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# The Berran.

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. 17.]

QUEBEC, THURSDAY, JULY 22, 1847.

[WHOLE NUMBER 173

## LONGING FOR FREEDOM.

Why, Oh my soul, should earthly joys  
Delude the prisoner here below?  
The richest gems are trifling toys,  
Compared with those believers know.

How glorious their immortal crowns,  
More dazzling bright than mid-day sun;  
Jesus their happy souls adorn  
With wreaths, which he himself hath won.

How vain are all the scenes of earth,  
Beneath their own exalted view!  
They feel the honours of their birth,—  
The friends of God, and angels too.

Oh! blissful state of holy joy!  
Awake, my soul, and upward soar;  
Thy rebel passions now destroy,  
Let earth engross thy heart no more.

Yet, Lord! I look alone to thee:  
Exalt thy sovereign, taxing power;  
Oh! set my captive spirit free,  
Be this redemption's joyful hour.

From "Christian Retirement," being appended to the article following on this page, headed "Danger of Riches."

## EVANGELICAL INSTRUCTION, AFTER THE PATTERN OF THE APOSTLE PAUL.

From the Bishop of Calcutta's Expository Lectures on Epistle to the Colossians. After stating "The practical end in view of Christianity" and "In what manner this high end of Christianity is produced, and how it stands connected with the peculiar doctrines of the Gospel," the author proceeds, in the following article, to show "in what manner this doctrine of Christ, which is thus essential to the production of the internal work of grace, is to be proposed and enforced."

Our doctrine and course of instruction must resemble those of St. Paul, if the converts are to be like his; not only must the truths themselves be of the same kind as the apostle's, but the manner of stating them, the address, the proportion, the distribution of their parts, the accompanying affections, the object in view must be like his. There must be a thorough understanding and a firm hold of "the mystery of God, and of the Father, and of Christ," or we can never teach it. "Christ the hope of glory," must be the sum of our faith, as it was of the apostle's; "Christ our all in all, Christ our head," our "reconciliation," our "life," our complete, adequate, and exclusive Saviour and Mediator. Then we shall preach as St. Paul did.

In the next place, we must use largely the very language of St. Paul and the other inspired writers, and incorporate it with our own doctrines, or we shall fail in imitating them. The far greater part of our instructions in public and private should be composed of holy Scripture wisely explained and applied. Mere strings of texts, indeed, repeated without feeling or propriety, are of little or no value; but Scripture richly wrought into our discourses and supporting all we advance, is the "incorruptible seed" of the divine life. If we shun the language of St. Paul, we shall not long retain the Gospel he proclaimed; he must live and speak in us and by us.

Again, Christ in all his glory, all his complete work, all his offices, must be known and acknowledged to be the daily food of the soul, the motive of all duty, the source of all strength, the consolation under all afflictions. We must not put Christ on one side, as it were, as having wrought redemption, indeed, but as not necessary to be presented in every exhortation; or imagine that great festivals or set occasions of proving his divinity or atonement may well recall him to our minds; but that for the rest, it is enough for us to dwell on duties, and the mortification of sin, and parables, and the proverbs, psalms, and sermon on the mount. This is a fatal mistake. The cold essay on subordinate matters starves the soul. Details of morals are what Aristotle, Cicero, or Epictetus, might teach. Minute historical criticism, disquisitions on parables, mystical devotion, declamations on the brevity of life, are inefficient to the awakening and instructing of man dead in sin. Christ must be the prominent person throughout our ministry, as in the Epistle before us, or we shall totally fail. We are not to be Jewish preachers, nor followers merely of John Baptist, but preachers of the Gospel of Christ our Lord.

Once more; all St. Paul's doctrine was intermingled with earnestness and meaning, with experience and love, with spiritual feelings and affections, with the conflict of prayer and humility of soul, and with the unaffected reliance on the operations of grace to make them successful; so must ours. Our doctrine must lead directly to conversion of heart, and faith, and holy love. Our creeds, and articles, and summaries of theology are only the rudiments of piety. All the doctrinal statements in either Testament are interwoven with practical results, are dipped in the heart, are not introduced abstractedly, but clothed with circumstances, and directed to some immediate and high practical design. All the vast and mysterious scheme of redemption is subservient to the bringing man back to spiritual feelings and duties. So the doctrine of the Holy Ghost; so the vital and all-comprehensive mystery of the Trinity of persons in the one adorable Godhead—nothing is abstract and speculative.

And the reason why God is pleased to raise up strenuous defenders of the faith from age to age, to refute the erroneous systems of idolatry and superstition which Satan invents and aids, is, that error blights the tender plants of grace. Their growth is stunted. It is a mephitic atmosphere. As divine truth imprints God's image upon us, so Satanic lies imprint that of the devil. The Lord, therefore, "when the enemy comes in like a flood, lifts up a standard against him." Every word of St. Paul's doctrine in this Epistle is imbedded in the inmost soul of the writer, and aimed direct at the heart of the converts. His tears and prayers accompany every exhortation. There is as little as possible of man and outward matters, to make room for the grandeur of Christ and the work of his Spirit in us and by us. As a "nurse cherisheth her own children, so was he gentle among them, willing to impart unto them, not the Gospel of God only, but also his own soul, because they were dear unto him."

Further, diligent study in the closet must be employed in our preparation for public duty, if we would resemble St. Paul. The address and wisdom, the fortitude and tenderness, the choice of topics and proportion of different truths which he had by inspiration, we must acquire by study of the Scriptures, meditation, prayer, a deep acquaintance with our own hearts, a consideration of all the classes of persons we have to instruct, and an imitation of the prophets of old and of our Lord in the New Testament.

We must not "offer to God that which costs us nothing." We must "rightly divide the word of truth. We must, as a prudent house-holder, bring out of our treasury things new and old." We must let "the word of Christ dwell in us richly in all wisdom."

Further, a wise regard should be paid to the circumstances of our congregation, and the prevalence of any species of error amongst them. This was St. Paul's practice. Every verse of his epistle had a reference to the false teachers creeping in amongst the Colossians, and beguiling their souls. Thus cautions must be wisely given by us also, and worked into our ordinary discourses, from time to time, without too much detail. And whilst we correct one class of errors, we must take care not to run into those of an opposite extreme. St. Paul, in the midst of his fervent argument, unites "order with stedfastness in the faith of Christ;" and after having pointedly condemned angel-worship and vain superstition, he returns to the main and practical characteristics of Christianity; for cautions and warnings will not of themselves feed the soul; they must be united with direct evangelical instruction.

Once more, love must be the prominent feature apparent in our ministry; "love to all the saints in Christ Jesus;" charity "which beareth all things, believeth all things, hopeth all things, endureth all things;" love for the souls of those whom we address; grief if we are compelled to use harshness; freedom from all personal ends and private feelings, and irritation of temper, and an evident desire to do good in the highest sense and largest measure to the bodies and souls of those whom we address;—benevolence is an universal language.

Lastly, our labours and conversation in the family and the church must support and not contradict our public and private instructions. Our discourses are not all our ministry—far from it. Public prayers and sacraments, the habitual deportment, the visits to the sick and the well, the word, spirit, charity, patience, faith, purity, meekness, of the minister, must show what we mean by Christianity. St. Paul's catalogue of his labours and toil, and his meekness and patience under them, may teach us what should be ours. Our flocks look, not only to what we say, but to what we do, and interpret the one by the other.

Allow me, therefore, to ask here, again, is this model of St. Paul's manner of inculcating the gospel that which we propose to ourselves? Are we aiming to be "wise to win souls?" Do we cast about how we may best present truth, awaken the conscience, console the contrite in spirit, alarm the infidel, detect the false professor in our flocks? Is our ministry our joy, our honour, our study, the passion of our lives? Do we aim at fulfilling our ordination vows, in the entire amplitude of their meaning and authority? Is our ministry such, that if St. Paul were to be present, he might say, "That is what I intended in my Epistle to the Colossian church? Does love pervade our ministry; Christ fill the field of vision; wisdom and address control our speech; the varied circumstances of our flock occupy our waking and sleeping thoughts; the errors prevailing around us excite our caution and our fear, and dictate preventative topics of instruction? Have we, above all, the first principle of a faithful ministry in the life of God in our own souls? Are we ourselves seeking for honour, and glory, and immortality and eternal life? An unconvinced minister is not likely to be the means of converting others to a religion which he has never felt and does not understand."

## GLEANINGS FROM CHARLES SIMEON.

His MIND ON PREACHING SERMONS WRITTEN OR UNWRITTEN.—Prefixed to a Sermon and four Skeletons of Sermons published in 1786.

Archbishop Secker, in his last Charge, after observing in reference to the matter of our sermons, "We have, in fact, lost many of our people to sectarian by not preaching in a manner sufficiently evangelical;" adds, in reference to the manner of our preaching, "There is a middle way, used by our predecessors, of setting down in short notes the method and principal heads, and enlarging on them in such words as present themselves at the time: perhaps, duly managed, this is the best." He then proceeds to express his disapprobation of what is called, mandating of sermons, or repeating them from memory. This custom obtains much among foreign Divines, and throughout the whole Church of Scotland; and in the Statute book of our University there is an order from King Charles II. that this should be practised by all the Clergy, as well when preaching before the University and at Court, as before any common audience." This shews at least that, if a minister had thoroughly studied his discourse, it was deemed no objection against him, that he delivered it without book. But the way

\* Mr. Vice-chancellor and Gentlemen,  
Whereas his Majesty is informed, that the practice of reading Sermons is generally taken up by the preachers before the University, and therefore continued even before himself, his Majesty hath commanded me to signify to you his pleasure, that the said practice, which took beginning with the disorders of the late times, be wholly laid aside, and that the said Preachers deliver their sermons both in Latin and English by memory or without book, as being a way of preaching which his Majesty judgeth most agreeable to the use of all foreign Churches, to the custom of the University heretofore, and the nature and intention of that holy exercise. And that his Majesty's commands in the premises may be duly regarded and observed; this further pleasure is, that the names of all such ecclesiastical persons, as shall continue the present supine and slothful way of preaching, be from time to time signified unto me by the Vice-chancellor for the time being, upon pain of his Majesty's displeasure.  
Oct. 8, 1664.  
MONMOUTH.

proposed by Archbishop Secker seems far preferable on account of the unnecessary increase of labour to the minister, and because the repeating of a sermon will most generally appear, as the Archbishop justly expresses it, like "the saying of a lesson." Many other authorities of the greatest note might be adduced, (as those of Bishop Wilkins, Bishop Burnet, Archbishop of Cambray, &c.) if it were the author's wish to vindicate this mode of preaching; but he is far from thinking it proper for all persons, or in all places. He considers it, however, as extremely useful, where a minister's talents will admit of it. But, after all, the great concern both of ministers and private Christians is, to enjoy the blessing of God upon their own souls. In whatever manner the Truth may be delivered, whether from a written discourse, or memoritorily, or from a well-digested plan, they may expect that God will accompany it with a divine energy, if they be looking up to him in the exercise of faith and prayer. In this hope, the following Sermon, and the Skeletons annexed to it, are sent forth into the world: and if by means of them the excellency of the Gospel may be more clearly seen, its importance more deeply felt, and its strengthening, comforting, sanctifying efficacy more richly experienced, the Author's labours will be abundantly repaid.

