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# The Berean.

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

VOLUME IV.—No. 52.]

QUEBEC, THURSDAY, MARCH 23, 1848.

[WHOLE NUMBER 208

## THE BOOK OF PRAYER.

O! for a spark of heavenly fire  
To warm our hearts, so cold,  
Such as did holy men inspire,  
Who lived in days of old!

O! for a zeal to worship God,  
To read his ho'y word and pray!  
Then might we tread the steps they trod,  
And faithful prove, as they.

Blest souls! O, may we ever feel  
How deep the debt we owe,  
To them, who for their country's weal  
Endured such grief and woe.

Who, living, made it all their care  
To bring the truth to light;  
And, dying, left the "Book of Prayer,"  
That we might worship right.

## MEDITATION FOR LENT.

From Bishop Hall's Contemplations.

Concluded.

To turn stones into bread, had been no more faulty in itself, than to turn water into wine; but to do this in a distrust of his Father's providence, to abuse his power and liberty in doing it, to work a miracle of Satan's choice, had been disagreeable to the Son of God.

There is nothing more ordinary with our spiritual enemy, than, by occasion of want, to move us to unwarrantable courses: "Thou art poor; steal; thou canst not rise by honest means; use indirect."

How easy had it been for our Saviour, to have confounded Satan by the power of his Godhead! But he rather chooses to vanquish him by the sword of the Spirit, that he might teach us how to resist and overcome the powers of darkness. If he had subdued Satan by the almighty power of the Deity, we might have had what to wonder at, not what to imitate: now he useth that weapon, which may be familiar unto us, that he may teach our weakness how to be victorious.

Nothing in heaven or earth can beat the forces of hell, but the word of God. How carefully should we furnish ourselves with this powerful munition! How all our hearts and mouths be full of it! "Teach me, O Lord, the way of thy statutes: O take not from me the words of truth. Let them be my songs in the house of my pilgrimage: so shall I make answer to my blasphemers."

What needed Christ to have answered Satan at all, if it had not been to teach us that temptations must not have their way; but must be answered by resistance, and resisted by the word?

I do not hear our Saviour aver himself to be a God, against the blasphemous insinuation of Satan; neither do I see him working this miraculous conversion, to prove himself the Son of God: but most wisely, he takes away the ground of the temptation. Satan had taken it for granted, that man cannot be sustained without bread, and therefore infers the necessity of making bread of stones. Our Saviour shows him, from an infallible word, that he had mislaid his suggestion; that man lives not by usual food only, but by every word that proceedeth from the mouth of God. He can either sustain without bread, as he did Moses and Elias; or with a miraculous bread, as the Israelites with manna; or send ordinary means miraculously, as food to his prophet by the ravens; or miraculously multiply ordinary means, as the meal and oil to the Sareptan widow. All things are sustained by his Almighty word.

Indeed we live by food, but not by any virtue that is without God; without the concurrence of whose providence, bread would rather choke than nourish us. Let him withdraw his hand from his creatures in their greatest abundance, we perish. Why do we therefore bend our eyes on the means, and not look up to the hand, that gives the blessing? What so necessary dependence hath the blessing on the creature, if our prayers hold them not together? As we may not neglect the means, so we may not neglect the procurement of a blessing on the means, nor be unthankful to the hand that hath given the blessing.

In the first assault, Satan moves Christ to doubt of his Father's providence, and to use unlawful means to help himself; in the next, he moves him to presume on his Father's protection, and the service of his blessed angels. He grounds the first on a conceit of want; the next, of abundance. If he be in extremes, it is all to one end, to mislead unto evil. If we cannot be driven down to despair, he labours to lift up to presumption. It is not one foil that can put this bold spirit out of countenance. Temptations, like waves, break one in the neck of another. While we are in this warfare, we must make account, that the repulse of one temptation doth but invite to another.

That blessed Saviour of ours, that was content to be led from Jordan into the wilderness, for the advantage of the first temptation, yields to be led from the wilderness to Jerusalem, for the advantage of the second. The place doth not a little avail to the act. The wilderness was fit for a temptation arising from want; it was not fit for a temptation moving to vain-glory: the populous city was the fittest for such a motion. Jerusalem was the glory of the world; the temple was the glory of Jerusalem; the pinnacles, the highest piece of the temple: there is Christ content to be set, for the opportunity of temptation.

O Saviour of men, how can we wonder enough at this humility of thine, that thou wouldst so far abase thyself, as to suffer thy pure and sacred body to be transported by the presumptuous and malicious hand of that unclean spirit! It was not his power, it was thy patience, that deserves our admiration.

Neither can this seem over-strange to us, when we consider, that if Satan be the head of wicked men, wicked men are the members of Satan. What was Pilate, or the Jews, that persecuted thine innocence, but limbs of the devil? and why are we then amazed, to see thee touched and locally transported by the head, when we see thee yielding thyself over to be crucified by the members? If Satan did the worse and greater mediately by his hands, no marvel if he do the less and easier immediately by his own; yet neither of them without thy voluntary dispensation. He could not have looked at thee, without thee.

And if the Son of God did thus suffer his own holy and precious body to be carried by Satan, what wonder is it, if that enemy have sometimes

power given him over the sinful bodies of the adopted sons of God? It is not the strength of faith, that can secure us from the outward violence of that evil one. This difference I find betwixt his spiritual and bodily assaults: those are beaten back by the shield of faith; these admit not of such repulse. As the best man may be lame, blind, diseased; so, through the permission of God, he may be bodily vexed by an old man-slayer. Grace was never given us for a target against external afflictions.

Methinks I see Christ hoisted on the highest battlements of the temple, whose very roof was a hundred and thirty cubits high; and Satan standing by him, with this speech: "Well, then, since, in the matter of nourishment, thou wilt needs depend on thy Father's providence, that he can without means sustain thee, take now farther trial of that providence in thy miraculous preservation. Cast thyself down from this height: Behold, thou art here in Jerusalem, the famous and holy city of the world. Here thou art, on the top of the pinnacle of that temple, which is dedicated to thy Father; and, if thou be God, to thyself. The eyes of all men are now fixed on thee. There cannot be devised a more ready way to spread thy glory and to proclaim thy Deity, than by casting thyself headlong to the earth. All the world will say, there is more in thee than a man. And for danger, there can be none. What can hurt him, that is the Son of God? And wherefore serves that glorious guard of angels, which have, by divine commission, taken on them the charge of thy humanity? Since, therefore, in one act, thou mayest be both safe and celebrated, trust thy Father, and those thy serviceable spirits, with thine assured preservation; cast thyself down."

And why didst thou not, O thou malignant spirit, endeavour to cast down my Saviour, by those same presumptuous hands, that brought him up; since the descent is more easy than the raising up? Was it, for that it had not been so great an advantage to thee, that he should fall by thy means, as by his own? Falling into sin was more than to fall from the pinnacle. Still, thy care, and thy suit, is, to make us authors to ourselves of evil. Thou gainest nothing by our bodily hurt, if the soul be safe. Or was it rather, for that thou couldst not? I doubt not, but thy malice could as well have served to have offered this measure to himself, as to his holy apostle soon after: but he, that bounded thy power, tethers thee shorter. Thou couldst not, thou canst not do, what thou wouldst. He, that would permit thee to carry him up, binds thy hands from casting him down. And wo were it for us, if thou wert not ever stinted!

Why did Satan carry up Christ so high, but on purpose that his fall might be the more deadly? So deals he still with us; he exalts us, that we may be dangerously abased; he puffs men up with swelling thoughts of their own worthiness, that they may be vile in the eyes of God, and fall into condemnation. It is the manner of God, to cast down, that he may raise; to abase, that he may exalt; contrarily, Satan raises up, that he may throw down; and intends nothing but our dejection in our advancement.

Height of place gives opportunity of temptation. Thus busy is that wicked one in working against the members of Christ. If any of them be in eminence above others, those he labours most to ruin. They had need to stand fast that stand high: there is both more danger of their falling, and more hurt in their fall.

He, that had presumed thus far, to tempt the Lord of life, would fain now dare him also to presume on his Deity: "If thou be the Son of God, cast thyself down."

There is not a more tried shaft in all his quiver than this; a persuasion to men, to bear themselves too bold on the favour of God. "Thou art the elect and redeemed of God: sin, because grace hath abounded; sin, that it may abound. Thou art safe enough, though thou offend: be not too much an adversary to thine own liberty." False spirit! It is no liberty to sin, but servitude rather: there is liberty, but in the freedom from sin. Every one of us, that hath the hope of sons, must purgify himself, even as he is pure, that hath redeemed us. "We are bought with a price, therefore must we glorify God in our body and spirits; for they are God's. Our sonship teaches us awe and obedience; and therefore, because we are sons, we will not cast ourselves down into sin.

How idly do Satan and wicked men measure God by the crooked line of their own misconceit! I wis, Christ cannot be the Son of God, unless he cast himself down from the pinnacle; unless he come down from the cross. God is not merciful, unless he honour them in all their desires; not just, unless he take speedily vengeance where they require it. But when they have spent their folly on these vain imaginations, Christ is the Son of God, though he stay on the top of the temple: God will be merciful, though we miscarry; and just, though sinners seem lawless: neither will he be any other than he is, or measured by any rule, but himself.

But what is this I see? Satan himself, with a Bible under his arm, with a text in his mouth; "It is written, He shall give his angels charge over thee!" How, still, in that wicked one, doth subtly strive with presumption! Who could not but over-wonder at this, if he did not consider, that, since the devil dared touch the sacred body of Christ with his hand, he may well touch the Scriptures of God with his tongue? Let no man henceforth marvel, to hear heretics or hypocrites quote Scriptures, when Satan himself hath not spared to cite them. What are they the worse for this; more than that holy body, which is transported? Some have been poisoned by their meats and drinks; yet, either these nourish us, or nothing.

It is not the letter of the Scripture that can carry it, but the sense: if we divide these two, we profane and abuse that word we allege.

And wherefore doth this foul spirit urge a text, but for imitation, for prevention, and for success? Christ hath alleged a Scripture unto him: he re-allegeth Scripture unto Christ: at leastwise he will counterfeit an imitation of the Son of God. Neither is it in this alone: what one act ever passed the hand of God, which Satan did not apishly attempt to second? If we follow Christ in the outward action, with contrary intentions; we follow Satan in following Christ. Or, perhaps, Satan meant to make Christ hereby weary of his weapon; as we

see fashions, when they are taken up of the unworthy, are cast off by the great. It was, doubtless, one cause why Christ afterward forbade the devil even to confess the truth, because his mouth was a slander. But chiefly doth he this, for a better colour of his temptation: he gilds over this false metal with Scripture, that it may pass current. Even now is Satan transformed into an angel of light, and will seem godly for a mischief. If hypocrites make a fair show, to deceive with a glorious lustre of holiness, we see whence they borrowed it.

How many thousand souls are betrayed by the abuse of that word, whose use is sovereign and saving! No devil is so dangerous as the religious devil. If good meat turn to the nourishment, not of nature, but of the disease, we may not forbear to feed; but endeavour to purge the body of these evil humours, which cause the stomach to work against itself. O God, thou that hast given us light, give us clear and sound eyes, that we may take comfort of that light thou hast given us. Thy word is holy, make our hearts so; and then shall they find that word not more true than cordial. Let not this divine table of thine be made a snare to our souls.

