCIDENT.—It is our painful task to record the death, by drowning, of a promising youth of this city, whose talents gave every promise of successful maturity. Mr. David White, junr., a student with Dr. Jas. Douglas, was out, on Saturday last, fishing with two friends, at a spot a little above LaMotte's, on the Montmorenci. A large fish having drawn away the elder of the party and his son, he was left throwing his line in shallow water, (not more than one foot in depth), but upon their return was not to be found. Arrangements having previously been made for their immediate departure to town, it was imagined that he had retraced his steps on foot, no trace of his line being found. The arrival at town of the remainder of the party awakened their fears, and a return was the consequence; when sad to relate he was found lifeless beneath the waters of the river, adjacent to where he was last seen.

It is supposed (as no marks of violent contact were found upon the body) that he must have been drawn into deep water by a promising bite, and drowned by plunging beyond his depth. The deceased possessed much talent and evinced a disposition for his profession, which must have led to a prominent membership of it. He was young in years but of persevering habits, and the medical profession has unquestionably lost one who would have formed one of its brightest ornaments. As a compliment to the memory of the

deceased his esteemed Seniors in the profession, Drs. Painchaud and Sewell, now lecturing at the Marine Hospital, have stayed their lectures.—Mercury.

ESCAPE AND RE-CAPTURE.—Three culprits, O'Neil, Derome, and Turgeon, made their escape from the Special Constables, last Saturday, on their way from the Court House to the Jail. The two former were re-captured the same day in the thickets on the plains, and have since been found guilty of the highway robbery with which they stood charged; Turgeon was taken again in St. Roch's on Monday night, after having committed a fresh robbery. Great praise is given to the efficiency of our Police Force on the occasion, under the judicious direction of their Chief, Mr. Russell.

SUICIDE of a man named Francois Charost, who hanged himself on Saturday last. Difficulties from business, and of a domestic nature are assigned as the probable cause:—Five children left fatherless.

Port of Quebec.

ARRIVED.

July 10th. Brig Kingston, Masson, Cork, LeMesurier, bal. Ship Aberdeen, McGrath, Liverpool, T. Froste & Co. general cargo. Schr. Gaspé Packet, Brulot, Halifax, order, gn. car. 11th. Brig Percy, Scott, Sunderland, order, ballast. Bark Moran, Morris, N. York, McCaw, bal. Ship Marion, Mills, Halifax, order, ballast. Brig Spring, Chambers, Marseilles, Atkinson & C. bl. Brig Kate, Raymor, Halifax, Leaycraft, sugar. Lydia Jane, Mordice, Newport, Frothingham & Workman, (Montreal.) iron. Bark Sir C. Forbes, Martin, London, Gillespie & Co. general cargo. J. Esdale, Mathewson, Vera, Synes, coals. Ship Grenville Bay, Young, Gibraltar, T.C. Lee, bl. Bark Prince Regent, Chambers, Hull, Burstalls, bl. 12th.

Brig Leila, McDonough, Galway, LeMesurier, bal. Amazon, Hayer, Waterford, Levey & Co. bal. Argo, Fearon, Newfild, Gilmour & Co. ballast. Elmore, Thompson, do. Penocertons, balst. Bark Victory, Hill, London, Levey & Co. ballast. Brig Bells, Hays, Newfild, Atkinson & Co. bal. Brig Thompson, Burton, Newfild, Pirrie & Co. bal. 13th. Schr. Mary Wetherall, Mabe, Halifax, Noad & Co. general cargo. Ship Constitution, Neil, Belfast, Pirrie & Co. gen. car. Bark Blake, Sharp, Liverpool, J. Munn, ballast. 14th. Brig Suannah, Heppell, London, order, gen. car. Ship Letitia Heyn, Arnold, N. York, Pirrie & Co. general cargo. 15th.

Bark Larinia, Wilson, N. York, H. E. Scott, coals. Salem, Hick, Liverpool, Harrison, (Montreal.) general cargo. Brig Francis, Reay, Newcastle, order, ballast. Tom, Conthard, Dublin, order, ballast. Victoria, Waiton, London, Atkinson & Co. bal. 16th. Brig Susan, Jordan, Halifax, Symes, sugar. 17th. Bark Scotland, Hamilton, N. York, order, ballast. Richibucto, Ganson, Greenock, Atkinson & Co. ballast. Aurora, Scott, St. Michaels, Sharple & Co. do. Brig Isabella, Robson, London, Levey & Co. do. Unity, Blackburn, Sunderland, Price & Co. do. Buchanan, Oliver, do order, do.