His VIEWS ON THE NEW BIRTH:—extracted by his biographer (Rev. W. Carus) from "Appeal to men of wisdom and candour."—We now come to state what our views of the subjects really are:—We have before shown, that man by nature has nothing in him that is spiritually good, or good towards God. But in order to be made meet for heaven, he must be made spiritually good; that is, he must love what God loves, and hate what God hates; and be, and do, what God commands. Does God hate sin in all its branches? he must hate it too, and loathe and abhor himself for having ever committed it. Does God love holiness? he also must love a holy God, and holy exercises, and holy affections; and must so love holy things, as to make them the continual objects of his most earnest pursuit; in relation to every thing that is holy and heavenly, the same mind must be in him that was in Christ Jesus. Has God required him to come as a weary and heavy-laden sinner to Jesus, and to live altogether by faith in Christ, for wisdom, and righteousness, and sanctification, and redemption; and to glory not in any human strength or goodness, but wholly and exclusively in the Lord Jesus Christ? the man's mind must be brought to this, and Christ must be exceeding precious to him in all these points of view; yea, he must "determine to know nothing and to rejoice in nothing, but Christ and him crucified." These views and these principles must not rest as mere notions in the head, but must be wrought into the heart and exhibited in the whole of the life and conversation.

This change far exceeds the power of fallen man. Whatever powers you may be pleased to invest him with, they fall very short of this. A remembrance of these things he may put on; but he cannot form them really and truly in his heart. This is the work of the Spirit of God, who is promised to us for this very end; "A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my commandments to do them." As to the mode of effecting this great work, we have already observed, the Spirit is not restricted; but whenever it is truly effected, then we say, that the man is born again, and born of the Spirit; and the change that has taken place within him, we call the new birth.

Now the question is, whether this be the new birth or not? and whether we do right in insisting upon it as necessary to man's salvation?

In answer to this we reply, not only that the Scriptures call this a new birth, a new creation, a being born of God, and a being born of the Spirit, but that an experience of it is predicated of all who are in a state of favour with God now or shall find admission into his kingdom hereafter. "If any man be in Christ, he is a new creature, or a new creation," says the apostle: "old things are passed away; behold all things are become new." And our Lord, with repeated asserations, says to Nicodemus, "Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God."

These declarations of our Lord to Nicodemus are peculiarly strong; because the import of them cannot with any appearance of reason be explained away. Some, indeed, have endeavoured to explain this of baptism; but I wish that those, who think it can bear that construction, would see what sense they can on that supposition make of the whole context. Let us suppose for a moment that baptism is the new birth, and that baptism was the point which our Lord so strongly insisted on; why should our Lord, when explaining and enforcing his first assertion, so carefully distinguish between water-baptism, and the operations of the Holy Spirit: "Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God?" Here, admitting that he insisted on the necessity of being born of water, he insisted also on being born of the Spirit, in order that he might convince Nicodemus that he spoke, not of an outward and carnal, but of an inward and spiritual, change. Again—how can his subsequent explanations apply to baptism? On the supposition that he speaks of a spiritual birth, his reasons are clear and forcible; "that which is born of the flesh, is flesh;" and therefore unfit for a spiritual kingdom; but "that which is born of the Spirit, is spirit;" and exactly suited to that kingdom which he was about to establish. Again—If it were baptism of which he speaks, what connexion has that with the wind, "which bloweth where it listeth," and which, though inexplicable in some respects, is invariably and infallibly to be seen in its effects? If it were baptism, it would blow, not where the Spirit listeth, but where the parents and the minister list: and as for its effects, they are for the most part visible to no human being. Moreover, how could our Lord with justice ask Nicodemus, "Art thou a master in Israel, and knowest not these things?" Nicodemus might have well replied, "Yes, I am a

master in Israel, and yet know not these things: for how should I know them? Where are they revealed? What is there in the writings of Moses or the prophets that should have taught me to expect so much from baptism? God required the circumcision of the flesh as you do baptism; but he required the circumcision of the heart also; and, if there be a spiritual change of a similar nature required of us under your dispensation, and that be the thing which you call a new birth, then I confess I ought to have had clearer views of those things, since they were evidently inculcated in the Jewish Scriptures, and were represented also as particularly characterizing the Messiah's reign."

As some distinguished characters are very strong and positive upon this point, we think it not improper to enter somewhat more fully into it. If by the term regeneration they meant an introduction into a new state, in which the baptized persons have a right and title to all the blessings of salvation, we should have no controversy with them. If they meant that all adults, who in the exercise of penitence and faith are baptized into Christ, have in that ordinance the remission of their sins sealed to them, and the Holy Spirit in a more abundant measure communicated to them, we should not disagree with them.

If they meant that infants dedicated to God in baptism may and sometimes do (though in a way not discoverable by us, except by the fruits) receive a new nature from the Spirit of God, and with, and by that ordinance, we could cordially join with them. But they go much farther than all this. . . . With some, we hope that there is really an error of judgment arising from the strong things which are spoken of baptism in the Holy Scriptures. They do not consider, that, when it is said, "Repent, and be baptized for the remission of sins;" those words were addressed to adults, who had just been informed, that Jesus was the Christ, and that, if they believed in Him, and became His disciples, their sins should be blotted out. Expressions of this kind were highly proper as addressed to adults; but afford no ground for the idea, that the rite of baptism is the new birth.

We are no more disposed to detract from the honour of that sacred ordinance than our adversaries themselves; we admit, and beg you to bear in mind our admission, that great, exceeding great, benefit accrues to the soul from baptism. In many instances, where the ordinance is really attended upon in faith, and prayer is offered up to God in faith, we do believe that God bestows a peculiar blessing on the child; and, though we cannot ascertain that He does so but by the fruits that are afterwards produced, yet are we warranted from Scripture to believe, that the effectual fervent prayer of a righteous people shall not go forth in vain; and that "whosoever we eat, believing, we shall receive." But even from the ordinance itself we may consider great good as arising to the soul; since, as in the case of circumcision, the person is thereby brought into covenant with God. The Israelites, as a nation in covenant with God, were highly privileged; for "to them;" as the apostle says, "pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." The same, I doubt not, may be justly said of all that are baptized: indeed, we doubt not, but that our Reformers had that very passage of Scripture in their eye, when in our baptismal service they instructed us to thank God for having regenerated the baptized person by his Holy Spirit; and, in our Catechism, to speak of children as by the ordinance of baptism made members of Christ, children of God, and inheritors of the kingdom of heaven. These expressions are doubtless strong; and so are St. Paul's expressions respecting the benefits of circumcision; and every blessing which he asserts to have been conveyed by circumcision, we may safely and truly apply to baptism. By the very admission of persons into covenant with God, they are brought into a new state, have a right and title to all these privileges; and by the exercise of faith in the Lord Jesus Christ they come to the actual possession of them.

But the chief source of the fore-mentioned error is, that men do not distinguish between a change of state and a change of nature. Baptism is, as we have just shown, a change of state: for by it we become entitled to all the blessings of the new covenant; but it is not a change of nature. A change of nature may be communicated at the time that the ordinance is administered; but the ordinance itself does not communicate it now, any more than in the apostolic age. Simon Magus was baptized; and yet remained in the gall of bitterness and the bond of iniquity, as much after his baptism as he was before. And so it may be with us: and this is an infallible proof, that the change, which the Scriptures call the new birth, does not always and of necessity accompany this sacred ordinance. As the circumcision of the heart did not always accompany the circumcision of the flesh, so neither does the renovation of the soul always accompany the outward rite of baptism, which shadows it forth; and if only our opponents will distinguish the sign from the thing signified, and assign to each its proper place and office, there will be an immediate end of this controversy.

SOLEMN CHARGE TO THE TRUSTEES FOR PRESENTING CLERGYMEN TO THE LIVING IN HIS GIFT.—In the name and in the presence of Almighty God I give the following charge to all my trustees, and to all who shall succeed them in the trust to the remotest ages. I implore them, for the Lord Jesus Christ's sake, and I charge them also before that adorable Saviour, who will call them to judgment for their execution of this trust, 1. That they be very careful, whenever they shall be called upon to fill up a vacancy in this trust, which they must invariably do, within three months of a vacancy occurring, that they elect one who is not a truly pious and devoted man, a man of God in deed and in truth: who with his piety combines a solid judgment, and a perfectly independent mind. And I place this first, because a failure in this one particular would utterly defeat, and that in perpetuity too, all that I have sought to do for God and for immortal souls. 2. That when they shall be called upon to appoint to a living, they consult nothing but the welfare of the people, for whom they are to provide, and whose

eternal interests have been confided to them. They must on no account be influenced by any partiality towards a particular individual, or by compassion towards any one on account of the largeness of his family, or the smallness of his income. They must be particularly on their guard against petitions from the parish to be provided for, whether on behalf of a curate that has laboured among them, or of any other individual. They must examine carefully and judge as before God, how far any person possesses the qualifications suited to this particular parish, and by that consideration alone must they be determined in their appointment of him.—Memoirs, by Rev. W. Carus.

## DANGER OF RICHES.

In this fallen world, where sin has planted sorrows in awful profusion, is it not wonderful, that creatures, liable to continual change, are not solicitous to find a covert from the tempest? They are anxious, indeed, to obtain rest, but they seek for it where it never can be found—in earthly things.

Men are apt to imagine, that if they can only amass a fortune, and reach the hill of prosperity, they shall escape those troubles which overwhelm many who dwell in the vale below. But are not mountains the most exposed to storms? Are they not the most bleak and barren parts of the earth? Whilst the sheltered valleys stand so thick with corn, that in the poetic language of David, "they laugh and sing?"

History furnishes abundant proofs that elevated stations expose men to perpetual dangers, and cause the soul to be barren in those fruits of peace, contentment, and piety, which enrich the heart of the lowly, retired believer. Why, then, should I envy the great, or labour to be rich? Even if I should happily escape the common snares of wealth, yet death will soon transfer it into other hands, and then what will all my riches profit, if at that solemn period I should be destitute of faith and love? Lord, make me anxious for the true riches. May I daily lay up my treasure in heaven. May my heart be there. Let no idol be seated on the throne of my affections. Do thou reign the sovereign Lord within. Oh! may all my powers be subject unto thee. May I own no way but thine. All will then be well. Whether prosperous or afflicted, all things shall work together for my good.

The Scriptures point out in the strongest manner the danger of riches. Many monuments of wrath are there presented to our view. Achan, Gehazi, Judas, Ananias, and Sapphira, being dead, yet speak with warning voice. The love of money proved their downfall. We all naturally love ease. We have a natural love of rest. Toil and pain are alike irksome to the savage and the sage. Those earthly possessions which promise the greatest portion of enjoyment, are the most coveted by mankind in general.

In civilized countries it may be said, in the expressive language of Solomon, "Money answereth all things." It is able to procure for us those various conveniences which tend to smooth the path of life. It provides us with food and raiment; with innumerable elegancies and superfluities; with opportunities of extending our researches after knowledge, of visiting distant climes, and treasuring up the labours of the dead. Money can command almost every thing, but what is most essential to our happiness—peace of conscience, joy in God, and victory over sin and death.

Here, then, arises the danger of riches. They furnish us with every requisite to earthly pleasure. They give us a commanding influence over our poorer neighbours; and an importance in the circle in which we move. Hence we secretly pant after their increase. They engross the affections; they fill the mind; they captivate the will; they usurp the place of God in the soul.

When riches flow into the coffer, trouble is never apprehended; but when they cease to flow, the darkened clouds seem rapidly to threaten the destruction of our earthly joys; the smile then forsakes the worldling's countenance; gloom settles upon his once laughing face; despair seizes on his heart, and death not unfrequently closes the fatal scene.

Such a state of mind as this, infallibly proves the love of money to be the predominating passion in the soul. And such a state of mind is incompatible with salvation.