What can be a better text than to speak Scripture? It were a wonder, if Satan should do a good thing well. He cites Scripture then, but with mutilation and distortion: It comes not out of his mouth, but maimed and perverted: one piece is left, all misapplied. Those that wrest or mangle Scripture for their own turn, it is easy to see from what school they come. Let us take the word from the author, not from the usurper. David would not doubt to eat that sheep which he pulled out of the mouth of the bear or lion.

He shall give his angels charge over thee? O comfortable assurance of our protection! God's children never go unattended. Like unto great princes, we walk ever in the midst of our guard; though invisible, yet true, careful, powerful. What creatures are so glorious as the angels of heaven? yet their Maker hath set them to serve us. Our adoption makes us at once great and safe. We may be contemptible and ignominious in the eyes of the world; but the angels of God observe us the while, and scorn not to wait on us in our homeliest occasions. The sun or the light may we keep out of our houses, the air we cannot; much less these spirits, that are more simple and immaterial. No walls, no bolts, can sever them from our sides: they accompany us in dungeons; they go with us into our exile. How can we either fear danger or complain of solitariness, while we have so inseparable, so glorious companions?

Is our Saviour distasted with Scripture, because Satan inslays it in his dish? Doth he not rather snatch this word out of that impure hand, and beat Satan with the weapon which he abuseth? "It is written, Thou shalt not tempt the Lord thy God."

The Scripture is one, as that God whose it is. Where it carries an appearance of difficulty, or inconvenience, it needs no light to clear it, but that which it hath in itself. All doubts, that may arise from it, are fully answered by collation.

It is true, that God hath taken this care, and given this charge, of his own: he will have them kept, not in their sins; they may trust him; they may not tempt him: he meant to encourage their faith, not their presumption. To cast ourselves on any immediate providence when means fail not, is to disobey, instead of believing God. We may challenge God on his word; we may not strain him beyond it: we may make account of what he promised; we may not subject his promises to unjust examinations; and where no need is, make trial of his power, justice, mercy, by devices of our own.

All the devils in hell could not elude the force of this divine answer: and now Satan sees how vainly he tempteth Christ to tempt God.

Yet again, for all this, do I see him setting on the Son of God. Satan is not foiled when he is resisted. Neither diffidence nor presumption can fasten on Christ. He shall be tried with honour. As some expert fencer, that challenges at all weapons, so doth his great enemy. In vain shall we plead our skill in some, if we fail in any. It must be our wisdom to be prepared for all kind of assaults; as those, that hold towns and forts, do not only defend themselves from incursions, but from the cannon and the pioneer.

Still doth that subtle serpent traverse his ground for an advantage. The temple is not high enough for his next temptation; he therefore carries up Christ to the top of an exceeding high mountain. All enemies in pitched fields strive for the benefit of the hill, or river, or wind, or sun. That, which his servant Balak did by his instigation, himself doth now immediately; change places, in hope of prevailing. If the obscure country will not move us, he tries what the court can do; if not our home, the tavern; if not the field, our closet. As no place is left free by his malice, so no place must be made prejudicial by our carelessness; and as we should always watch over ourselves, so then most, when the opportunity carries cause of suspicion.

Wherefore is Christ carried up so high, but for prospect? If the kingdoms of the earth and their glory were only to be presented to his imagination, the valley would have served; if to the outward sense, no hill could suffice. Circular bodies, though small, cannot be seen at once. This show was made to both; diverse kingdoms, lying round about Judea, were represented to the eye; the glory of them, to the imagination. Satan meant the eye could tempt the fancy, no less than the fancy could tempt the will. How many thousand souls have died of the wound of the eye! If we do not let in sin at the window of the eye or the door of the ear, it cannot enter into our hearts.

If there be any pomp, majesty, pleasure, bravery, in the world, where should it be but in the courts of princes, whom God hath made his images, his deputies, on earth? There are soft raiment, sumptuous feasts, rich jewels, honorable attendance, glorious triumphs, royal state; these, Satan lays out to the fairest show. But O the craft of that old serpent! Many a care attends greatness; no crown is, without thorns; high seats are never but uneasy. All those infinite discontents, which are the shadow of earthly sovereignty, he hides out of the way: nothing may be seen, but what may both please and allure. Satan is still and ever like himself. If temptations might be but turned about and shown on both sides, the kingdom of darkness would

not be so populous. Now, whensoever the tempter sets on any poor soul, all sting of conscience, wrath, judgment, torment, is concealed, as if they were not: nothing may appear to the eye but pleasure, profit, and a seeming happiness in the enjoying our desires. Those other woful objects are reserved for the farewell of sin; that our misery may be seen and felt at once. When we are once sure, Satan is a tyrant; till then, he is a parasite. There can be no safety, if we do not view as well the back as the face of temptations.

But O presumption and impudence, that hell itself may be ashamed of! The devil dares say to Christ, "All these will I give thee, if thou wilt fall down and worship me." That beggarly spirit, that hath not an inch of earth, can offer the whole world to the Maker, the Owner of it: the slave of God would be adored of his Creator. How can we hope he should be sparing of false boasts and of unreasonable promises unto us, when he dares offer kingdoms to Him, by whom kings reign?

Temptations on the right hand are most dangerous. How many, that have been hardened with fear, have melted with honour! There is no doubt of that soul, that will not bite at the golden hook.

False liars and vainglorious boasters see the top of their pedigree; if I may not rather say, that Satan doth borrow the use of their tongues for a time: whereas, faithful is he that hath promised, who will also do it. Fidelity and truth is the issue of heaven.

If idolatry were not a dear sin to Satan, he would not be so importunate to compass it. It is miserable to see how he draws the world insensibly into this sin, which they profess to detest. Those, that would rather hazard the furnace than worship gold in a statue, yet do adore it in the stamp, and find no fault with themselves. If our hearts be drawn to stoop unto an over-high respect of any creature, we are idolaters. O God, it is no marvel, if thy jealousy be kindled at the admission of any of thine own works, into a competition of honour with their Creator.

Never did our Saviour say, "Avoid, Satan," till now. It is a just indignation, that is conceived at the motion of a rivalry with God. Neither yet did Christ exercise his divine power in this command, but, by the necessary force of Scripture, drives away that impure tempter; "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The rest of our Saviour's answers were more full and direct, than that they could admit of a reply; but this was so flat and absolute, that it utterly daunted the courage of Satan, and put him to a shameful flight, and made him for the time weary of his trade.

The way to be rid of the troublesome solicitations of that wicked one, is continued resistance. He that forcibly drove the tempter from himself, takes him off from us, and will not abide his assaults perpetual. It is our exercise and trial that he intends; not our confusion.

## FORMS OF PRAYER, NOT NECESSARILY FORMAL PRAYER.

Concluded.

Objection is sometimes raised against the use of the Lord's Prayer as a form at all, and more frequently against its repeated use at our public worship. Now it seems very hard that those should be found fault with who understand our Saviour's words, "When ye pray, say, Our Father," &c., as we find them in the 11th chapter of St Luke's Gospel, in their obvious and literal sense, and therefore love to use these words at every time of public worship, being so comprehensive and appropriate that they are sure to suit the occasion and to include every petition, even such as may by possibility have been omitted in the prayers of man's conception. An instructive incident is related in the early journals of Joseph Wolff, the well known Jewish missionary, which affords a striking testimony to the beauty of the Lord's Prayer. Wolff was on a visit to a Jewish family, decidedly opposed to the claims of our Saviour to be the Messiah. They were kind and attentive, however, to the missionary, and, having invited him to join them at their meal, they looked to him to ask a blessing upon it. Wolff with great solemnity repeated the Lord's Prayer, at which they expressed their high gratification by a united exclamation of "Beautiful, beautiful!" He then told them, to their surprise, that he had pronounced words which Jesus, whom they rejected as an impostor, had taught to his disciples.

The objection against repetitions of the Lord's Prayer will at all events lose much of its force, upon the consideration that they have partly arisen from the blending of two distinct services into one: the morning prayer, and the communion service; which were originally designed to form separate acts of worship. There is no power at present in operation, in the Church of England, that can authoritatively dispense with the repetition which has thus arisen; and even though that has to be regretted, yet when we consider that the words are those of our Lord himself, and of such vast comprehensiveness as to take in all the wants of man, we should not think it impracticable to repeat them more than once during our seasons of public worship, without sinking into formality. An aged and excellent Minister once said, that when he had ended his own petitions, and felt how much he had left unsaid that he desired to ask, then it comforted him to repeat the prayer our Lord gave us, because he was persuaded every thing was included in that.

Archbishop Leighton, in his Exposition of the Lord's Prayer, has the following passage which bears the more weight, as of the spirituality of his mind there can be no question: "The soul that is in earnest on the thing itself, panting after the grace of God and the pardon of sin, regards not in what terms it be uttered, whether new or old; yet, though it be those words which it hath uttered a hundred times, yet still it is new to a spiritual mind; when confessions of sin and requests of pardon, though in never so low and accustomed terms, carry his heart along with them heavenwards, it is then more sure that the Spirit of God dwelling in him, and the sense of the things themselves, the esteem of the blood of Christ, and the favour of God do move the heart, when there is no novelty of words to help it. So then, though the Lord bestows rich gifts upon some of His servants for His own glory and the

good of His Church, yet we should beware, that in fancying continual variety in prayer, there be not more of the flesh than of the spirit, and the head working rather than the heart."

The sum of the matter is, that we want an heart suited to the prayers of the Church, and where that is wanting, the absence of a prescribed form will not supply the deficiency. It may rightly be said of us, "They have well said all that they have spoken: On that there were such an heart in them?" (Deut. V. 23, 29.) Let us only suppose that on any occasion there were, in all of us, such a state of mind as those prayers are suited to express: what glorious worship would ours be! How certainly would God hear and bless us! And if we are conscious that it is not, we ought not to wish for a less elevating and spiritual form of worship, but rather seek and long and entreat that our minds may be brought up to its high standard, and so the use of it express the real state of our affections.

In the requirements of the Church, which has prescribed the form of our public worship, there is nothing to discourage the utmost freedom in the Church-member's secret approaches to the throne of grace, or in domestic or social opportunities of any kind for edification. On the contrary, it has not unfrequently been remarked that the devout use of our Church prayers has begotten in her consistent worshippers a habit of close intercourse with God which has rendered the unpremeditated pouring out of their supplications, their thanksgiving and their intercessions, peculiarly fervent, and profitable to their fellow-worshippers at private seasons for religious improvement. Surely the true praying spirit will not suffer injury in those who, with the full consent of their understandings and with ardent longing of their hearts, entreat deliverance from "all blindness of heart, from pride, vain glory and hypocrisy; from envy, hatred, and malice, and all uncharitableness, and from all the deceits of the world, the flesh, and the devil: and who look to God in supplication for "an heart to love and dread him, for grace to hear meekly his word, to receive it with pure affection, and to bring forth the fruits of the Spirit?" May we be made conscious of our past remissness; attribute all the formality in which we shall detect ourselves to the evil root within ourselves, apply the remedy there; and verily, God, even our own God shall give us his blessing!

