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The Breeze

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. 13.]

QUEBEC, THURSDAY, JUNE 22, 1848.

[WHOLE NUMBER 221

PREPAREDNESS FOR A DYING BED.

The quiet chamber where the Christian sleeps, And where from year to year he prays and weeps, Whence, in the midnight watch, his thoughts arise To those bright mansions where his treasure lies, How near it is to all that faith can see! Now short and peaceful may his passage be! The beating pulse—on his frail struggle o'er, The eye open wide the everlasting door, In that bliss unspokable, unson, And the veil of flesh between, Gentle sigh may rest—and then display The broad, full splendour of an endless day.

John Taylor.

WANT OF MINISTERIAL SUCCESS.

From a Sermon on Jer. viii. 22. "Is there no balm in Gilead?" See preached by the Rev. William Curran, M.A., Rector of Wallington, in the parish church of Lancaster, at the Visitation of the Lord Bishop of Chester, 1844; published at the request of His Lordship and the Clergy.

The condition of God's professing people of old was such as absolutely to elicit the inquiry, whether there were really in existence adequate means for their spiritual well-doing! What more could God have done to his vineyard than he had done in it? Yet the people were in such a case that they could only be compared to a body entirely diseased. "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and purifying sores; they have not been closed, neither bound up, neither mollified with ointment."

The matter then which I would suggest for our serious consideration, is simply this; whether we have not reason to adopt for ourselves, as a professing Christian people, the same nervous and paralyzing language, whether we may not cast our eyes over those portions of the vineyard for which we are specially responsible, and with which it may be concluded we are best acquainted, and take up the lamentations of old in sadness and faithfulness of heart?

Think not that I wish to check the spirit of thankfulness, which ought never to be in us in existing calls of grateful acknowledgment. In the worst of times, and under the darkest and most gloomy aspect, there is many a bright spot to be discerned, on which the eye may finally rest and the heart utter its praise; but still who amongst us can be satisfied with the degree of spiritual healthfulness in the people entrusted to his care? Who must not weep for the stain of the daughter of God's people! and where comes there not the restless and prayerful inquiry, "why is not the health of the daughter of my people recovered?"

For we must never forget that, in forming an estimate of religious and moral character, the balances of the sanctuary must be brought into use, and not the standard of human opinion and worldly allowances.

We shall make strange mistakes if man is to be tried by a comparison with his fellows. No, to the Law and to the Testimony. All that falls short of this standard must be faulty.

Now let us consider for a moment what are the essential features of godly character.

And here we pass not by the evidence of the Old Testament dispensation. For the Law which it contains is not abrogated by the Gospel, neither are the characters of its worthies distinct from those which the better covenant produced. Christ magnified the Law and made it honourable, instead of destroying and annulling it; and that Law is doubtless obligatory upon Christians as a rule of life.

See then that Law in all its extensive requirements and spirituality. See how fully it provides for the upholding of God's honour and man's happiness. In our duty to God and our neighbour, there is all contained that is needed to exhibit a renovated world, a wilderness turned into the garden of Eden.

What is wanting but the full and practical recognition of Deity, the suppression of all those evil tempers, and passions, and covetous desires, which now so thickly sow the seeds of human misery and wretchedness? What is wanting but the full development of the Law of love?

And under the Law there were the most striking exemplifications of godly principle and character.

And if it is asked what it is to be a faithful, godly man, I answer that it is to be a partaker of Enoch's walking with God; of the faith of Abraham, and the patience of Job; of the meekness of Moses, and the devotion of David; of the constancy of Daniel, and, if it be the Lord's will, of the ready martyrdom of Shadrach, Meshach, and Abednego.

And this is the soul's health. This is the true, vital godliness of the Bible. And if Adam had not transgressed, the Law, so holy, and just, and good, would have been, not in formal existence indeed, for its prohibitions as well as directions would not have been required, but written, not on tables of stone, but written and engraven on every man's heart, as the transcript of the divine mind; the very element in which the whole universe were moving, and the influence under which they were acting.

And all the sons and daughters of Adam would have been the patriarchs, and the faithful confessors of former days; nor should we have heard of small remnants of godly souls, or have gazed with wonder and astonishment on solitary instances of superior character.

But who amongst us dare bring the mass of our parishioners into comparison with those of ancient days? or into juxtaposition with the Law, as a rule of life? I need not enter into the sickening and disheartening de-

tails of pastoral experience. You know, beloved brethren, what it is that makes you tremble for the faithfulness of your stewardship. You know how many are the positive violators of the letter of the Law; and you know how many want the unvarnished evidences of that godly principle which is its distinctive character.

And yet this is the soul's health—the Law exemplified.

And if we come to the New Testament, it is only to bring ourselves to the same conclusion.

We come to find the Saviour expounding the Law, only to convince us more forcibly of the prevailing absence of spiritual health.

We come to find the Saviour setting us an example that we should follow his steps, and to be reminded of the few comparatively that have the mind of Christ.

We pass on to the Epistles, and there see what manner of persons men ought to be in all holy conversation and godliness; to what a vocation they are called; even to be followers of God, as dear children—as the sons and daughters of the Lord God Almighty! to be a peculiar people, zealous of good works—to be strangers and pilgrims on the earth, with affections set on things above, looking for and hastening unto the coming of the day of God.

All this is set before us as practical Christianity, the essence of genuine godliness—the soul's health.

And if we want to see the exemplification of Gospel principles, their healthful, all-conquering efficacy on the human heart, we have it in the Apostle Paul. The change which took place in him was something more than a passing from the Jews' religion to Christ; something more than the adoption of an orthodox Gospel Creed. There was a divine power opening his eyes to see that in Christ which was all-conquering and all-transforming. And the result was that he was equipped with all things but lost for the excellency of the knowledge of Christ Jesus his Lord; for whom he had suffered the loss of all things, and counted them but dung that he might win Christ and be found in him.

Nor was his an insulated case, presenting a high standard of spiritual healthfulness with which others have nothing to do; for he expressly says, "Brethren, be followers together with me; and mark them who walk so as ye have us for an example."

But I must not dwell further on this point of consideration. The brief and imperfect survey which I have taken may be enough, perhaps, to remind us of the concurrent uniform testimony of Scripture regarding the moral and spiritual health of the soul of man.

To be continued.

RELIGIOUS ANNIVERSARIES.

CHURCH OF ENGLAND SCHOOL SOCIETY FOR NEWFOUNDLAND AND THE COLONIES.—The 25th Annual Meeting of this Society was held on the 15th of last month, the Marquis of Cholmondeley in the chair. Receipts, including £743.6.3. from Newfoundland, and £827.5s. from Canada, £4,135.9.9. After paying all expenses, there was a balance of £78,12.1. in the Treasurer's hands. The report adverted to the death of the Society's valuable Superintendent in Canada, the Rev. Mark Willoughby, and announced the appointment of the Rev. W. B. Bond as his successor. The Committee repeat the solemn pledge which they gave in the circular issued by them in March, 1847, that they would do their utmost to carry out the object which the Society had in view, with fidelity, and in accordance with those Evangelical principles on which the Society was first established. They would guard against the introduction of any thing like Tractarian principles through their agents; and any schoolmaster who should be proved to hold such principles would at once be dismissed from the Society's service.

Several of the speakers in support of the resolutions, which were proposed and cordially adopted, took pains to demonstrate the unchanging evangelical character of the institution; and wholly repudiated all leaning to the errors which had, of late years, afflicted the Church. The movers and seconders were the Rev. C. Craig, and Lord Feversham—the Revs. C. B. Gribble and C. B. Smith—the Revs. D. Wilson and J. Harding—the Rev. John Bayle, and G. Gay, Esq. We subjoin an extract from the Rev. C. Craig's address:

"The grand point was, to see that emigrants were supplied with the truth, and nothing but the truth. A half Gospel was of no use to any part of the world. If the truths of the word of God were to be frittered down by the interpretation of human tradition and contrivance, they would lose their force. The Lord Jesus Christ had, he conceived, two witnesses in the world. He came by water and by blood, and these two were stated to be his witnesses upon earth. The blood was witness to the sovereign atonement by which the soul was justified; the water was witness to the sovereign sanctification by which the soul was renewed. It had pleased the blessed Saviour to connect these things—atonement and sanctification—with the two outward witnesses—baptism and the Lord's Supper; but if the two witnesses were so mixed up with the outward form, that the outward form came to be substituted for the inward spiritual grace, then these witnesses were dead, because the Holy Ghost would not testify by them. Now, they were called upon, as a Society, to main-

tain the witness of the water and the blood, associated, undoubtedly, with the sacraments, but then those sacraments should be kept in their proper place; they were called upon to keep the testimony unimpaired; and if errors such as had been introduced in this country were received in the colonial schools, they might live to see those schools withering and perishing; or, though there might still be the name and the outward form of their religion, there would be nothing of its reality and power.