CLEARED.

July 11th. Brig Thomas, Hargrave; Bark Clutha, Duncan; Bark Nader, Duffey; Brig Margaret, Cross; Bark Mersay, Al-Beth; Brig Perseverance, Rhind; Bark Highland Mary, Crossley. 12th. Bark Lady Sale, Tilley; Brig Quebec Packet, Hastings; Bark Onyx, Hogg; Brig Derwent, Grezgs; Brig Victoria, Price; Steamship Unicorn, Douglas. 13th. Brig Lively, Bell; Brig Donegal, Hodgson; Ship Lady Gordon, Scurr; Brig Margaret, Gibson. 15th.

Bark Clu, Halerow; Brig John White, Robinson; Bark Elizabeth, Fozgo; Brig Wear, Bell; Brig Lord Brougham, McLaughlin; Brig James, Reilly; Brig Rokeby, Colville; Schr. Mary, Bouillier. 16th. Bark Duchour, Wakelam; Don, Muir; Bark Bloude, Crawford. 17th. Bark Elizabeth, Brown; Bark Euxine, McWilliam; Brig Oscar, Barratt; Brig Geo. Lockwood, McKenzie; Palestine, Johnson; Brig Indus, Jobbling; Brig Constitution, Wilson; Brig Septima, McDonald; Brig Alice, Heath; Brig Terry, Glaister; Brig Albion, Howell; Brig George, Toby; Ship Mary, Kemp.

PASSENGERS.

In the steamship Unicorn, for Pictou, were:—Sir J. Dickson, Mr. Dickson, and Miss Dickson, Miss Gray, Mr. Morton, Mr. Walker, Mr. Gairdner, Mr. Jordine, Mr. J. Alexander, Mr. R. Robertson, and Mr. Booker.

SHIPPING INTELLIGENCE.

Capt. Mills, of the Marmion reports having seen a bark at Anticosti, bound up, with fore-top-mast, &c. carried away. H. M. Troop-ship Resistance arrived at Portmouth on the 20th June, from Quebec and Halifax. She sailed from this port on the 22nd May, with the right wing of the 1st Royals, for Halifax. The bark Falcon has completed her repairs in Nicholson's dock, and it was expected would be hauled out on Monday or Tuesday. The bark Aurelian, which was ashore at Cape à l'Ance, has been got off and is on her way up. The wreck of the Premier has been raised and is also on her way up. The carpenters who had been employed in raising the wreck of the Premier, arrived here on Sunday in a Schooner, and report that after having been five days off Cape Chat, waiting for a favorable wind, the vessel was again driven ashore a short distance from where she was first wrecked. It appears she has received no further injury, and that she may be got off where she now lies with a trifling additional expense. Capt. Reay, of the brig Francis, arrived on Monday, spoke the brig Nizer and Cambrian, off St. Pauls, on the 5th instant. The following day, at 10 A. M., passed the brig Hannah,

of Dundee; abandoned. South West Point of Anticosti bearing S. S. E. distant 3 miles; at noon saw her still running before the wind, below the S. W. Point, wind N. W. The Nizer and Cambrian cleared at this port on the 26th June, and the Hannah on the 4th inst. Captain Hamilton of ship Scotland, picked up on the 12th instant, the crew of the brig Hannah of Dundee, consisting of 7 men and the Mate, in two boats. The Captain, Louther, was left on board with 9 feet water in the hold, when the crew left. The crew have since their arrival, been committed to gaol until an inquiry can be made into the circumstances connected with the wreck of the vessel.

The steamer Lady Colborne arrived here from River du Loup on Saturday morning, with a few passengers.

The Schr. Victoria, Vigneault, hence at Halifax in 15 days. New York, July 8th—Cleared—Bark Arabian, Rainey, for Quebec. 10th—Br. bark New York Packet, Hossack, for Quebec. Up—Brig Samuel Abbott, Garde, for Quebec. Philadelphia, July 9th—Cleared—Bark Ceres, Tilby, for Quebec. Boston, July 10th—Cleared—Glenberrie, Russell, for Quebec.

Liverpool.—The Mahaica which was cleared at Montreal on the 25th May and sailed on the following day, entered this port as the Steamer Great Western was leaving it, making the run from Quebec in 23 days, and being the first vessel home from Montreal this season.