Our blessed Lord has declared, in words too plain to be misunderstood, "It is easier for a camel to go through the eye of a needle, than for a rich man—trusting in his riches—to enter into the kingdom of God." (Mark x. 25.) St. Paul in like manner bears his testimony against this sin of our nature: "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us all things richly to enjoy." He cautions believers most solemnly against the evil of covetousness, by declaring that "the love of money is the root of all evil; which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows."

If true believers, we ought again and again to impress upon our hearts this sacred truth: that real happiness consists in having God for our portion; in being satisfied, yea, thankful for the allotments of his providence in feeling ourselves to be pilgrims and strangers upon earth, hastening along the stream of time to that blessed world, where every trial will be forgotten; or, if remembered, will only, by its recollection, enhance our everlasting joy.

This state of mind, this holy frame of heart, is the work of the Spirit, the fruit of faith. "All thy children shall be taught of the Lord and great shall be the peace of thy children." "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee." "Be careful for nothing, but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your heart and mind through Christ Jesus." "Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal."

Oh blessed Saviour! wear my foolish heart from the world. Save me from the love of money,

\* Ezek. xxxvi. 26, 27.  
† John iii. 3-5.

\* Rom. ix. 4.

which is spiritual idolatry. Raise my affections to high and heavenly things. Be thou in time and through eternity my all in all.—Christian Retirement.

MISSIONARY ORGANIZATION IN THE UNITED STATES.

It has long been a question of the deepest interest in the Christian Church, whether Missions can be most effectively prosecuted under an ecclesiastical organization, or on the voluntary principle.

Many readers of the Recorder will recollect that this subject was very fully discussed in our columns, years ago, before the proposition for bringing the missions of the Church under the control of the General Convention was introduced into that body.

Although many of our brethren, those with whom we had always sympathized and acted, and in whose wisdom we had the utmost confidence, strenuously opposed the measure: yet we felt constrained to favour and advocate it. We did so, believing that it was, not only the safest, and most consistent principle, but that, under its operation, vastly increased efficiency would be given to the work of missions in our Church. At that time we knew not what was in reserve for us.

The most sagacious of our "bishops and other clergy" could not anticipate the developments of later days, nor did any who had been zealously engaged in the old organization, but were willing to abandon it for one which they believed would be more efficient, apprehending the approach of a state of things among us, which would entirely change the whole aspect of the question.

Had our Church continued as comparatively quiet, and harmonious, as it was at the time of the adoption of the new principle, we have no doubt that it would have worked well, and the best friends of missions among us would not have had occasion to regret its adoption,—but as vast and irreconcilable diversity of sentiment has arisen, we now see the difficulty of our position.

The history of our Board of Missions for the last three or four years, shows the sad effects of endeavouring to unite in one body such discordant materials as compose it.

For ourselves, and for many of our brethren with whom we sympathize, we frankly confess our readiness to go back to "the old organization." We know of no other way by which confidence in the work of missions can be restored to many of our churches, and sure we are, that unless this be done, that impulse to the cause which is now indispensable to its success, if not its existence, will not be given.—Episcopal Recorder.

A SCENE IN THE FRENCH CHAMBER OF PEERS.

From the Paris Correspondent of "Evangelical Christendom."

The monotony of the debate in the Chamber of Peers was relieved by an unexpected incident. One of the members of that assembly, Count Dalton Shee, still young, and having the frank temerity of his age, declared, from the tribune, that he was not a Roman Catholic, or even a Christian. These words excited warm disapprobation, but the murmurs of the noble Chamber were redoubled when the same peer asked by what right the Charter had declared Catholicism to be the religion of the majority of the French nation? "Where are the proofs of this assertion?" asked Count Dalton Shee. "Does it suffice, to be a Roman Catholic, to have received baptism at birth, then to pass a life of scepticism, and, finally, at the hour of death, to repeat mechanically some Latin prayers?"

On hearing these bold questions, the peers could no longer believe their senses. Everything is usually so calm and measured in this assembly of aged senators! It is so rare for any of them frankly to express his convictions. The speaker was rudely interrupted, and called to order by the president, who gave him a brief lecture on the impropriety of scandalizing religious sentiments.

I can understand the displeasure of the peers; but, in truth, did not M. Dalton Shee put his finger on the wound? Is it inaccurate to say, that Romanism is no longer the religion of the majority of the French? For my part, I am convinced that this observation is perfectly just. In one sense, undoubtedly, the French are still Roman Catholics; but it is with them a purely nominal, external, and traditional religion. It is a name, and nothing more. The immense majority have ceased to believe in Popish dogmas; that which Rome presents as fundamental articles of her creed, they reject with derision and contempt, and they would be quite astonished were it supposed that they believe in purgatory, transubstantiation, the infallibility of the Pope, or similar impositions. They no longer take the trouble even to attend regularly the external services of religion. Everything with them is confined to the practice of some ceremonies in three or four important circumstances of their lives. How, then, do they deserve to be considered as true Romanists? It is a fiction, an untruth, one among the many falsehoods of Popery.

The President of the Chamber of Peers asserted, that good Christians form the great majority of the country! Conventional language, a common-place form of speech, which is contradicted by the most evident facts. In no country in the world do good Christians constitute the majority, in France less than elsewhere. Another speaker replying to Count Dalton Shee, spoke of the churches which are everywhere rising up, and the public prayers which hourly ascend to heaven. What does this prove? Everybody is well aware that Romanism maintains its external pomp, that it receives large sums of money to build churches, and that the priests say mass at appointed hours. This is not the question with thoughtful men. The point is to ascertain whether the Popish faith has a place in the hearts of the French, and certainly it is there no longer.

The Berean.

QUEBEC, THURSDAY, JULY 22, 1847.

We had just time, in a Postscript to our last number to give the melancholy intelligence of the decease of the Rev. W. CHADERTON, Minister of St. Peter's Chapel, St. Roch's Suburbs, in this parish. This indefatigable Clergyman has sunk under the trying duties devolving upon him in consequence of the daily increasing number of sick in the Marine and Emigrant Hospital, which formed part of his ministerial charge. Of the amount of his labours no conception, probably, was formed beyond the immediate circle of his family, until his exhausted frame refused to render further service to the persevering mind which had kept him at the couches of the sick and dying from seven to twelve hours in a day at the Hospital, to

the very eve of the Lord's day on which he had to take to his bed. On the 4th of this month, after having performed the usual full morning worship at St. Peter's, he was compelled to confine himself to reading the afternoon prayers at the usual hours and was brought home in a vehicle, to be laid on the couch from which he was not to rise for renewed service in the Church beneath.

The late Mr. Chaderton, who was sixty years old, had gone through much service in the West Indies, and in the United States, before he removed to this Diocese. Though his years had not reached the number which the Psalmist teaches us to look upon as the ordinary measure of man's days, his exhaustion from the constant and trying nature of the labours he had been recently engaged in, could not but make his friends painfully solicitous with regard to him, from the commencement of his sickness; and the result cannot be called unexpected. By his bereaved family, the loss may justly be felt as one for which effectual consolation can be drawn only from a source higher than what earth affords. With the congregation who are now as sheep without a shepherd, we would unite in prayer that God may assign to them a pastor to whom they can transfer the affection which they bore to their departed Minister, and under whose care they may be comforted after the severe trials which have visited them during the last two years, and may increase in numbers and in fruitfulness, showing forth the praises of Him who calls sinners to the marvellous light of the Gospel.

Some cheering hope of a favourable change had been given, by accounts from Montreal, with respect to the progress of the Rev. M. WILLOUGHBY'S disease, when we went to press last week. It was with some eagerness, perhaps, that we seized upon even a dim ray of hope that his life would be spared to his flock and to the Church at large: we gave expression to our hope in the Postscript to our last. It has pleased God to disappoint us in this useful Clergyman was called from his earthly pilgrimage on the 15th instant, and interred on Friday last, amidst a gratifying testimony of the esteem in which he was held, by the attendance of rich and poor, old and young, including not a few of those who are benefiting by the Sunday-Schools connected with Trinity Church, which have been brought into so much efficiency under their late pastor's superintendence.

The value of the late Mr. Willoughby's services in this Diocese extends considerably beyond the fruits which have manifested themselves from the exercise of his pastoral office over the congregation collected and fostered by his successful ministry. He came to this Province in the capacity of Superintendent to the schools of the Newfoundland School-Society, which now extends its sphere of labour beyond the island from which it first took its name, and is usefully engaged in encouraging a number of schools in this Diocese, many of which would probably become extinct if that encouragement were withdrawn. To the connection thus established, between that Society and this part of the Lord's vineyard, is owing the introduction into the Diocese of several of the Clergymen now labouring in various parishes and missions, showing forth the pure light of divine truth, and teaching the way of salvation.

After having paid several visits to Canada in the capacity of a Lay Agent to the Newfoundland School Society, Mr. Willoughby was admitted to holy orders by the Lord Bishop of Montreal, in the year 1839; and in the following year, upon the nomination of the late Major Christie, assumed the pastoral charge over a congregation to be formed, worshipping in Trinity Church, Montreal, then newly erected at the expense of that munificent Churchman. He continued to superintend the Society's labours in Canada, assisted by the Rev. W. B. Bond; but his time and energies were of necessity mainly engrossed by his pastoral charge which soon assumed a character of great importance, Mr. Willoughby's ministry and private character being highly appreciated, and proving the means of uniting together an affectionate, active, and liberal people in the bond of an ardent attachment to that enlightened churchmanship which finds the value of the prominent principles of the Church in the honour done by her to the word of God above every commandment of man, the encouragement which she gives to the spirit of inward devotion and of active zeal in all her members, and the sobriety she inculcates by her steady adherence to paths approved as conducive to edification. Perhaps the most effectual testimony borne to his pastoral efficiency is the co-operation which he met with on the part of so many of the Laity, as Sunday School Teachers and District Visitors. The liberality which the congregation manifested towards the various enterprises of Christian benevolence urged upon them by their Ministers deserves also to be honourably mentioned; and under that head we may refer to the response made to his appeal for the support of a Travelling Missionary by the congregation under his charge. Our readers will have noticed, in the statement of the Church Society's finances given in our last number, the acknowledgment of £135. "placed in the Provident and Savings' Bank by the Treasurer of the Trinity Church Travelling and Missionary Association." This sum is the first-fruits of the plan which was formed five months ago, as our readers were apprized by our number of January 28; and no wonder that our lamented friend wrote to us on the 9th of February, while contributions were coming in: "I am astonished at our Travelling Missionary scheme."—It will be recollected by many of our readers that Mr. Willoughby was the first to introduce this publication to their favourable notice; we received from him many encouraging

tokens of solicitude for the circulation of our numbers and for the financial prosperity of the enterprise.

The age of our late friend was fifty-four; he was a native of Somersetshire in England, and leaves a widow to whom the sympathy of a large circle of Christian friends who appreciate the greatness of her loss will, it is hoped, be soothing in her affliction; but who no doubt derives still greater relief from the consideration that God has taken her beloved partner from trials and suffering—that the messenger found him treading in his Master's footsteps, visiting the afflicted, encountering perils in order to bear consolation to those bowed down with outward misery and inward sorrow—and that the labours from which he now rests have been a blessing to many.

The prayers of that affectionate congregation over which Mr. Willoughby watched with assiduous care and tender affection will, we trust, be earnest and lively, that God would guide those with whom rests the nomination of a successor to the Incumbency of Trinity Church, and enable them to fill up the vacancy which has arisen, by the choice of one who shall "feed and provide for the Lord's family; seek for Christ's sheep that are dispersed abroad, and for his children who are in the midst of this naughty world, that they may be saved through Christ for ever."

With renewed pain—though not unminged with that satisfaction which personal friends derive from having their thoughts directed to the spot where the remains of the dear departed are waiting for the day of resurrection—we have learned that the body of the late Mr. Cottrell, whose removal from amongst those who loved him was recorded in our number for the 24th of last month, has at length been recovered and interred. It was found in the river, on Sunday before last, about a mile below Sherbrooke.