## THE HUSBANDMAN, PRUNING THE VINE.

Every fruitful branch is pruned. "The husbandman purgeth it, that it may bring forth more fruit." It is the propensity of even fruitful branches to wanton into excessive foliage. But besides spoiling the appearance of the vine, the sap spent on the leaves is stolen from the grapes, and the excessive shade keeps out the sun. The husbandman prunes these shoots and suckers away, and while he makes the branch more stightly, he lets the noon-beams freely in, and makes the clusters richer. So is it with the sincerest Christians. In prosperous weather, when all goes well with them, they are apt to flaunt out in worldliness, and luxury, and pride. They grow selfish: They study their own ease. They seek great things for themselves. And the Husbandman, watchful and considerate, consulting his own glory and the fruitfulness of the vine, comes, and with the pruning-shears of some afflictive providence, lops the deforming shoots away.

"Man's chief end is to glorify God, and enjoy him for ever." This was the thought which conveyed reproof and new quickening to a most amiable Christian, after her great bereavement.

"I felt that for the last twelve years I had misunderstood the great object for which I was made; that, if not my chief, a very high end with me had been to be happy in my husband and make him happy in me. But now I felt that the highest happiness of a rational mind ought to arise, from answering the purpose for which God made it; and therefore that I ought to be happy in glorifying God, and not in enjoying myself. And it is to this result, that every trial with which God visits his people is tending. It is to shut them up to His service as their chief end, and to Himself as their chief joy. It is not to hurt but to heal the tree that the Husbandman handles the pruning-book. In deep dejection of spirit, Mr. Cecil was pacing to and fro in the Botanic Garden at Oxford, when he observed a fine specimen of the pomegranate almost cut through the stem. On asking the gardener the reason, he got an answer which explained the wounds of his own bleeding spirit. "Sir, this tree used to shoot so strong, that it bore nothing but leaves. I was, therefore, obliged to cut it in this manner, and when it was almost cut through, then it began to bear plenty of fruit." Ye suffering members of Christ, be thankful for every sorrow which weakens a lust or strengthens a grace. Though it should be a cut to the heart, be thankful for every sin and idol shorn away. Be thankful for whatever makes your conscience more tender, your thoughts more spiritual, and your character more consistent. Be thankful that it was the pruning-knife and not the wedding-hook which you felt: for if you suffer in Christ, you suffer with him; and if with him you suffer, with him you shall also reign. (2 Tim. ii. 12.) From "The Vine," by the Rev. J. Hamilton.

## BREAD CAST UPON THE WATER, FOUND AFTER MANY DAYS.

Seven years since I was desired, on a Saturday afternoon, to visit a young man who was very ill, and among whose family religion had been almost entirely neglected. I informed them that it was not too late to seek salvation by a sincere repentance and faith in the atoning blood of Christ. In repeating my visit next morning, I found that the young man was dead. The house at which the family lodged was occupied by a green-grocer, and I found many persons coming out of the house with vegetables. I addressed the green-grocer, who was a robust, fine-looking man, on the sinfulness of his breaking the sabbath-day. His reply was, that people wished such as he was to starve, for they could scarcely live by working seven days, and could not do so at all if they worked only six. I brought many appropriate passages of Scripture before him, and pressed the circumstance of the young man's death upon his serious consideration.

• Mrs. Sarah Huntington.

Three years after this, I met a man in the same street very ill, and so feeble as to be scarcely able to lift his foot on the door-step of his house. I followed him in, and commiserated his affliction, promising to call again next day. I found him in bed; and after a little conversation the poor man said, "Sir, there is a Bible near you, will you not read a chapter to me, and have a little prayer?" After I had finished, he expressed great regret at the public-houses being kept open on a Sunday. I replied, there were often sinful practices just as bad, for instance keeping shops open on the Sabbath-day; and related the circumstance before mentioned, not having the least idea that I was speaking to the same person; when he replied to me, as Nathan said unto David, "Thou art the man." I was rather confused, and said, "Is it possible?" "Yes, sir; quite so," was his answer: "what produced the change was the conversation you had with me that Sunday morning. I determined to get rid of my shop as quickly as possible." The man is now restored to health, and appears to be a serious and consistent character. Correspondence of Church Pastoral Aid Society.

The Bureau.

QUEBEC, THURSDAY, MARCH 23, 1848.

With devout gratitude towards God, we announce that it has been put into the hearts of those who now bear rule in the mother country, to nominate to the vacant Archbishopric of Canterbury that laborious and evangelical Prelate, the Bishop of Chester. This is an appointment of a very different character from what in general we should see reason to look for from our ruling statesmen. In the case of Dr. Hampden, for instance, the ground for satisfaction is little beyond the circumstance of his being decidedly opposed to the romanizing movement: his appointment is a discouragement to the Tractarian party; but as to what hopes it gives of the encouragement of vital godliness, separation from the world, and zeal for the salvation of souls, under the new Prelate's influence, data are not afforded to enable us to form a definite opinion. But the elevation of Dr. John Bird Sumner to the influential post of Primate of all England is an event which at once justifies the brightest hopes for the advancement, within a more extended sphere of labour, of all those enterprises of Christian benevolence which are known to have heretofore had his Lordship's steady countenance—the Church Missionary, Pastoral Aid, British & Foreign Bible, Prayer Book & Homily, Jews, and District Visiting Societies: our more immediate interests, as Colonial Churchmen, lead us to pronounce cheering anticipations of good from the new Archbishop's influence in the selection of Bishops for the British possessions in foreign parts; and it is not one of the least important calls for thanksgiving, to know that the new Archbishop will have to exercise a degree of power, which we should not be so well content to see confided to other hands, in the management of the projected institution for the training of Colonial Clergymen, called St. Augustine's College at Canterbury.

The Bishop of Chester's age is sixty eight; it is not to be expected that he will have many years to live in that vigour of mind which the duties of his high station require: but he may be spared to the prayers of the Church a sufficient time to impress a stamp upon institutions, and to give a direction to proceedings, which will tell of their results in years when the venerable Prelate himself shall have gone to his reward.

But it is not in man that we have to put our confidence, on this any more than on other occasions, but in Him whose overruling providence first raised the Bishop of Chester to a sphere of extended influence in the Church, and whose grace has enabled him to occupy it so much to the promotion of the Church's best interests. That same grace will be largely needed to enable His Lordship to use and to bear his higher elevation and increased responsibilities (as we are taught to pray in the language of the Consecration formula) "to the edifying of the Church, and to the honour, praise, and glory of God's name."

It was confidently reported that the vacancy caused by the preterment of the Lord Bishop of Chester to the primacy would be filled up by the appointment of the Very Rev. G. Waddington, D. D., Dean of Durham, author of a Church History which was originally published by the Society for the diffusion of Useful Knowledge.

Jewish Civil Disabilities Bill.—The steps by which this measure has advanced to its present state, are drawn up in the following manner by the Lancaster Guardian:

1830.—Mr. Huskisson supports the Liverpool petition for the Jewish Emancipation, signed by the mayor; several of the clergymen of the English Church, bankers, &c., about two thousand in all.

April 5th.—Mr. Grant's motion for leave to bring a bill to repeal the Civil Disabilities of the Jews, carried by 115 to 97. Lord Stanley in the majority.

May 17th.—Petition in favour of the bill from 14,000 merchants, bankers, and traders of London. Second reading lost by 228 to 165. Lord G. Bentinck in the minority.

Dec. 14th.—Lord Bexley's petition to the Lords for the removal of Jewish Disabilities.

1833.—April 17th.—Mr. Grant's resolution for the removal agreed to without a division.

May 22nd.—Second reading, carried by 159 to 52.

July 22nd.—Third reading carried by 189 to 52. July 25th.—First reading in the Lords.

Petitions in its favour to the Lords from 23,398 merchants of London, among whom Roberts, Grote, Barclay, Loyal, &c., and from 6,200 persons in Edinburgh. Bill lost by 92. The Marquis of Bute in the minority.

1835.—Sir John Campbell's Sheriff's Declaration Bill passes both Houses unopposed, and receives the royal assent on Aug. 21st. By this bill, Jews were enabled to become Sheriffs of counties; and since that time have been such in Middlesex, Kent, and Buckingham.

1836.—June 13th.—Spring Rice's bill for the general removal of Jewish Disabilities read a first time, afterwards carried through all its stages in the Commons.

Aug. 19th.—Read a first time in the Lords. Postponed on the lateness in the session.

1841.—Mr. David Solomon, elected an alderman of London, being unable to take his seat, owing to the words of the declaration, a Bill "for the Relief of Persons of the Jewish Persuasion elected to Municipal offices," carried through the Commons, but thrown out, after a second reading, in the Lords.

1845.—A similar bill, originated in the Lords, received the royal assent on the 31st July. All municipal offices thus thrown open to the Jews.

1846.—The Lord Chancellor carries his Religious Opinions' Bill, by which the ordinance of Henry III., prohibiting Jews from holding land, and the statute ordering them to wear a badge, were repealed, and it was enacted, 1st, That in respect to schools, churches, &c., they should be subject to the same laws as Protestant Dissenters; and 2nd, That they should be under the safeguard of the laws against the disturbance of religious meetings.

Aug. 18th.—Receives the Royal Assent.

1847.—The electors of London choose Baron Rothschild as one of their representatives in parliament.

Dec. 16th.—Lord John Russell introduces his bill into parliament for the relief of persons professing the Jewish religion. Read a first time.—Lancaster Guardian.

The second reading of the bill was carried in the House of Commons on the 11th of February by 227 against 204; Sir Robert Peel declaring his sentiments in its favour.

JEWISH SPIRITUAL DISABILITIES.—It is a somewhat singular circumstance that, while the removal of Jewish Civil Disabilities is warmly taken up and countenanced by multitudes who have never manifested any concern about the Jew's spiritual welfare, it has to be resisted by those who have evinced the tenderest sympathies with the remnant of the Jewish nation under their wrongs and sufferings, and have made large exertions and sacrifices to bring their wandering feet to rest, by acknowledging Jesus as their Messiah. The interest in that remarkable people, which has arisen through the endeavours of zealous Christians for the removal of their spiritual disabilities, has probably contributed not a little to the abating of those prejudices which used to stand in the way of their social advancement; yet now, when lively Christians have rendered the most important service to Israel, the nominal Christianity of the national legislature has to be sacrificed in order to carry out a scheme of political liberality by which those take to themselves credit for justice to the Jew who have never attempted to promote his highest interests.

In this part of the British dominions, where but few members of the house of Israel have taken up their abode, we have their conversion so seldom brought to our immediate notice that it is rather unexpected to find an organized effort, in aid of that noble cause, set on foot in British North America. To the friends of Israel in Prince Edward Island belongs the credit of this enterprise of zeal and liberality. We are indebted to a friend for a late number of the Charlottetown Royal Gazette, which contains the second annual Report recently presented to the local "Association in connection with the London Society for Promoting Christianity among the Jews," from which we learn that the sum of £52. 12. 6. currency was raised by that body last year, and that its members have not been inactive since. We cut a large portion of the Report from the paper before us, and express our best wishes for the continued success of the benevolent enterprise thus introduced to the notice of our readers.