Compiled from the London Shipping & Mercantile Gazette, from the 19th to the 21st June inclusive, by the Great Western. Liverpool, June 20th—Sailed—Gertrude, Duggan; Bona Dea, Brown; Goliah, Slater, for Quebec. Entered—Covenantor, Fatterson; British King, Bonnyman, for Quebec. 18th—Cleared—Catherine, Coffey, for Montreal; Sarah Stewart, Low; Acadia, McKenzie, for Quebec. Entered—Queen, Dixon, for Quebec. Sailed—Ben Nevis, Heron, for Quebec. Montrose, June 18th—Arrived—Ebor, Smith, from Quebec. London, June 19th—Cleared—Richmond Lass, Donald, for Quebec. 18th—Entered outwards—R. N. Parker, Laughton, for Quebec.

Poole, June 18th—Sailed—John Thompson, Balcock, for Quebec. Phillipeville, May 26th—Sailed—South Durham, French, for Quebec. Charleston, July 3rd—Cleared—Bark Mary, Sullivan, for Quebec. Boston, July 5th—Cleared—Ship Queen of the Tyne, Scott, for Quebec.—Gazette.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 16th July, 1844.

Table with columns s, d, s, d. Beef, per lb. 0 4 0 5. Mutton, per lb. 0 5 0 5. Ditto, per quarter. 2 6 3 9. Lamb, per quarter. 2 6 4 6. Veal, per lb. 0 4 0 5. Do., per quarter. 4 0 5 0. Pork, per lb. 0 3 1 0. Hams, per lb. 0 5 0 6. Bacon, per lb. 0 4 1 0. Butter, fresh, per lb. 0 8 0 9. Lard, per lb. none. 0. Potatoes, per bushel. 0 10 0 1. Turnips, per bushel. none. Turkeys, per couple. none. Geese, per couple. none. Ducks, per couple. none. Fish, Cod, fresh, per lb. none. Maple Sugar, per lb. 0 3 1 0 41. Peas per bushel. none. Ditto, salt, in tins, per lb. 0 4 1 0 6. Eggs, per dozen. 0 5 0 5 1/2. Fowls, per couple. 1 8 2 6. Flour, per quintal. 12 6 13 0. Oats per bushel. 1 2 1 4. Hay per hundred bundles. 22 6 25 0. Straw ditto. 15 0 20 0. Fire-wood, per cord. 10 0 12 0.

BRIGHT SUGARS.

NOW LANDING and for Sale by the Subscriber, the CARGO of the Brig "Kate," from Cienfuegos.

151 Hogsheads, } Very superior Muscovado Sugar. 38 Barrels. } Sugar. 2 Boxes White clayed Sugar. 19 Tins Arrowroot. J. W. LEAYCRAFT. Quebec, 12th July, 1844.

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

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



THE POCAHONTAS.

THIS Steamer will leave the QUEEN'S WHARF EVERY THURSDAY MORNING, at 11 o'clock precisely, for RIVIERE DU LOUP en bar, and the adjoining Parishes.

For particulars apply to WILLIAM STEVENSON, St. Peter Street. Quebec, 10th June, 1844.

RECEIVED ex Rory O'More, Brilliant, Mary and Nistor.

TIN PLATES, CANADA SCYTHES and Sickles, Sheet Lead, Patent Shot, Common and Best White Lead in tins, Blister and Spring Steel, Pig Iron and Castings, Smith's Bellows, Anvils and Vices, Iron Wire, Spades and Shovels, Logging and Trace Chains.

Register Grates. C. & W. WURTELE, St. Paul Street. Quebec, 27th June, 1844.

Youth's Corner.

VACATION-JOURNEY

IN SWITZERLAND.

Continued.

On the following morning, Mr. Kapff felt disheartened, when he saw the sky covered with clouds, the rain falling plentifully, and the appearance of things altogether gloomy.

Mr. Kapff, then, took occasion to describe to them the manner in which monkeys are sometimes caught. A man sits down under a tree where the monkey can observe his movements; he puts on a pair of boots, walks about in them, and then goes into some concealment where he can see what follows at the foot of the tree.

While the boys were keeping up the amusement of this monkey-story, Mr Kapff had engaged a passage for them upon two covered boats, and they not only traversed the lake comfortably, but had the pleasure of seeing the weather clear up before they landed at Spietz, about seven miles off across the lake, in a southern direction.