We have the painful duty of informing our readers of the decease of Dr. George Grasset, brother to the Reverend the Rector of Toronto, whose appointment to the charge of the Emigrant Hospital at Toronto was mentioned in our last number but one. Most of our readers resident in this city, where at a former period he superintended the National Sunday School, besides those in Toronto, and many who reside in other parts, have probably known the departed personally, and are able to appreciate the loss sustained by the community in his death. As a professional man, we suppose that his appointment to the charge from which he has so soon been removed speaks for the estimation in which he has been held. It will be of more general interest to say—and it is much more consoling for those who mourn his loss, to remember—that he was a sound and consistent, spiritually minded Churchman, devoted to his Master's work, and concerned for the highest interests of his fellow-creatures.

IVY ON CHURCHES.—The paper of inquiries to churchwardens, issued by the Archdeacon, always contains the question, "Is there any ivy grown on the walls, &c.?" A rural dean has appealed to the Archdeacon Ormerod, on his primary visitation, to consider before he issues his fiat for the removal of this ornament of many of our Churches. He contends that, so far from the ivy rendering the structure damp and so hastening its decay, on the contrary nothing so effectually keeps the building dry, as may be seen by examining beneath the ivy after rain, when it will be found that the walls are dry, though everything around is deluged with wet. And further, he contends, that "its exuberant and web-like roots, issuing, as they do, from every portion of the branches, and running all over the surface on which it grows, bind every thing together that comes within their reach with such a firm and intricate lace work, that not a single stone can be removed from its position without first tearing away its protecting safeguard." In proof of this he refers to the ruins of our ancient castles and abbeys; "for while in those parts of the structure that have not had the advantage of this protection all has gone to rot and decay, where the ivy has thrown its preserving mantle everything is comparatively perfect and fresh, and oftentimes the very angles of the sculptured stone are found to be almost as sharp and entire as when first they came from the mason's yard."

THE IMPOVERISHING OF COUNTRIES.—Extract from LeSemeur, Paris Journal; after remarks upon Ireland, the writer turns to BELGIUM: "It is not the Government which is to blame there. There are no great landlords absent from the country. There is neither religious nor political oppression. The Belgians have had for the last sixteen years a Prince and a Government of their own choice. They cultivate a fertile soil. Their country possesses, in all respects, immense resources; and yet what have they become? Nowhere in Europe, Ireland excepted, are there so many paupers. It is continental Ireland. Why? Because it is, next to Ireland, the most Romish nation.

"We find in the National a letter dated from Brussels, which contains on this subject some details as sad as they are curious. The writer acknowledges that Belgian pauperism, which is generally supposed to be the result of the potato disease and the insufficiency of the last two years' harvests, is owing to more deeply-seated causes. He remarks that the scarcity has been most severely felt in Flanders, over which in ignorant clergy exercise an all-powerful influence, not only in spiritual, but in civil and political matters. The Walloon provinces, in which a more liberal spirit prevails, and which are less beneath the yoke of monarchism, are also in a more thriving condition.

"The same correspondent informs us, that there are in Belgium 400 monastic institutions, tenanted by Franciscans, Capuchins, and other religious orders, who beg from door to door. The property which has been accumulated by the ecclesiastics, regular and secular, amounts to the enormous sum of four hundred millions of francs. The priests have increased 2,600 in number since 1830. What with their authority over men's consciences, and their influence with the Government, they have managed to usurp a complete ascendancy over the country. They intend re-making a Spain of the fifteenth and an Italy of the eighteenth century." "After giving other details respecting the encroachments of the clergy, the correspondent of the National concludes in these terms: 'Such is the condition to which the clerical party has brought

Belgium in less than fifteen years. At the sight of 800,000 Belgians reduced to beggary, and dying of hunger, the Liberal party has roused itself. Every man of feeling and intelligence in the country sees the necessity of arresting the retrograde policy of Government. Liberal societies have been formed in all the towns and cities in the land, in order to prepare for the elections. These societies are meeting in congress at Brussels, the most eminent men taking part in the proceedings: and there is every indication that their influence will be sufficiently powerful to deliver the country from the tyrannical party under which it has for fifteen years suffered, and by which Belgium has been converted into a veritable Ireland."

"We wish the Belgian Liberals complete success: but the victory depends on their courage in distinctly avowing their opposition to the Romish Church. If they adopt half-measures they will fail. Let them clearly expose the vices of the sacerdotal body, and all the miseries, all the humiliations, which the Romish religion invariably brings with it; above all, let them seek for themselves and for the nation, a purer and more elevated doctrine, a better faith, and moral principles more in harmony with the true interests of man! It will only be by these means that Belgium will take that place among the nations which belongs to her."

THE WIDOW OF THE LATE DR. CHALMERS.—It will, we are sure, afford pleasure to all our readers to learn, that the Queen on the advice of Lord John Russell, has settled on Mrs. Dr. Chalmers and her family a pension on the civil list of £200 a-year. It is highly creditable both to the monarch and her adviser, that the act, alike unsolicited and unexpected on the part of Mrs. Chalmers and her friends, takes the form of a spontaneous expression of sympathy with the bereaved widow and of respect for the illustrious dead. The official letter of intimation to Mrs. Chalmers, written by Lord John's own hand, is as follows:

"Chesham Place, June 22nd, 1847.  
"Madam,—I have the satisfaction of informing you that the Queen, taking into consideration the piety, eloquence, and learning of the late Dr. Chalmers, has been pleased to command that a pension of two hundred pounds a-year should be settled upon you and your daughters, out of Her Majesty's civil list.  
"Allow me to add, that I trust that this act of the Queen may render the remainder of your life as tolerable as the loss of so eminent and excellent a partner will permit.  
"I have the honour to be, Madam,  
"Your obedient faithful servant,  
"J. RUSSELL."

—Edinburgh Witness.

ECCLESIASTICAL.

Diocese of Quebec.

The LORD BISHOP OF MONTREAL left town on Monday morning for the counties of Beauce and Megantic, for the purpose of administering the rite of Confirmation. His Lordship may be expected to return about the latter end of next week.

The Rev. E. C. PARKIN returned from the Quarantine Station, Grosse Isle, on Friday last, and has been indisposed since then, but it is hoped that he will not be subject to an attack of the prevailing disease.—The Rev. R. LOSSNELL is now improving rapidly.—The Rev. J. TORRANCE, whose state caused serious alarm at the beginning of the week, has been mending since Monday evening, and every hope is now entertained of a steady progress towards his full recovery.

The Rev. CHARLES ROLLIT, from Rawdon, in the District of Montreal, arrived in town on Tuesday last, and immediately proceeded to Grosse Isle to spend some time there in ministering to the Protestants, sick and healthy.—The Rev. E. C. SUTTONS left town last week to supply Mr. Rollitt's place during that Clergyman's absence.

CONSECRATION OF THE COLONIAL BISHOPS.—The appointed colonial Bishops took place on Tuesday, June 29, in Westminster Abbey. The Bishops were Dr. Gray, consecrated to the diocese of CAPE TOWN; Dr. Tyrell, to the diocese of NEWCASTLE, South Australia; Dr. Short, to the diocese of ADELAIDE; and Dr. Perry, to the diocese of MELBOURNE. The ceremony was commenced at eleven o'clock, by which time all the seats set apart for the congregation and those who assisted at the ceremony were occupied. The clergy, about 150 in number, had their seats in the sacristum, the bishops about to be consecrated had their seats on the northern side of the sacristum; the Archbishop of Canterbury, and the Bishops who assisted him, sat within the rails of the communion-table, as did also the Dean and Canons of the Cathedral. The choristers occupied their usual places, and the rest of the seats down the middle of the choir and in the north and south transepts were filled with the congregation, amongst whom were many of the nobility and persons of distinction. The assisting Bishops were the Bishops of London, Winchester, Gloucester, Lichfield, and St. Asaph. There were also present the Bishops of Oxford, Tasmania, and Madras, besides many other dignitaries.

The ceremony was conducted with more than usual solemnity, and lasted upwards of four hours; at the conclusion of it, the Dean, preceded by the verges, conducted the Archbishop and the whole of the Bishops present to the Jerusalem Chamber.

DIOCESE OF ILLINOIS.—The Convention of this Diocese has elected the Rev. James B. Britton, Assistant Bishop, owing to the advancing years and increasing infirmities of the venerable Bishop Phillips Chase.

TO CORRESPONDENTS.—Received J. R. S. L;—Mis. N;—A Mourner;—F. S.

PAYMENTS RECEIVED:—Mrs. A. Patterson, No. 157 to 208; Rev. J. Hellmuth, No. 157 to 208; Messrs. Douglas L. White, No. 157 to 208; Wm. Sewell, No. 157 to 208; A. Young, No. 157 to 208; Wm. White, 154 to 205; H. N. Jones, No. 157 to 208; G. B. Hall, No. 157 to 208; David D. Young, No. 157 to 208; Th. Henning, No. 143 to 168; F. C. B. Thomson, No. 157 to 208; C. McCallum Esq., 190 to 241; P. Moir Crane, Esq., 183 to 234.

Local and Political Intelligence.

The English Mail by steamship Britannia, via Boston, was received in town on Tuesday morning. The intelligence which she brings is still very cheerful as regards the prospect of an abundant harvest all over Europe; and though want and disease continue to be grievously felt in Ireland, and cause in

convenience or apprehension in other parts of the United Kingdom where many of the destitute from Ireland have taken refuge, yet hope predominates, and the fall in the price of articles of food raises the drooping spirits.

We are sorry to perceive, however, that from advices received by H. M. Chief Agent for Emigration, it appears that 9,089 persons had still taken their passage for Quebec from various ports in Ireland, and from Liverpool and Glasgow. We can only just hope and pray that they may bring to our shores less disease and misery than what has been the case with the immigration from Ireland up to this period of the year's navigation.

We extract items of intelligence, chiefly from Willmer & Smith's European Times.

Since the middle of the month of May the price of Wheat may be said to have declined more than 31s. per quarter, whilst on American Flour a fall of about 15s. per barrel has been established, and the general tendency of the markets throughout the kingdom indicates a further decline. In point of fact, the breadstuffs now in course of importation, as well from the Black Sea as from the United States; must "leave a loss" at the current prices, of not less than from 20 to 30 per cent. upon their original cost. In the excitement inseparable from such a state of things, speculators cling to every hope held out which may tend to change their present gloomy prospects. Every passing report of the re-appearance of the potato disease is seized upon with the blind eagerness which cupidity inspires. Political writers also, who are bent upon establishing an abstract-economical theory, lend their aid unscrupulously to magnify the alarm; and in prolix unintelligible calculations, which almost distract the mind, strive to prove that, under any circumstances, Corn will again be required to a vast extent, only limited by the capabilities of transit. These writers, apprehensive that a fair average crop of potatoes in Ireland might impeach the correctness of their views, jump to their own "foregone conclusions," by asserting boldly that a vastly decreased breadth of potatoes has been this year brought under cultivation; but no satisfactory proofs are adduced of this fact. We believe that, even if such be the case in Ireland, the consequent deficiency is almost provided for, by the increased quantity sown in England, especially in the northern counties. The only point worthy of serious attention is the hint thrown out by the first Minister of the Crown, that a large portion of the potato crop must suffer, and therefore every facility for the introduction of Corn, by the further suspension of the Navigation Laws, should be anxiously afforded till March, 1848. But, pledged as Lord John Russell stands to a certain line of policy, and being anxious, on the eve of an election, to furnish unquestionable grounds for the further suspension of the Navigation Laws, even his conjectures must be taken with some little drawback.