"Your Committee feel, that while they are thus rendering an account of their proceedings during the past year, their duty would be very partially performed, did they confine themselves to a mere statement of the collection and appropriation of moneys which your interest in behalf of God's ancient Israel has caused you to place in their hands;—and deem it equally their duty to endeavour to increase and strengthen that interest; and feel they cannot better do so, than by giving you some information respecting that wonderful people; every page of whose history, whether past or present, teems with interest, and whose very existence amongst the nations is in itself one of the greatest miracles: indeed all is miraculous that regards this people—whom no human power has been able to destroy or gather—to separate from the Bible, or subject to the Bible—to wrench away from Moses, or to unite to Christ. Again, look at her dispersion—her punishment—her extermination apparently so often accomplished, and yet as constantly overcome; her Synagogues, where, every Sabbath, for 3300 years, the words of the Prophets were read to a people who received them not. Their extraordinary riches, constantly spoiled, and as constantly accumulated. The desolation of her country, by nature the richest in the world, and yet for 1600 years the most uncultivated. The cessation of all her sacrifices, soon after the sacrifice of Christ; because, although dispersed over all the globe, the only one spot where they can offer those sacrifices (Mount Moriah) is also the only place under Heaven from which she is banished—the Mahometans having there erected their temple, the courts of which are never trodden by the feet of any but the followers of the false prophet.

"Your Committee would now state a few facts connected with the dispersion, the sufferings, and present number of this interesting race." It was written twenty-four centuries ago of this people, "Ye shall be dispersed throughout all the nations of the earth;" and the fact of their dispersion is one of the most astonishing events recorded in history; then the immense extent and great distance apart of the countries in which it has taken place, is far more remarkable. Their restless feet are at this time pressing the snows of Siberia, and the burning sands of the desert; Gophal, the present Bishop of Jerusalem, when a Missionary, found numbers of them in the elevated plains of Abyssinia, 2000 miles South of the Mediterranean coast; and when Denham and Clapperton, the first European travellers who ever crossed the great Desert, arrived on the banks of the lake Tchad, in the very heart of the vast African continent, here they found the wandering Jew had preceded them by many a year. And since the lately increased intercourse with China, even there, amongst the most jealous of all nations, have been found a body of Jews, possessing a copy of the Pentateuch, and preserving most of the distinctive features of their race, as if God determined that everywhere these people should be a witness for him, of how fearful a thing it is to disobey his commandments. There exists, then, at this very hour a nation which, for 4000 years, has formed one family, and are the children of one common father. The only one which retains its nationality unaltered in the midst of revolutions which have swept away empires—equally through ages of barbarism and civilization,—the same under Nebuchadnezzar as under Buonaparte. Nation has succeeded nation on the page of history; they have perished, and their place knoweth them no more: but the Jews remain distinct and separate, as in the days of our Saviour. Often has the tempest of persecution swept over them, and for a time crushed them to the earth; but no sooner has it passed by, than they have risen again; and in all their wanderings through the world have their sufferings accompanied them, and continued without ceasing through successive ages. In vain have they fled from city to city, from kingdom to kingdom, and traversed the wide earth in search of repose,—the sole of their foot has never yet found rest.

"However parties have differed in other things, all have agreed in persecuting the Jew. Time would fail to tell of the atrocities which have been perpetrated—the ingenuity which has been exercised, to exterminate this inextinguishable people. And when we consider these things, and read what Moses foretold of them, we may indeed see what a miracle their whole history is. 'And among the nations shall thou find no ease, neither shall the sole of thy foot find rest; but the Lord shall give thee a trembling heart, and failing of eyes, and sorrow of mind, and thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have no assurance of thy life.—In the morning thou shalt say, Would God it were evening, and at even thou shalt say, Would God it were morning, for the fear of the heat wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.'—Deut. 29.

"Let us mention one fact to show you that though amongst the most of the Lord's people sympathy is felt for the Jew, their sufferings have not yet ceased. One of the Missionaries employed by this Society, Dr. Herschell, a converted Jew, relates that he received a letter from his brother, who was indignant at his conversion. 'Tell me, my brother,' he writes, 'in what consists this religion of the Christian? is it not in hating and persecuting us? Alas! I can assure you they strictly observe this part of their creed. Shall I remind you of their cruelties in Poland, when we refused to bend the knee before their idolatrous processions in the streets? They teach their very children to hate us from the cradle. A few days ago I went to see a friend at the house of a stranger. Whilst I was waiting, a little child belonging to the family came towards me, saying, Cursed, cursed Jew! and spat at me several times; I was going to complain of him, but I recollected the words of David to Shimei, and stooped, receiving the insult as a punishment sent from the Lord for my iniquities; nevertheless my soul was grieved, and I wept before my God, and implored his pardon.' He who spake this is still living, and the same insults are continually heaped upon his people.

"Shall we not speak of Jesus to those wounded hearts? Will you not enable us to pour into their wounds the oil and wine of the gospel? Shall we forget that there was another Jew on whom they spat, whom they buffeted, and to whom they said 'Prophesy, who is it that smote thee?' and that He has said, 'Blessed are the merciful, for they shall obtain mercy.' 'Inasmuch as ye have done it unto one of the least or these my brethren, ye have done it unto me.'"

The proposed ACT FOR OPENING DIPLOMATIC RELATIONS WITH THE COURT OF ROME, after specifying certain former Acts which stand in the way, states that—

"whereas it is expedient that Her Majesty should be enabled to establish diplomatic relations with the Court of Rome; be it therefore declared and enacted by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that, notwithstanding anything contained in the said recited Act, or either of them, or in any other Act or Acts now in force, it shall and is hereby declared to be lawful for Her Majesty, her heirs and successors, from time to time, whensoever it shall seem fit to her or them to appoint and accredit to, and employ at, the court of Rome any Ambassador, Envoy Extraordinary, Minister Plenipotentiary, or other diplomatic agent or agents, whatsoever, and from time to time, at her or their pleasure, to revoke or determine any such appointment and employment, and also from time to time to receive at the Court of London any Ambassador, Envoy Extraordinary, Minister Plenipotentiary, or other diplomatic agent or agents whatsoever of and accredited by the Sovereign Pontiff; and that all Ambassadors, Envoys Extraordinary, Ministers Plenipotentiary, and other diplomatic agents so respectively appointed, accredited, employed, and received as aforesaid, shall respectively have and enjoy such and the same rights, privileges, and immunities as are now by law, usage, or otherwise had and enjoyed by any other Ambassador, Envoy Extraordinary, Minister Plenipotentiary, or other diplomatic agent or agents accredited by Her Majesty to any foreign power, or by any foreign power to the Court of London."

The bill was read a second time, in the House of Lords, on the 17th of February, after a warm discussion; but in Committee on the same, the day following, the Duke of Wellington obtained the substitution of the title "Sovereign of the Roman States" for that of "Sovereign Pontiff." This was effected with the consent of the Marquis of Lansdowne, on behalf of the Government; but when the Earl of Eglington moved an amendment, prohibiting the reception of any Ecclesiastic as the accredited minister of the Pope in Great Britain, a division took place, and the amendment was carried against ministers by a vote of 67 against 64.

is little probability that the Court of Rome will consent to open diplomatic relations with that of St. James on any other except, as the Earl of Shrewsbury remarked, on terms of perfect reciprocity. It would be well if the British Government on its part were to lay down these as the terms for all its dealings with regard to the Church of Rome: concessions just to the extent to which reciprocal concessions are made by the Roman Catholic powers towards the adherents of the Protestant faith. How very short this would cut the demands of the Church of Rome for enlarged privileges in Great Britain!

In the mean time it is reported that Monsignor Bedini has arrived in London, on a special mission from the Pope to the British Government.

PAPAL STATES.—Amidst the many voices which are raised in admiration of the liberal measures in progress under the sway of the present occupant of the papal chair, there is heard, not unfrequently, one and another which strikes up a very different strain—not the voices of Protestants, whose doubts and hesitations might be ascribed to prejudice and ill-will, but of staunch adherents to the Church which acknowledges the Roman sovereign as its head, such as the Correspondent of the London Tablet—the Roman Catholic organ—who lately wrote from Rome as follows:

"An edict was published last July by the Cardinal Vicar, enacting severe penalties against such as should work or buy and sell on Sundays. His Eminence truly remarked, that foreigners visiting Rome were scandalized to witness such profanations of the Lord's day in the Holy City. Well, the very next Sunday, thousands of citizens hastened from all parts of the city to the Piazza del Popolo, to see the preparations making for the fireworks to be exhibited on the following Saturday, the anniversary of the amnesty, and there they beheld some forty or fifty carpenters, hard at work, erecting stages for the nobility who should honour the festival with their presence. The men continued hard at work all day, without suspending the noisy strokes of their hammers for a single hour. Seeing that this flagrant violation of a law, promulgated the Sunday before, was permitted or connived at by the authorities, surely we need not be surprised to learn that it was treated with contempt by others.

"The authorities that winked at the popular disregard of this law, thereby rendered themselves impotent to enforce other laws, which the populace set at defiance the week following, when the proscribed lists of pretended conspirators were publicly affixed to the walls in all the great thoroughfares. Though the police looked on, and knew those by whom cardinals and prelates, and other honourable men in public and private stations, were marked out for popular vengeance, and who would have been torn to pieces by the mob had they fallen into their hands, none of those wretches were arrested by the police—none of them have since been brought to justice. Since that time—the memorable three days of July, during which, the government being completely paralysed, the proscribed lists remained affixed to the walls—scarcely a week has passed without some popular violation of law. The very carts and market-waggons—to say nothing of cabs and carriages—are driven through the streets at a rate that shows the power of the community to be above the law. In the late reign those men dared not play such pranks. Their furious driving endangering the lives of all the foot-passengers in a city that is not provided with side-walks, would have been quickly arrested by the police and the drivers fined, under the old régime, as indeed it would be in any well regulated city out of Italy."

WASTE OF LIFE, AND AVOIDABLE DISEASE IN GREAT BRITAIN.—From Lord Morpeth's speech on the Health of Towns' bill, February 10, in the House of Commons.—I do not lay stress upon the possible approach of the cholera. Should that dreaded malady arise, most obligatory would it be upon us to take all possible means of precaution and prevention. Still it might be but a temporary evil which might be met by a temporary alleviation. So far as lay in their power, the government have not been wanting. Within a fortnight after I entered on the office I have the honour to hold, I introduced a bill to revive the Cholera Act; and so we have the means of bringing the cholera boards throughout the country into operation if the necessity arise. But it is not a temporary evil which the house are now called on to provide against. It is an abiding host of nuisances—a constant overhanging mist of infection, and annual slaughter, doubling that of our bloodiest fields of conflict, which we are now called on to grapple with. I will not rest my appeal to the house upon any precise detail or exact amount of sanitary statistics which even right-minded, clear-headed men, quite incapable of any intention to deceive, have collected from what they have thought the most authentic sources, and have based on the most painstaking calculations. There may be sometimes exaggerations; there may be occasionally sources of misapprehension. I happened to find in the Medico-Chirurgical Review an article of great ability, but written with the apparent intention of convicting of exaggeration the more earnest advocates of sanitary reform. In many instances sanitary writers and speakers would be able to make good their ground. But I am ready to allow the deductions from their statements demanded by this, I will not say hostile, but most rigid censor. After reviewing the calculations of the difference of mortality in different districts of the country, he says:

"The conclusions to which our examination of sanitary tests and estimates has led us are the following:—1. That the advocates of sanitary reform are justified in assuming 2 per cent, as the rate to which the mortality of all towns, and a fortiori of the country at large, may, by proper sanitary measures, be reduced. 2. That there are fair grounds for assuming for the whole of the population a still more favourable rate of mortality. 3. That the estimated annual sacrifice of 35,000 lives in England and Wales, and of upwards of 60,000 in the united kingdom, is not greatly exaggerated; and that a more moderate estimate of 30,000 for England and Wales and 51,000 for the united kingdom may be very safely assumed. 4. That the estimated amount of sickness, like the estimated waste of life expressed in years, has been somewhat exaggerated by the advocates of sanitary reform; that 20 cases of unnecessary sickness to 1 unnecessary death is a safer proportion to assume than 23 to 1; and that the total cases of unnecessary sickness will have to be reduced accordingly."