From a speech by the Rev. C. B. GAUBER, we select the following:

The education given must be Christian education, otherwise it would be of no avail. In the theories which were so rife in another country, and which prevailed to a great extent even in this, there was not a word about Jesus as the King of kings and Lord of lords; the High Priest who mediated, the Prophet who instructed; and while this latter teaching was gathered from a just and enlarged view of the Articles and Services of the Church, and not put up within the confines of a Catechism, such teaching of the word of God it was their duty to impart, not only at home, but also in the colonies. Christ in his offices; our fallen state and depravity; the efficacy of faith in God's promises; the privilege and duty of prayer; the sanctification of the soul by the Holy Spirit—these were the things set forth in the word of God; and even as the Church explained these in her simple and beautiful language, it was their duty to impart such teaching to the colonists. They were often charged with being actuated by party views, and that was a snare which stole over their minds before they were aware of it. It became them, therefore, to guard against the influence of that accusation, and not to allow themselves to be deterred from the pursuit of their object. His Reverend Friend had referred to the Meetings held in favour of missionary effort to the heathen. If such Meetings awakened their sympathies, there was in connexion with their own population streaming away to the colonies, a deeper rush of feeling. He knew by experience what it was to go through a heart-rending separation from those whom we loved at home; he knew what it was to go abroad with the probability of never seeing one's kindred more, and of meeting with a cold reception on the shores of distant lands; and he also knew what it was years afterwards, when feelings of affection had been kindled between the minister and his people, to take leave of those whom you had loved, and had, under God, begotten again in the Gospel. He could relate the gathering together of many under the broad blue sky of heaven, and the missionary's parting address followed by the tears of those from whom he was about to separate. These feelings he had himself experienced, and they were all the deeper because the parties who had elicited them were our own kindred, who had left our own shores. How urgent and imperative was the duty of labouring for such!

THE PRAYER BOOK AND HOLY SOCIETY held its 36th Anniversary on the 5th of last month, the Marquis of Cholmondeley in the chair. Receipts £2,253. Expenditure £2,399. Total issues during the year, 29,983 bound books, and 83,979 tracts. His Grace the Archbishop of Canterbury had consented to be the Society's Patron.—The Report gave very encouraging details of the Society's labours in providing ships and individual sailors, emigrants, convicts, and missionary stations with the scriptures and Bibles of our Church. The case of one convict is especially referred to, which exhibits

"the blessing granted by Almighty God to the Christian labours of Dr. Browning, R. N. He sailed from Woolwich in October, 1816; on board the *Fortunio* Bonaparte, bound for Tasmania, with 18 male convicts; he established eighteen schools among them, and commenced a course of Christian instruction, and before the arrival of the vessel at her destination, 132 had become professed disciples of Christ; at the period of embarkation, 125 could neither read nor write, but on disembarkation all could read, and 76 (in addition to 51 who could write previously) had learned to write also. Not a lash was inflicted; not an iron was seen on the prisoners' decks."

The Rev. Daniel Wilson, Vicar of Islington, expressed in the following terms his sense of the value of the Society's labours:

"It often fell to his lot, as minister of a parish containing 70,000 souls, to be called on to sign papers for emigrants who were leaving their native shores; and not unfrequently that was the first notice he received of the existence of some poor family in that vast number. They came to him, going forth from a land of Christian light and knowledge, and from a parish where, he trusted, they had heard the truths of the Gospel; pressed by want and necessity, they had to seek in a distant land the maintenance which England's crowded shores denied them; but they were going where possibly for months or years together they might never see the face of a minister of religion, never hear 'the sound of the church-going bell,' be deprived of the sacraments and services of the Church, and of the means of grace which here they had enjoyed. But, happily, this Society stepped in and said, 'No, they and the sailors who carry them over the wide waters, shall not be deprived of that link of connexion, which joins them to our beloved Church.' First let them have the Bible; the Society only claimed to be the hand-maid of the Bible Society. First let the Bible go forth in all

its purity and simplicity and native glory, and then let the Prayer Book be sent out, the exponent of that blessed book, embodying the Bible in its offices and services of devotion, compiled by men of the Bible, men who were ready to sacrifice their lives for the blessed truths of the Bible. And thus in far distant lands these emigrants might participate in 'the communion of saints,' joining in the same services, making the same responses, echoing the same hymns of praise with ourselves.

LONDON LIBERIAN SOCIETY.—The annual Meeting of this Society was held on the 12th of last month, the Marquis of Cholmondeley in the chair. Receipts of the central institution, together with the various Diocesan branches, £10,110.8.6 which is a decrease of £1,238.4s. compared with the preceding year; a circumstance which, considering the privation and suffering which had been endured in Ireland during the last year, could excite no surprise. The number of schools in connexion with the Society was 1,870, and of scholars 115,965. Of these, the number attached to the Established Church was.....57,633 Protestant Dissenters.....14,667 Roman Catholics.....44,668

The total showed an increase of 20,153 upon the previous year; and of that increase, 11,917 were the children of Roman Catholics. Lord Teignmouth, in his speech, on the adoption of the Report, observed upon the great increase which had taken place in the number of supporters of scriptural education, among the Clergy in Ireland: it was delightful to think that, notwithstanding the influence which Government had in preferring those who gave their adhesion to the system which excluded or mutilated the word of God, 1509, out of the 2,000 Clergy of the Irish Church, had had the boldness to come forward and protest in behalf of scriptural education.

The Lord Bishop of Cashel addressed the Meeting with great fulness and effect, and in the course of his remarks referred to Lord Morpeth's speech at another anniversary Meeting in the following manner:

Only a few days ago a very well-intentioned member of the Government took the chair at the British and Foreign School Society, and propounded sentiments most strongly condemnatory of the system of the National Schools in Ireland, and recommending the very system which this Society wished to maintain. Lord Morpeth, in his speech, at the Annual Meeting of the British and Foreign School Society, said, "Much as I appreciate and cordially as I admire the principles and proceedings of this Institution, I cannot undertake to say that if it were possible to devise a national system of education to be imposed by legislative enactment upon the whole of the country,—and I think every day's experience tends to convince us that it is not feasible to introduce by any legislative enactment any such universal scheme,—in that case I am not prepared to say that even your system could, with perfect justice to all parties, be universally imposed by positive legislative enactment. What I do think, however, is that the system of the British and Foreign School Society is admirably adapted to meet many of the most pressing requirements of the times in which we live, by affording a wide basis, and by filling a platform, as we see to-day, where many, if not all, may meet together under the guarantee of a principle which all who do meet hold dear—that principle I take to be the entire sufficiency and the universal use of the whole word of God." He further says, it has never "been the wish or the intention of the Government to mould the education of the country; to give it a special vent devised by itself; to forge, as it were, a groove, in which it was hoped that it would run; to bring the whole rising youth of our people into subordination to any uniform canon of instruction—to any predominant cast of feeling or of thought—to any state-patented or stereotyped form of principles and impressions." "That is in England. It was what they had been attempting to do in Ireland; but he hoped the principles on which the Society was established would be received by those in power, they being grounded in truth. The Noble Lord went on to say, "They certainly must hold it their duty to take care that the aid of the State is not given either to men or to systems that disregard religious obligation, and set the teaching of the Bible at naught." And yet in Ireland they said they would give no assistance to any scheme which did not set the Bible at naught, by excluding it from the schools. The Noble Lord added, "It is on the score of Gospel allegiance that the applicants are entitled to put forward their plea of Gospel freedom. As, however, it is indisputably manifest that we cannot hope to secure a universal acquiescence in any uniform line of action, or in any identical interpretation of principles, I must be allowed to express my ardent hope that all well-wishers and friends to popular and universal education should regard their respective convictions, the conscientious scruples of one, the unfearing liberty of another, with candid allowance and mutual deference, and that they should leave each other to pursue, if it needs must be so, their separate careers of usefulness and benevolence, with a hearty aspiration that all alike may be efficacious, all alike be a blessing, and all alike be blessed." All that this Society asked was, that the same principles, the

same respect to the word of God, and the same regard to the conscientious scruples of those who could not set aside the word of God with respect to education, should be extended to Ireland. Whilst he maintained that those who were practically against this Society in Ireland, were strongly for it in argument, he would also say, that the experience of the working of the system in Ireland most powerfully pleaded for a change, and that scriptural education should be, at least, tolerated for the whole rising population in Ireland.

We subjoin the close of an animated and powerful address by Mr. Napier, M. P.

