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The Berean.

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

VOLUME V.—No. 15.]

QUEBEC, THURSDAY, JULY 6, 1848.

[WHOLE NUMBER 233

STAY THY WEeping.

Weep not, then downcast child of sadness,
Although thy path seem lone and drear;
Lift up thine eye and see with gladness
Thy Saviour ever near.

Weep not, although hope's faintest flowers
Are blossomed but to die;
Thine's sunshine in the darkest hours,
When Jesus' smile is high.

Weep not, though earthly friendships prove
Changeful and false, an empty name;
Thy Saviour's free, unbounded love
Will always be the same.

Weep not, though friends beloved are gone
From this cold world, so sad and dear;
Thou never canst be left alone,
No! Christ's love always near.

Weep not, because stern death's rude hand
Has snatched away these forms so dear;
Thou shalt with them in glory stand,
When Jesus shall appear.

Weep not, whatever may befall;
While yet a pilgrim here below;
Let Christ to thee be all in all,
Then cease in need not know.

THE LATE REV. WILLIAM THOMPSON.

A SERMON
by the Rev. CHARLES LANSFORD, A. M.
Rector of St. John's,
preached in Trinity Church, CHRISTIEVILLE,
on the morning of Sunday the 25th of
June, 1848.

PSALM XXXIII. 37.

Mark the perfect man, and behold the upright:

How little did we think when we followed to the grave our beloved friend and brother of St. John's, that we should so soon be called to perform the same mournful duty at Christieville! How little did we anticipate the stroke which has brought our congregations together to-day! How little did we expect that the blow has fallen most heavily, upon whom the gaze of all eyes was turned. How little did we think that we should be called to perform the same mournful duty at Christieville! How little did we anticipate the stroke which has brought our congregations together to-day! How little did we expect that the blow has fallen most heavily, upon whom the gaze of all eyes was turned. How little did we think that we should be called to perform the same mournful duty at Christieville! How little did we anticipate the stroke which has brought our congregations together to-day! How little did we expect that the blow has fallen most heavily, upon whom the gaze of all eyes was turned.

We shall endeavour

I. To unfold the meaning of the text, and

II. To apply it to the case before us.

I. The whole scope of the Psalm is to portray the different estate of the wicked and of the godly, and to show that, however evil-doers may prosper for a time, real and abiding peace is the portion of those only who are the faithful servants of God. "I have seen," says the Psalmist in the verses immediately preceding the text, "the wicked in great power, and spreading himself like a green bay-tree. Yet he passed away, and lo, he was not; yea, I sought him, but he could not be found." How significant and how true! To those who understand not the secret dealings of God with his people, it is often a matter of surprise that they are depressed, while worldly men are exalted. But the exaltation of the wicked is short, while the depression of the godly is but the preparation for endless joy. The righteous only are worthy of imitation; for their portion is never ending happiness. Hence the exhortation "Mark" that is, diligently consider and follow "the perfect man, and behold the upright: for the end of that man is peace." It is evident that by the terms perfect and upright it is not designed to convey any idea of a sinless perfection. The Psalmist does not intend to direct attention to a man upon earth who has never, during a protracted religious career, been betrayed into sin, or who is conscious of no sinful short-comings and infirmities in the discharge of duty—since none such could be found. Job is described as a man perfect and upright, one that feared God and eschewed evil, and yet it might not be said of him that he had attained to a sinless perfection. What was his language to the Almighty from whom "no thought can be withholden?"—"I have heard of thee by the hearing of the ear; but now mine eyes see thee: wherefore I abhor myself, and repent in dust and ashes."—Noah who walked with God, was subject to sin and infirmity. Abraham possessed an extraordinary faith, David was the man after God's own heart, Peter one of the chosen disciples, Paul the great apostle of the Gentiles;—yet none of these were in the strictest sense perfect in the sight of God. No—then only when death has been swallowed up in victory; then only when the flesh is wholly subdued to the Spirit, when in another and better world we are forever removed from sin and temptation, when corruption shall have put on incorruption—this mortal shall have put on immortality—will the soul, washed in the precious blood of Christ, and sanctified by the power of the Holy Ghost, dwell forever in a state of sinless perfection. In the text the terms are relative; "Mark the

perfect man, and behold the upright:—that is
I. The man who has made an unequalled surrender of the heart to God. Through the corruption of our own hearts, coupled with the temptations of evil spirits, we have, since the fall, been in a state of bondage. We are born in sin, and the ruling principle of the unconverted heart is evil. We are the slaves of the world, the flesh, and the devil; these hold entire sway over our perverted wills and affections. The perfect man and the upright is one who has, through the assistance of divine grace, become sensible of this soul-destroying thralldom. He has seen that he was in the road which leads to death. He has felt the burden of sin to be exceedingly grievous. He has repented; he has renounced sin; he has asked, with all the earnestness of one who felt himself to be on the verge of perdition, "What must I do to be saved?" He has inquired, in the language of the prophet Micah, "Where with shall I come before the Lord, and how myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body, for the sin of my soul?" And he has seen the vanity of such offerings. He has learned that, through the blood of Christ only, could an atonement be made for sin; that, by a Divine Saviour alone, could a perfect righteousness be wrought out. Pointed to Jesus as the Lamb of God, the crucified Saviour of the world, he has exclaimed in entire confidence, "my Lord and my God!" "Lord, I believe, help thou mine unbelief!" Yes, he has cast aside all self-righteousness, and given to Christ all the glory of salvation. "Mark the perfect man," once the slave of Satan, now the servant of Christ; once puffed up with self-righteousness, now the humble follower of the meek and lowly Jesus.

2. The perfect and upright man is one whose holiness is found in religion. His mind is now at rest, for he has discovered in Jesus Christ the Saviour and Friend that he needs. The course which he is now pursuing is one of deliberate choice. In his unconverted state he had many masters; they were difficult to please, and his mind was, in their service, like the troubled sea. But now he enjoys a comparative calm. Enough, it is true, occurs to teach him that he still lives in an imperfect state, and that the evil principle is not yet wholly eradicated. But with the support of religion now, and the prospect of eternal and unalloyed happiness hereafter, he can fulfil the apostolic injunction, and "rejoice always."

3. The perfect and upright man is, thirdly, one whose life shows the sincerity of his devotion to Christ. The testimony of those most intimately acquainted with him, is that he walks with Jesus. The principle of love to God is seen in lively and vigorous exercise in his daily walk and conversation, while his devotion to his fellow creatures extends even from an enemy the confession:—see how these Christians love one another.

4. Such an one as the text describes is, fourthly, devoted to his calling. Religion, far from making him inattentive to the care of his lawful business or profession, provides the strongest incentives to diligence. "Seeest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men." In the Old Testament he is told: "Whoever thy hand findeth to do, do it with thy might"; and the apostolic injunction is: "Be not slothful in business." He is not listless and inactive in all matters; but those of a directly religious character; but in every lawful enterprise he engages with spirit and earnestness, only being careful that all things be made subservient to the great end of life. He seeks first the Kingdom of God and his righteousness.

5. And lastly, the perfect and upright man is ever watchful for the approach of death. He lives as if it were with one foot already in the grave. His light is kept trimmed and burning, ready for the arrival of his master. His life is one of repentance and faith; daily, hourly, is application made by him to Christ for pardon, continually is he drawing fresh supplies of grace from the heavenly fountain. He walks with God in a life of prayer, examination, study of the Scriptures, use of the ordinances of religion, and offices of charity and love; whilst in temporal things he is careful that his house shall ever be in order; knowing neither the day nor the hour when the Son of man may come, he exerts diligence that he may leave behind him no ground of reproach against the cause he had espoused.

Such is the character described in the text; not sinlessly perfect, but entirely devoted to God in his life and in his death. Now what is the injunction given in the text? That we should "mark him." Such an one, wherever he is found, dear brethren, is to be attentively marked. We are to consider him as a bright example of Christian character—we are to imitate him. He is precious in the sight of God;—Hast thou considered my servant Job, that there is none like him in all the earth?" He is destined to shine as a star in the firmament of heaven. We are to take encouragement from his end—"The end of that man is peace." He is at peace within himself, at peace with God and man. He falls asleep in Jesus. How striking the

contrast: "the wicked is driven away in his wickedness; but the righteous hath hope in his death." "He shall enter into peace; they shall rest in their beds, each one walking in his uprightness."