The Treasurer of the Church Society of the Diocese of Quebec, begs to acknowledge the receipt of £100 bequeathed to the Society by the late Hon. Chief Justice Reid.—Herald.

The undersigned acknowledges with thanks the receipt of One pound from A. F. HOLMES, Esq., M. D., of Montreal, for the ACHILLI MISSION.

C. H. GATES. Quebec, 22nd March, 1848.

Lieut. Col. ORD begs to acknowledge the receipt of Ten Shillings from Mrs. Col. HOLLOWAY, R. E., for the ASYLUM OF WIDOWS AND ORPHANS OF THE MILITARY.

RECEIVED PAYMENT.—R. Symes, Esq., No. 157 to 260, Miss Querent, No. 205 to 256.

To CORRESPONDENTS: Received E. G. II.—C. Y.—Col. B.;—F. M.;—Inquirer;—Gribb's Sermon;—Episcopalian.

Local and Political Intelligence.

On Saturday last, early in the afternoon, telegraphic news of the arrival of the Cambria Mail Steamer from Liverpool on the 26th of February, at New York, at 11 a. m. of the same day, was received in this city and circulated by an extra from the Morning Chronicle. The extra from Halifax conveying the letter-bags and the European Times reached Quebec on Sunday evening. We make use of that paper largely in cutting from its columns, or condensing for our purpose, intelligence of the important events reported.—The newspaper-bags (43 in number) arrived yesterday morning.

It is gratifying that we have to report favourably of commercial affairs. The Eur. Times says: "Although there has been only a slender improvement in the general aspect of commercial affairs during the past two weeks, there is, nevertheless, a gradual return of confidence, arising mainly from the abundance of money and easy terms on which it can be obtained. The belief is general that no further failures of importance may be looked for, inasmuch as the value of nearly all descriptions of produce have touched the lowest point. The produce markets are depressed, but holders generally manifest firmness and refrain from pressing large parcels upon the attention of buyers. In the manufacturing and mining parts of the country affairs continue to progress favourably; both home and foreign orders are on the increase, thus creating an improved demand for labour, and thereby causing wages to rise higher."

Value of the best Western Canal Flour at Liverpool 27s. 6d.; Indian Corn 26s. to 30s.; Amer. Wheat 60s. to 68s. Canadian 56s. to 62s. 5d. per quarter. The Corn duties were about to come into operation again on the 1st of this month; 5s. per quarter probably is the duty upon wheat at this time, and 3s. per barrel upon flour, according to the current prices.—There was a demand for Canadian Butter: 58s. to 67s. per cent.

Much steadiness prevails in the Timber trade. Among the sales of the past fortnight are twelve cargoes of Quebec, which were sold to meet acceptances for freight, &c., due in the beginning of March, at 12 1/2d. to 15 1/2d. per foot for yellow pine, and 19 1/2d. to 21d. for red pine. We also note sales of a large quantity of puncheon staves at prices varying from £14 to £15 per thousand. At present shipowners feel reluctant to accept the present rate of freight offering from Quebec, it being only 35s.; which is inadequate to pay the ship. It is, therefore, to be feared that the import this year will be rather light. In corroboration of the foregoing statement, and as an evidence of the discouragement that the Canadian trade gives to shipowners, we may mention that the Safeguard, a regular trader to Montreal, which had entered as one of the early ships for this spring, has been withdrawn, under the more tempting encouragement of a charter to Pernambuco.

The House of Commons had before them a bill for the improvement of the conveyance of passengers to North America; to the provisions of which the European Times raises a variety of objections. That paper also describes the stability of the present ministry as having been greatly shaken by the defeat it has met with in the House of Lords on the bill for opening diplomatic relations with the Pope, and by the unsatisfactory character of the budget propounded by Lord John Russell on the 18th ulto. He proposes to continue the income tax for five years longer, raising it to 5 per cent for the first two years of that period, then only to come down to the present 3 per cent again. One trifling tax only—that on foreign copper ore—is to be remitted. The increase of national defences calls for about half a million, of which £215,000 for the ordnance department, £150,000 for militia, £70,000 for the navy, and £43,000 for the army. The Chancellor of the Exchequer, three days after the Premier's statement, found it necessary to give explanations for the purpose of removing misapprehensions which prevailed in and out of the House with respect to the budget; especially to state the determination of Her Majesty's government to do nothing which was not conducive to the peace of Europe, an impression having gone abroad that the financial statement was "a war-budget."

Some information, favourable to the prospects of continued peace, was elicited from Lord Palmerston on the 11th ulto, by some inquiry respecting the newly formed Italian commercial league; also some diplomatic correspondence, has been published which manifests, on the part of Austria, a keen appetite for armed interference in the affairs of Italy, but on the part of Great Britain a determination to maintain the right of the Italian states to reform abuses and regulate their internal affairs. Lord Palmerston assured the House that, within the last four and twenty hours, he had received assurances that Austria did not intend to interfere with the events which were taking place beyond the Po.

But, however peacefully the British government and nation may be disposed, the volcanic matter continually pent up in the breasts of a large portion of the population of France, and which has just broken out in an explosion which may extend its effects far beyond what the friends of peace and good order in France itself are able to control, threatens the political horizon in Europe, and will render the preservation of peace increasingly difficult. Particulars of the disturbances which have taken place in Paris, will be given under the appropriate head: may God overrule the events to which the passions of violent men have given rise, so as eventually to promote the spread of the Redeemer's peaceable kingdom!

IRELAND.—The election for Dublin University has terminated in the unopposed return of Mr. Joseph Napier, Q. C., who was proposed by the Rev. Dr. Singer, and seconded by the Rev. Mr. O'Sullivan. It is satisfactory to find that crime, since the close of the Special Commission, has declined generally. Destitution is, however, fearfully on the increase, particularly in Connaught and Munster.

The records from most parts of the country concur in stating that the cultivation of the potato crop is more general this year than for the last three years. There is also a decided improvement in the whole system of farming, and rotations are being beneficially used.

Another set of reports has been received from the instructors sent out by the Royal Agricultural Society to promote the system of improvement suggested by Lord Clarendon. These are from Mayo, Galway, Donegal, and Waterford, and speak of their success.

NORTH AMERICAN PASSENGERS' ACT.—From the Quebec Gazette.—The following are some of the principal provisions of the new passengers' bill now before the Imperial Parliament. No ship to carry more passengers than in the proportion of one to every two tons, and to the following space occupied by them and appropriated to their use, viz:—on the lower deck or platform, one passenger for every twelve clear superficial feet, and under the poop or on the orlop deck, if any, one passenger for every thirty such feet.

The Grand Duke of Tuscany has promised a representative government to his people. In the part of Italy subject to the sway of Austria there is discontent, manifesting itself occasionally by disturbance, and not less intelligibly rejoicings over the progress of liberal institutions in other portions of Italy.

FRANCE.—The spread of dissatisfaction with Louis Philippe's government was brought to its height by the determination formed by him and his Prime Minister, M. Guizot, to restrain the expression of public opinion by putting down the "reform banquets" one of which was to have taken place on the 22nd ult., but was forbidden by proclamation of the Prefect of Police.

On Thursday, the 24th, King Louis Philippe abdicated the throne in favour of his grandson, the Count of Paris, a mere boy, son of the late Duke of Orleans. It was found, too late, that the Duchess of Orleans herself, with her little son, accompanied by the Duke of Nemours, one of Louis Philippe's sons, went to the Chamber of Deputies.

At 2 o'clock on Thursday, M. Odillon Barrot issued a proclamation, announcing Louis Philippe's abdication, and the accession of his grandson: "the crown, bestowed by the revolution of July, is now placed on the head of a child, protected by his mother."

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It is expressly recommended to the people not to quit their arms, their positions, or their revolutionary attitude. They have often been deceived by treason: it is important that they should not give opportunities to attacks as criminal as they are terrible.

It was accompanied by the order here subjoined, which indicates an intention to abolish the legislative privileges of the peerage.

Louis Philippe was reported to have proceeded to Lu, with the Royal family. No communication of a later date than Thursday the 24th had reached England when the Steamer left Liverpool.

to be designated, as has already been the fashion with their successive ministries, by the number of days they remain in power—until one is lifted into the chair of authority whom Napoleon, they cannot displace.

ITALY.—Lord Minto, being invited by the King of the Two Sicilies to visit Naples and afford his advice under the peculiar circumstances in which the affairs of that kingdom are placed, proceeded thither and arrived at the capital of the 4th ulto.

The King of SARDINIA has granted a constitution to his people, of his own accord, on the basis of that of France—that was—and his act liberality caused the greatest joy and manifestation of attachment to him.

The subjects of the Pope are eagerly looking for representative institutions too; and his said that their Sovereign, being doubtful whether it would be in harmony with the rights of the papal chair to comply with such expectations, had referred the question to several theologians, from whom he had received their opinion that, if it were the Pope's pleasure to grant a constitution to his Roman subjects, it was feasible without prejudice to the inalienable rights of the Pontiff.

SPAIN.—The Queen's health, respecting which such gloomy fears had been entertained, is quite re-established.

PORTUGAL.—The Legislature was in session, and there was a protracted debate in the House of Peers upon the answer to be given to the Queen's speech at the opening of the session. It was reported that the British government did not consider the House of Deputies to have freely elected, and consequently did not admit that the conditions had been fulfilled under which the foreign powers had interfered to put an end to the civil war and produce a pacification.

St. BERNARD.—The monks of this establishment have thought themselves aggrieved by the demand of the Swiss Federal Government upon them to bear their share of the war-expenses, and consequently have forsaken the Hospital, carrying off their valuables into the dominions of the King of Sardinia. It is reported that the Sardinian government disapproves of their conduct, and advises them to return to their labours.

It is to be hoped that the monks will take the advice, or still rather that another agency, equally well adapted to the trying service on those mountains, may be found to supply their place. We love to speak of them with respect, greatly though we abhor the religious system under which they are brought to devote themselves to their chosen employment. Our readers will find an interesting account of a visit to them on our fourth page.

CAPE OF GOOD HOPE.—The latest news from this Colony comes by way of India, taken from the Bombay Times of 15th January; it states as follows:

By the ship Grecian, which left the Cape of Good Hope on the 18th of December, intelligence had been received at Bombay that, by a judicious arrangement of the troops, by Sir H. Pottinger, the whole of the Kaffir chiefs, with their wives and families, had been made prisoners, and that the war was at an end. Beyond the bare announcement of the above fact, which we believe may be fully relied on, we have been unable to learn anything, but it is probable that by next issue further particulars will reach us. Well may the Bombay army feel proud of such a man as Sir H. Pottinger, who has thus brought a second war to a successful termination.

In confirmation of this, we find Lord John Russell to have stated to the House of Commons, that a diminution of expenditure would result from the termination of the Caffre War, "which Sir H. Smith said was now at an end."