Having spoken strongly against that proud and hardened spirit which is manifested by some, he said, "Let us consider, my afflicted brethren, that instead of a cloud, it might have been total darkness, and how much more heavily many others have suffered than we have;—why then should we complain?"

The good minister had now got on his favourite subject "Jesus Christ, and him crucified." To exhibit Christ our Redeemer in all his offices; to enlarge upon his excellencies; to point out the sufficiency of his atonement, and his suitability for the great work of redemption; to invite, to entreat, to encourage poor perishing sinners to flee unto him for salvation; and to assure them of the gracious reception they would meet with—were subjects on which he ever discoursed with a full heart and heavenly fervour.

of the fall by Adam and in the promises of recovery through the Saviour.

But by this time they arrived at Kandersteg, their next halting-place. To be continued.

THE GOOD MINISTER.

It was a fine morning in May; the sun shone with unusual brightness; the fields were decked with a variety of blooming flowers; the birds filled the air with their cheerful warbling notes; and the early chimes of the bells, reminded the villagers of the return of another Sabbath.

The Sabbath morning found the minister very ill, indeed speechless; but, through divine mercy, his sickness was not unto death. A disorder in his throat, which he thought at first of little consequence, had now assumed the appearance of what is called a quinsy.

A small Bible was the constant companion of this good man during the whole of his illness. At every opportunity he was perusing its pages, examining himself by the marks there given of true Christians, and praying to be guided into all truth by its divine directions.

At the end of five days he was enabled to speak. From this time he gradually recovered his strength, so that, in the course of a fortnight, though very weak, he thought he would try to preach, and once more, from the overflows of a tender and affectionate heart, address his beloved congregation.

During the whole of his sickness, his meek and heavenly deportment had been a practical comment on his text. With a heart deeply impressed with his subject, though with a voice at times trembling through weakness, he pointed out to the believing part of his congregation, various reasons for patience and resignation.

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assembled, should derive real benefit to their souls.

Does the reader enquire the reason of this concern they felt for others? I answer, that through the special grace of God, there was not one in the family that was not truly pious, (alas! how seldom is this the case!) and that when any one has found the Lord gracious to his own soul, it becomes his earnest desire that all around should be made the happy partakers of the same blessings.

Private and family devotions were no sooner finished on the Monday morning, than the worthy minister took a short walk in the village, partly that he might be made the honoured instrument of pouring the balm of consolation into the heart of a poor contrite sinner, who, of late, had been humbled under a deep sense of her unworthiness; but, through unbelief, had not yet ventured to look for mercy to the Lord Jesus Christ.

"What! still in tears, Mary?" said he, as he entered the poor woman's cottage, for it was evident from her appearance that she had been weeping. "Oh! Sir," she exclaimed, "the tears that I am now shedding, are tears of love, of joy, of gratitude. Oh! what a gracious Saviour is the Lord Jesus Christ! Oh! that I should ever have entertained hard thoughts respecting him!"

"Oh! Sir," replied the poor woman, "amidst all my fears and doubts, when you last called upon me, I had a sort of faint hope, that surely I should at length find mercy, and those gracious promises you pointed out to me in the Holy Scripture, and the kind advice and encouragement you gave me, were, I hope, made a real blessing to my soul.

"Now turned to those gracious promises, which you pointed out to me in the Bible, and I seemed, as it were, to behold them with new eyes. Surely, said I, as I went along, they are all for me; so suitable, so precious, so encouraging! It was at first a great trial for me to hear of your illness, and to find that I could not enjoy the privilege of hearing you preach, now that I had got such a desire for the word of God.

"But, dear sir, what am I doing? I feel quite ashamed to talk in this way before you, and yet if you did but know what I feel—oh! sir, you would say, that if I held my peace, the very stones would cry out against me!"

"No apology, Mary," said the worthy minister, whilst a heavenly smile brightened his fine and placid countenance, and tears of joy trickled down his cheeks. "It rejoices my heart to hear of the goodness of God to you. Indeed the joyful news of the Lord's goodness to you, is like a cordial to my own heart, and is more refreshing to my own feelings than the wholesome air of this fine morning is to my enfeebled body."