He hoped the English people would see that it was their high privilege to lend their assistance to maintain and advance the Protestantism of Ireland; for believe him the Protestantism of that country was worth preserving. He did not seek to undervalue the strength of their opponents. They were powerful from their very numbers and the influences they possessed of various kinds; but he knew from the word of God, that if the lovers of Protestant truth stood firm, a "thousand should flee at the rebuke of one." The great privilege of England was that to her were committed the oracles of God comprehending the new as well as the old dispensation, the substance as well as the shadow; her high commission therefore was to go into every land and disseminate the truth over every portion of the universe. Let it be remembered that it was England who gave Ireland Popery; that before England placed her foot on Ireland the Church of that country was pure, Christian, and apostolic. He called upon them to redouble their energies and to leave no exertion untried to spread the truth throughout the land. It was by that alone that Ireland would be restored. They might legislate, and attempt by various human means to diffuse prosperity in that country, but as had been observed by a dear friend of his, one of the beloved clergy of the Irish Church, "God alone could legislate for the condition of Ireland."

THE FOREIGN AID SOCIETY held its Anniversary on the 16th of last month. The Marquis of Cholmondeley presided, and among the gentlemen who surrounded him was Mr. Guizot; two daughters of this distinguished exile were among the audience in the body of the Hall. The receipts during the past year amounted to £3,773.15.1, including £1,200 which had been contributed by two individuals alone. The resources of the Christian societies on the continent to which this institution extended aid, had been greatly reduced through well known circumstances of recent occurrence. The Evangelical Society in France was £28,530 in debt. The Foreign Aid Society had granted to them the sum of £1,627. The sum of £977 had been contributed towards the Société Evangelique de Geneva; £300 to the Central Protestant Society of France; £180 to the Evangelical Society of Lyons; £400 to the Evangelical Society in Belgium.

Professor La Harpe, of Geneva, spoke of the usefulness and of the self-denying labours of the agents of the Geneva Society. He justified their looking for aid from abroad in the following remarks:

It might appear strange, that they were always calling for help; they might be asked, why they did not do the work of their own country, as the people of this country did. That was a serious objection, but he could fully answer it. The Report mentioned only three departments of the Society in Geneva; without at all contradicting the Report, he said they had five, because there were two departments whose exertions were confined entirely to internal affairs; those two they maintained most secretly to and by themselves; they never would seek one penny for the support of either of them. But the other three departments they considered the common property of all evangelized Christians. They were not their own either by right or duty. The labourers they sent forth went out of Geneva; their school of theology received students from all parts; they had students from France, Piedmont, Canada, and even from London. It was a common field for labour in the Lord's vineyard, and they considered they had a right to ask for help. Again, preaching the word in France was an enterprise in which all Christians were interested, and as our friends are interested in the good work, so will be their liberality to the Society. It was this strong feeling of the Society that their labours had been blessed by the Most High, not so much by an increase in numbers, as an increase in earnestness and piety. The word of God was more read and better understood. They saw it when they were called in at the last scene in which the sinner took part upon this earth; therefore they implored help to carry on the good work. They would carry it on notwithstanding the political events on the Continent; whatever may be the state of politics, it was the duty of the Christian to pursue the good work, and therefore they must rejoice that the Roman Catholic Cantons of Switzerland had at last been opened up to the labours of the colporteur. So also were many of the nations of Italy free to the introduction of the Bible for the first time; they must rejoice at such things, and they must take occasion on the wing, and work to-day, because they did not know how soon the doors might be closed against them.

The Hon. and Rev. Baptist Noel closed his appeal on behalf of the Society with the introduction of the following affecting details of circumstances which have happened in Switzerland, under a republican Government:

It was on the 6th of May last that the amiable, pious, quiet, loving widow of Alexander Vinet intended to go and pray, and meditate, and smile amidst her tears at the grave of her holy and admirable husband. She went to Clareuse to enjoy the luxury of grief when softened by faith. But Macaire Vinet could not enjoy that blessing; for on that 6th of May she was dragged before the tribunal to answer for—what? To answer for the guilt of having met a few friends for prayer and reading the Scriptures in her own house! This was in the free Canton de Vaud, where liberty was won, and seemed to be guaranteed by the law, for every man to worship God as he liked. In the same manner and for a similar offence was his friend Mr. Scholl exiled from Lausanne by those who called themselves the friends and patrons of universal liberty. And these were not the only instances of the sort. Last year his friend Monsieur Haup, who was a bourgeois of Yevay, was present at the Meeting of this Society, and he, too, for precisely the same cause, had since been banished to Echallens. So also had the Pastor Mercet been taken away by the police from the town of Payerne, in the Canton de Vaud. If our Christian brethren in France were free to speak the great message of mercy when and where they pleased; if the Baptists of the department of Aisne were no longer dependent on the licence of a hostile Maire; if their friend, M. Roussel, could no longer be condemned by the Cour de Cassation, because he built a chapel at Angoulême for Protestant worship, and if, as M. La Harpe had said, they were now in the thick of the battle for Christianity, then must be the time to bring their strength, according to the tactics of Napoleon, to bear on the point where the battle raged most fiercely, and thus to realize the victory. Now, therefore, was the time to give the aid which was asked for. It was the soul for which they were striving, not the body. And he called upon the Christian friends, who were now present, to accord to this good cause a larger measure of attention and support in the year that was approaching than that with which they had honoured and served it in the year that was past.

THE COLONIAL CHURCH SOCIETY held its annual Meeting on the 5th of last month, R. C. L. BRAX, Esq., in the chair. The principal sphere of the Society's labours had hitherto been in British North America; it had 10 Agents in Nova Scotia, 7 in Prince Edward Island, and 3 in New Brunswick. Six were at the Bahamas. Eleven more, including an Italian Gentleman in Malta, were carrying on their beneficial labours, in Madras Australia, the Mediterranean, and France. The movers and seconders of resolutions on the occasion were, the Rev. Edward Bickersteth, Rector of Watton, and J. Labouchere, Esq.—the Rev. C. J. Yorke, Rector of Shenfield, and the Hon. and Rev. Baptist Noel;—the Rev. Geo. Smith, late Missionary in China, and the Rev. Mr. Jamieson, from Amsterdam.

The Rev. EDWARD BICKERSTETH moved the adoption of the Report, and, in the course of his speech, dwelt thus upon the need of the Society's labours and their legitimate character:

Whatever had been done by other Societies, it was clear that what had been done by the Colony of Britain was perfectly insignificant. They were proceeding well. Like the Church Missionary Society, which for some years had no Bishops—for with their characteristic caution, which worked sometimes for good and sometimes for evil, the Bishops wanted to see how they got on, and they had got nearly all of them; and he had no doubt if this Society went on well, it would have all the Bishops supporting its cause. He would not withdraw a penny from any other Society in order to aid this, but he would rely on the great apostolic principle of St. Paul, "having hope that when your faith is increased, we shall be enlarged abundantly." Let the hope and faith of Christ, then, increase in all their souls, and they would increase and rise to the exigencies of the world, and improve the advantages possessed by England for diffusing the Gospel. He rejoiced that this Society possessed nearly forty agents, and that six of them were clergymen, and labouring as ministers in the colonies. Not that he objected to lay agency. It was a delightful fact of the present day, that lay agency was become a principle of the Established Church by means of the religious Societies. At first Christian education had met with opposition, and then Missions; but now the principle of both was recognised, and so lay agency was now recognised, among the Bishops and the clergy, who were still faithful to the principles of the Church of England. How prodigious was the extent of the colonial empire of Great Britain! It had never been accurately ascertained, but its population was believed to fall little short of 120 or 130 millions. Think, then, of the vast extent of Colonies spread through the world, demanding from British Christians compassion and aid, and requiring them to send them the glad tidings of the Gospel of God. Then let them think of the efforts which were making by the Papists. That was a striking fact in the Report. In Western Australia, within a district with a very small population, there were thirty-four off-

cial enclaves of Rome. Surely they should be roused by such a fact. What had this Society only thirty-eight agents in all the colonies, and the Romanists were so enterprising that in one with a scanty population they had no less than thirty-four agents for the establishment of Popery? Could they let such a fact pass without being quickened and roused to exertion?

This country now had vast facilities and opportunities of doing its part by hundreds and thousands who were thirsting for religious instruction, and who would warily welcome our missionaries as the best boon that could be bestowed on them. Should they, then, avail themselves of such opportunities, or remain in continued indifference to the wants of their countrymen in foreign lands? Let them, while there was yet time, do their utmost to plant the Gospel of their Saviour in the Colonies, but let them be sure it was the Gospel which they planned; not Tractarianism, nor formalism, or superstition, but the true Gospel of the Grace of God, the value of which they had felt in their own souls; nor should they let anything be sent out but the Gospel, the whole Gospel, the pure Gospel of Christ, to our countrymen abroad. The world now lived on the verge of awful events. In his view, they were living near the last great earthquake which was to shake the nations, as had been often predicted in God's word. With reverence to that view, it was delightful to encourage some thoughts, and there was none more cheering than the belief of the nearness of the Redeemer's kingdom; and he believed that he could see, in the great tribulation which was approaching, scriptural testimony that that would be the time when Christian grace and the Spirit of God would be enlarged, that Christian knowledge, and faith, and love would be increased, and that the Church of Christ would never be in so flourishing a state as in the time of the great tribulation. In such a time it would be especially cheering for the servants of Christ to reflect, that all our Societies had been sowing and scattering the seeds of the word of God, from which would arise an abundant harvest in that day.