Such a character, most emphatically, was our dear friend and brother whose loss is so deeply felt by us all. And we are here to day, that, to the ordinary worship of the sanctuary, we may add the grateful recollection of what he was in the service of God:—"Mark the perfect man"—this was the second head proposed for our discourse; an application of the text to the case of our departed friend.

II. The Rev. William Thompson was born in England in the year 1798, as is ascertained from a passport found among his papers, making him, at his decease, fifty years of age. He was, if I am correctly informed, one of nine brothers who, with the exception of him, are, I believe, still living. I have not been able to glean many particulars concerning his early life. He was for some time a Midshipman in the English Navy, in which capacity he passed through exciting scenes. For instance, he was an officer on board the *Balkanowich* when Buonaparte was carried as an exile to St. Helena. "This day, so many years ago," he said in substance to a friend, "was I coating off the mouth of the Chesapeake, then a messenger of war, but now by the grace of God, a messenger of peace." For a number of years he had the command of an *East Indiaman*.

He was blessed in his marriage with a pious and excellent lady, whose remains lie in the church-yard in Montreal, along with those of three of their children, another having died abroad, one only being left, the survivor of his parents. It is much to be regretted that no record has been kept of his early history. We here therefore speak of his life as having been one of thrilling interest; but never yielded to the solicitation of his friends to commit the particulars to paper.

It appears that, being on a tour with the object of reuniting the health of his family, he was detained, during the winter, at a town in the south of France. One evening he passed with an English family, probably in religious exercises, for it was in consequence of waiting on with the request that he would consent to conduct a religious service during his stay at the place, which was destitute of a Protestant place of worship. Not less than fifty persons attended the meetings which he instituted, with great profit, we doubt not, to their souls. It was here that an English gentleman of loose, infidel principles, was, through his instrumentality brought, to see the error of his ways, and to become an exemplary Christian. And—so wonderful is the working of Providence!—it was through the agency and influence of this same individual our deceased friend was introduced to the patronage of a religious Society in England, and was sent out to Canada, where he has since laboured so successfully in the cause of his Divine Master. He came with letters to the Rev. Mark Willoughby, by whom he was introduced to the Bishop of the Diocese; and, at a proper interval, he was ordained to the work of the ministry. In this post character, his first field of labour was Montreal, where he was employed as a Missionary at large by the Church-Postal-Office Society, and laboured with great diligence and success. Subsequently, his efforts were directed more especially to Georgetown, but he became instrumental also in commencing the formation of a new congregation in the Quebec suburbs, since known as that of St. Thomas's Church, over which he presided with ability and success, for three years.

In the year 1845 he exchanged this last sphere of labour for the incumbency of Trinity Church, Christieville, where he expected to live and labour until God should take him to his rest. Ready, however, to do his part in every service of love, whether within or without the limits of his own congregation, he offered his services to his Diocese in the enterprise which proved fatal to his life. It was his desire that he might be the first Clergyman to proceed to Grosse Ile for a season this year, as he was expecting his only surviving child by an early arrival, and wished to be at home to receive him. It might have been hoped that he would visit the island with less danger and more comfort than at a later stage of the immigration. But the disease fixed upon him as his victim, in spite of every precaution. Adequate arrangements had not yet been made for the convenience of the Clergy, so that he suffered greatly from that early period in the season which ought to have afforded him an advantage. On Sunday the 4th day of June, after performing three public services, he retired early to bed. About 10 o'clock he was seized with violent shiverings, and other symptoms of the disease. Yet was he enabled to continue the discharge of his duty during his appointed time. He left the island on Thursday of the same week; and on Friday he arrived at St. John's, so feeble that he required a vehicle to his own residence, where he immediately retired to the couch from which he was never to rise. The most skillful and assiduous medical treatment was employed, but in vain, to arrest the

progress of the disease. His shattered constitution sunk almost without resistance. Prayer was offered, without ceasing, unto God; but Infinite Wisdom had better things in store for our dear friend, and he was taken to his rest at precisely ten minutes before 12 o'clock on Thursday night, the 13th day of the present month.

And now, brethren, without asking how the disease which proved so fatal was contracted, let us remember that this trial of our faith and patience has been permitted for some wise end. Let us bow submissively to the will of God; and let us ask, wherefore he is contending with us? It may be that we have not sufficiently prized the blessing now taken away from us. Perhaps we have not marked him in his life. There are those who never profited by his teaching. Some in this congregation are still unconverted—example and precept have been vain. Oh, let us consider him even now, with profit to our souls!

How full the surrender which he had made of himself to God! How simply and entirely did he rest upon the merits of the atoning blood of Christ! How fully did he acknowledge the Divine power and agency of the Holy Spirit who had preserved him from innumerable snares and pitfalls, and enabled him to find peace in religion. And yet, there are some here who have not made this surrender. Why are you delaying this important duty? Are you waiting God's time? In so doing do you not charge the Almighty with sin? He commands you to repent now—to believe on Christ now. The Holy Spirit whispers now! Will he ever strive!—will the Saviour continue to knock at the door of your hearts! Oh, let our beloved friend, though dead, speak to you this day, by his example, and let the memory of his just instructions persuade you to delay no longer.

Mark how happy he was as a religious man. Did you ever see him sinking under affliction? "Weep not for me," he said to one of his friends; "you do not hurt me, and death's loss of friends, but the hope of immortality took away the gloom of death, and enabled him to rejoice, even in tribulation. There was nothing repulsive in the cast of his religion. Who but the Christian can be happy; and with the believer's prospect before him, who can be miserable?"

And now did not his life show the sincerity of his devotion to Christ! Ah, brethren, ye are the witnesses! Though subject to like infirmities with other men, was he not one whose whole character had, through the grace of God, undergone a blessed transformation? Any inconsistencies into which he may have been betrayed, when discovered by him, were mourned over with deep humiliation. Oh, tell me, was he not in every place and under every circumstance a follower of Christ! "Mark him," then, in this particular: let your religion be part and parcel of yourselves, not at any time to be set aside. Let all take knowledge of you that at all times your walk is "in Jesus."

And was he not devoted to his calling? Oh, let those who have been blessed by his ministry bear witness—they are not few who, through his instrumentality, are now in heaven;—but there are those still sojourning upon earth to whom he was the messenger of spiritual life,—let them answer. Was he not instant "in season, out of season?" How many death-beds have been cheered by his presence; how many had their wants relieved; how many who were afflicted have through him obtained comfort! Dear brethren, ye are the witnesses—Oh imitate his example, as well as remember his word of exhortation! May God's ministering servants who remain—may those baptized for the dead, who shall preach the everlasting Gospel, tread in the footsteps of our dear departed friend! Lord, raise up men after thine own heart, and make us more patient, more devoted in seeking to save lost souls!

And finally, dear brethren, "Mark" how watchful was our dear friend for the approach of death. Each morning he rose, with the resolution of living that day, as if it were his last. Each night he retired with a mind prepared for the approach of the last visitor. He lived a life of prayer—as he walked, as he conversed, as he laboured, it was all with an eye to heaven where his affections were placed. A more spiritually minded man, upon the whole, I never knew. I remember the impression first made upon my mind—never did I enjoy an interview with him from which I did not carry away a heavenly saviour. I saw him, when first rising from affliction; he had outlived a wife and three children; yet how composed, how resigned, how submissively to the will of God! Oh, dear friends, what an example have you—have we all—enjoyed, and what an encouragement to "mark" him, to follow him, do we find in his death. I asked him, when first he had taken to his bed, whether he had settled his affairs and was prepared for a fatal issue, should it be God's will. He said that, in temporal matters, he thought he had made every arrangement, and as far as his soul was concerned, he had given his heart to Christ more than twenty-two years ago. It had been his expressed desire, that, if consistent with God's will, he might not die of the Typhus fever. When attacked with that disease, it was his prayer that he might not be delirious, fearing lest something should escape his lips which would seem to bring dishonour upon religion. This prayer was answered. His reason continued with him until he sunk into insensibility. To his attending physician he said, "Remem-

ber, I do not fear dying"—and then remarked that he had experienced more of the presence of God during his stay at Grosse Ile than ever before. When laid on the bed from which he was never to rise, he clasped his hands in gratitude to God for conducting him in safety to his home. His predominant feeling seemed then to be, as ever through his Christian career, gratitude for mercies. The same physician particularly remarked the Christian temper, manifested by this faithful servant of God, during the whole of his sickness. We assembled to witness the dying struggle. Not a sound, scarcely a breath was heard, so gently and so sweetly did his soul pass into the hands of him who gave it. For a season we were in doubt whether life had really passed away. "Let me die the death of the righteous," was the involuntary exclamation, "and let my last end be like his." "Mark the perfect man, and behold the upright, for the end of that man is peace."