It is now confidently stated that the Session of Parliament will be brought to a close on or about the 23rd of July, and that Parliament will be dissolved on the day after prorogation.

The general impression prevails that when the new Parliament shall assemble in October, for a brief session before Christmas, as it is expected, the relative strength of parties in the House of Commons will remain about the same as at present.

Besides the enormous loan of eight millions already granted to the Irish people, the Government have now come forward with a proposition to advance about £600,000 to three of the railway undertakings in Ireland which have paid up half their capital. The proposition was carried by a large majority; the extreme political economists, and the friends of Sir Robert Peel being the only opponents to the measure.

At present there is no indication of an united national Irish party being created out of the divided and exhausted fragments of the Repeal Association. The country is still a prey to famine and pestilence, and many years must elapse before she can recover herself.

The Overland Mail from India has brought the intelligence of two serious conflicts in the Chinese seas—the one between the English and the Chinese; the other between the French squadron and the Cochinchina, in the Bay of Touran. It would appear that Sir John Davis, the Governor of Hong Kong, having ineffectually endeavoured to procure redress for the piratical acts of the Chinese, and for the numerous insults which are continually offered to the English residents in China, and having failed in procuring the fulfilment of the treaty of Nanking, which stipulated for the admission of foreigners into the city of Canton, resolved to strike some blow which should compel the Chinese authorities to listen to reason. Accordingly, having made his arrangements, Sir John Davis, accompanied by General D'Aguiar, with about 1000 men of all arms, embarked on board her Majesty's ships Vulture and Espee, the Ion. Company's steamer Pluto, and the Corsair, with one or two small vessels for the conveyance of artillery and troops—the whole naval forces being under the command of Captain Macdougall, the senior officer on the station. With this expedition Sir John Davis entered the Bocca Tigis at 9 a.m. of the 2nd April, surprised the Anunghoy forts as well as those on the Islands of North and South Wantong, and carried them on both sides of the river in a few minutes. The guns, amounting to 450, were spiked, and all the arms and ammunition collected instantly destroyed. Having thus secured a communication with Hong Kong, the expedition advanced up in the river and reached Whampoa late in the afternoon. All the troops were transferred on board such vessels as could proceed up the river. Sir John reached the barrier, formed of stakes and extending across the river, at 9 a.m. on the 3rd of April, and forced a passage. The forts at Whampoa and Wookingtap fired round-shot and grape at the division under Colonel Brereton, but by his judicious management he avoided their effects; and being effectually supported by the guns of the Pluto, the gallant Colonel took possession of those forts, spiked the guns, amounting to 200 more, and destroyed all the ammunition and magazines. The river being now cleared of impediments, the expedition advanced up to Canton, and here the strong fort called French Folly was eventually demolished like those lower down the river, and the guns spiked—making a total of 870 guns disabled since the preceding morning.

The Chinese were at last brought to submission. Keying had the mortification of having to wait on the British Plenipotentiary, and every demand made by Sir John Davis being acceded to, the forces re-embarked, and returned to Hong Kong. The following was officially published on the 6th of April as the heads of the new agreement:

1. At the fixed period of two years from this day, the 6th of April, the City of Canton shall be opened to British subjects. 2. Her Majesty's subjects shall be at liberty to roam for exercise or amusement in the neighbouring country without molestation, returning the same day, as at Shanghai, and any person molesting them shall be severely punished. 3. The aggressors on the two women in October last, and on Colonel Chesney and others at Fushan, on the 16th March, shall be made examples of. The

latter being already apprehended will be brought to Canton and punished in the presence of persons deputed by her Majesty's Plenipotentiary. 4. An adequate space on the Hudson side of the river shall be granted on lease to British merchants and others, for the erection of dwellings and warehouses; and his Excellency will ascertain the site and extent before he quits Canton. 5. A site for the erection of a church shall be granted on lease in the neighborhood of the space now occupied by the foreign factories; and spaces for burial grounds shall also be allotted at Whampoa. 6. The lying bridge and another building between the two large gardens shall be erected, as desired, and sheds shall not be permitted against the walls. For the better preservation of order, and for the general convenience, the river front before the factories shall be kept clear of boats.

The dispute between the French and the Cochinchinese seem to have arisen from intrigues by the French R. C. Missionaries. The *Eur. Times* says: "The French missionaries in Cochinchina having for many years past excited perpetually recurring disputes with the nation, the government at length interfered, threw the missionaries into prison, and upon releasing them sent them to Singapore. The French ships of war La Gloire and La Victorieuse sailed into the bay of Touran to obtain redress, and laid an embargo on five corvettes." The Cochinchinese lost upwards of 1000 men in the conflict which ensued, while the French had only 1 killed and 1 wounded. It is not stated what use the victorious party made of the advantage gained by it. Tahiti, of course, remains fresh in the memory of men.

PENSION TO FATHER MATHEW.—Her Majesty has granted a pension of £300 a year to the Rev. Theobald Mathew. Lord John Russell, in communicating the fact to the rev. gentleman, stated that the pension was conferred upon him in consideration of the sacrifices he had made for the promotion of morals, and the services he had rendered to the poorer classes—indeed, to all classes of his countrymen.

HER MAJESTY has also conferred a pension of £200 a year on Mr. LEIGH HUNT; and £100 a year upon the children of the late THOMAS HOOD. His Royal Highness Prince Waldemar of Prussia, who distinguished himself on the banks of the Suttlej in an amateur soldier in the British army, arrived in England, and had dined with her Majesty.

NAVIGATION OF THE ST. LAWRENCE.—It was stated by authority in the House of Commons, that the privilege lately conceded by the proclamation of the Governor-General of Canada, relaxing the laws affecting the navigation of the St. Lawrence, by which American vessels, small river craft, are permitted to bring their flour and corn into this country, is but temporary, and would cease, as a matter of course, when the navigation laws ceased to be suspended.

THE GREAT BRITAIN STEAMSHIP.—A hope is still entertained of floating this vessel. Capt. Claxton, the eminent naval officer, has directed another breaker of green timber to be placed before the breaker of faggots, and, through his and Mr. Brunel's combined exertions and ingenuity, there is reason to believe that this splendid vessel will be got off during one of the early tides of July. The barrier of green timber has been spoken of very approvingly, even in the House of Lords, where the attention of the Admiralty was directed to the subject.

Admiral Sir Robert Stopford, G. C. B., Governor of Greenwich Hospital—the successful commander in the splendid attack upon Acre (1840) died last month at Richmond, at the advanced age of eighty. GREECE AND TURKEY.—The Porte has accepted a proposition made by Prince Metternich for settling the difference between Greece and Turkey. The Grand Vizier's letter has been handed to the English Minister, and by him forwarded to Vienna. The difference is regarded as settled. M. Musurus will return to Athens, but will not, it is thought, long remain there.

ARRIVAL OF A CHINESE JUNK, AT NEW YORK.—This vessel which has been bought on speculation, to serve as a curiosity for exhibition, arrived at New York on the 9th instant, after a passage from Canton of 212 days. The following particulars respecting her are given by the Commercial Advertiser:

She is named the Keying—Kellett, master—and has had a passage of two hundred and twelve days from Canton—touching at St. Helena on the 23rd of April. She has come in ballast, consigned to the master, but has on board a host of Chinese curiosities. She is built of teak wood one hundred and fifty feet long, twenty-five feet beam, and twenty feet depth of hold. Her cabin is thirty feet long, ten and a half high, and twenty-three feet wide. Her rudder is not hung on pintles, but suspended in a curious fashion by two cables, made of ratan or bamboo; it weighs seven tons, and is hoisted and lowered as occasion requires—its immersion being twenty-three feet when down and twelve when up. Her anchors are made of teak wood. The cabin is decorated with a host of painted birds, tigers, and other animals. She has an idol set up on board, representing a woman having ten pairs of arms, and ornamented with flowers, beads, rings, and a variety of trinkets.

Her crew consists of 40 Chinamen and 20 Europeans. She has three upright masts with lateen sails. Her stern is five feet higher than that of a 74. She is built in the form of a whale boat, and there are two great eyes in her bows. The Captain represents her to be a fine sea boat, sustaining herself well through some severe weather. The Keying is painted white with a black waist as far as the foremast; then red to the stem. She has nine ports on each side, which are painted white, red and black. As she lies now at anchor off the quarantine ground, the junk has cost \$75,000.

It is expected that His Honour Judge Parker, of this City, and the Rev. Dr. J. W. D. Gray, Rector, are now on their way home, having taken passage in the Mail Steamer of the 4th of July. His Honour is to preside at the Circuit Court for this City and County, which commences its sittings on the 3rd of August.—St. John's, N. B. Courier.

CONVICTION OF HIGHWAY ROBBERS.—We informed our readers, a few days ago, of the conviction of James Crow, for shooting at Mr. Sheriff Coffin, when in the act of arresting him for highway robbery; at the mountain, April 1st, who was, therefore, sentenced to be imprisoned for the term of his natural life in the Provincial Penitentiary. His associate, Thomas Nowlan, underwent his trial yesterday for highway robbery on the person of Mr. Grafton, the teacher, at the time above mentioned. The case was established most conclusively against the prisoner. In the course of the trial the pistols were produced. The one which had been snapped at Mr. Coffin several times by the prisoner was unloaded and found to be charged with powder and ball. Mr. Coffin produced the

over-coat he wore on the occasion, which still exhibited the holes under the right arm, made by the ball discharged at him by one of the prisoners. The case excited great interest, and during the trial the Court was crowded to excess. The Jury returned a verdict of guilty against the prisoner, without leaving the Court, who was likewise sentenced to be imprisoned in the Provincial Penitentiary for and during the term of his natural life. The prisoner, after receiving judgment, had the assurance to make an application to the Court, for the money which he was just before convicted of having stolen from Mr. Grafton. The prisoner was not defended, and the case for the Crown was conducted by Mr. Delisle, the Clerk of the Peace.—Montreal Herald.

PROVINCIAL PARLIAMENT.—In the House of Assembly on Tuesday last week, an address was voted to His Excellency on motion of Mr. Gowan, soliciting a statement of the full amount of the Clergy Reserve Fund appropriated by the 3rd and 4th Vets., Cap. 78, passed by the British Parliament in the year 1840, intitled, "An Act to provide for the sale of the Clergy Reserves in the Province of Lower Canada, and for the distribution of the proceeds thereof, at the period of the passing of the said Act, together with the names of all persons receiving annuities, or allowances of any kind, from the said fund at the time of the passing of the said Act; also, the amount since added to the said fund from the sales of Clergy Reserve Lands, or from other sources, together with the names, if any, of all persons, who, since the passing of the said Act, have received any annuity, or allowance of any kind, from the said Clergy Reserve Fund,—the name of the Church and Churches of which such persons respectively are Ministers, together with the date or dates at which the annuities commenced, and the amount paid to each respectively."

We subjoin a Supplementary Estimate which will be found to include a grant of £500. to Bishop's College, Lennoxville.

SUPPLEMENTARY ESTIMATE. Of certain expenses of the Civil Government of the Province of Canada, for the year 1847, for which a Supply is required.

public works. To defray outlay and complete Contract. For the Toronto Custom House, £ 60 0 0. Arthabaska Road, 700 0 0. Kennebec Road, 299 0 0. Chaudiere Bridge, 190 0 0. Jacques Cartier Bridge, 250 0 0. Grosse Isle Wharf, 350 0 0. For Surveys of Vaudreuil Bridge, Missisquoi Canal and Toronto Harbour, 144 15 0. Chambly Canal, 330 14 9. Tecumseth Road, 48 12 6. Narrows Bridge, 50 16 4. St. Ann's Lock, Blasting Rock, 53 12 5. Metis Bridge Damages, 65 0 0. Chambly Canal Claims, 825 17 4. Arbitrations, estimated, 2500 0 0.