We subjoin a passage selected from the address of the Rector of Shenfield:

The germs of life and rationality are sown wide over the face of the world. We have to take man where he is, where he has planted himself. We are called upon, my Christian friends, to follow in this respect, as in others, the example of our blessed Saviour, of whom it is told that he went after the sheep that was lost, and when he had found it he brought it home upon his shoulders rejoicing. I will not, on this occasion, bring forward many of those details into which, perhaps, I might have entered, had not the Report dealt with them in so full and explicit a manner, that it would be a kind of trespass in me now to dwell upon them. There still remain, however, one or two remarks which I feel compelled to make ere I sit down. The field of the Colonies—what a wonderful field it is! I don't know whether there are any children in this room. I hope there are, because if that be the case I shall be excused for making a remark upon the manner in which England acquired her Colonies. Do you know, my young friends, what is the cause of England's having so many Colonies? Undoubtedly, the immediate cause was simply the Spanish Armada, for it was that which called forth the first great maritime discoveries of Great Britain. And from the time of the destruction of the Spanish Armada, from which moment, remember, Popery began to decline, it pleased God to give to this country Colonies, in order, as it appears to me, that she might clothe and imbue them with those principles and with that practice wherewith she had been called upon to be clothed and imbued herself. We find these Colonies in all parts of the world, but chiefly in the temperate zone; and can we conceive a more fitting position from which to spread the Gospel throughout the world, if only by the grace of God our Colonists became evangelists? Evangelists they ought to be; those who have gone forth from us ought to be the pioneers of civilization and of Christianity; instead of building barricades, so to speak, against the spread of truth, they ought so to plough the ground by their principles and example, that the seed may afterwards be more effectually sown. May it please God to bless our efforts in this direction! May it please him to bring about the desire of our souls more and more abundantly every day! It is almost impossible not to look forward sometimes to that state of things which may hereafter arise in our Colonies. You know something of the extraordinary speed with which our Colonies increase in population and wealth. In about five years, one of them has been known to triple itself in both these respects. Only think of an infant tripling itself in five years. How tall should we in that case be; we should darken the earth, as it were, with our shadows as we walked along. Yet such is the progress of these colonies which have arisen from that energetic Saxon blood, which God seems to have called forth to accomplish such blessed things. In this way we should have, within a short period, east and west, a *fac simile* of our own country. In New Brunswick there are remaining, at the present time, no less than 10,000,000 acres of copse, which appears like a garden. Now, imagining that copse to have disappeared, and the whole area to be covered with a teeming population, what a magnificent feature is set before our eyes! But, perhaps, it is best to refrain from such anticipations as these. We know that men like M. Lamartine and others are continually drawing upon the future. This, indeed, is no new device, or at least no new turn of mind. If any of you ever read the works of Condorcet, the famous French infidel revolutionist, you will recollect a most beautiful passage at the close, in which we find him comforting his own heart, in the midst of all which oppressed it, by imagining to himself a future state of existence, social and civil, amongst his fellow-creatures. There he said he found the asylum of his soul, at a period when the guillotine was hanging over his head. But it is not for Christians thus to look forward to futurity, or at least it is for

them rather to look to the present, and to labour for the present. Let us sow the seed diligently and leave the result in God's hands, and then, whatever may be the future, it will, undoubtedly, far more than repay our labours, and exceed our expectations. As we grow older and older, there will sometimes creep over one a kind of feeling of discouragement. It will sometimes seem to us that, notwithstanding all the bright hopes that we formed when young, we have still lived to little purpose, and have conferred no essential benefit upon any of our fellow-creatures. But if we only labour according to our means for the extension of God's truth throughout the world, we ought not to entertain such thoughts as these. Every little drop of dew, and every leaf that falls from the tree in autumn, is a link in the great chain of nature; and so also is every Christian man, woman, and child a link in that blessed chain by which God is continually drawing the Church to himself. Let us live for this one thing—to spread the Gospel, as purely as we can, on every side.

The Berkan.

QUEBEC, THURSDAY, JUNE 22, 1848.

Scarcely has the season commenced for the resumption of those services which, during the last year, proved so fatal to the Clergy, Physicians, and others whose duties lay much with Emigrants, than we are called upon to submit to another afflicting dispensation arising from the same source. The Rev. WILLIAM THOMPSON, of Chateaufort, who, with a number of other Clergymen, volunteered to spend some time in the performance of ministerial services at the Quarantine Station, was the first to go down this season, as was signified in our number of the 25th of May; it has pleased God to let him take the typhus fever, and to remove him from trial and imperfection.

Mr. THOMPSON, being relieved by the Rev. W. B. BORN, who had volunteered in a similar manner, returned from Grosse Isle on the 11th instant, affected with a head-ache, which he attributed to a cold caught during the uncommodious severe weather which had prevailed; but full of anxiety to relieve the public mind from all apprehension of danger to those whose duties or self-denying zeal might require them to visit the hospitals at the station. He had roughly drawn up a sketch of the Island and its arrangements for the accommodation of the sick, together with its precautionary measures for the preservation of health among those who were well. This rough draft, with official memoranda which he had collected, he took with him with the understanding that he would form the whole into an article for the BERGAN, which was to reach us on Tuesday of last week, so as to appear in our last number. Before the day thus assigned, we had received intelligence which led us to conclude that he would not be able to carry his intention into effect: the hope, however, that he would be spared to the Church from which prayer on his behalf was offered up to God, we were unwilling to relinquish even to the last moment. It pleased God to hasten our beloved brother's gain, by the loss to us which we are now endeavouring to bear in submission.

From an obituary notice, communicated to the Montreal Witness, we copy the following particulars of Mr. Thompson's last hours:

"No other than Christ was his pattern. His whole aim was the advancement of God's glory, in the salvation of the souls of men. Even in his last moments, although his disease was fever, his mind was calm in a most wonderful degree, and he instanced it very remarkably in the answer that he gave to a friend, who called on him early in his sickness, in reference to his affairs. My temporal affairs, he said, I settled before I went to Grosse Isle; and my peace with God I made, through his grace, two and twenty years ago. For myself, I have no desire, no wish, but to abide the will of God, and the result of this sickness will, I am sure, be that which will most abound to his glory."

"He did not seem to suffer much; but on his hand having been seen to move involuntarily towards his head, he was asked did he experience much pain; his answer was, 'O yes; but the Lord is good; I have many mercies.'"

"He was so much better on Tuesday, that the medical attendants hoped for his recovery; but the worst symptoms returned again on Wednesday; and on Thursday, a little before midnight, he calmly rendered up his spirit to God, who gave it—whose mercy was the theme of his every discourse, and whose goodness formed a prominent topic in his whole conversation."

Our departed friend was fifty-two years old, and he left, we believe, one son, a youth who has been for some years under education in England, and was expected ere long to have joined his parent in this Province. Some eight years ago, Mr. Thompson was called upon, in God's providence, to surrender his wife and three children within the space of a very few months: no wonder that he felt strongly on the leadings of God with his people, and in bringing souls to him, by means of affliction. On the evening before he embarked for Grosse Isle, a few friends gathered round him in this city, to whom he expounded the first two verses of the fortieth chapter in Isaiah: he dwelt on the blessed fruits of sanctified affliction, in the course of his exposition, and the theme was one among others which engaged him in conversation with those who had the privilege of spending the remainder of the evening with him. Little was it thought, then, that they

would so soon have to mourn over the afflicting dispensation of losing the Christian brother and fellow-labourer who had spoken words of edification and counsel to them that evening.

Mr. Thompson was formerly, we believe, an officer in the East India Company's naval service. As a Clergyman, in this Diocese, he held for some years the pastoral charge of St. Thomas' Church, Montreal until he was prevented by the incumbency of Trinity Church, Christeville, where he ministered to the congregation now bereaved of a deeply pious and devoted Pastor.

In order to obviate inferences which we know present themselves to the minds of some, by some secondary cause, for Mr. Thompson's having caught the disease, at a period when the state of the hospital, as regards number of patients, and arrangements for attendance upon them, seemed to allow no room for apprehending peculiar danger to the Clergymen ministering there, it may be as well to mention that Mr. Thompson took down his own tent to sleep upon.

We understand that the Rev. W. B. BORN returned from the Quarantine Station on Tuesday, quite well, and the Rev. E. G. W. ROSS, of Rivière du Loup en bas, was down on Monday to spend some time there in the performance of ministerial services.