Thus lived and thus died your late dear Pastor. We cannot grieve for him, we can only lament for ourselves and the Church. He has gone to swell out the throng of faithful Ministers who have been taken to heaven. There is he walking hand in hand with those blessed ones whom he loved and so loved, and to be with that Saviour whom he delighted to glorify. He has gone to hear from the lips of Christ the cheering salutation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

WANT OF MINISTERIAL SUCCESS.
From a Sermon on Lev. viii. 22. "Is there no Iniquity in Ghad?" Sermon, preached by the Rev. William Curtis Wilson, M. A., Rector of Wellington, in the parish church of Lancaster, at the invitation of the Lord Bishop of Chester, 1844; published at the request of His Lordship and the Clergy.
Continued.

And the first inquiry which naturally suggests itself is this:
I. Do we, as the constituted depositories of Gospel truth, and the pastoral guides and directors of our people, really set before them the glorious Gospel of our salvation in all its fullness and freedom; and, fully convinced, ourselves, that neither is there salvation in any other, do we continually warn our people against all other dependencies? For if the trumpet give an uncertain sound, who shall prepare himself for the battle? and if men's hurt is healed slightly, and human depravity is regarded as partial, rather than universal, and the malignity of sin is softened down to mean comparatively little, and thus men fall to be driven to apply to the grand remedy from a sense of perishing need, how can we wonder that they only fail to discover the real truth of their condition, and their inability then to apply a remedy? No; from the pulpit, and from house to house, there must be only one uniform tale told, one cry re-echoed from the mouth of God—"Thou hast destroyed thyself, but in me is thy help." It is not that morality is not to be preached—we still strangely forget our duty, if we do not inculcate every thing that is lovely and of good report, both towards God and man. But while we carry on to perfection those who have believed, through grace, we must not overlook the sad truth, that the mass of our people need, in the first instance, the communication of a spiritual existence. Every faculty is spiritually paralyzed—the whole head is sick, the whole heart faint; and it were folly to expect the functions of life, if life be not there. The dead cannot walk, cannot see, cannot hear, cannot feel. And man, in his natural state, is dead in trespasses and sins. Till life be imparted, and health recovered, in vain do we press upon men's adoption the duties of religion and morality.

And for this purpose we must send them to the Great Physician. We must say to them, "Jesus Christ maketh thee whole—arise, and walk." We must allure men to the Great Physician. We must tell them what he has done for the sick. We must exhort of his skill. We must enlarge upon his tenderness and compassion—we must speak of him, and that continually, as *nighly to save*. We must assure them, that all they want they will find in Christ. Do they want life? He is their resurrection. Do they want pardon? He is exacted to give it. Forgiveness of sins? It is his gift. To him we must send them as "miserable and wretched, and poor, and blind, and naked, that they may buy of him gold tried in the fire, and white raiment that the stains of their nakedness do not appear, and amend their eyes with eye-salve, that they may see."

Now, beloved brethren, are we all verily clear of our brother's blood in this respect? Can we say, that we have not shunned to declare the whole counsel of God? Have we determined to know nothing amongst our flock but Jesus Christ, and him crucified? If there has been a failure here, we cannot wonder that many are sickly, amongst those for whom we shall hereafter have to give an account. If we have failed to point to the Lamb of God as the sinner's All—as of God made unto us wisdom, an righteousness, and sanctification, and redemption, we cannot wonder that they still continue in the gall of bitterness and the bond of iniquity. We leave the manslayer without his eye of refuge—the Israelite without the sprinkled blood, exposed to the destroyer.

I do not believe that any amongst us, my brethren, have been misled by the soul-destroying heresy of the day, and would for a moment allow, upon principle and system, of a reversion in proclaiming the grand doctrine of

Redemption in the fulness of its blessings; but we shall do well to examine, and that with much prayer and self-distrust, whether our pastoral instruction has been free from all harmful leaven, and pointed and full in holding forth the grand truth of an all-sufficient and all-willing Saviour for needy and ruined sinners.

II. Bear with me while I suggest, further, whether we have held forth the great Physician to the people with the feeling and the heartiness of those who have themselves experienced his skill.

It is very possible for a Minister to preach a sermon to the profit of which he is himself a stranger. He may borrow from another quarter that which is sound and faithful, and an impression may be produced, and under the influence of strong conviction a hearer may come to his pastor to be instructed in the way of God more perfectly. And what if, instead of deepening those convictions, and thus leading to Christ, the Minister only seeks to allay them as superfluous, and tells the inquirer, not of his remedy, but his little need of it. Will not in such cases, and we have known them,—will not the simplest and the most faithful sermon be nullified and belied, and the flock be left unmoved, still strangers to the efficacy of the Gospel?

Now the Minister, to be successful, must be one that is not of another's sin, without making it evident that he knows and laments the plague of his own heart. He must be one who has himself been with Jesus; who has known what it is to take the burden of discovered guilt to the cross of his Redeemer, and leave it there in faith. He must be one who has tested that the Lord is gracious—on who feels and knows Christ to be precious. Christ must be to him the pearl of great price, for the sake of which he has gladly parted with all his other goodly pearls. And thus out of the abundance of the heart the mouth will speak effectually.

God may be pleased to bless his own truth by whatever channel it is made known; but the advantage of its coming out of the mouth of those who have tested its value for themselves is manifest. We cannot read his epistles without seeing how this formed the grand strength and interest of the Apostle's ministry. He could tell of the wicked and unworthy members of a professed Christian Church with weeping, because he had discovered himself to be chief of sinners. And he could resolve to know nothing save Jesus Christ and him crucified, because that Saviour had been revealed in his own soul in all his transcendent excellency.

A minister, to be successful, must not only be like the guide-post directing to the city of refuge, but like an angel of mercy, laying hold of the lingerer, and dragging him out of the city of destruction into the place of safety.

To be concluded in our next.

TOLERATION IN ITALY.

Before us lies the Assembly's Shorter Catechism, fairly printed in Italian; and what is better, printed in Italy! The work was first subjected to the censorship, and is therefore an approved book. We have before us also a volume of excellent sermons, translated from the French of Monod, Malan, Andeubert and others, fresh from the Florence press. Also numerous valuable little works, of from 20 to 100 pages, among which is one entitled "the reading of the Holy Scriptures, commended by the Fathers,"—a compilation of strong passages from the writings of the Greek and Roman Fathers, arranged in chronological order. These have all passed through the censorship at Florence, and are being put into circulation as fast as means can be obtained for the purpose. Last and best, we have "the epistle of Paul to the Colossians, translated into the Tuscan language by Father Zacharia of Florence, of the order of preachers of Saint Mark. The Confession of Faith is in progress of translation, and there is reason to believe that its publication will be allowed. Controversial works against the Church of Rome will not be tolerated; and perhaps it is best they should not be. These excellent treatises, of a pure and warm Christian spirit, now tolerated by the Catholic States, will do immense good in the Papal Church and out of it. As long as Romanists and Protestants can walk together in a measure like this for elevating and Christianizing the people, let us by all means await the legitimate results of the measure. The great thing to be done now is, to restore the moral tone of the nation. A taste for religious reading must first be created, and then, with the Bible in hand, the people will come gradually to the truth. A dash right off into the arena of theological strife, would disgust all enlightened and charitable Catholics, and discourage the most useful Protestants in Italy.