CHINA.—On the 5th of December, six English residents at Canton embarked in a boat at 2 o'clock in the afternoon, with the intention of sailing a few miles up the river, landing for a walk, and returning to dinner. They landed at a village, where the people fell upon them, beat, imprisoned, and after two days barbarously murdered them. It is thought that this atrocity could not have been committed without the full knowledge of the local authorities, who seem to have made no effort to prevent the butchery.

Four persons were afterwards decapitated as the culprits, by the Chinese authorities, in the presence of certain British functionaries and a detachment of 30 men belonging to the 95th Regiment, with three officers. The British residents at Canton have addressed a petition to Lord Palmerston, requesting that a ship of war be stationed permanently at that port, for the protection of their interests.

MEXICO AND UNITED STATES.—Mr. Clifford, the Attorney General, has been dispatched as Commissioner to Mexico, and the conclusion of peace may now be confidently looked for. The United States' Senate adopted the treaty, with some modifications, by a majority of 38 against 15 votes. [Other accounts name Mr. Sevier as the Commissioner.]

The American ship Lawrence, from Poughkeepsie on the 10th July 1815, on a whaling voyage, was lost near the Japan islands on the 27th of May 1846. The crew put off in three boats, one of which only reached land in safety, containing the mate and six others, one of those who left the wreck in her having died soon after. They were kept in confinement and very closely watched by the natives, and subjected to frequent interrogatories. One of them, who attempted an escape, was barbarously murdered; the rest, after 17 months' detention, were given up to the Dutch factory, where a passage was procured for them in a Dutch ship for Singapore, which island they reached in safety.

NOVA SCOTIA.—The Hon. Mr. Uniacke, and the Hon. Mr. Howe have gained their elections by great majorities over their opponents.

NEWFOUNDLAND FISHERIES.—In a late Treatise on the Fisheries of Newfoundland by Patrick Morris, of St. John, N. E., it is stated that the French have 25,000 men engaged in the fisheries on the Banks, with 500 large vessels, and that they cure a million quintals of fish a year; the Americans 2000 schooners of 30 to 120 tons, and 37,000 men. They cure a million and a half of quintals. The British cure a million of quintals, like the French,

have 25,000 fishermen and sailors employed, 520 sailing ships from 100 to 150 tons, and 10,032 open boats.

SINGULAR DEATH.—An inquest was held by the Coroner, on the 11th instant, in the township of York (on Mr. Crookshank's land) on the body of James Dorsey. The deceased, with John Dwyer and John Gorman, his brother-in-law, were engaged, on the day previous, in cutting up, for cordwood, a large pine tree, which had been blown down. Being emigrants of last year, they lacked the experience necessary, and began to cut at the top of the tree, until they came within 25 or 30 feet of the butt. Finding, as they reduced its length, it was rising from the ground, Dwyer then went to the butt to cut, and induced Gorman and Dorsey to sit together, on the upper part of the tree. He then continued chopping, but before he was through, the butt, which had about three or four tons of earth on the root, sprang back to its former birth, throwing Gorman and Dorsey about 30 feet into the air, and knocking down Dwyer. The deceased fell on the side of his head, was raised speechless, and lived but about ten hours. Gorman's arm was broken and his hip fractured. Verdict.—"Accidental death." The deceased was a young man, 26 years of age, and leaves a widow and one child. It is to be regretted that they did not possess a practical knowledge of wood-cutting, which would have led them to commence near the butt of the tree.—Colonist.

The ice having disappeared from Burlington Bay, and Toronto harbour being quite open, the business of navigation between that city and Hamilton has commenced. The Mail Steam Packet Eclipse resumed her trips on Monday last, and we learn will leave Toronto regularly every morning at 8 o'clock, a. m., and Hamilton at 2 o'clock, p. m. This is said to be the earliest move in the season which has ever been made between the two places by way of water communication.

TELEGRAPH STATIONS IN CANADA.—We believe the following will be found a correct list of the Stations of the Electric Telegraph, now in operation. We should add that the Troy and Montreal line is completed to Laprairie entirely; and all the posts are erected as far as Montreal, but the latter place is not yet connected by its wires with Laprairie.

THE LONDON LINE have offices at London, Woodstock, Brantford, Dundas, and Hamilton. NIAGARA AND CHIPPEWA LINE.—At Niagara, Queenston, and Chippewa. THE TORONTO, HAMILTON AND NIAGARA LINE.—Queenston, St. Catharines, Hamilton, and Toronto. MONTREAL TELEGRAPH COMPANY.—Toronto, Oshawa, Port Hope, Cobourg, Belleville, Kingston, Bruckville, Prescott, Cornwall, Montreal, Three Rivers and Quebec.—Montreal Courier.

The City Council of Montreal have re-elected Mr. BOCHER as Mayor for the ensuing year.

QUEBEC MINING COMPANY. QUEBEC, 13th March, 1848. At a meeting of the Directors of the Quebec Mining Company, held this day, it was resolved,— That the following extract of a letter received by last mail from Mr. Matthews, Superintendent of the Mines, be published for the information of Shareholders generally:—

"Since the despatches referred to above, we have been still pressing forward in the cross cut; at the Adit level, and I rejoice to add, our explorations have been attended with improved success daily; indeed, this section of our working is full of stones of rich yellow copper ore, corresponding in character with that at the Bruce Mines, as is also the matrix in which it is embedded. In the Victoria shaft, at Patterson's, also, we are getting on well, and yesterday we broke some rich stones of bi-sulphure of copper. In the 10-fathom level west, the ground is looking more kindly, and yields stones of ore. Upon the whole, therefore, we are very much improved since my last, both in reality as well as in prospect for the future. To-morrow we shall commence making selections of one for the market. JNO. BONNER, Secretary."

PROVINCIAL PARLIAMENT.—The Legislature has been only engaged in carrying through some measures of immediate urgent importance, previously to the prorogation which will take place as soon as the supplies have been voted and bills passed for continuing in force certain laws which would otherwise expire. The CRY COUNCIL have resolved to publish the following Statement of the sums for which the Corporation of Quebec is liable annually, comprising the amount payable for interest on City Debt, Salaries, Pensions, and all other sums, the payments of which are not liable to a contrary decision of the Council:—

Interest on amount of City Debentures outstanding, 6 per cent on £34,850.....£2,091 Interest payable to H. Black, Esq., on Old City Hall, 6 per cent. on £2,600.....£156—£2,247 0 0 Pensions..... 351 12 0 Allowance to His Worship the Mayor, Salaries of 11 Officers..... 1585 0 0 Wages of the Fire Force..... 2088 17 6 Allowance to Firemen, S companies, each £50..... 400 0 0 Wages of Lamp-lighters..... 127 15 0 Wages of Chimney-sweepers..... 210 13 0 Rent of part of St. Andrew's Wharf..... 30 0 0 Ground rent payable to sundry persons Insurance of Parliament Buildings and Old Chateau..... 57 10 0 Unavoidable incidental expense estimated according to Statement, for year 1846, viz.—drawing engines and water to fires, advertising, printing and stationery, warming and lighting City Hall, expenses of elections, wages of Assessors' Clerks, and for correcting assessment books..... 615 0 0 Total.....£7932 15 4

TOTAL ABSTINENCE SOCIETY.—A public meeting will be held to-morrow evening, in the School Room attached to the Matiners' Chapel, to commence at 7 o'clock. The Election of a member for the House of Assembly is to take place next Tuesday, a vacancy having taken place by the Hon. T. C. Aylwin's acceptance of the office of Solicitor General East.

THE ST. PATRICK'S SOCIETY celebrated its Anniversary last Friday, with unusual eclat. Its own numbers were increased by the different Fire Companies joining the procession, with bands and banners.

The St. George's and St. Andrew's Societies met, the first at Payne's Hotel, the second at St. Andrew's School House, and were saluted and cheered by the St. Patrick's Society as their procession passed them.

We find, from accounts published in several of our city papers, that certain parties, dissatisfied with the proceedings of the St. Patrick's Society, have formed another Society under the name of THE FRIENDLY SONS OF SAINT PATRICK.

THE WEATHER has at last set in spring-like. On Friday last, after a very cold night, the thermometer was 10° above zero at 8 o'clock in the morning; but it rose to 30° by noon: on Saturday morning at 8, it was 36°, and it began to thaw with might during the day; which has continued since, aided by heavy rain during Monday night and part of Tuesday. Thermometer this morning 21° above zero at 8 o'clock.

DIED. At Sherbrooke, on the 13th instant, Mrs. FLETCHER, relict of the late Hon. Mr. Justice Fletcher, in her 90th year.

At Montreal, last Monday, after a lingering illness, SOPHIA ARMINA, wife of the Rev. Dr. FAULSTON, Minister of St. Ann's Chapel, Montreal. The deceased was daughter of the late Dr. Dame, Rivière du Loup.

At his residence, near the village of L'Original, on the morning of the 17th instant, the Honorable ALEXANDER GRANT, at the age of 75 years. At his residence, Roxbury, Mass., on the 11th instant, the Hon. H. G. WHEATON, late Minister from the United States to the Court of Berlin.

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office on TUESDAY, the 28th MARCH.

PAID letters will be received to FOUR o'clock; and UNPAID to FIVE o'clock, afternoon. LETTERS dropped into the NIGHT-BOX, up to EIGHT o'clock next morning, will be forwarded. Post-Office, Quebec, 23rd March, 1848.

TO BE LET. THE large and convenient STORE, opposite the Exchange, with DOUBLE OFFICES and FIRE PROOF SAFE, in possession of A. BEANS, Esq. Apply to C. & W. WURTELE. Quebec, 22nd March, 1848.

W. HOLEHOUSE, Member, Glazier, & Painter, No. 3, ARSENAL STREET, NEAR THE ARTILLERY BARRACKS, RETURNS THANKS to his friends and the public for the flattering share of support he has received in the above line, and hopes by assiduity and attention, with moderate charges, to secure a continuation of the same. He would also respectfully invite attention to some superior FORCE PUMPS, WATER CLOSETS, FILTERING MACHINES, &c., which he is prepared to fix on moderate and liberal terms.

N. B.—SHIP WATER CLOSETS, HEAD PUMPS, SHIP'S SCUPPERS, of any weight or size, made to order on the shortest notice. Quebec, 22nd March, 1848.

WANTS A SITUATION. A resident or daily GOVERNESS, a young person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle-work, and who can produce highly respectable testimonials from England. For particulars apply at the Publisher's.

JOHN MICHAEL PFEIFFER, FROM GERMANY, Musical Instrument Maker, TUNER OF PIANOS, &c., HAVING recently established himself in this city, and being provided with a complete set of Tools and Apparatus, is able to solicit public patronage with just ground of confidence that he will give satisfaction in the MAKING, REPAIRING, and TUNING of PIANOS and other Musical Instruments. Orders intended for him, left at Mr. Molt's, St. Angèle Street, will be promptly attended to. Quebec, 21st Sept., 1847.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years, standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL. FOR SALE. EIGHT SHARES QUEBEC FIRE INSURANCE COMPANY'S STOCK. Apply to J. W. LEAYCRAFT. Quebec, 11th Feby., 1848. FOR SALE. THREE SHARES in Bishop's College, Lennoxville.—the property of a Clergyman deceased. Inquire, if by letter, Post Paid, of the Rev. W. BOND, Lachine.

THE CANADA LIFE ASSURANCE COMPANY.

Established, 21st August, 1817.

CAPITAL, £50,000.

HUGH C. BAKER, President. JOHN YOUNG, Vice President. BURTON & SADLER, Solicitors.