It affords us pleasure to copy the following acknowledgment contained in the Obituary above referred to:

We cannot close these remarks without complimenting the Right Honourable Lord Chancellor now in abeyance, but upon a ground quite different from that which stands in the way of the Rev. G. C. Gorham's induction. His Lordship has presented, to two benefices in the Diocese of Llandaff, Clergymen whom the Bishop of the Diocese objects to, as not being sufficiently conversant with the Welsh language, as the Clergy to be appointed to charges in the Principality are by Act of Parliament required to be. The Bishop brought the matter before the House of Lords, on the 19th ulto., on a motion for a bill to limit the time during which Crown-livings may be kept vacant. The Lord Chancellor spoke in explanation of his own conduct, not denying the Bishop's right to institute an examination into the presentee's competency by knowledge of the Welsh language, but intimating that, in the cases under consideration, he had had reason for believing that the Clergymen presented were competent. The Bishop of St. David's made a speech, partly hearing testimony to the Lord Chancellor's promptitude in nominating to vacant livings, partly supporting the Bishop of Llandaff in the manifestation of his anxiety that the Clergy presented should possess not merely a grammatical knowledge of Welsh, but a familiarity for the ready use of it. He did not, however, support his Right Reverend brother's proposal for the introduction of a bill; and the Bishop of Llandaff ultimately withdrew his motion.

One feature in the objections raised against the Lord Chancellor on this occasion was a statement made through the press (not by the Bishop) that the Clergyman presented, in the one case, was a relative of the Chancellor's. To this, His Lordship gave an unqualified denial—"it was a pure invention."

The following particulars from the Lord Chancellor's speech, respecting the patronage of the Crown, may be of interest to the reader: "There were between 700 and 800 livings in the gift of the Crown, the patronage of which was exercised by the Lord Chancellor; but of that number, between 300 or 400, or quite one half, were under £200 a year. With respect to the larger livings, vacancies occurred the least frequently; but, in the case of the smaller, the first moment that the Clergyman could get appointed to a better preferment, a vacancy would occur, and in consequence, the smaller livings were continually falling vacant: thus the recurrence of finding a person to fill up these livings was much oftener than in the case of the larger livings." His Lordship asserted that, upon an average, not more than three months had been allowed to expire between the occurrence of a vacancy and the presentation to the living.

CLERGY OFFENCES BILL.—The opposition to the proposed clause for making the 39 Articles the test of sound doctrine in proceedings against Clergymen, has drawn from the Rev. Wm. Goode a pamphlet entitled "A Defence of the Thirty Nine Articles, as the legal and canonical test of doctrine in the Church of England in all points treated of in them; being a Reply to the Bishop of Exeter's Remarks upon a clause proposed for insertion in the Clergy Offences Bill." Mr. Goode's former work on the Divine Rule of Faith and Practice justifies a confidence in the value of his publication on the subject now exciting public interest.

FRANCE.—Openings for evangelical labours. From a letter from the Rev. N. Houslet, in the New York Evangelist.—The Provisional Government, knowing that the superior clergy (the bishops) are not friends of the Republic, labour to separate the inferior clergy from them. It is probable that the marriage of ex-priests will be authorized, and consequently many priests would leave their churches to contract marriage. From this would follow an essential modification of Catholicism: If, on the contrary, the inferior clergy sustain the course of their Bishops, (which is most probable) government will argue without hostility the separation of Church and State, which would be the ruin of Catholicism in France. As a token of the decline of Romanism, I will give you some recent facts. I have myself, within a few days, been invited into several churches which have expelled their curates, and who ask me to organize Protestant worship in the midst of them. In a single department twenty curates have been driven out.

But, alas! while the field for evangelization is thus extended, the resources for its cultivation are diminished. The Evangelical Society of Geneva has already announced to its agents their dismissal for the month of June. The Protestant Society of France has been compelled to do the same with a large proportion of its agents, and perhaps the want of funds will before long oblige it to a complete suspension. Will no one come to its relief? At the same time, the forced abandonment of some of the stations of the Society, will have the beneficial result to constrain those feeble churches to make sacrifices for their own support. The station at Mande, for example, which I founded, not receiving aid as formerly from the Society, has found a way to sustain its Protestant schools by causing them to be adopted as village schools, and consequently aided by the State. They have even given the dwelling of the expelled Romish curate to the Protestant preacher. Further, the edifice which I built at Mande, and which was to remain my property until its cost was defrayed by Protestant subscriptions, has been purchased by the commune, to be paid in annual instalments of 1000 francs. Here, then, a commune of two thousand souls, which less than two years since was wholly Catholic, has now sent away its Romish priest, paid for Protestant schools, bought a Protestant church, and even offers to pay its pastor. This is a rare example; but other communes, without doing as much, will certainly do something.

EDUCATION.—Brookville, C. W.—A public Meeting was held at this thriving town in Western Canada, on the 12th instant, for the purpose of concerting measures for increasing the efficiency of its educational institutions. The District Warden, Ogle R. Gowen, Esq., opened the business of the Meeting with an explanation of the object in view, and the means by which it is proposed to attain it. The following is his statement of the funds now directed towards educational purposes in the town:

Model School Assessment £ 5 0 0
Government grant for Model School 50 0 0
Tuition Fees from Model School 30 0 0
Government grant for District School 100 0 0
25 Scholars at £4 per annum each 150 0 0

Total now paid for Model and District School 330 0 0
Common School Assessment for the Town 213 0 0
Government grant to the Town 65 0 0
3 Common School Scholars, say 200 at \$3 each 195 0 0

Total paid for Model, District and Common Schools £603 0 0
Mr. Dick's Academy, say 100 400 0 0
Government grant to Agricultural Society 250 0 0
£1553 0 0

It is proposed to unite the District Grammar School, the District Model School, the District Agricultural Society, and the Common Schools of the Town of Brookville, under one set of Trustees, for their future governance and management. The Board of Trustees to consist of 13 persons, of which number three should be chosen by the Government, three by the Municipal Council, and three by the Corporation of the Town; the remaining four, being the Warden, the Judge, and the Sheriff of the District, and the President of the Board of Police, all for the time being, who should be *ex-officio* members of the Board. A plan was laid before the Meeting which would furnish site and buildings, to which a Model Farm was to be added. Resolutions in favour of measures to obtain the required Government sanction to the proposal were proposed and carried.

EDUCATION AMONG THE INDIANS. From the Cobourg Star we learn, that on the 10th instant, the foundation was laid of a building designed for an INDUSTRIAL SCHOOL, at the Indian village, Ahwicek. Captain T. G. Anderson, Government Superintendent of Indians, presided, and the ceremony was performed by John Simpson, proxy for John Samley, and George Polack, Chiefs of the Chippewa nation. The following address, in English, was delivered by Capt. Anderson who also addressed the Indians in their own language:

"BROTHERS, I am truly glad to meet you at all times, but particularly so at present, because we are now assembled upon the most important occasion that ever dawned on the Chippewa Tribes of North America. Tribes whose origin is equally unknown to the antiquarian and historian. All that is accurately known of your Fathers is, that Europeans, on discovering this Continent very many years ago, found it thickly peopled by tribes of red men, living in dense forests, without the most distant knowledge of globe that themselves, and the animals which ranged the woods and served them for food. In this state the 'white skins' found them upwards of 300 years ago, and immediately proposed to make them acquainted with the Creator of all things (the white man's God), and to bring them into a state of civilization. But their impatience of restraint, their love of the chase, and of war, failed to render the first impressions permanent, and, in consequence, their posterity, until very lately, were in a degraded state of heathenism."

But the white man's axe has now robbed the game of its hiding place, and his number have rapidly multiplied, while the red Tribes have followed each other in rapid succession to the grave, and the once dark forest, with its multitude of inhabitants, have fallen away, till only here and there is found a solitary Indian camp, the remains of the once mighty Lords of the Continent, reduced by heathenism to the lowest state of degradation into which human beings can be plunged."

My Brothers, It is now 20 years since white Christians began to labour amongst you, in hopes to save here and hereafter this remnant of the once mighty tribe of the aborigines. In this attempt they have been opposed step by step by the evil spirit, who by his wicked agents has made every effort to choke or pull up the seeds of Christianity which have been sown in your hearts, happily without effect, as the proceedings this day bear witness. You and a worthy mother who have given up many of the comforts of the world to instruct you, to see the necessity of turning your attention seriously to agriculture, and to the education of your children. This your great mother the QUEEN and

every other good Christian will be glad to hear of, while it will be a source of lasting happiness and comfort to you, and all connected with you.