The evidences of toleration to which we have referred are peculiarly interesting, because so unexpected to Protestants here. This relaxation of the censorship of the press arises from a sense of justice, which is extending itself in the Roman communion, and not from the force of any Protestant interest which claims the concession. Moreover, intelligent men who have recently visited the Waldenses, to learn from them the full extent of the privileges granted them, agree in attributing the emancipation of that oppressed people to the influence of Romish statesmen in Piedmont, who are earnest to have complete religious toleration. It is not, indeed, the Papal Church as such, which assumes this enlightened policy toward non-conformists, for the pride of its clergy is sorely offended by many features of this tolerant legislation. Heretofore in Italy a Romish priest was amenable only to an ecclesiastical court, where, however guilty, he was almost invariably shielded from the claims of outraged justice. Redress for injury done by a priest was scarcely dreamed of. But the priest, on the other hand, could drag a Protestant minister (one of the Vaudois, for example) before the civil tribunal on the most frivolous pretences, and wield against him a code of laws framed expressly for the extermination, if possible, both of himself and flock. Now the

tolerance of Italy is a great step towards the restoration of the moral tone of the nation. A taste for religious reading must first be created, and then, with the Bible in hand, the people will come gradually to the truth. A dash right off into the arena of theological strife, would disgust all enlightened and charitable Catholics, and discourage the most useful Protestants in Italy.

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priest is responsible to civil law. The Vaudois, admitted to all the privileges of any citizen of Piedmont, can now cite the priest before the civil court, with good hope of righteous judgment upon the cause.

The Bureau.

QUEBEC, THURSDAY, JULY 6, 1848.

The Sermon on our first page, preached by the Rector of St. John's on the occasion of the removal from us of his immediate neighbour and fellow-labourer, the Incumbent of Trinity Church, Christville, was requested of him by some of the hearers for publication, in our columns, but was reluctantly granted with the expression of a wish to the Editor that he should confine himself to the selection of such parts of it as might contain interesting memorials of the departed, rather than insert the whole of it, which had been drawn up amidst much pressure of duties, as well as pain of mind, occasioned by the bereavement to which it refers.

A sufficient quantity of extra copies of this number has been struck off to allow of its being offered for sale at our PUBLISHERS, and also at

Mr. CAMPBELL BRAYSON'S, St. Francis Xavier Street; and Mrs. WATSON'S, Great St. James' Street, MONTREAL. Price 3d.

The portion of the article "Want of Ministerial Success," which we have placed on the first page of this number, deserves a remark with reference to its being found in a Sermon preached by a well-known English Clergyman at an Episcopal Visitation, and published at the request of his Diocesan and the Clergy who heard it: that Bishop being His Grace the present Archbishop of Canterbury. The expression "and the Clergy" on such occasions does not imply more than the consent of the majority—it would be too much to suppose that there was perfect unanimity of approbation, among the large body of Clergymen holding cures even in the favoured Diocese of Chester, with reference to the sentiments avowed by the Reverend William Carus Wilson. But the request of the Bishop to have the Sermon published does imply His Lordship's approbation, and we wish our readers to bear this in mind while they read the preacher's express declaration that "the mass of our people need, in the first instance, the communication of a spiritual existence."

The people of whom the preacher is speaking are persons most of whom were regularly baptized by Clergymen of the Church of England, in their infancy; and now we ask what views of the efficacy of baptism were held, in 1814, by the Prelate and that majority of his Clergy who, having heard the Rector of Whitlington deliver his Sermon, united in a request to have it published? The answer is plain: no efficacy that changes the heart, renews the mind, or gives a spiritual existence. They all set to their seal, that the experienced Pastor who has just addressed them is right, and that he speaks what their own experience in the pastoral work has taught them, and what their Bible prepares them to expect, and what their Prayer Book can never have been intended to contradict, that, however regularly baptized in their infancy, the members of their flocks must not be assumed to have passed from death into life: however favourable the condition in which God designed to place them by their incorporation into the visible Church—as regards their nature, "every faculty is spiritually paralyzed—the whole body is sick, the whole heart faint;" "it were folly to expect the functions of life, if life be not there."

wishing to intimate that this advice would in any considerable number of cases be given with an intention to encourage men in idleness and careless living. We assume that duties would be pointed out, and the correct performance of them inculcated; but the motive of duty would be wanting, and the source of strength would not be discovered; consequently duties would either remain unperformed, or the performance of them would promote the growth of the evil root of self-righteousness. And thus "the manslayer" would remain "without the city of refuge,"—"an exposure to the destroyer."

We take occasion, from the subject before us, also to remark that the Bishop and Clergy at the Visitation in the parish-church of Lancaster, not content with having heard the serious warnings and exposures of error contained in the Sermon preached to them, desired its publication. They thought it no advantage to the cause of truth to keep such matters from the public; no, let it be known that there is danger lest "men's hurt be healed slightly," and lest they "fail to be driven to apply to the grand remedy" for sin and uncleanness.

Some persons are always ready to resent warnings against error—unwilling to have it at all supposed that there is any danger of error's creeping in or prevailing. The apostles, in addressing the primitive Church, manifested no such unwillingness, nor suffered themselves to be moved by any prospect of such resentment springing up. Error was ready to creep in, as early as the truth met with acceptance; and no sooner had apostolic preaching found entrance, than corruption threatened to mar the good work which was doing. Some good natures call the surgeon cruel who makes a bold incision, in order that the unhealthy matter gathering under the surface may find an outlet; but the cruel man is he who conceals the disease within his plasters, and suffers it to circulate its influence through the body till it reach the vitals, and kill the patient.

THE BRITISH CHAPLAINCY AT MADEIRA.

—We have from time to time seen statements respecting difficulties which have arisen between the Clergyman holding this institution and the residents to whom he was appointed to minister, and likewise between Her Majesty's Secretary of State for Foreign Affairs and the Bishop of London. The real circumstances of the case did not sufficiently appear, to induce us to notice the matter; but on the 9th ulto., upon a question put by Mr. D'Israeli in the House of Commons, Lord Palmerston gave an answer which enables us to state the case as it was represented by His Lordship.

"The question of the Honourable Gentleman related to a despatch with reference to a clerical gentleman who had unfortunately differed with the majority of the British residents; and much public inconvenience, and he might add, some scandal, had arisen out of what had occurred. The established regulations with regard to the appointment of chaplains were these:—The consular regulations stated that chaplains residing at stations where consuls were posted should be appointed and removed by the Secretary of State. When he first came to exercise that power, he felt that it was undesirable and inconvenient for a Secretary of State to select a chaplain to act on a foreign station. He thought it would be better to adopt a different principle—and he invariably left it to the residents to choose their own chaplain. As half the pay arose from voluntary contributions, it was obvious that the residents should, in the first instance, determine what should be paid for performance of the duties, after which the Government added a sum equal to what had been voted by the residents on the spot. While, however, he was desirous that the appointment should be founded on the choice of the residents, he was desirous on the other hand that he should be backed by a proper ecclesiastical sanction. While, therefore, it was the residents who made the original choice, the confirmation of that choice was made dependent on ecclesiastical authority in this country. The Bishop of London was the person to whom he was naturally referred; and a clause was inserted in the regulations which provided that the chaplain, besides being appointed by the Secretary of State, should also have a license from that prelate. Mr. Lowe, having been appointed Chaplain at Madeira, long-continued disputes took place between that gentleman and his parishioners. These disputes, which began in the time of his (Viscount Palmerston's) predecessor, ended in an absolute refusal on the part of the residents to vote any salary whatever for the chaplain. They took offence on what was called the Puseyite question, in other words, at Mr. Lowe's mode of teaching and performing service, and on that account they refused to vote him any salary. The Bishop of London was afterwards urged to admonish him to endeavour to give greater satisfaction to his parishioners. He was so admonished by the Secretary of State; but all endeavours to produce a reconciliation failed. At last he (Viscount Palmerston) felt it his duty to call upon the residents to choose another chaplain. They did so, and the chaplain chosen by them, and whom he (Viscount Palmerston) had appointed, was now on the spot. A question, however, arose, as to the recalling of the license which the Bishop of London had granted; and the Bishop, actuated, no doubt, by the most conscientious motives, and not agreeing with him that these ecclesiastical and spiritual differences afforded a sufficient ground for removing Mr. Lowe, did not feel himself justified in cancelling the license which had been given. A license, however, was perfectly unnecessary to enable the chaplain legally to exercise his functions. He had no doubt that the license was an incident arising from and dependent upon the Secretary of State. Well, of course he (Viscount Palmerston) dispensed with a fresh license for the new chaplain, the Bishop of London not feeling himself at liberty to grant a second license. He should not in future raise that unpleasant question of licenses. Of course he should feel it his duty, before appointing the chaplain, who had been selected by the residents, to satisfy himself, by an application to proper ecclesiastical authority, that the party chosen was a fit and proper person to perform the duties, but it was not his intention again to raise any question as to the granting or withholding of licenses."