PHYSICIANS: G. O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect Assurance upon Lives and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most material reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.

Assurances can be effected either with or without participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half of the first seven premiums, secured upon the Policy alone.

Annual Premium to Assure £100, Whole Term of Life.

Age.	With Profits.	Without Profits.	Half Credit.
15	1 13 1	1 6 5	
20	1 17 4	1 9 11	
25	2 2 9	1 14 7	1 17 6
30	2 9 3	2 0 2	2 2 6
35	2 16 7	2 6 4	2 9 2
40	3 6 2	2 14 8	2 17 6
45	3 17 1	3 4 0	3 7 4
50	4 13 1	3 17 11	4 1 4
55	5 17 8	4 19 11	5 3 4
60	7 10 10	6 9 11	6 13 2

The above rates, For Life without Participation and Half Credit, will, upon comparison, be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share in three-fourths of the whole profit of that Branch of the Company's business.

Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local Agents.

Agents and Medical Officers already appointed:

- Brantford..... William Muirhead.....
- Cobourg..... James Cameron.....
- Colborne..... Robert M. Boucher.....
- Dundas..... Dr. James Hamilton.....
- London..... George Scott.....
- Montreal..... Dr. Alex. Anderson.....
- Paris..... Frederick A. Willson.....
- Port Sarnia..... Dr. S. C. Sewell.....
- Quebec..... David Buchan.....
- St. Catharines..... Malcolm Cameron.....
- Toronto..... Welch and Davies.....
- Woodstock..... Lachlan Bell.....
- ..... Edmund Bradburne.....
- ..... Dr. Geo. Herrick.....
- ..... William Lapenotiere.....
- ..... Dr. Samuel J. Stratford.....

By order of the Board. THOMAS M. SIMONS, Secretary, Hamilton.

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

WELCH & DAVIES, AGENTS FOR QUEBEC

No. 3, ST. JAMES STREET. MEDICAL REFEREE,—J. MORRIN, Esq., M. D.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire of the Rev. C. L. F. HAENSEL, No. 15, Stanislaus Street.

FALL AND WINTER CLOTHING.

The Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage.

The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, DOESKINS, CASSIMERES, VESTINGS, &c. &c., having just received per "DOUGLAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge.

H. KNIGHT, 12, Palace Street. Quebec, 13th Oct., 1847.

WANTED. A SITUATION, as a servant, or to acquire a trade, and to make himself generally useful, a young man, lately from Ireland, a member of the Church of England, who has been accustomed to gardening, farming, taking care of a horse, and partly house-work; and who keeps a simple account. For particulars, apply at the Publisher's, Quebec, 30th December, 1847.

South's Corner.

FORTUNE-TELLING.

A young man, one day, was alone in his father's shop, when an ill-looking woman came in, whom he at once knew to be one of the tribe of people called gypsies. She wanted to look out a pair of bellows, and while doing that, she artfully managed to boast of her skill in telling people's fortunes; she tried to stir up a desire in the young man to have his fortune told, hinting that she would have something very pleasant to tell of "what was going to be" for such a handsome lad, "if he would cross her hand with a piece of silver," as she said. The young man was a serious church-goer and Bible-scholar; and the woman's art was completely lost upon him. He asked her to make choice of the article she wanted, and then to let him attend to other business he had to do; as to being told his fortune by her, he thought he knew fully as much of what was going to be as she herself—that is, he knew nothing, and that was as much as she knew. The gypsy chose a pair of bellows, and paid for it, on condition that she might bring it back and choose another, if her husband should not like the article. This being settled, she offered to tell the young man's fortune for nothing; but he refused any thing of the kind from her. At last she proposed to prove to him that she could find out hidden things; if he would just wish two wishes in his mind, she could tell him what they were about, and so he would become more willing to believe her ability to tell fortunes also.

At this, the young man thought he might have an opportunity of speaking some serious words to her, and so he consented: he wished two important wishes in his mind, and told her he was now wishing two things above every other: she might tell him what they were, if she could. The woman looked down and muttered some strange gibberish first, then put on a very grave and knowing look, and said, one of the things he was wishing was about some nice young friend that he had, and the other was about getting plenty of money. The young man then spoke to her very seriously upon the folly and presumption of her employment; and he told her that the first of the wishes he had just formed in his mind was, that he might be sure to get to heaven at last; the second that he might get some at least of his neighbours to keep him company thither. The woman looked foolish enough; she had never met with any lad before, so grave and so unwilling to give her any encouragement: upon such matters as were engaging his mind, she did not want to enter into conversation; she therefore made ready to leave the shop, reminding the young man once more of the understanding that she was to bring the bellows back and exchange them, in case they should not please her husband.

It now struck the young man that he had an advantage against her which he ought not to let slip. "Do you not know," he said, "whether your husband will like the bellows?" "No, indeed," she replied, "my husband is such a particular man that I cannot be sure at all that he will not find fault with them." "Then you are not able to tell the fortune of this pair of bellows which you have been so long in choosing; you are not able to tell how your husband will like them, whose mind is open to you in your daily life with him: and yet you pretend to be able to tell me my fortune. You have never met me before; yet you profess to know what wishes are uppermost in me; with your husband you have lived for years, I suppose, and yet you have to confess that you cannot tell what his mind may be, about this pair of bellows. And now, as I wished two wishes to satisfy you, let me tell you of one wish at least which I will form whether you wish me or not: I wish that you may be brought to see the wickedness of your trade in going about, scattering seeds of evil into the minds of vain and foolish young persons; that you may pray to God to forgive your sins for the sake of his Son, to cleanse your heart by his Holy Spirit, to give you honest work to do, and to make you diligent and faithful in doing it. If you will do that, I can tell you your fortune, because the Bible tells me of it: God will hear your prayers, you will become his child, and go to heaven. But if you go on doing the mischief to others which you have been trying upon me, you will remain the servant of Satan, and be cast into everlasting burning."

The gypsy stopped no longer to be talked to in this strain. She left the shop and was not seen again by the young man. But he continued to have in his heart the two good wishes which he had formed upon her asking: he walked in the way to heaven; and his pure example and pious conversation were the means of doing good to many of his neighbours who walked with him in the bond of love while he lived, and will rejoice with him for ever.

ST. BERNARD.

Its Monks and Monastery.

Immediately on my entrance I was received by the intelligent and courteous "Clavandier," or "Bursar" (as he called himself), who attends to the travellers, and acts as host during the time of their stay. I had breakfasted at St. Remy, but coffee was ordered for me—rather an extra, considering that I was to dine with the members of the institution at half past eleven; but not unacceptable amidst mountain air and after mountain exertion. Two museums, the chapel, the "Morgue" (or receptacle of the dead), and the celebrated dogs were then shown to me in succession—all worthy of notice in their different way. In one of the museums were some good prints of reigning sovereigns, (including one of our own Queen,) several engravings of subjects connected with the institution, e. g. the dogs discovering a traveller frozen and buried in the snow; and

others of a sacred character. Beneath many of the prints, expressions of friendship and gratitude towards the monks on the part of various donors were inscribed. This museum also contained a remarkably large collection of coins and antiquities found on the site of an ancient temple, situated close at hand, where, according to Livy, and various other testimonies, Jupiter Peninus was worshipped. In the museum there was nothing in any way remarkable, except a stuffed specimen of that very rare animal, the *Beklan* (if I spell it right), which is a kind of large chamois, chiefly distinguished for its immense, strong, and heavy horns. I had previously heard a few particulars of this animal in answer to some inquiries which I was led to make, in consequence of my host at Aosta wishing me to purchase a pair of the horns at the price of forty francs. My guide informed me that it was found in the highest mountains of Savoy, but that its present rarity was such as to render the complete extinction of the race not at all unlikely; and he added, that, by the law of the country, he would be condemned to the galleys for life in case he was to kill one. Whether the penalty is so exceedingly severe, or whether he was under a mis-conception, was a point which I intended to ascertain, but subsequently forgot. The first object meeting the eye of a traveller, on ascending the steps which lead up to the salon of the convent, is a tablet expressing the honour with which Buonaparte is viewed by the Republic of the Valais,—that Canton of Switzerland in which the Hospice stands. This occupies the wall of the landing-place. In the salon itself there is a picture, or coloured engraving of Napoleon as Emperor; while another small design in the same apartment represents him standing near the Hospice, and conversing with two of the brethren, clad in their usual costume, and holding a map stretched out in their hands. This no doubt, was an actual scene—sentinels are near—cannons a little further off; and the army is seen defiling closely by the edifice. The date, 4th of May, 1800, is affixed. After I had seen these, and other objects of interest usually shown to strangers, I was told that I should be summoned to the refectory at half-past eleven, where I was to dine with the assembled brethren. I use this word, because it was the word usually used to me in their designation, though sometimes they were styled "chanoinces." \* \* \* At half-past eleven the bell rang for dinner. Travellers usually arrive here towards evening, and depart again in the morning. Accordingly I was the only stranger at the convent, and the only guest at their table to-day. I was much pleased that I had the opportunity of thus seeing the whole resident body of the brethren. There were thirteen present, clad in black with a white ribbon attached, as the mark of the order of the Augustines. They wore at dinner their high-peaked caps. Most of them were young men, and all looked healthy. Their manners and intercourse with one another and with me were very cheerful and animated. Being Friday, it was "an jour maigre," or fast-day; but though meat did not form an ingredient in any of the dishes, there was an abundance of good nourishing food. The bill of fare was this: a kind of soup made with milk, not uncommon in this country; omelette; a substantial composition, of which toast and cheese formed considerable ingredients; mashed potatoes; fruit tart, desert, and good Piedmontese wine. These provisions appeared in large dishes, which were first laid at the head of the table, at one side of which I was placed. The senior brother opposite first helped me, then himself, and afterwards the dishes were passed down to the rest of the company. A Latin grace, of some length, was said (as in the halls of our Universities) both before and after the meal: and the whole character of the proceeding, and the mutual terms of intercourse among the brethren, very much reminded me of the fellows of a college sitting down to dinner in their hall. Many will, perhaps, have connected ideas of austerity and gloom with the members of such an institution, but nothing of the kind is witnessed. Though not unobservant, nor incurious as to the nature and amount of experimental piety personally swaying and adorning the members of the institution, yet I had no means, during the period of my short intercourse, of forming any opinion on the subject. Therefore, looking upon them as devoted a long period of their life to that special and extraordinary department of Christian love, which leads them to live amidst rocks, and snows, and clouds, that they may succour the endangered wayfarer, and show hospitality to all who pass their abode, I regarded them with that charity "which hopeth all things and believeth all things." God grant that they may live and die in the spirit of him to whose order they belong—I mean, St. Augustin—and not in the spirit of the Romish Church as it is, and has been, since the days when its corruptions arose! Strongly did these feelings come to my mind when I looked on the picture of St. Augustin, which is seen in the chapel of the institution, representing him engaged in writing his noble works. Around him lie the volumes by which he has enriched the Church; and as I glanced at the names, *De Civitate Dei*, *De Trinitate*, *Contra Manicheos*, the Sermons, and the Liber Confessionis, the monk and I almost viewed with one another in expressions of the honour due to that illustrious and Spirit-taught man. I inquired as to the countries from whence the members of the institution came, and was told they were: all Swiss—all "montagnards" (mountaineers). Others, they said, would not come; and if they did, they could not bear the climate and the place. From all which I heard, I believe that the day of my visit was one of most singular beauty, in consideration of the locality. After dinner, a proposal for a little promenade seemed most readily accepted by all. I was now obliged to make my preparations for departure. This

being done, I inquired for the "clavandier," in order to bid him farewell, and express my thanks for the kind reception which I had met with. The servant told me that he was "dans le jardin." I could scarcely imagine that I had rightly caught his word, *jardin* (garden) as all around the building nothing appeared except bare rocks, and the waters of the little lake. Accordingly, on the servant running to call my host, I thought he must be going to some distant spot, which had not met my eyes, but in the course of a minute I saw him and some of the brethren sitting out in a small plot of ground, enclosed by walls, where some verdure had been fostered—how, I cannot tell. The farewell which I received was no less kind than my reception; and having been favoured with an English translation of the usual salute, "bon voyage," given to departing travellers, I proceeded alone on my journey down the mountain side.—*Trench's Walk round Mont Blanc.*

"THE PILGRIM'S PROGRESS."