My Brothers, I have told you we have met to-day under most happy and gratifying circumstances, to perform a ceremony which it has never before fallen to the lot of man to witness—the laying of the first stone of an Industrial School, of 'hard materials,' by Indians, for the improvement of their children. Yes, my Brothers, and I thank God that I have been permitted to witness it. This will be the first brick building that ever has been erected by the Chippewa Indians of Canada. The object for which it is intended, and the means by which it is built, are not less strange and worthy of the highest admiration. Truly, my Brothers, who would have believed four years ago, that Chief John Sunday and his people of Ahwicek, with Chief George Polack, and his people of Rice, Mud, and Scagow Lakes, would have combined to build an Industrial School house for the training of their children in habits of civilized life, and that with their own money too! But here it is, and in three months I hope it will be fit to occupy, though it cannot be completed for the want of funds.

Brothers, I regret exceedingly that your worthy Minister and Principal of your School, the Rev. Wm. Cass, is not here to take part in this pleasing task. But, though absent on other duties, we know that he is with us in spirit.

On this John Sunday, (by proxy,) replied,—"We will call it Ahwicek,—" *Sua-wain-ne-ka-wit?*"

(ALM.—The name *Ahwicek* is one given to the establishment some years since, in honour of its founder, *Dr. Aher*, and the Indian word signifies *Christy*. The name, in fact, is intended to express 'The Benevolent Institution at Ahwicek.'")

On this subject I have written you a name to this building. On this John Sunday, (by proxy,) replied,—"We will call it Ahwicek,—" *Sua-wain-ne-ka-wit?*"

On the 27th ulto., Baron Lefroy delivered judgment, sentencing Mr. Mitchell to 14 years' transportation. The unfortunate man, having asked leave to address the court, entered upon a strain of remarks insulting equally to Government, Judge, and Jury.

When orders were given for his removal, an awfully exciting scene ensued in court. A rush was made towards the prisoner—the police interfered—several arrests took place, but the judges succeeded in removing the prisoner to Newgate.

Mr. Mitchell (who, it is distressing to say, has manifested as deplorable a state of mind as her husband) and her children had an opportunity of taking leave of the criminal on the same day. In the afternoon, about 4 o'clock, the prison-van drew up in front of the prison, surrounded by two squadrons of dragoons. The prisoner appeared and entered the van; and the procession moved on at a rapid pace. Very few persons were present, the proclamation of his removal being quite unexpected.

A boat was ready, of the Light House, which received the prisoner and placed him on board the steamer which had to convey him to the Spike Island, Cork, where he was handed over to the Governor of the prison on Sunday night. It was understood that he would immediately assume the convict dress, and be treated in every respect like an ordinary convict. From the declaration of Sir George Grey, in the House of Commons, it appears that the Government have determined on carrying out the sentence against him of transportation beyond the seas. In consequence, however, of the bad state of health under which the unfortunate man is suffering, they have relinquished the intention of sending him to Norfolk Island, but have ordered him to be conveyed to her Majesty's dockyard at Bermuda, and there, on board the Thames convict hulk, to undergo his fourteen years' sentence. Her Majesty's steam-sloop *Leopold*, of six guns, Commander Wingrove, left Portsmouth on Monday morning, for Cork, to take on board this unhappy man and other prisoners, and to proceed immediately to Bermuda.

We copy with pleasure the following paragraph from the *European Times*: "Most earnestly do we hope that the example of misery which he has left behind will not be lost upon the rash, perhaps patriotic, but certainly misguided men, who, by the time long been counting an equal and painful martyrdom. This has been a stunning blow to the Confederate party. A great clamour has been raised about the packing of the jury: it has been attempted to impeach the legality of the conviction, by showing that Roman Catholic jurors were struck from the panel; and in the cases of Mr. O'Brien and Mr. Meagher, no doubt this was the fact, but it seems to have been done in direct contradiction to the instructions of the Government. The principle which has guided the present and Sir Robert Peel's Government, as explicitly declared by Lord John Russell and Sir James Graham, has been, that known repeal partisans should not sit upon a jury empanelled to try political offences. These have been struck off, and, of course, they have been for the most part Catholics in the ratio of the predominance of Catholics over Protestants, but they were struck off the lists because they were repeal partisans, and not on account of their religion."

Dublin was tranquil. A subscription had been opened, designed to provide for the comfort of Mrs. Afield and her children, who were to be considered as adopted by the well-wishers of the imprisoned convict, who are pleased to call themselves 'The Nation.' The types of Mr. Mitchell's paper, *the United Irishman*, were seized, and his property sequestered by Government, in the ordinary course following conviction for felony. In the place of that paper, a new one is announced under the title 'The Irish Felon.' The Editor to be the Roman Catholic Priest Kenyon! lately suspended by his Bishop for seditious publications.

Priest Bermingham has arrived at a better state of mind; he has acknowledged himself to have offended in publishing his inflammatory letters, and made his submission to the Bishop who suspended him. From England, we have intelligence of the demise of Her Royal Highness the PANCRAS SOPHIA, twelfth child of His late Majesty King George the III., consequently aunt to our gracious Sovereign. The Princess expired at Kensington, on the 27th of last month. Some partial disorders have been caused in England by Chartist demonstrations. The discussions which have taken place respecting Sir H. Bulwer's return from Madrid have tended to exonerate both him and Lord Palmerston from all blame in the affair. The Spanish Minister wishes to make it appear that the step taken by him was needful for Sir H. Bulwer's safety, under the excitement which had arisen amongst him. The subscription to the Cobden testimonial has at length closed, and after ten months and deduction there is a clear amount of £27,400.

TESTIMONIAL TO A CLERGYMAN.—The following is extracted from a private letter dated 23rd of last month, received in town from the Rev. HENRY D. SEWELL, late of Hadlow, Kent, whose appointment to the Chaplaincy at Constantinople was mentioned in our last: "The dear children of our Sunday School sent me to-day a case containing a handsome pencil case and Tooth pick case with this beautiful letter of their own composition: 'Reverend and respected Sir, We the children of the Hadlow National Schools beg your acceptance of the accompanying case as a small token of our gratitude for the kindness you have shown and the trouble you have taken in coming to us every Sunday; these four years past, to give us instructions, that we may learn the way to heaven. We are very sorry to part with you, and earnestly hope that God will protect yourself, Mrs. Sewell, and the little baby, in going across the water; and that you will reach your new sphere in safety. We will not cease to pray that God may bless you, and cause his face to shine on you, and give you peace.' 'Your humble Servants 'The children of the Hadlow Schools.'"

It is mentioned, in the same letter, that the Congregation have also collected £44 which is to be spent in the purchase of a piece of plate to be presented to their late Pastor.

PROTESTANT CEMETERY.—The first interment in the ground of the association took place yesterday afternoon. The body interred was that of Capt. Christopher Ferguson, of the Brig *Yonsil*, of Whitehaven, an obituary notice of whom appeared in our last. Capt. Ferguson, we are informed, had visited the ground with a friend, before his illness, and struck with the beauty of its locality, expressed a wish that, should he die in Quebec his remains might be deposited there, at the same time pointing out one particular spot, which he would prefer; and the sequel has proved that the desire then expressed, has been literally fulfilled.—How inscrutable are the ways of Providence!—Little, perhaps, did Captain Ferguson imagine, that ere many days had elapsed, his inanimate remains should actually

occupy the spot he particularized, and become the first tenant in that intended abode of death—far from his native home and those he loved. The Directors, although the cemetery is not yet prepared for being formally opened, kindly acceded to the application, and yesterday afternoon the funeral took place, attended by a large number of ship-masters, the burial service being read in a most impressive manner by the Rev. Mr. Cornwall.—*Last Friday's Chronicle.*

PAYMENTS RECEIVED.—Dr. Darling, No. 153 to 253; Mrs. Mortimer, No. 209 to 260; Messrs. George Veasey, No. 221 to 186; J. W. Marsh, No. 209 to 260; H. C. Baker, No. 214 to 265; F. N. Marsh, No. 158 to 268.

TO CORRESPONDENTS.—Received E. C. J. W. A. J.; S. B. A. J.; J. D. J.; W. C. E. J.; J. H. M.

Local and Political Intelligence

The letter-bags for this Province, landed at Halifax by the *America*, reached the Quebec Post Office on Saturday morning; the newspapers were delivered on Monday morning. Ample details of the stirring intelligence respecting the state of things in Europe are thus before us.

Mr. Mitchell's trial exceeds every other article of news in importance. A jury has been found, regardless of its oath and the sacred trust imposed upon it; however painful it may have been to them as individuals, they have pronounced according to truth, and declared the man guilty of the charge of felony. The trial took place on the 26th ultimo; the Attorney General (a Roman Catholic) stated the case on behalf of the Crown; Mr. Robert Holmes defended the prisoner; after which Mr. Henry replied, and Judge Moore charged the jury, occupying an hour in going through the case. The jury, after a deliberation of three hours, returned a verdict of "Guilty." The prisoner was removed to Newgate; the Judges were escorted in their carriages by police and troops; the crowd in the streets became somewhat disorderly, but no serious breach of the peace took place.