Mr. D'Israeli, for the sake of greater distinctness, apparently, subjoined the question—"Did he clearly understand the Noble Lord to say that he had dispensed with a license from the Bishop of London to the person he had appointed and sent as Chaplain to Madeira?" to which Lord Palmerston replied:—"The Hon. Gentleman has distinctly stated the case, and I beg to add that I have acted according to the powers which the law gives me."

We have omitted the little notes, with which the report in the London Times is interspersed, indicating the manner in which Lord Palmerston's statement was received: such as "Laughter"—"Hear, and laughter"—"Renewed laughter." But we may state that the whole affair seems to have been treated with little seriousness, and that no individual except Mr. D'Israeli offered any remark at all on the subject. Sympathy, therefore, would appear to have been with Her Majesty's Secretary of State rather than with the Bishop of London whom it is mortifying to see placed in the position which he occupies in the matter. It is a remarkable illustration of the working of that rule which it is so much endeavoured to inculcate, that nothing be done without the Bishop. It was probably thought a cause of congratulation when Lord Palmerston adopted the regulation that the Chaplains appointed by him should have licenses from the Bishop of London. The plan has worked for a few years, and circumstances occur which induce that Nobleman, as he tells Mr. D'Israeli, quietly to rescind his regulation because it has brought up an "unpleasant question" and the remark is received in the House of Commons with "renewed laughter." The Secretary of State now acts not only, as former Secretaries used to do, without the Bishop, but against the Bishop. But then he acts with the people for whose benefit the appointment of a Clergyman to the Chaplaincy is designed.

It may be as well to look at this matter a little more closely. It implies an assertion, on the part of a people who furnish half their Pastor's salary, to be heard when they are not satisfied with his ministrations; and to have, at least within certain limits, their representations attended to. We do not say whether the congregation at Madeira judged rightly of their Chaplain when they accused him of "Puseyism;" perhaps the polished Statesman who eventually decided against that Clergyman did not mean to pronounce upon that question: he probably acted upon the evidence which was furnished, that the prospects of his usefulness among the people over whom he was appointed were gone, and moreover the source of his support had dried up; and he concluded that it was time to supersede him. The Bishop of London thought himself entitled to put a veto upon all this by refusing to withdraw the Clergyman's license; Lord Palmerston resists the claim, and the House of Commons, so far as appears, sustains him. We say, so far as appears; and certainly appearance is strong when, on such an occasion as this, we find neither that watchful Churchman, Sir Robert Harry Inglis, nor any other member for either of the Universities, to come forward and speak in justification of the course adopted by the Bishop.

Madiera is not the only place where Churchmen, who furnish means for the support of Clergymen, conceive that they have something to say in the choice of the men whom they are supporting, and the character of their ministrations. Appeals to the voluntary principle for the support of the Clergy become more and more urgent; and in proportion as they prove successful, they springs up a demand for popular influence in appointments. If, against this, it is proposed to set up the demand of an absolute authority, it is to be feared that neither will the source of liberality among Churchmen freely send forth its stream, nor that cordial good-will be maintained which is indispensable for the Pastor's success in tending his flock. An episcopal veto in such a case as that which has occurred in the island of Madeira may seem gain to those anxious to exalt clerical authority to the exclusion of lay influence; but we feel assured, much rather, that the assertion of so much will lead to the loss of an amount of quiet, healing, and regulating power, which might be exercised under a system which would assert less the less absolute system would obviate, we may hope, the occurrence of such an unseemly state of things as that which has placed in the island of Madeira one Clergyman, acting as Chaplain by commission from the Right Honourable Her Majesty's Principal Secretary of State for Foreign Affairs, without episcopal license, but within the strict terms of the law regulating such appointments; and another, acting in the same capacity, under a license from the Bishop, obtained upon the strength of that same appointment, and continued, in contradiction to the Queen's ministry, when the appointment had been withdrawn and another been substituted.

CONVERT FROM ROME.—In the Malta Times of the 11th inst. we find a notice of the death of Dr. J. Sison, whose celebrity as a medical man placed him at the head of his profession in the island. Our contemporary says—"Although by birth a Roman Catholic, and up to very recently a regular attendant on the devotional services of that church, the deceased had long been delivered from the bondage of the system. He was a man of acute observation and breadth of reflection. His incessant duties and the necessity of a calm and temperate spirit in his extensive intercourse with all classes, precluded his provoking bigotry, and prejudice by a clear renunciation of what he knew to be wrong in the system in which he had been brought up; but he never hesitated to declare his approval of what he saw to be right in the principles and practice of Protestants."

Few things have produced more discussion and excitement in the island than the deliberate renunciation by Dr. Sison of the last offices of the church of Rome in his final illness. It occurred the day before his decease, when his faculties were clear and unimpaired, and with no immediate symptoms of dissolution. He sent for the Rev. V. Crespi, an agent of the Colonial Church Society, himself a converted Priest; a native of Genoa, now in communion with the Church of England.—Achill Herald.

LORD'S DAY OBSERVANCE.—The Prize Essay to which the following letter, taken from the Achill Herald, refers, has been incidentally mentioned in our columns, in the extracts lately given from reports of Religious Societies, and addresses delivered at their Anniversaries last May. The prizes offered were of the amount of £25., £15., and £10., for the three best Essays. The letter speaks for itself, in most cheering and animating terms.

DEAR FRIENDS.—At the time of issuing the advertisements, we expected to be able to announce our decision within two months from the 30th of March, the last day of receiving essays. But this has been rendered impossible from the immense number of competing essays; UPWARDS OF NINE HUNDRED AND FIFTY HAVING BEEN RECEIVED. Now, supposing we are able to examine thirty essays per week, we have upwards of thirty weeks' labour in reading alone; so that it will be the end of October or the beginning of November, before we can publish our decision.

But if we were to remain silent until then, we should do violence to our own feelings, commit an act of injustice towards you, and deprive the Sabbath cause of the powerful influence which we believe your invaluable testimony is calculated to exert.

Our task is a delightful one. We have read upward of two hundred of your essays; and judging from these the entire mass—THE THOUSAND—is one of the most remarkable collections of manuscripts ever accumulated. In the meanest, there is often originality and force; in all there is a wonderful unanimity of sentiment on several important leading points; and argumentative power, logical acuteness, sparkling brilliancy, touching pathos, and artless simplicity, are profusely scattered through the whole. Indeed, while our pleasure is enhanced, our labour is increased by the general excellence of your essays.

Dear Friends: REMAIN FAITHFUL TO YOUR PRINCIPLES, AND YOUR SABBATH-RIGHT IS SAFE!

Tyranny cannot rob you of it—coercion cannot wrest it from you: the various penalties of your sacrifices in its defence assure us of this. And these noble acts of self-denial have a powerful and varied influence. They make you better and more useful men; they instruct and inspire your fellow-workmen; and unless the heart and mind of your employer are utterly paralyzed by Mammon, they raise you in his estimation to an elevation unattained by himself, but which he will assuredly seek after if such lessons are repeated and reason and conscience are permitted to act.