He now congratulated her afresh on the change that had taken place in her mind; gently hinted that she must be careful not to trust too much to frames and feelings; gave her some wise regulations for her future conduct, and then concluded with a most impressive prayer and thanksgiving. He then took leave, and returned with a joyful heart to his habitation.

To be continued.

If two angels were sent down from heaven to execute the divine command, and one was appointed to conduct an empire, and the other to sweep a street, they would feel no inclination to change employments.

Seldom will Satan come to the Christian, at first, with a gross temptation. A green log and a candle may safely be left together. But bring a few shavings, and then some small sticks, and then some larger, and soon you may bring the green log to ashes.

A wise man looks upon men as he does on horses—all their comparisons of title, wealth, and place, he considers but as harness.

(Rev. John Newton.)

TUITION.

MRS. STANLEY, having re-opened her School for YOUNG LADIES, has a few vacancies which she is desirous of filling up. In addition to the usual branches of Female Education, including French, Drawing and the Use of the Globes, she will, if a class be formed, procure Masters for Music and Italian.

PRINTING-WORK,

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THIS PAPER, On the most reasonable terms.

BOOT AND SHOE WAREHOUSE,

11, BUADE STREET. THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line.

The universal preference given to his work for many years past by the Military Gentlemen in which Garrison, is a proof of the superior style in which orders entrusted to him are executed. Tor Boors made to order. THOMAS COWAN. Quebec, June 27, 1844.

BIBLE DEPOSITORY.

NEAT AND CHEAP BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just received from London, a NEW AND SELECT ASSORTMENT of Books, in English and French, which, in consequence of recent changes, are now offered for sale at greatly reduced prices.

Besides the ordinary kinds for general distribution, Family, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat bindings, gilt edged, will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church. Quebec, 13th June, 1844.

PRAYER BOOKS, &c.

THE subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices.

ALSO, THE PSALMS AND HYMNS USED IN TRINITY CHAPEL, QUEBEC. G. STANLEY. 15, BUADE STREET.

PLUMBING, GLAZING AND HOUSE PAINTING.

W. HOLEHOUSE, in returning thanks to his friends and the public for the encouragement he has received since his commencement in the above business,—begs to inform them that he still continues at his old stand, and respectfully solicits a continuation of their patronage. Quebec, 30th May, 1844.

THOS. ANDREWS,

TIN PLATE, SHEET IRON & COPPER WORKER, No. 13, BUADE STREET,

BEGS to return his sincere thanks to the Military, Gentry, and Public in general, for the liberal support he has received since his commencement in business, and hopes by strict attention and moderate charges still to merit a share of public patronage.

N. B.—T. A. has just received per late arrivals an assortment of British manufactured goods in the Tinware, which he offers to the public at most moderate charges. Quebec, 20th June, 1844.

WHOLESALE AND RETAIL

LONDON HAT AND FUR WAREHOUSE,

12, BUADE-STREET. W. S. HENDERSON & Co. PROPRIETORS.

W. HOSSACK, JUNR.

BEGS leave to inform his friends and the public in general, that he has opened an Establishment for the sale of Groceries, Wines, Liquors &c. in the premises, corner of St. Ann and Garden Streets, UPPER TOWN MARKET PLACE, where he will have always on hand a choice assortment of goods in the line, and respectfully solicits a share of public Patronage.

THE Subscribers have received ex Acadia, Auckland, Great Britain, and Wandsworth. Best and Common English Iron.

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

JUST RECEIVED PER "ACADIA," AND FOR SALE BY THE SUBSCRIBERS. CHOICE Assortment of Woolen Cloths, &c. of the latest patterns—consisting of:— West of England Broad Cloths, Checks, Hairline, Honey Comb, Plaids, Fancy Doeskin, Fancy Tweeds, Stripes, French and Alpine Casimeres. —ALSO PER "BORRELL."— Shoe Thread, and Seino Twines. C. & W. WURTELE, St. Paul Street. Quebec, 6th May, 1844.

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

BRITANNIA LIFE ASSURANCE COMPANY,

LONDON. CAPITAL—ONE MILLION STERLING.

THE Subscriber having been appointed Agent to the above Company in this City, is prepared to receive proposals, and to effect Assurances on Lives, on more reasonable terms than ever offered before.

R. PENISTON, Agent for Quebec and the Canadas, India Wharf. April 4, 1844.

APOSTOLIC SUCCESSION

NOT THE DOCTRINE OF THE CHURCH OF ENGLAND, By the Rev. JOHN HUNTER, M.A. formerly of Magdalen College, Oxford.