On the 27th ulto., Baron Lefroy delivered judgment, sentencing Mr. Mitchell to 14 years' transportation. The unfortunate man, having asked leave to address the court, entered upon a strain of remarks insulting equally to Government, Judge, and Jury.

When orders were given for his removal, an awfully exciting scene ensued in court. A rush was made towards the prisoner—the police interfered—several arrests took place, but the judges succeeded in removing the prisoner to Newgate.

Mr. Mitchell (who, it is distressing to say, has manifested as deplorable a state of mind as her husband) and her children had an opportunity of taking leave of the criminal on the same day. In the afternoon, about 4 o'clock, the prison-van drew up in front of the prison, surrounded by two squadrons of dragoons. The prisoner appeared and entered the van; and the procession moved on at a rapid pace. Very few persons were present, the proclamation of his removal being quite unexpected.

A boat was ready, of the Light House, which received the prisoner and placed him on board the steamer which had to convey him to the Spike Island, Cork, where he was handed over to the Governor of the prison on Sunday night. It was understood that he would immediately assume the convict dress, and be treated in every respect like an ordinary convict. From the declaration of Sir George Grey, in the House of Commons, it appears that the Government have determined on carrying out the sentence against him of transportation beyond the seas. In consequence, however, of the bad state of health under which the unfortunate man is suffering, they have relinquished the intention of sending him to Norfolk Island, but have ordered him to be conveyed to her Majesty's dockyard at Bermuda, and there, on board the Thames convict hulk, to undergo his fourteen years' sentence. Her Majesty's steam-sloop *Leopold*, of six guns, Commander Wingrove, left Portsmouth on Monday morning, for Cork, to take on board this unhappy man and other prisoners, and to proceed immediately to Bermuda.

We copy with pleasure the following paragraph from the *European Times*: "Most earnestly do we hope that the example of misery which he has left behind will not be lost upon the rash, perhaps patriotic, but certainly misguided men, who, by the time long been counting an equal and painful martyrdom. This has been a stunning blow to the Confederate party. A great clamour has been raised about the packing of the jury: it has been attempted to impeach the legality of the conviction, by showing that Roman Catholic jurors were struck from the panel; and in the cases of Mr. O'Brien and Mr. Meagher, no doubt this was the fact, but it seems to have been done in direct contradiction to the instructions of the Government. The principle which has guided the present and Sir Robert Peel's Government, as explicitly declared by Lord John Russell and Sir James Graham, has been, that known repeal partisans should not sit upon a jury empanelled to try political offences. These have been struck off, and, of course, they have been for the most part Catholics in the ratio of the predominance of Catholics over Protestants, but they were struck off the lists because they were repeal partisans, and not on account of their religion."

Dublin was tranquil. A subscription had been opened, designed to provide for the comfort of Mrs. Afield and her children, who were to be considered as adopted by the well-wishers of the imprisoned convict, who are pleased to call themselves 'The Nation.' The types of Mr. Mitchell's paper, *the United Irishman*, were seized, and his property sequestered by Government, in the ordinary course following conviction for felony. In the place of that paper, a new one is announced under the title 'The Irish Felon.' The Editor to be the Roman Catholic Priest Kenyon! lately suspended by his Bishop for seditious publications.

Priest Bermingham has arrived at a better state of mind; he has acknowledged himself to have offended in publishing his inflammatory letters, and made his submission to the Bishop who suspended him. From England, we have intelligence of the demise of Her Royal Highness the PANCRAS SOPHIA, twelfth child of His late Majesty King George the III., consequently aunt to our gracious Sovereign. The Princess expired at Kensington, on the 27th of last month. Some partial disorders have been caused in England by Chartist demonstrations. The discussions which have taken place respecting Sir H. Bulwer's return from Madrid have tended to exonerate both him and Lord Palmerston from all blame in the affair. The Spanish Minister wishes to make it appear that the step taken by him was needful for Sir H. Bulwer's safety, under the excitement which had arisen amongst him. The subscription to the Cobden testimonial has at length closed, and after ten months and deduction there is a clear amount of £27,400.

TESTIMONIAL TO A CLERGYMAN.—The following is extracted from a private letter dated 23rd of last month, received in town from the Rev. HENRY D. SEWELL, late of Hadlow, Kent, whose appointment to the Chaplaincy at Constantinople was mentioned in our last: "The dear children of our Sunday School sent me to-day a case containing a handsome pencil case and Tooth pick case with this beautiful letter of their own composition: 'Reverend and respected Sir, We the children of the Hadlow National Schools beg your acceptance of the accompanying case as a small token of our gratitude for the kindness you have shown and the trouble you have taken in coming to us every Sunday; these four years past, to give us instructions, that we may learn the way to heaven. We are very sorry to part with you, and earnestly hope that God will protect yourself, Mrs. Sewell, and the little baby, in going across the water; and that you will reach your new sphere in safety. We will not cease to pray that God may bless you, and cause his face to shine on you, and give you peace.' 'Your humble Servants 'The children of the Hadlow Schools.'"

It is mentioned, in the same letter, that the Congregation have also collected £44 which is to be spent in the purchase of a piece of plate to be presented to their late Pastor.

PROTESTANT CEMETERY.—The first interment in the ground of the association took place yesterday afternoon. The body interred was that of Capt. Christopher Ferguson, of the Brig *Yonsil*, of Whitehaven, an obituary notice of whom appeared in our last. Capt. Ferguson, we are informed, had visited the ground with a friend, before his illness, and struck with the beauty of its locality, expressed a wish that, should he die in Quebec his remains might be deposited there, at the same time pointing out one particular spot, which he would prefer; and the sequel has proved that the desire then expressed, has been literally fulfilled.—How inscrutable are the ways of Providence!—Little, perhaps, did Captain Ferguson imagine, that ere many days had elapsed, his inanimate remains should actually

free to be handed over to the leader of the free-trade movement.

The Money market is steady, well supplied, and the rate of interest moderate.

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important news that the Austrian corps d'armee, commanded by General Nugent, had defeated, before Vicenza, the Italian divisions, under the orders of Generals Antonini and Durando, and by this victory had been able to effect a junction with Marshal Radetzky.

Count Nugent has resigned the command of the Austrian army, which, under the command of the Prince of Taxis, effected a junction with Radetzky at Verona.

The Italian Fleet before Trieste.—A letter from Trieste, dated 23rd May, appears in the Allgemeine Zeitung of the 27th.

The German Parliament.—The debates in the German Parliament now sitting at Frankfurt are becoming interesting, as well from the men of recognized talent who take the lead in the discussions, as from the great problem they have computed up for solution—the unity of Germany.

The German National Assembly, in its quality of organ emanating from the will and election of the German people, for the establishment of the unity and political liberty of Germany, declares that all resolutions contained in the constitution of individual German states which should not be in accordance with the general constitution to be promulgated by it, shall only be valid when placed in accordance with the same; until then, however, they are to remain in force.

By this resolution the German Parliament of Frankfurt asserts its paramount supremacy over the Constituent Assemblies of the several States from which deputies have been sent to this German Parliament.

LEITZIG, SAXONY.—There was an outbreak, in favour of the establishment of a republic on the 27th ult. The garrison and burgher guard were called out. The insurgents fired upon the burghers, upon which the command was given to fire, and the barricades were destroyed.

On the 25th of May, the Ministry, in accordance with a decree issued by the Emperor from Innsbruck, ordered the academic legion to dissolve, and immediately to lay down their arms.

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been accepted, and M. Frere Orban, Minister of Public Works, has been charged with the Ministry of Finance, ad interim.

THE MEXICAN TREATY.—The ratified copy of the Treaty of peace with Mexico has reached Washington.

UNITED STATES.—Candidates for the Presidency: Zachary Taylor, Whig; Lewis Cass, Democrat; G. Smith, Liberty League.

THE BRITISH STEAMSHIP NIAGARA.—The Niagara which came into dock yesterday morning, experienced a very heavy gale of fifty hours' duration on her passage.

REVENUE STEAMER JEFFERSON.—The American Revenue Steamer Jefferson has been for some days in port, lightening for the descent of the St. Lawrence.

THE DAWNS.—From the Montreal Correspondent of the Morning Chronicle, 24th inst. Immediately after my arrival this morning from Leclerc, via the Rapids, I sent a telegraphic message, expressing it would be in time for your morning's issue.

THE NAVIGATION OF THE ST. LAWRENCE.—The Council of the Quebec Board of Trade have transmitted to the Provincial Secretary, for the purpose of being placed in the hands of the Governor General, and with the request that His Excellency will cause it to be laid before Her Majesty as soon as possible, a Petition which

That a chain of ship canals connecting the navigable waters of the river St. Lawrence and the great lakes of Canada is now completed, whereby the produce of the most fertile parts of this Province, and of the Western States of the American Union, may be transported to the ocean, cheaper than by any other route.