Nor can sophistry—philosophic or political—cheat you of your Sabbath-right: your essays teem with conclusive evidence upon this point. Remain, therefore, true to your principles, and you will prevail not only for yourselves, but for those in all classes of society who require your help, for with you the question mainly rests.

We must bid you farewell until the three prizes are awarded. Would that it were possible to award prizes to you all! Would that we could retain and print all your essays! It has been suggested by the editor of the Universe, that after the three prizes are awarded, further selections should be made; that a "Working Man's Series of Essays upon the Sabbath" should be published; and that ultimately the entire MSS. should be bound and presented to the British Museum as a monument of the moral and intellectual character of our industrial population.

These suggestions will serve to show you how your efforts are estimated, and will, we doubt not, receive due consideration. On these, or any other topics, we shall be glad to hear from yourselves: although we cannot promise more than general replies, while we remain your truly delighted and willing servants.

THE ADJUDICATORS.

THE JEWISH DISABILITIES BILL IN ANOTHER SHARE.—The following conversation took place in the House of Commons, on the 5th of last month:

SIR R. H. INGLES.—Sir, on Thursday last a notice of Motion was given, which would have been important if it had proceeded from the youngest Member of the House—doubly important if it had proceeded from any one in the slightest degree connected with the Administration—but pre-eminently important as proceeding from the head of the Administration. On Tuesday, Sir, that such a notice of Motion is entered for this day—a day upon which there has precedence of Motions—observing that Her Majesty's Ministers have not less than fourteen orders of the day on the books for this very day, every one of which must be disposed of before any notice of Motion can be submitted to the consideration of the House—observing that there is no one day in this week on which Her Majesty's Ministers have not pre-occupied the attention of the House by some order of the day—I wish to ask the Noble Lord who has added this new element of discussion to the discussions of this hour, on what day after Whitsuntide he proposes to take the debate—I trust I may add the defeat—on the new Jew Bill, or on what day is the House to be called upon to entertain the discussion on the new Jew Bill, or, as it is called, the new Bill for altering the oaths taken by Members of Parliament, discussion and defeat in this case being, I trust, synonymous terms.

LORD JOHN RUSSELL.—Mr. Speaker, to the questions the Hon. Gentleman has asked me I have to reply, that I find I cannot introduce the Bill which I proposed to introduce under the notice that I have given, but that it will be necessary to go into Committee of the whole House for the purpose. It is my intention to propose, I think on Tuesday, the 27th instant, that the House should go into Committee of the whole House for the purpose of considering the oaths which are now taken by Members of the two Houses of Parliament. I beg to state to the Hon. Gentleman, if he does not recollect it, that the year before last, and I think last year, I stated that I had some doubts whether I should bring in a general Bill with regard to the oaths taken by members of the two Houses of Parliament, or whether I should propose a Bill limited to the relief of members of the Jewish persuasion. The one course I have taken, and although the Hon. Gentleman thinks I sustained a defeat, I had the support of the majority in this House. (Cheers.) I understand, however, that there are Members of the other House of Parliament who have scruples with regard to taking the oaths as they now stand, particularly the oath of supremacy, considering that the Pope has spiritual authority in this realm. I wish to make the oaths more simple, and to enable all Her Majesty's subjects to take those oaths. On Tuesday, the 27th, I shall move that the House resolve itself into a Committee of the whole House upon the subject.

SIR R. H. INGLES.—May I be permitted, Sir, to ask another question? The Noble Lord, in his answer, stated that the proposed alteration was to enable all the subjects of Her Majesty to take the oaths. Does the Noble Lord mean all Mahomedans, all Pagans, all Jews, and all Christians? (A laugh.) LORD JOHN RUSSELL.—I do not think it will enable any other persons to take the oaths but those who are born subjects, or are the nat-

ralized subjects, of Her Majesty. I certainly am not aware of there being many Mahomedans or Pagans in this country. (Laughter.)

ECCLIESIASTICAL.

Diocese of Quebec. INCORPORATED CHURCH SOCIETY.

Table with columns for names and amounts. Includes entries for Rev. E. C. Parkin, Taylor, Miss, and various other contributors.

T. TRIGGE, Treasurer in Church Society.

DIocese of Toronto. INCORPORATED CHURCH SOCIETY.

The Church, of the 15th ulto., contains the 6th Annual Report of this Society, presented at the Annual Meeting held on the 9th. We learn from it, that, an addition of two Missionaries having been made during the year, ten Clergymen are now, wholly or in part, supported through the medium of this Society. Under the head of INCOME AND EXPENDITURE, we read:

Previous to the last Report, it had always been customary to include, under the head of Actual Income, the amount of receipts from Sales in the Depository, and also of the Rents received from Lands held in trust for special purposes: but the Officers of the Society then came to the opinion, that such a system, if persevered in, might unintentionally mislead the members of the Church in this Diocese, with regard to the amount of the Society's resources actually available from year to year: and it was then deemed advisable, that, for the future, the account of the actual income for each year should be confined to the amount of charitable contributions received during the year, and the dividends arising from moneys invested for the general purposes of the Society. This new arrangement has given general satisfaction, and will continue to be adopted for the future.

Receipts of the Society for the year ending 31st March, 1848, (not including moneys received on trust, and sales in Depository) £2642 17 9.

The amount of Income has this year been increased by the proceeds of the Sermon preached on Good Friday, 1847, in behalf of the distressed Irish and Scotch; which funds passed through the hands of the Society's Treasurer, and are therefore necessarily included in the current accounts of the year. The proceeds of that Sermon amounted to £283 9 8, two-thirds of which were remitted to the Primate of all Ireland, and one-third to the Primate of the Bench of Bishops of the Scottish Episcopal Church. Deducting this item, there still remains an increase of about £160, in the Society's income above that of the year preceding. There has also been a considerable increase in the Income of the District Branches of this Society, which has this year amounted to £1308 15 1.

Deduct proportion remitted to Parent Society (about) 300 2 9 Which leaves a balance of 999 12 4

To which add the Income of the Parent Society (exclusive of the Good Friday Collection) 2059 8 1

Total receipts of Society and Branches £3059 0 5 Or with the Good Friday Collection 3612 10 11

The number of Students at the Diocesan Theological College at Cobourg is 17, of whom 9 receive an allowance from the funds raised by Annual Sermons, at the rate of £40 currency per annum. The subject of provision for the Widows and Orphans of Clergymen had received much attention from the Standing Committee, and its final decision was postponed till after the Annual Meeting. Sales in the Depository, to the amount of £769 8 9. Circulation of Books: 513 Bibles, 843 Testaments, 1,416 Prayer Books; and of other publications 11,488; making a total of 14,260. The District Branches are now ten in number; as the District of Colborne has, with the sanction of the Bishop, been separated from the Newcastle District, and will in future form a District Branch, under the title of the Colborne District Branch of the Church Society of the Diocese of Toronto. 1. Newcastle, 2. Midland and Victoria,

- 3. Prince Edward, 4. Eastern, Johnstown, Bathurst, and Dalhousie, 5. Niagara, 6. Gore and Wellington, 7. London, Western and Huron, 8. Brock, 9. Talbot, 10. Colborne.

Some details are given of the operations in these various districts singly, and after some further remarks on the Society's past success and future prospects, the Report closes with an exhortation that "the work be done in faith and trust, remembering that the Canadian Church, being almost unendowed, must look mainly to the free will offerings of her children for temporal support; and let there be fostered among us, an increasing spirit of charity based on true christian principles, and therefore seasoned with self-denial and humility, considering always, that we are servants and disciples of Him, who said, 'it is more blessed to give than to receive.'"

TESTIMONIAL TO A CLERGYMAN.—We have been favoured with a view of an elegant silver salver which is about being presented to the Rev. D. B. Partridge, of this town, bearing the following inscription:—

"Presented, with a purse, to the Rev. David Bernard Partridge, by the congregation of St. Peter's Church, Birmingham, in testimony of their high estimation of him during his short ministry at that church, May 25, A. D. 1848."