A very few copies of the above for sale at G. Stanley's.—Price 9d.

INSTRUCTION IN THE FRENCH LANGUAGE,

BY M. MOREL, OF GENEVA. Cards of Terms at the Publisher's.

Reference to the Rev. C. L. F. HARRISON, 15, St. Stanislaus Street; JEFFERY HALL, Esq. Carrières Street, and J. THAMPLASURE, Esq., 8, Angle Street. Quebec, 4th April, 1844.

JUST PUBLISHED BY W. NIELSON, and FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, BUADE St. price 9d.

The Sovereign authority of the Holy Scriptures, in answer to the publication of the Rev. P. M. M. inserted in the Canadian and the Journal de Québec, from the 20th June to 1st July, 1843, against the Law of God as the Christian's rule of Faith and Practice.—By H. M. Ps. cxix. 57.—Thou art my portion, O Lord! I have said that I would keep thy word. 1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth.

Quebec, 4th April, 1844.

TO BE PUBLISHED,

When a sufficient number of Subscribers will guarantee the expense, A SERIES OF FOURTEEN DIALOGUES

On the subject of UNIVERSALISM;

WHEREIN all the chief arguments of the advocates of that system are distinctly stated and refuted, and the truth of the leading doctrines of the Christian faith, viz.—The Fall of Man, Origin of Sin, Immortality of the Soul, Divinity of Christ, The Trinity, The existence of a Devil—a Hell—and a future Judgment,—indicated: whereby any person of ordinary understanding may be able to defend the orthodox faith against the insidious arguments and calumnies of its Universalist and Socinian adversaries. With copious indexes to the controverted passages.

By the Rev. HENRY EVANS, KINGSEY, C. E.

The author having dedicated the profits of the above Work,—the compilation of which has occupied much of his time for the past three years,—to aid the completion of a Church now erecting in his neighbourhood, trusts that any lengthened appeal to his brethren of the orthodox faith, in enabling him, by subscription to the above, or by donations to the nearly exhausted building fund, to carry a much required object into effect,—will be unnecessary. The work will contain nearly 400 pages. Bvo., and will be sold to Subscribers at 6s. 3d. per copy.

Reference to the Rev. A. N. Bethune, Cobourg; the Rev. John Butler, Kingsy, C. E.; the Rev. Mr. Fleming, Melbourne; the Rev. Mr. Ross, Drummondville; the Rev. Mr. Lonsdell, Danville; the Rev. Mr. King, Robinson, C. E. The Postmaster of Kingsy, Secretary to the Kingsy Building Committee, will receive Subscribers' names, and will thankfully acknowledge any contributions addressed to him.

Editors of Religious Publications are requested to notice the above. May, 1844.

IT is proposed to publish soon as a sufficient number of Subscribers can be obtained:—

The Touchstone of Truth;

WHEREIN VERITY BY SCRIPTURE IS CONFIRMED, AND ERROR CONFUTED;

So that one of any capacity may, by the Help of this Book, be able to argue with a Romish Priest, and to refute him by the Word of God.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—ISAIAH viii. 20

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—JOHN v. 39.

LONDON:—Printed by Augustine Matthews, for Thomas Jones, at his Shop in the Strand. 1634.

DUBLIN:—Reprinted for Wm. Curry, Junr. & Co. &c. &c. &c.

Price.—To Subscribers, 9d. in stiff covers, 10d.

ADVERTISEMENT.

The Publisher of the following collection of Scripture References, offers it to the Public as reprinted from a very old and scarce Tract, which has proved extremely useful to himself and his friends in enabling them to search the Sacred Scriptures, in conformity to the solemn injunction of our Divine Master. The utility of such a work will be experienced, not only by the controversialist who in this evil day, is called upon, like our venerated forefathers, manfully to oppose the opponents of the Word of God, but by the pious Christian who, with this help, may be directed with facility to particular passages, and thus speedily become conversant with that precious treasure which is able to make man wise unto salvation, abounding as it does with whatever is profitable for doctrine, for reproof, for correction, for instruction in righteousness. This edition has been carefully revised and corrected, and some additions made to it, which it is expected, will prove useful. Every page contains a class of references to some particular doctrine or point of controversy. Kingston, 1st May, 1844. Subscribers' names will be received at the publisher's of the BEREAN.

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