£5868 8 4

For Works to be proceeded with after the completion of present Contracts.

UPPER CANADA. Chatham Bridge, 2000 0 0. Dams at Buckhorn and Bobcagegan Roads between Trent Slides and Drawbridge, 1250 0 0. Pier and leading Light at Presque Isle, 450 0 0. Hoage Hill, 1000 0 0. Road from Prescott to Ottawa, 1000 0 0. Owen's Sound Road, 1500 0 0. Towards opening Road from Kingston to the Ottawa, 1500 0 0. Nottawasaga Bridges and reducing Hills on the Town line between Mono and Adjala, 1000 0 0. Shannonville Bridge, 300 0 0. Winchester Bridge, over Nation River, 300 0 0. Road from Peterboro' to Lindsay, in the Township of Ops, 250 0 0. 10950 0 0.

LOWER CANADA. For repairs and Alterations to Gaols and Court Houses, 3725 18 11. Road from Waterloo to Sherbrooke, 506 11 6. Kept Road, 355 15 3. Gaspé Roads and Bridges, 570 0 0. Chemin des Caps, 2000 0 0. Metis and Matane Road, 2611 0 0. 9772 5 8.

Public Buildings in Lower Canada, 2739 13 0. Increase to Judge Gairdner's Salary, (rejected by the House), 300 0 0. Joseph Bouchette, Esquire, to meet expenses of publishing his Map, 200 0 0. Aid to Mechanics' Institute in London, Canada West, 50 0 0. Aid to Bishop's College at Lennoxville, 500 0 0. Aid to College at L'Assomption, 125 0 0. For Salaries to the Prothonotaries in the District of Gaspé, £50 each, 100 0 0. To Chs. N. Lassicraie, for arrears of Salary as Teacher of a School at Three Rivers, 150 0 0. Aid to Joliette College, 100 0 0. Do. to the School at St. Therese, 100 0 0. Do. to the University-Lying-in-Hospital, at Montreal, 100 0 0. Do. to the Literary and Historical Society, at Quebec, for copying Historical Records, 100 0 0. Do. to the Clarenceville Academy, 50 0 0. For Pension to the Widow of the late Chief Justice Vallieres, 200 0 0. Provincial Canals—For the Welland Lachine 50000 0 0. 10000 0 0. Total Currency, £91405 7 0.

Among the bills read a third time and passed is one to facilitate the commutation of the tenure of lands, en roture, in the Queen's Domain, into that of free and common socage, and to avoid the unnecessary delays and expenses heretofore incidental to such commutations.

The following statement of the new School Bill, which has been printed, is given by the Quebec Gazette:

"It contains most of the objectionable features of the Law of last session; the insulting provision of compulsion; taxes to be imposed by the Executive or persons appointed by it. It however allows voluntary contributions to obtain the amount of the Government money. It diminishes the ages at which parents are to be taxed for the children, to between seven and fourteen years, and allows those not taxed to attend school at the fixed monthly fees.

It authorises an additional amount of 25 per cent. to the rates to raise the amount equal to the Government allowance, to provide for expenses &c. The dissentient schools are to be managed by Trustees chosen by the dissentients, and provision is made respecting the school houses to which the majority and the dissentients have contributed."

SAMANTY REGULATIONS RESPECTING STEAMBOATS CONVEYING PASSENGERS.—An "extraordinary" of the Canada Gazette was issued on Saturday last with the By-Law, as sanctioned by His Excellency, of the Montreal Trinity House, regulating the number of emigrants or passengers to be carried by the steamers between Quebec and Montreal. Its enactments are—

Firstly, That every Steamboat or other Vessel coming into the Port of Montreal being destined for the Harbour of Montreal, and having on board more than one hundred Emigrants, or having on board any sick Emigrants, or on board of which any Emigrant or Emigrants shall have died on the passage of any such Steamboat or other vessel, shall proceed forthwith upon its arrival within the said Harbour to the wharf adjoining the Basin of the Lachine Canal in front of the Emigrant shed erected thereon, and shall land all the Emigrants being passengers on board such Steamboat or other vessel at the said wharf, and at no other, under a penalty of five hundred pounds for each and every offence.

Secondly, That no one of the following Steam Vessels now usually plying on the River St. Lawrence between Quebec and Montreal, namely: The "Montreal," "Quebec," "John Mann," "Queen," "Canada," "Alliance," and "Lord Sydenham," shall, within the said Port of Montreal, carry more than six hundred Emigrants or Passengers other than Cabin Passengers, at any one time, under a penalty of five hundred pounds, currency, for each and every offence.

That no one of the following Steamboats now usually plying on the River St. Lawrence between Quebec and Montreal, namely: the "Rowland Hill," "St. George," and "North America," shall, within the said Port of Montreal, carry more than four hundred Emigrants or passengers other than Cabin Passengers at any one time, under a like penalty of five hundred pounds, currency, for each and every offence, and that no one of the following steam vessels now plying on the River St. Lawrence between Quebec and Montreal, namely: the Charlevoix, Lady Colborne, Neptune and Princess, shall, within the said Port of Montreal, carry more than three hundred Emigrants or passengers other than Cabin Passengers at any one time, under a like penalty of five hundred pounds, currency, for each and every offence.—Chronicle.

MONTEAL.—REPORT FROM IMMIGRANT HOSPITAL SHEDS.

July 15, deaths, 23. " 16, " 23. " 17, " 21. " 18, " 26. Number of patients, 1517. Of whom upwards of 500 are decidedly convalescent.

Number of immigrants arrived at the Port of Montreal, from the 12th to the 18th of July, both days inclusive, 3917.

Number of immigrants forwarded to Canada (West) by Government, last week, including children—2578.

The new hospital on Point St. Charles, which are spacious, airy, and well arranged, are fast approaching completion; every carpenter that can be obtained in town being occupied upon them; and when the sick are transferred to those hospitals, we may hope for a very great amelioration in their condition generally. It is also, we understand, the intention of the immigrant medical commission to remove the immigrants now in the Montreal General Hospital to Point St. Charles as soon as practicable, in order to leave the former institution available for the citizens.—Witness.

HOSPITAL STATE AT GROSSE ISLE, For the week ending July 17th, at noon:

Table with 4 columns: Remaining in Hospital, Men, Women, Children. Values: 863, 421, 389, 76, 53, 37.

Total, 1673. Thirty-six bodies have been landed on the Island during the same period.

RETURN OF SICK IN THE MARINE AND EMIGRANT HOSPITAL, QUEBEC, FROM JULY 17 TO JULY 20, 1847.

Table with 6 columns: Describe, Remain, Since, To, Dis, Died. Values: 574, 103, 677, 65, 19, 593.

Total, 840. 162. 1002. 100. 38. 561.

(Signed,) JOHN B. SELLEY.

The Soup Kitchen in Champlain Street, supplies the inmates of the large store daily, which place contains about 200 families; two of the family of the person employed in the Soup Kitchen have fallen sick from fever.

DROWNED.—A servant girl in the employ of Mr. John Henderson, of Montreal, coming down in the Lady Colborne last week, fell from the wharf at Batiscan, about midnight, and was drowned. Mr. Henderson had but a moment before reached towards her from the steamer and took from her arms his child which she was carrying on board.

We regret to learn the death of Lieut. Colonel Mackay, commanding the 52nd Regiment, now at London, C. W.

I am sorry to say that Mr. Macnider, Superintendent of our Water Works, with four of his brother's children, were drowned yesterday, by the capsizing of a boat in which they were sailing, opposite the city.—Montreal Correspondent of Quebec Mercury.

The iron steamer Prince Albert brought down, this morning, the 52nd Light Infantry, who are en route for England. They embarked on board, H. M. troop ship Apollo, expecting to sail without delay. The Battalion of the Rifles, now forming part of this garrison were to embark yesterday for Chambly, to be replaced by the 71st Highland Light Infantry; but we understand that counter-orders have been received, and they will stay till further orders.

PORTRAIT OF JACQUES CARTIER.—This interesting work of art is now, by permission, placed for exhibition in the Reading Room of the Quebec Library Association, by the Council of the Literary and Historical Society, in order to afford an opportunity of more general acquaintance with the likeness of the Discoverer of Canada, and Founder of Quebec.

ORIGIN OF THE DOLLAR MARK.—The true derivation of it is the figure 8. The Spaniards, with whom the Dollar originated, count by Reals, as the French do by Francs. A Real is one 8th part of a dollar—which is a piece of eight. The figure 8 was originally impressed to fix the value of the coin.—Hunt's Merchant's Magazine. [The mark 9 R, may be seen upon any real Spanish

(not Mexican) Dollar, just alongside the left hand pillar.]

SHIPPING NEWS. Arrived, among others: Bark Lloyds, Mathewson, London, Levy & Co., general cargo, 212 passengers. Ship Hindostan, Lamb, New York, LeMestrie & Co., gen. cargo. Bark Sarah, Fletcher, Liverpool, Levy & Co., earthenware, Iron &c., 200 passengers. Bark Mary & Ann, Fisher, Liverpool, W. K. Baird & Co., general cargo, for Quebec & Montreal.

Table with 3 columns: Princes, Royal Adelaide, Miscou, Lively, Alut, Goliah, Charles Richards, Rosanna, Thistle, Zebulon, Medusa, Wonder, Manchester, Pallas, Perseverance. From Bremen, 321 Passengers. Waterford 177, Miramichi 10, Cork 150, Waterford 234, Liverpool 592, Sligo 178, Cork 254, Liverpool 319, Charlottetown 30, Cork 191, Sligo 141, Liverpool 512, Bremen 153, Hamburg 163.

LAUNCH.—Last Thursday morning, T. C. Lee, Esq., safely launched, from his ship-yard, at St. Roch, the splendid new bark JESSY LIND, of 475 tons.

MARRIED.

At St. George's Church, Kingston, on the 12th inst., by the Venerable the Archdeacon of Kingston, JAMES GERALD FITZGERALD, Esq., to Elizabeth Anna, second daughter of the late JOHN BREAKENRIDGE, Esq., of Niagara. At Cornwall, on the 3rd instant, by the Rev. H. Patton, HENRY JONES BUTTAN, Esq., of Colouby, to Margaret, only daughter of JAMES PANGLE, Esq., of Cornwall. At Halifax, on the 1st inst., by the Rev. Dr. Twining, HENRY CHARLES DARLING TWINING, Esquire, Barrister at Law, to Mary Martha, eldest daughter of the late Hon. C. R. FAIRBANKS, Master of the Rolls, and Judge of the Court of Vice Admiralty, N. S. At New York on the 14th instant, at Trinity Church, by the Rev. Dr. Wainwright, CHARLES E. LEVY, Esq., to Gemma, daughter of Capt. Boxer, R. N., C. B., all of this city. On the 13th instant, at Hoste House, Brompton, by the Rev. L. Doolittle, C. E. WURTELE, Esq., of Windsor Mills, to Miss Sarah Ann, daughter of the late Captain E. WEBB, R. N.

DIED.

At Montreal, on Sunday evening, the 11th inst., at his father's residence, Molson Place, Mr. John Crispo, aged 29 years, (eldest son of Lieut. J. W. Crispo, R. N.)

On Thursday night last, after a short illness, which she bore with the utmost resignation to the Divine will, CHARLOTTE GRAY, relict of the late Robert Wood, Esquire, of this city, aged 49 years. Last Wednesday, at Beauport, Captain Harper, of the ship Independence, of Bel'f, of typhus fever. Last Friday, aged 62, Mr. San. Ashworth, of the firm of W. H. Ashworth & Co., of this city.