Among the languages into which the Committee have aided to print the Pilgrim's Progress, are these:—

- For the people of Europe..... English..... England, America, and other parts.
- Dutch..... Holland and South Africa.
- French..... France and Switzerland.
- Spanish..... Spain and South America.
- Portuguese..... Portugal, Madeira, and other islands.
- German..... Germany.
- Esthonian..... Esthonia, in Russia.
- Armenian..... Armenia, in Turkey.
- Asia..... Burmese..... Burmah.
- Singhalese..... Ceylon.
- Oriza..... Orissa.
- Hindustanee..... East India.
- Bengalee..... Bengal.
- Tamil..... Madras.
- Marathi..... Bombay.
- Canarese..... Bombay.
- Gujarathi..... Surat.
- Malay..... Malacca, and other places in the East Indies.
- Arabic..... Arabia.
- South Seas..... Samoan Islands.
- Tahitian..... Tahiti.
- Africa..... Sichuana..... South Africa.
- Malagasy..... Malagascar.

Who can tell how much good the PILGRIM has done already in heathen lands? We might fill many pages with accounts of the blessing which has come on his labours of love. Let us look to China. "In our Chinese schools," says a missionary, "the little girls are taught to read in English, and the book which delights them, and for which they gladly leave their play that they may read it, is the PILGRIM'S PROGRESS."

"It was partly through reading that book," said a Hindoo, "that I began to feel that the Christian religion was the only true religion, and that Christ was the only Saviour." "I feel encouraged," writes a missionary in the east, "from the very civil reception the PILGRIM has already met with. Several respectable Mohammedans have read it, and have asked for more copies for their friends. One native sent me a pleasing letter, thanking me with all his heart. He states, that he read the book for three nights together, without stopping: that he never saw such a beautiful book, and he prays that the Holy Spirit may enlighten the hearts of the Malays to understand it."

A missionary in Ceylon sought the aid of a pundit, or native teacher, in translating the PILGRIM into the Singhalese language. The pundit, who had been a heathen priest, was a learned and clever man. As he sat writing out the tale, he was often so affected by it, that he could scarcely proceed. The account of Christian leaving the City of Destruction very much pleased him. When he found that Christian got into the Slough of Despond, he really began to feel much pity for him; but on the pilgrim arriving at Mount Sinai he looked very sad, and said to the missionary, "Sir, what man can be saved?" The missionary replied, "Let us go on a little further." He then came to the place where Christian got in at the Wicket Gate, and lost his burden at the foot of the cross. The poor pundit was so overcome with delight, that he laughed, clapped his hands, shouted, and danced for joy, crying out, "Delightful! delightful!" When the PILGRIM was printed, and bound in marble paper, with gilt edges, the children of Ceylon were seen carrying it to their homes as the best prize they could obtain in the missionary school.

"If we look to other parts of the world, we shall still see the same kindly reception given to the Pilgrim's book. 'The young converts in South Africa,' writes a Christian teacher, 'are much profited by it.' 'If such books as this be printed' said a Russian, 'who can any longer put off his repentance?'"

But with mingled sadness and joy we turn to Madagascar. When the cruel queen of that island drove the missionaries from their stations, this book, which had been printed by the Committee of the Religious Tract Society, was sent to comfort and instruct the native Christians, who were shut up in prison, or hid in the caves of the earth, or escaping for their lives through the dark forests of the country. And even when some of them were led forth to die as martyrs, they were firm, saying, "Now we are in the situation of Christian and Faithful, when they were led into Vanity Fair;" and others said, "When Christian entered the Valley of the Shadow of Death he could say, 'Though it be a gloomy valley, yet it is the way to the Celestial City.'—*Religious Tract Society's Report.*"

SACRED MUSIC.

The expression of sacred music comprehends every emotion that can agitate the human heart, and must be felt rather than described. The subdued tones of awful adoration, the impassioned fervour of desire, the humility of

prayer, the wailing of penitential sorrow, the glad notes of thanksgiving, and the loud chorus of praise, all these have their own peculiar utterance, and must be pervaded by a depth and solemnity which shall distinguish them from the mean affections of humanity.

I am fearful of touching too lightly upon this hallowed subject. Many young persons, when their feelings are excited by sacred music, imagine themselves to be bettered by such feelings, and to be under the influence of genuine religious sentiments. But if the plain majesty of the word of God does not suffice to kindle an equal fervour within us, when we are reading it silently and alone, we may be sure that the emotions excited by the lovely songs and pleasant instruments of men, are the mere ebullitions of natural feeling, and have nothing to do with religion. "Those who would sing the praises of the Lord, must 'sing with the understanding.'" The undying torch of truth must be lighted up in that faculty, before it can set the heart in a flame. There exists not a more dangerous delusion, than to mistake the feverish excitement of the imagination for the cheerful and steady glow of a rational devotion.

But while I so anxiously guard you against this pernicious error, do not for a moment suppose that I would shut you out from the privilege which all creation enjoys of sounding its praises. O! there is a harmony in nature inconceivably attuned to one glad purpose. Every thing in the universe has a voice, with which it joins in the tribute of thanksgiving. The whispers of the wind playing with the summer foliage, and its fitful moanings through the autumnal branches, the broken murmur of the stream, the louder gushing of the waterfall, and the wild roar of the cataract, all speak the praises of God to our hearts. Who can sit by the sea-side when every wave lashed in adoration, or falls upon the shore in subdued and awful cadence, without drinking in the unutterable thought of the majesty of God! The loud hosannas of ocean in the storm, and the praise of God on the whirlwind, awaken us to the same lesson, and every peal of thunder is a hallicho to the Lord of Hosts. O! there is a harmony in nature! The voice of every creature tells us of the goodness of God. He comes to us in the song of the birds; the deep delicious notes in which the wood-dove breathes out his happiness, the gracefully melting descent of the nightingale, the joyous, thrilling melody of the lark, the throbbing wild warbling, and the black-bird's tender whistle, the soft piping of the bulfinch, the gay carrol of the wren, the sprightly call of the goldfinch, and the gentle twittering of the swallow. Even now, when every other bird is silent, little robin is pouring out his sweetest of all sweet notes upon yonder rose-bush; and so distinctly does he thank God, who made the berries to grow for him upon the hawthorn and mountain-ash, and who has put it into the heart of man to love him, and strew crumbs for him when the berries fail, that my soul, too often insensible to its own mercies, is warmed into gratitude for his. The very insect tribe have entered into a covenant, that God shall, at no season of the year, be without a witness among them to his praise. For when the hum of bees and the chirping of the grasshopper have ceased to enliven us, and the gnats have laid by his horn, then the little cricket wakes into life and song, and gladdens our hearth with the same story till winter is past. And so all nature praises God, and is never weary. If, then, you are able "to make melody in your heart to the Lord," let your hand and your voice make melody too; and let the faculty which infinite benevolence has created for your enjoyment, be converted, as all your other faculties should be, into the instrument of praise.—*Miss Mary Jane Graham.*

THE ICE TRADE IN NEW BRUNSWICK.

St. John, March 3rd.—On Wednesday afternoon, we jumped on a sled and went off at a cracking pace, to Lilly Lake, to find out whether we were justified in the previous supposition, that said Lake must have been nearly uncovered. We found, on arriving there, that we had been most extensively in error, and that the ice-cutters had but barely begun to uncover "the Lilly." All was bustle and activity, presenting to the eye and ear the appearance of industry, enlivened by the hope of recompensing profit.—The ice plough was in full operation, cutting the ice in strips of certain breadths and enormous lengths, which were then cut to the required size with cross cut saws, were detached, and poled along, like timber, to the end of the opening, which, by the by, is only six feet broad but extends along the margin of the Lake—to all appearances.) At the end there is an inclined plane formed, at the top of which, a horse stands ready and is continually hauling out the blocks and depositing them at a short distance. Three horses are employed at this plane, and are continually on the move. From the place of deposit, about Fifty Teams are constantly hauling the ice into town, which journey the common ones perform six times a day, the second-rates, seven times, and the first-rates, eight times.

The Ice business is not confined to Lilly Lake, but is carried on above the Falls. While passing through Portland, yesterday, we were passed by a number of sleds laden with ice in blocks, and by boys of all sizes hauling lumps of all shapes on sleds of all sizes and kinds; in fact, the bustle created by the business, is the life of the City, as, otherwise, our citizens would die of ennui.—*Herald.*

TRAVELLER'S DOOR FASTENER.—Among the various inventions which have lately been patented, is one termed a traveller's door fastener, which is composed of two small metal plates formed into a wedge by the insertion of a piece of wood between them, while the under plate is fitted with two small spikes that catch the floor. The sharp end of the fastener is thrust under the door, and is more firmly fixed by every attempt to enter the room, while a cord

carried to the bedside enables a person lying in bed to withdraw the wedge, and thus admit a visitor.

GUTTA PERCHA.—Dr. Montgomery states that the tree yielding the gutta percha (pronounced *per-tsha*) is common in many places in the island of Singapore; that he was informed that it grew on the southeast coast of Borneo; and that Mr. Brooke, of whom he had requested inquiries at Sarawak, had stated that the tree was plentiful there, though the people were not acquainted with the properties of the same.

Some hundreds of tons of gutta percha are now annually imported into England from Singapore. I may here also state that the urceola of Penang is a species of creeper or climber plant of the vine genus, and is a native of that island and the neighbouring coast of Sumatra. It will be found indigenous in Borneo also; and as it yields caoutchouc of the purest quality, equal to that from South America, it is to be hoped that in time our home market will be abundantly supplied from that quarter.—*Pharmaceutical Times.*

THE NATIONAL CLOCK.—Professor Airy proposes to use the spare power of the large clock in the new houses of parliament to excite a magnetic-electric current, by means of which the smaller clocks in the palace could be kept in motion simultaneously with the large clock.

THE AVENGER.—Lieutenant Rooko and the three other survivors of the hapless frigate *Avengeur*, Mr. John Larcom, William Hill, and James Morely, boy, have been tried by court martial at Malta, for the loss of that vessel, and honourably acquitted.

FORMATION OF A REGIMENT OF VOLUNTEERS IN LONDON.—A number of gentlemen, in London, have resolved to form themselves into a regiment, to be termed "The Queen's Own Volunteer Rifle Corps." The number at present proposed is 600, but probably it will be materially increased after it is fully known to the public. The parties who have taken the lead in this movement have received every encouragement from Government, and will have their arms and ammunition supplied them.

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