We understand that his talent as a preacher and scholar, his judicious and kind attention to the poor, and his candid and uncompromising conduct as a clergyman, have given universal satisfaction to the parish in which he has been labouring for the last eleven months, and gained for him a general feeling of attachment amongst all who knew him. The plate was manufactured by Messrs. Edwards and Ball, of High Street, and is most creditable for the taste with which it is designed and executed.—Birmingham Journal.

We have to acknowledge the receipt of the "Report of the Superintendent of Education for Lower Canada for the Scholastic year 1846-7," which has just come to hand, and will meet with the attentive consideration at our hands due to the important branch of public service to which it refers.

PAYMENTS RECEIVED.—Rev. Chas. Morley, No. 53 to 251; Mrs. Osborne, No. 137 to 274; Messrs. P. Hays, No. 209 to 223; W. H. A. Davies, No. 269 to 260; Wm. Allen, No. 226 to 251.

To CORRESPONDENTS.—Received C. D. C. No. 1 with 2000—W. C. E.—Paper from 1st of May.

Local and Political Intelligence.

Telegraphic news of the arrival of the Cambria at New-York was received at Montreal on Saturday last; the telegraphic line between Montreal and Quebec being out of order, no reports reached this city through that medium; but the Montreal Express were brought to this city by the river-steamers on the Lord's day morning, and the convenience of the outside of Church-doors and porches contributed largely to the immediate circulation of the secular news, and pre-occupation of the mind against devotional exercises.

On the Lord's day afternoon, the Express arrived, in the extraordinary short time of 3 days 9 hours from Halifax, bringing the letter-bags of the Cambria. The newspapers arrived on Tuesday morning; dates to the 17th of June.

The United Kingdom was variously agitated, but without any outbreaks. We submit an article from a paper which arrived by the previous English mail, and to which it is only needful to add that attempts at Chartists' demonstrations made since then have been signal failures, and the avowed determination of Government to protect the peaceful citizen against the intemperate made upon his rights by those who hope to gain by confusion has so far produced the designed effect.

"The meetings of Chartists in the metropolis and in the provinces have not been so numerous during the present week, and from the vigour displayed by the Government and the magistracy the more noisy leaders appear to be somewhat subdued. Messrs. Williams, Fussell, and Sharp, who have figured in London as conspicuous mob orators in the physical force line, have been arrested by order of the Government. Mr. Ernest Jones also, who was anxious to distinguish himself like Mr. Mitchell, has been captured, at Manchester, and carried a prisoner to London. The four leaders were brought up for examination at Bow-street on Wednesday, and evidence being adduced of their having uttered highly seditious language, they were fully committed for trial, and, in default of bail, conveyed at once to Newgate in the van. Richard Vernon, another of the Chartist leaders, and several more at Manchester, and elsewhere, have also been arrested. This somewhat tardy vigour of the Government has already had a beneficial effect in damping the spirits of those who were counting upon creating a riot for their own iniquitous purposes. It is true some of their companions have intimated, that on Monday next, being Whit-Monday, Chartist assemblages are to take place simultaneously in various and distant parts of the metropolis, so as to distract the police, but as several of the most active of their chiefs will be by that time chewing the cud of sweet and bitter fancy "within Newgate's gloomy mould," no very great apprehension need be entertained. The most effective arrangements have been taken to put down any disturbance, and the middle classes are urging the Government to adopt more actively preventive measures. The promptitude and vigilance of the magistracy in the provinces are now evident; and after the demonstration in the metropolis on Monday next, which cannot be altogether prevented, but which must prove a failure, we trust the present exciting feeling will materially subside.—Eur. Times, 10th June.

We extract largely from the European Times of June the 17th. The report of the Committee appointed at the commencement of the session, to inquire into the causes of the late commercial distress, and how far it was affected by the Bank Act of Sir Robert Peel, has been laid upon the table of the House of Commons, by the Chairman, Sir Francis Baring. The report and opinions are now in the printer's hands, but we learn that

the Committee, by a majority of 13 against 11, have expressed an opinion favourable to Sir R. Peel's plan; and that if those acts had not been in operation the distress which the commercial world experienced would have been still greater.

Notwithstanding the unsatisfactory nature of the news from France, the critical state of our relations with Spain, and the political uncertainty which prevails in several parts of the United Kingdom, the market for English securities has been very steady, and prices have had an upward tendency.

After a long protracted debate on the Navigation Laws, Government have succeeded in going into Committee pro forma, 291 votes against 177: majority 117.

The Spanish Ambassador at the Court of St. James, Senor Isturiz, has left Great Britain, in consequence of correspondence which has passed between him and Her Majesty's Foreign Secretary.

There is hardly so much activity in commercial affairs this week as we last reported. This is caused in a great degree by the uncertainty which prevails respecting the fate of the Navigation Laws, which the House of Commons have resolved to consider and re-adjust.

Our readers will scarcely be prepared to hear after all this, that on the evening of Tuesday the National Assembly, by a large majority, nullified their vote of the previous day, when they confirmed the exile of Louis Napoleon, and now revoked it, and declared that he should be admitted as a member of the National Assembly.

At the same time, the Assembly voted the money required, by a majority of 569 to 112. Amongst the people it cannot be concealed that there is a morbid feeling in favour of the Buonapartes, which time has not extinguished.

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But while this went on within doors, a different piece was acted outside.

The cries of 'Vive la Republique' are answered, and sometimes drowned, in shouts of 'Vive l'Empereur.' 'Vive Buonaparte?' On Monday, when the news was circulated that the impudent adventurer, Louis Napoleon, had actually arrived in Paris and was about to take his seat, the crowds assembled were very great.

On that day a sort of vote of confidence was proposed to the Executive, taken upon the question of an allowance of 100,000 francs per month for the expenses of the Executive, partly, in fact, secret service money.

Lamarine mounted the tribune, pale as ashes, and demanded the instant passing of a decree keeping in force the law of 1832 against Louis Napoleon Buonaparte.

While he was speaking, a shot was fired outside the building, and shouts of 'Vive l'Empereur' were heard. Lamarine sat down overwhelmed. One of the national guard had been shot in the stomach.

This incident, whether accidental or pre-arranged, Lamarine adroitly converted to his purpose, by declaring that the first blood which had been shed was shed in the cause of despotism, and not by the Republic; and the decree was sanctioned by general acclamation.

In the uproar it was scarcely possible to discover whether the decree had actually passed, but from the reports it seems to have been a simple declaration intended to be drawn up on the spur of the moment, but really prepared beforehand, reciting the crimes of Louis Napoleon against France, and declaring that the law of 1832 shall be executed against him until such time as the National Assembly shall declare otherwise.

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now passing is not to be a stranger to what is going on, but not to interfere with what is going on.

From AUSTRIA we learn that the Emperor meditates a visit to Prague, with a view of attaching to his person the Bohemian provinces. The French, English, Swedish, and Belgian ambassadors have reached Innsbruck, and it is supposed that the affairs of Italy will be discussed.

The hopes of the people of Austria seem centred in the Archduke John, who, as the counsellor of the Emperor, will be the medium of communication between him and his subjects.

In PRUSSIA affairs have come to a dead lock. In the Berlin Parliament, a declaratory vote, of an abstract nature, whether the events of the 18th or 19th of March had dethroned the King, and originated a new constitutional system, being negatived by a small majority of 19, the people of Berlin have again been thrown into a state of tumult which appears likely to have serious consequences.

The democrats of that capital are at direct issue with the court party; and unless the mob can be brought to some reason, an appeal will certainly be made to the army, and a frightful civil war will be the result.

SPAIN.—The accounts from Madrid report the departure of the Belgian minister, Count Hummel, from that capital. According to one account, that diplomatist has been recalled by his Government for having allowed the Spanish authorities to search his house for Senor Salamanca; but another version of the affair states that the Spanish ministers sent him his passports, with orders to leave Spain immediately, on the ground that he was implicated in an extraordinary conspiracy to seize the Queen, and compel her to sanction a change of ministry.

It is said that the authorities at Cadix have compelled all the British residents to furnish securities for their conduct, and have refused to accept any bail unless the parties tendering it are Spaniards, wholly unconnected in business with the English for whom they offer it.