Last Friday, Frederick William, aged 12 months, son of Mr. F. W. Blacklock, Provincial Surveyor. At Brimstone Hill, St. Kitts, West Indies, on the 3rd May, 1847, after a lingering illness of five years, LUCY MARY, eldest daughter of Capt. C. L. FITZGERALD, Royal Artillery, aged seven years and a half.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, the 20th July, 1847.

Table with 4 columns: Commodity, s, d, c, d. Values: Beef, per lb., 0 4 a 0 6. Mutton, per lb., 0 3 a 0 6. Ditto, per quarter, 2 3 a 3 9. Lamb, per quarter, 1 6 a 4 0. Potatoes, per bushel, 4 6 a 5 0. Maple Sugar, per lb., 0 4 a 0 5. Oats, per bushel, 2 0 a 2 6. Hay, per hundred bundles, 25 0 a 35 0. Straw, ditto, 17 0 a 22 6. Fire-wood per cord, 10 0 a 12 6. Cheese, per lb., 0 4 a 0 5. Butter, fresh, per lb., 1 0 a 1 3. Ditto, salt, in tins, per lb., 0 8 a 0 10. Veal, per lb., 0 5 a 0 6. Do., per quarter, 1 6 a 5 0. Pork, per lb., 0 5 a 0 7. Eggs, per dozen, 0 8 a 0 9.

POST-OFFICE NOTICE.

THE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, TUESDAY, 27TH JULY.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon. Post-office, Quebec, 1st July, 1847.

BAZAAR.

A BAZAAR will be held, (D. V.) on WEDNESDAY and THURSDAY, the 1st and 2nd of SEPTEMBER next, by the Ladies of the Protestant Episcopal Church, on the heights of Pointe Levis, for the purpose of aiding in the erection of a NEW CHURCH in that place. The following Ladies have been appointed a managing Committee, by whom contributions will be thankfully received. Such as are kindly disposed to assist, are requested to send their contributions not later than the 26th of August, with the price affixed to each article. Mrs. H. N. PATTON, Mrs. D'ARCY, Mrs. TRUBITS, Miss M. CHAPMAN, Mrs. JENKINS, Miss MACKENZIE, Mrs. ROBERTS, Mrs. TORRANCE. Quebec, 8th July, 1847.

FOR SALE.

3 CASES MUSICAL INSTRUMENTS, ex Robert & Isabella, from Hamburg. C. & W. WURTELE, St. Paul Street, 8th July, 1847.

BRIGHT MUSCOVADO SUGAR.

FOR SALE.—landing from the Brig Wilkinson from St. John's, Newfoundland— 23 Hhds. Cuba Muscovado Sugar, 37 Hhds. } Bright St. Thomas do. do. 149 Barrels } J. W. LEAYCRAFT, 17th June, 1847.

NOW LANDING, FOR SALE BY THE SUBSCRIBERS.

WHITE LEAD, Genuine Nos. 1, 2, 3, Dry, Red and White Lead, Red and Yellow Ochre, assorted dry colours, Rose Pink, Chroma Yellow, Turkey Umber, Letharge, and Vanlyke Brown, Paints in Oil, assorted colours, Black Lead, Putty and Window Glass. C. & W. WURTELE, St. Paul Street. 3rd June, 1847.

RECEIVING FOR SALE.

BEST and Common English BAR IRON, Tin and Canada Plates, Boiler Plates, Sheathing and Braziers' Copper, Camp Ovens, Bake Pans, and Sugar Kettles, Sheet Lead and Patent Shot, Blister and Cast Steel, Smith's Bellows and Anvils, Spades and Shovels, Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street. 10th June, 1847.

FOR SALE.

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

FOR SALE,

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

WANTED,

A NURSE, to take care of an Infant; a middle-aged or elderly person and a Protestant, would be preferred. Apply to Mrs. ALEXANDER GILLESPIE, La Porte Street, Cape. Quebec, 30th June, 1847.

FOR SALE.

LIVE Oil in Pipes and Quarters. WELCH & DAVIES, Quebec, 24th June, 1847.

FOR SALE,

A HANDSOME little Canadian MARE, and a COW, of a superior breed, both five years old: Price of the two, £30. A strong FOUR WHEELED CONVEYANCE, £12 10s. A PIANO, by Broadwood, £20. For Particulars inquire at the office of this paper.

I C E.

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

NOTICE.

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

NOTICE.

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

THE ESTATE OF A. MCNIDER, BANKRUPT.

For Sale by order of the Court, to close this Estate, ONE Share in the Quebec High School, £7 10s. paid.

The outstanding debts due to this Estate of which a List can be seen at the office of the undersigned assignee. HENRY W. WELCH, Quebec, 24th June, 1847.

COALS! COALS!!

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

FOR SALE,

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

A BUILDING LOT FOR SALE,

In St. Joachim Street, St. John's Suburbs. Inquire at No. 15, Stanislaus Street.

REED & MEAKINS,

Cabinet Makers, ST. DENIS STREET, MONTREAL.

Youth's Corner.

THE SWEEPSTAKES.

"I don't understand what possible harm there can be in my going to the races," says John.

Do you know, John, that races cannot be carried on without gambling? and gambling, whether for little, or for much, is the worst way of shewing one of man's worst feelings—avarice; or "the love of money" which we are told in Scripture is the root of all evil.

"But," says John, "I don't go to the races to gamble; I only go for the fun of the thing—I never gamble."

Stop there, John, you have said two things, which I must have a word about. First you say you go to the races for the fun of the thing, though you know that racing is never carried on without gambling. How can you enjoy the sight which is connected with so much wickedness; and by seeing which you encourage all the gamblers, cheats, blacklegs, &c. &c., who get up the sport?

Gambling is a bad thing, carried on by bad people, to their certain ruin, body and soul. In all decent society it is considered a disgrace to be a gambler. Nothing hardens the heart, nor sears the conscience, more than gambling. A greater number of gamblers die by their own hand, than any other sort of people:—and what can be the hope about a gambler who commits suicide? You do not deny this; but on the contrary, seem to agree to it by refusing to gamble yourself; yet you like the fun of seeing the gamblers' ways, and you think there is no harm in encouraging their doings. To put the case a little stronger and plainer, let me ask you a few questions.

What would you think of a man who thought there was no harm in seeing people commit murder, provided he did not kill any one himself?

Or of a man who thought it good fun to see people commit robbery, so long as he did not take any of the stolen goods?

What opinion would you have of one who takes pleasure in seeing indecent things, or hearing indecent words, and comforts himself by saying he did not do them, nor say them himself?

What sort of a man is he who stands by and claps hands at a clever cheat, while he goes home and says "I am honest?"

Or one who goes to the beer shop for the pleasure of seeing wretches get drunk; and takes credit because all the while he himself drinks nothing?

Murderers, thieves, filthy wretches, rogues, and drunkards, are all bad people—and so are gamblers. You would not like to be called any of the former names; but neither would you like to be called a gambler. Nobody would enjoy the sight of the former things, who did not, in their hearts, like the things themselves; and so nobody enjoys the races who has not a relish for gambling; it may be kept, or it may shew itself, in a small way perhaps, in the beginning—just a trifling bet—a few shillings, or pence:—here commences the evil—a little gambler only wants courage or means to be a great one, and is as bad as a great one in his heart.

As to supposing that you go for the pleasure of seeing the horses run, it is a cheat put by yourself upon yourself; and even if it were not so, I ask if you consider gambling to be a wicked thing, and the ruin of those that practise it? If not you are no better than a gambler: but you do; for you say you would not gamble. Then what a cruel heart that must be which can overlook the unhappy condition of the wretched men, for whose ruin the horses run, and only think they are running for your pleasure. In former days the Inquisition used every now and then to have a sort of jail delivery; and for that purpose, they made a bonfire (which they called an *auto da fe*) with a very large pile of wood, on which they burnt alive all their spare prisoners. Now a good large bonfire is a very pretty thing; and it is famous fun on the fifth of November to see old Guy Fawkes consumed in such a one; but what would you say of a man who could go to an Auto da fe for the sake of the bonfire? If the evil of the races is not quite so plain as is the wickedness of the auto da fe, yet the strength of the inducement, as compared with the mischief, is about the same in both cases. But the amount of the evil of races ought to be plain enough at all events to those, who allow that gambling is a wicked ruinous practice; as you do, when you say you would not gamble yourself; and it is a question whether, in the comparison, the auto da fe does not become the smaller matter, and the races the greater one in such a case as that which occurred lately at some grand races; where a wretched man betted and betted upon those beautiful animals that ran (as it appeared) for the amusement of the no-gambling persons present: until by losing his bets, he worked himself up to despair, and went forthwith and hanged himself. This is a common case—I can remember a dozen such within my own knowledge:—The fire that consumes the soul in eternity is a more awful thing to trifle with, even than the fire in which the Inquisition burned men's bodies. I hope therefore, John, that you will consider the matter again, before you are so hard-hearted as to go to the races "for the fun of the thing."

The other thing you said, upon which I must put in a word, is that you never gamble. I deny this; you very often enter for a sweepstake, in which all who run lay down much more than the number of sovereigns a piece which is required to be paid to the clerk of the course. A "Sweepstake" is a race, in which a number of people risk a certain sum each, and the winner sweeps the stakes. If the stake is high, it is acknowledged to be decided gambling; if, for instance, a man were to risk all he

possessed, so that he must be in distress ever after in case he should lose, you would certainly call him a shocking gambler:—how much more so if he were to risk all his hopes for eternity. And yet every man who runs after pleasure in a way which offends God, risks the eternal happiness of his immortal soul upon the chance of his out-living the present enjoyment. If he dies before his heart becomes changed so that he gets out of the state of sinful indulgence with a true repentance, he has lost the race; and the loss is nothing less than the loss of his soul. Wordliness, and all the varieties of the world's ways of pleasure (in which God is forgotten and neglected, and therefore offended) may be called so many SWEEPSTAKES—the stake is the soul; but the odds are very unequal: for while the loss brings nothing less than hell, the gain is only a little present gratification. Satan is steward of this kind of races; but he always manages to enter a horse himself, though it may be under another name; and most commonly it is he who sweeps the stakes and secures the souls; setting them in habits of sin during the remainder of their lives here, which ripens into an eternity of sorrow hereafter in the world to come.

Every time you indulge the pleasure of seeing the races, and thereby become a helper of other men's sins, you risk your soul for the satisfaction of seeing some fine horses run fast;—this is like betting the Bank of England to a brass farthing: it is gambling on a great scale indeed: you have all the chances of life against you, and all the certainty that every time you go will make you more likely to go again, and so get you into fresh ricks. How would you like to die, and to appear before Christ in the state of mind which makes you relish that which gamblers and cheats, blacklegs, and rogues, and vagabonds delight in?

Perhaps, John, you may have set your heart upon going. What a man sets his heart on is sometimes called his hobby—races may be yours; and you may have entered your hobby for the SWEEPSTAKES I have been telling you of. But a man may withdraw his horse after having "named" (as the jockies call it) upon paying a forfeit.—Take my advice, and forfeit the gratification you expected in riding this hobby of yours; and occupy yourself instead in reading the following Scriptures; think them well over; and may God give you a blessing in doing so. I know very well that *the world* is all against this advice, and so is *the devil*, and so also is *your own heart* and inclinations.—As the gamblers would say, the odds are therefore three to one against me: but the one that is on my side has beat the *three*—devil, world, and flesh, many a time before now; and if that one favours my advice in your heart, you will withdraw from this course, and enter upon a better and happier one, in spite of all that the *three* can do.—Tract published by Nisbet & Co., London. [The Scripture Texts in our next.]