Numerous arrests daily took place in Madrid and its environs, and a numerous body of secret police have been organized.

The Spanish papers announce, as a fait accompli, the coalition between the Carlist and Centralist parties, and that these united forces are organising a formidable combination. The Government was continuing to issue additional inducements to Carlist General officers to enter the service of Isabella, but without effect.

The Queen of Spain is likely, ere long, to have an heir to the throne.

SWEDEN.—Letters from Stockholm, of the 25th inst., state that the Swedish fleet, under the command of Admiral Gyllenhammar, was appointed to sail on the 5th June. The Swedish and Norwegian corps d'armee was expected to be concentrated by the 27th May, in Scania, the southernmost province of Sweden, whence it could be transported to Schleswig in a very few hours. A number of large boats, armed with mortars, had been prepared for the disembarkation of the auxiliary army, and immense stores of ammunition had been sent to Scania for its use.

GERMANY.—The Committee of the German Parliament, convened at Frankfurt, have approved of a plan for transacting all business which concerns the whole of the German nation, by which a Federal Directory of three individuals will take charge of such affairs. Austria and Prussia each to nominate one, subject to the approbation of the assembly. Responsible ministers to be appointed by the Directory.

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NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale.

PRIVATE SALE. The subscriber offers for Private Sale, a splendid assortment of BERLIN WOOL and PATTERNS, and a variety of other fancy articles.

NOTICE. The Effects of Emigrants of the year 1847, who died intestate, at Grosse Isle, have been brought up from that Island, and are now in store at Quebec, as well as the Effects of Emigrants who died in the Marine Hospital in this City.

NEW BOOKS. Just received per "Eromanga," and for sale By Gilbert Stanley, No. 4, St. Anne Street.

MORE NEW BOOKS. THE undersigned has this day received an additional supply to his already large stock of BOOKS, among which will be found, THE WORKS OF Charlotte Elizabeth.

BOOK AND TRACT DEPOSITORY OF THE Church Society, AT MRS. WALTON'S, ODD FELLOWS' HALL, GREAT SAINT JAMES STREET, MONTREAL.

BEAUFORT SPERM CANDLES. JUST received, per "Helen," from London, a small lot of the above CELEBRATED CANDLES, and for sale by M. G. MOUNTAIN.

SUPERIOR BRIGHT MUSCOVADO SUGAR, PRINCEIPICIGARS, NOW landing ex Brigantine "Victoria," from Halifax, and for sale by LEAYCRAFT & Co.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire of the Rev. C. L. F. HAENSEL.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

FOR SALE BY THE SUBSCRIBERS: RIGGING, CHAIN, PATENT CORDAGE, Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street.

ENGLISH CHEESE, PER OCEAN QUEEN. CHEDDAR, BERKELEY, QUEEN'S CARRIS, TRUCKLES and PINES. C. & W. WURTELE, St. Paul Street.

WANTED, by a young person of respectability, a situation as NURSERY GOVERNESS, or Companion to a Lady, or to make herself useful in any way.

RECEIVING FOR SALE PATENT SHOT, assorted, Sheet Lead, Dry Red and White Leads, Paints, assorted colours, Red Ochre, Rose Pink, Putty, in bladders, Best Black Lead, Nos. 1 & 2. C. & W. WURTELE, St. Paul Street.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1847. CAPITAL, £50,000. HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADLER, SOLICITORS.

PHYSICIANS: G. O'REILLY & W. G. DICKINSON. THIS COMPANY is prepared to effect ASSURANCE upon Lives and to transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

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

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

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

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

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

By order of the Board, THOMAS M. SIMONS, Secretary, Hamilton. Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. James Street. MEDICAL REFEREE, J. MORRIN, Esq., M. D.

RECEIVED AND FOR SALE BY THE SUBSCRIBERS: TIN PLATES, Canada Plates, Sheet Iron, Bar, Bolt, and Hoop Iron, Boiler Plates, Block and Bar Tin, Sheet Copper, Iron Wire, Sad Irons, Scythes and Sickles, Spades and Shovels, Ross and Clout Nails, Horse Nails, Diamond Deck Spikes. C. & W. WURTELE, St. Paul Street.

ON SALE. WINDOW GLASS, in Half-Boxes, assorted sizes, 6 1/2 x 7 1/2, to 30 x 40, Best English Fire Bricks. C. & W. WURTELE, St. Paul Street, Quebec, May, 24th 1848.

QUEBEC GAOL CALENDAR, 1st JULY, 1848. Number of prisoners under sentence by Courts: 7. Do. under the Police Ordinance: 20. Do. Seamen under the Provincial Act: 79. Do. under the Imperial Act: 3. Do. under the Act 4 & 5 Victoria: 2. Do. Military Prisoners: 3. Do. untried and for bail: 36. Debtors: 3. Total: 153. (12 of the above are Females.)

BIRTH. At Beaufort, on Saturday, the 1st instant, Mrs. J. J. NEWBERRY, of a son. At Charlottetown, Prince Edward Island, on the 18th ultimo, the lady of COMMANDER ORDEAR, R. N., of a daughter.

MARRIED. At the Rideau Hall, Bytown, on 27th June, ROBERT MACKAY, Esq., Advocate of Montreal, to Christiana, second daughter of the Hon. THOMAS MACKAY. At Halifax, on the 17th ult., by the Rev. R. P. UNDAKE, N. S. W. Clergy, Esquire, BARBARA LAW, to MARGARET, daughter of the late CORNELL SWENBY, Esq., Montreal, and relict of J. R. Glover, Esq., late Naval Storekeeper, H. M. Dock Yard, Halifax.

DIED. Last Thursday, GEORGE LOUIS, only son of CHARLES N. MONTZAMBERT, Esq., aged four months. Last Tuesday, EDMUND, son of Mr. JOHN BOOMER, Clerk of the Cathedral, aged 3 years and 1 month. On the 29th ultimo, at Cote St. Paul, near Montreal, Dr. WILLIAM DEXLOR, late M. P. for the County of Huron, aged 57. At Montreal, on the 29th June, EMMA DE MONTENACH, the wife of Lt. Colonel PATRICK MONTENACH, A. A. Genl., and grand daughter of the late BARONESS DE LOZOUET. At Stratthall Lodge, on Wednesday morning, the 7th ult., aged 50 years, ESTER MARIE JANE, the beloved wife of Major POLLOCK, and only daughter of the late Rev. THOMAS DALY WILLIAMSON. On the 15th ult., at Todd's Coffee-house, London, THOMAS STEEL, Esq., commonly known as Head Pacifier for Ireland, under Mr. O'Connell's Repeal Association.

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express) to Halifax, will be closed at the Quebec Post-Office, on THURSDAY, the 13th of JULY. PAID AND UNPAID letters will be received to SEVEN O'CLOCK, P. M. NEWS PAPERS received to SIX O'CLOCK, P. M. Post-Office, Quebec, 21st June, 1848.

AUCTION. Will be sold, on WEDNESDAY next, the 12th inst., at the SAIL LOFT of the late H. MUCHMORE, Sail Maker, ST. PAUL STREET, opposite Mr. Boswell's Brewery: THE whole of the STOCK IN TRADE of the above Establishment, consisting of a quantity of Canvas, Tools, Rope, Stoves, &c., &c., with the LEASE of the premises, from the first of August up to the first of May next. Conditions CASH. Sale at ONE O'CLOCK, B. COLE, A. & B. Quebec, 6th July, 1848.

INCORPORATED CHURCH SOCIETY. THE Stated Meeting of the CENTRAL BOARD of the Society, will, D. V., be held at the National School House, QUEBEC, on FRIDAY, JULY 7, at Two o'clock, P. M. ARMYNE W. MOUNTAIN, SECRETARY, I. C. S. Quebec, June 19, 1848. SMOKED SALMON. JUST RECEIVED, a small lot, in excellent condition, and for sale by M. G. MOUNTAIN, Quebec, July 6th, 1848. WANTED IMMEDIATELY, ONE or two intelligent lads as APPRENTICES to the Printing Business, to whom every attention will be paid both as to morals and instruction. BEREAN Office, 29th June, 1848.