HISTORY OF THREE JEWISH CHILDREN.

More than a century ago—it was about the year 1717—there lived, at Berlin, a Jew whose name was *Isaac Vcuts*. He had three daughters, who, as they played about the doors, got acquainted with the children of a Christian that lived in a garret above them. This Christian was a soldier, who, with his wife, feared the Lord; and when the little Jewish girls used to come up-stairs, and listen to their family prayers, and their hymns of praise, they were made very welcome. At this time, the age of the eldest girl was twelve, her name was *Sprintz*. Her two sisters were named *Gattel* and *Esther*, the one ten years of age, the other only eight.

One day they told the soldier's wife that they wished to be Christians. The Holy Ghost, who teaches savingly, had been opening their souls, and showing them Jesus. Nothing would satisfy them but that she should take them to speak with Mr. Kahman, the Lutheran minister of St. Mary's church. She did so, and left them to talk with the minister. And now the fire which God had kindled began to burst forth.

The eldest girl, *Sprintz*, told Mr. K. how she and her two little sisters had come to be protected by him, "because they had a great desire to have part with Jesus of Nazareth, the true God who died for them." She said also, that it was sincere love to that crucified One that constrained them to leave their parents' roof. The minister, however, surprised at this extraordinary sight—three little girls of their own accord leaving all for Christ!—began to think that they had been ill-used by their parents. He, therefore, advised them to go home again, and be very obedient. Upon this, all three flung themselves at his feet, begging him to receive them "in the name of Jesus, whom they loved and adored." They said again, that nothing in the world had led them to leave home but their desire to be Christ's children. They all declared, "We are resolved rather to die than to leave our Jesus."

The minister now agreed to take them into his house; and he then sat down and wrote an account of the matter to the king, who was in the city, asking if the parents should be allowed to interfere with their children. He had scarcely done this, when the parents, missing their children, began a search for them all over the town. After some time, they were directed to Mr. Kahman's house. No sooner did they enter than they demanded their children. But he calmly told them what had happened, and what he had done; and while the parents were still with him, there arrived from the king four ministers, whom he had sent to inquire into the matter.

It was now arranged that the children should

\* This Narrative is to be found in two letters from the Christian brethren in Prussia, who had taken part in the matter, published by Dr. Gillies in his "Historical Collections," vol. ii.

be examined by these four commissioners, but that the parents should be so near as to overhear every word, without being seen. The three little girls were then brought in, and again told their desire not to go home, but to "become Christians, and children of eternal salvation." But what did they know of this salvation? They could not read; they never had been at any such school as our young people are privileged to attend; how could they know about salvation? They were asked; and in reply repeated very solemnly the Lord's prayer, many hymns, and many passages out of the New Testament. The youngest of them, little Esther, repeated the chief articles of the Christian faith. They said they had learnt most of these things when at play with the children of Christians. Yes, Ho who shall teach savingly "the boys and the girls that shall play in the streets of Jerusalem," Zech. viii. 5, had taught them in the midst of their recreations.

They were then told that they would meet with very much to try them, if they became Christians; nay, that even Christians might despise and forsake them; and they would have to work very hard to procure a livelihood. Upon this they all said, that "they would work till the very blood spouted out of their nails, if only they might be made children of eternal salvation; and if they were not happy in this world, they would be so in the world to come." They were asked, "But would you not rather live comfortably? your father and mother will take you home, and they have fine clothes ready for each of you." They replied, "The clothes must remain in this world; but we wish to be children of eternal salvation."

Thus far had they stood unmoved. Their parents were now brought in: they spoke to their girls with tears, and kissed them tenderly; and asked them to come back. The children were amazed, and wept much; but still they were steadfast. Especially Gattel, whom her mother pressed very much to go home with her, answered, "No; but you, mother, ought rather to become a Christian too." They then sought to hide themselves behind the ministers; but the ministers, in order to try them more, pushed them back, saying, they did very ill to be unkind to their parents, who had such love for them. Still they were not moved, though they showed great bashfulness before their parents. The mother then implored them to remember the duty they owed to her and their father. The father then began to sigh and to weep, and lift up his hands to heaven, upbraiding them for their conduct. But the Lord, who commands us to "obey our parents in the Lord," Eph. vi. 1, and who told us that if we "love father or mother more than him, we are not his disciples," Matt. x. 37, that same Lord, by his Holy Spirit, was keeping the hearts of these little ones. The mother, who was a talkative woman, at length burst out into threatenings on them for obstinacy and disobedience; and ended by actually pouring out her curse upon them.

All this was very terrible to these three helpless children; they said that they still loved their parents, and were sensible of their duty to them, but only they could not give up Christ by returning with them. O blessed children of faithful Abraham! They "endured as seeing Him who is invisible," Heb. xi. 27, and have their names put on the roll with the "elders who obtained a good report through faith."

The parents being removed, the question was put, "If your father and mother would turn Christians, would you be content to go back with them?" At this question their countenances all of a sudden changed, not unlike the sun when it shines out after the clouds are dispelled. They replied, with uncommon satisfaction, that "then they would go home with all their hearts, and suffer any tribulation." But they added, they "would not otherwise go home; for they loved Jesus above all other beings, and would follow him." They said, too, "You may put us into a spin-house, we will be quite willing to labour there." And the child Esther added, "And if you will give me nothing, let me die of hunger, or cut off my very head, I would rather lose my life than be separated from my dearest Jesus, who died for me. If you refuse me, he is ready to take me into his arms, and I will die and live with him."

Dr. Jablonski, one of the ministers, relates that none present could now refrain from weeping; all was spoken with so much artlessness, and so amazing did the Grace of God appear. "Out of the mouth of babes and sucklings he was perfecting praise." Nay, were not those true successors of the blessed crowd of little ones that followed Jesus in the temple, and cried "Hosanna to the Son of David?" However, once more the parents were allowed, for some hours, to deal with the children alone. But no sooner did these three witnesses for Christ come back to the room where the ministers were, than they ran to them again, threw themselves at their feet, and entreated to be allowed to remain. The parents then went away. And might not *Sprintz*, *Gattel*, and *Esther* now have sung,

"O God of my salvation,  
Leave me not, nor forsake;  
Though me my parents both should leave,  
The Lord will me uptake."  
Psa. xxviii. 9.

When the king of Prussia had heard the whole matter, he gave orders that the children should be protected and instructed as they desired. Accordingly, the kind pastor, Mr. Kahman, kept them in his house, and began "to show them the way of God more perfectly." At this time, none of them could read; but they knew the word "Jesus" when they saw it in a book; and often they would turn over a whole book in order to come upon that name. To them "his name was as ointment poured forth," Sol. Song, i. 3; for they were true daughters of Jerusalem. They one day told Mr. Kahman that they knew of some other Jewish children who felt as they did, but who could not escape from their friends. Were not these really

like David's lambs in the lion's mouth? Lord, take the prey from the mighty!

Their parents were allowed to come and see them whenever they pleased; but we do not know that there was ever any change on the parents. Alas! some children shall in vain look for their fathers and mothers at the right hand of Christ. Oh that parents would be warned! Young *Abijah* goes to heaven; his father *Jeroboam* is a castaway.

Some years after this, a letter from Berlin mentioned that these three sisters were to be very soon baptized. Baptism had been long delayed, in order that all might see how genuine and intelligent was their faith in Jesus. After this, we have no further accounts of them. No doubt the Lord thought it best, after preserving this record of their faith and love, to hide them in obscurity, that they might not grow proud. But let us be followers of their faith and patience, even as they followed their father Abraham's faith, when he left Ur of the Chaldees. And so we shall inherit the promises.

If any one who reads this narrative shall in like manner give up, "for Christ's sake and the gospel, house, or brethren, or sisters, or father, or mother, or wife, or children, or lands," Mark x. 29, that person shall be a hundred times happier in this world, even if persecuted; and shall get eternal life in the world to come, when the Lord Jesus causes "the meek to inherit the earth."—Rev. A. A. Bonar. *Children's Miss. Magazine.*

HEBREW LEGEND.—"You teach," said the Emperor Trajan to a famous Rabbi, "that your God is every where, and boast that he resides among your nation. I should like to see Him." "God's presence is, indeed, everywhere," the Rabbi replied; "but He cannot be seen, for no mortal eye can look upon his splendour." The Emperor had the obstinacy of power, and persisted in his demand. "Well," answered the Rabbi, "suppose we begin by endeavouring to gaze at one of his ambassadors." Trajan assented; and the Rabbi, leading him into the open air, for it was the noon of the day, bade him raise his eyes to the sun, then shining down upon the world in its meridian glory. The Emperor made the attempt, but relinquished it. "I cannot," he said, "the light dazzles me." "If, then," rejoined the triumphant Rabbi, "thou art unable to endure the light of one of his creatures, how canst thou expect to behold the unclouded glory of the Creator?"—*Churchman's Penny Magazine.*

GOD'S DEALING WITH THE SOUL.

A Missionary once asked a converted Indian, how he was first brought to God, and what were the dealings of God with his soul, before he found peace at the foot of the cross. The Indian made no reply, but led the Missionary into one of those vast forests which abound in North America; when they had proceeded a little way, the Indian stooped down, and collecting together a great many dry leaves, arranged them in the form of a circle, he then took a worm, and having placed it in the centre of the circle, set fire to the leaves. The poor worm, feeling the heat, endeavoured to escape, but it was surrounded on every side by the flames. At length, after many ineffectual attempts, it laid itself down, apparently in despair, to die. On seeing this, the Indian took it up in his hand, and addressing the Missionary, said, "See here a picture of the dealings of God with my soul:—I felt the flames of God's wrath on every side, I endeavoured to escape, but the flaming sword turned every way; whichever way I looked, Divine justice seemed to pursue me; at length, finding all my efforts to save myself unavailing, I gave myself up to despair. But now, though I knew it not, help was near at hand: though I could not save myself, Jesus could save me, and he did save me; he put forth his hand and took me. To grace, free grace, be all the praise."—*Ch. Miss. Magazine.*

TIME.—Time makes but one day in heaven, and all its hours form but the division of one morning and one night. The coming of our Saviour is the noon of the day. As the stream of time is nothing but a DAY to God, so is TO DAY an eternity for us. What a rush of wind, what a nothing, are the hours in our eyes, when reason counts them! what a treasure, what an ALL, when they are told by faith!—*Sent by a Wanderer.*

WHOM THE LORD LOVETH HE CHASTENETH.—God's thoughts are not ours! those whom he calls to a kingdom, he calls to sufferings, as the way to it. He will have the heirs of heaven know they are not at home on earth, and that this is not their rest. He will not have them, with the abused world, fancy a happiness here, and seek a happy life in the regions of death, as St. Augustin says. The reproaches and wrongs that encounter them, shall elevate their minds often to that land of peace and rest "where righteousness dwells." The hard taskmasters shall make them weary of Egypt (which otherwise probably they might comply too well with) and dispose them for DELIVERANCE, and make it WELCOME; which it may be they might but coldly desire, if they were better used.—*Leighton.*

THE CHRISTIAN IN TROUBLES.—How blessed is the Christian, in the midst of his greatest troubles! It is true we cannot say he is perfect in holiness—that he has never any doubts—that his peace of mind is never interrupted—that he never mistakes providence; but after all, HIS IS A BLESSED CONDITION: for he is supported under his trials, and instructed by the discipline; and as to his fears, the evil, under the apprehension of which he is ready to sink, frequently does not come, or it does not continue, or it is turned into a blessing!—*Cecil.*

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