That these canals have been constructed at an immense expenditure of capital, raised under the liberal guarantee of the Imperial Government, and in connection with similar improvements in the United States, open up an unintercepted inland navigation from Quebec to New-Orleans, a distance of more than four thousand miles, with ramifications extending far into all the intervening territory.

That in the opinion of Your Majesty's petitioners, all that is now wanting to render the St. Lawrence the outlet, and Quebec the depot, of a large portion of the vast and varied productions of the fertile regions rendered accessible by this unequalled internal navigation is, to throw it open without restriction to the ships and vessels of all nations, allowing them during the pleasure of Your Majesty freely to carry to the ports of this province the produce of their own or any other country, and to take thence cargoes as well to the United Kingdom and its possessions as to any other part of the world;

to and from the United Kingdom and its possessions abroad, so far as this Colony is concerned, subject to such control by Your Majesty in Council as may be necessary.

QUARANTINE STATION, GROSSE ISLE.—From an official statement, signed by Dr. G. M. Douglas, published in the Morning Chronicle, we learn that the number of sick in Hospital, on the 17th, was 88 men, 60 women, 41 children,

Total 199 patients. Fifteen deaths had taken place during the week; nine had been admitted; nineteen had been discharged.

REVENUE FRUIT EXCISE.—With the exception of Louis Marceau, who has settled at Sidney, where he has married, all the political exiles of 1839 have quitted the penal colonies.

By the eastern mail, we learn that the steamer Rowland Hill, from Quebec, for St. John (N. B.), arrived at Halifax on the 11th, 2 days from Pictou.

TRANSMISSION OF INTELLIGENCE.—The news lately received at New-York by the steamer United States, from Europe, was transmitted from New-York to New-Orleans in four days. It was transmitted by telegraph to Memphis, and thence to New-Orleans by steamer Missouri.

On the 16th instant, at his late residence in St. John's Street, George Pozza, Esq., at the advanced age of 93 years and seven months, Mr. Pozza was a native of Volatide, in the Grand Duchy of Baden; he was born on the 21st November, 1752, went to England in 1773, from whence he emigrated to Philadelphia, and soon after settled at Schoharie, at that time the far west of the State of New York.

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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 "Erromanga," 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.

QUEBEC PROVIDENT & SAVINGS' BANK. A B S T R A C T. March 1 Balance at the credit of Depositors, £37,144 0 0

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

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, on THURSDAY next, the 29th of JUNE.

INCORPORATED CHURCH SOCIETY. THE ANNUAL GENERAL MEETING of the CHURCH SOCIETY of the Diocese of Quebec, will, D. V., be held at the National School House, MONTREAL, on the EVENING of WEDNESDAY, JULY 5.

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.

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.

NOTICE. THE Subscriber, having leased one-half of a large and extensive LUMBERING ESTABLISHMENT, known as HIBERNIA COVE, is prepared to make advances on Timber, Deals and Staves placed therein for sale.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1817. CAPITAL, £50,000. HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADLER, SOLICITORS.

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

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 YEARLY 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 to 60.

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

WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. James Street. MEDICAL REFEREE, J. MORRIN, Esq., M. D.

RECEIVED AND FOR SALE BY THE SUBSCRIBERS: IRON PLATES, Canada Plates, Sheet Iron; Bar, Bolt, and Hoop Iron; Boiler Plates, Block and Bar Tin, Sheet Copper.

FOR SALE AT THE BOOK-STORE of G STANLEY, No. 4, St. Ann Street, Quebec, AND R. & A. MILLER, St. Francois Xavier Street Montreal.

Intended principally, as a supplement to the Prisms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BARONET, M. A., (Now Rector of St. John's C. E. Ch.) Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

South's Corner.

WORK AWAY!

Lines to some children working to earn money for a Missionary Society.

Work away, work away! never despair, God will assist you, and list to your prayer;

Work away, work away! while yet 'tis day, When Jesus commands, 'tis ours to obey;

Work away, work away! 'till the sun sets, Call for your pity, from Satan's stronghold;

A SERMON READ TO A SUNDAY SCHOOL. TEXT.—ACT. V. 3.

At the time when Peter spake thus to Ananias, it seems, my dear children, that certain rich disciples of the Lord Jesus agreed to share their property with those who were poor.

A Sunday-school boy has a penny given him by his father, to put into the missionary-box.

HEADS OF THE SERMON.

1. Satan put it into the hearts of Ananias and Sapphira to commit this sin.

11. Ananias and Sapphira robbed God; for though the land was their own, they pretended to give the price of it to the poor, yet kept back part.

111. Ananias and Sapphira attempted to deceive the apostles: this was their lie.

APPLICATION.

My dear children, I hope better things of you, though I thus speak to caution you.

1. My dear boy, "Be sure your sin will find you out."

2. God might have struck you dead, like Ananias and Sapphira, while you were dropping the halpenny.

3. Christ's sake, He will forgive you; for He is "ready to pardon."

4. Satan would find himself beaten, even by a boy, "through the grace of God."

5. We reckon upon you for a noble friend of Missions, if not for a Missionary, to the end of your life.

Juv. Missionary Magazine.

THE SABBATH SUPPLY.

A neighbour of mine has a button manufactory, in which he employs a great number of persons.

Sunday, or "the Lord's day," has been graciously set apart by God for the welfare of his creatures.

These small shop-keepers who sell fruit, &c., behind the half-closed shutter; and the labourer who often takes a long walk on the Sunday to bargain about work.

going to the school. One day the aunt said to the little girl that the blessed Virgin was much displeas'd with her for going to a Protestant school.

THE RELIGIOUS TRACT SOCIETY held its 49th Anniversary or Jubilee, on the 5th of last month.

THE HON. AND REV. BAPTIST NOEL introduced the following remarks in an address recommending the adoption of the Report.

You have heard from the Report of a grant of tracts being made to Shanghai. A few years ago this place, with its hundreds of people, was unknown to us.

For the poor, the very poor, for those herds of squalid children who flock from our narrow alleys, or are pent up in the noisome courts, garrets, or cellars of our streets and suburbs.

From a speech by the Hon. and Rev. Baptist Noel we select the following:

I would concede to those who question whether this Society should act with the Government, that there should be no interference with the duty, and therefore the inalienable right, of the parent fully to educate his child.

When he came to England he came as the advocate of India, but no sooner did he reach Ireland than he felt disposed to become the advocate of Ireland.

It was that of a little girl who had been sent by her mother, to attend a Protestant school in the Province of Connaught; but she had an aunt, a rigid Roman Catholic, who was veryaverse to her attending this school.

THE BRITISH AND FOREIGN SCHOOL SOCIETY'S 43rd annual Meeting was held on the 8th of May, Lord Moarpetin, M. P., in the chair.

Part of the noble chairman's address is commented upon in a speech by the Bishop of Cashel, which we have inserted in another column, under the head "Hibernian School Society."

For the poor, the very poor, for those herds of squalid children who flock from our narrow alleys, or are pent up in the noisome courts, garrets, or cellars of our streets and suburbs.

THE DETERMINATION of the Assembly and the Executive to break up the system of organisation of labour, set on foot by M. Louis Blanc, has occasioned deep resentment amongst the recipients of the wages of the state.

THE PUNCTUALITY EXTRAORDINARY.—Capt. Judkins of the Steamship America, on leaving Liverpool for the United States, on the 15th of April, ordered his dinner to be ready at his hotel on his return from America, at six o'clock, on the 22nd ult., and was there within five minutes of the time.

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

FOR SALE BY THE SUBSCRIBERS: RAILING CHAIN, PATENT CORDAGE, Chain Cables and Anchors.

THE CONWAY TUBE. Mr. R. Stephenson, in the course of a speech which he delivered at a dinner given to him at Conway, on Wednesday, 24th May, spoke as follows on the subject of the tubular bridges.

ROME, in the days of Nero, and you had done your duty to your own children, and the congregation had done its duty to its children, but you looked abroad on those really heathen, really idolatrous, and Nero himself, having the power of commanding pecuniary resources, had said to the Christians of that day, I will not interfere with your teaching, I will not coerce your conscience, but here is the money of the State at your command if you will instruct some of the ignorant of this empire, was there the most sensitive conscience of that day that would for a moment have doubted of its answer?

FRENCH INTELLIGENCE. From the European Times, 3rd instant. Financial Affairs.—The position of the Bank of France continues to improve.

FRENCH SETTLERS on the Mississippi and the St. Lawrence. The following paragraph, insinuating a rather overcharged comparison between the rural settlers of French origin on the Lower Mississippi, and those on the banks of the St. Lawrence, is extracted from a letter written on board an American steamer, descending the Mississippi to New Orleans.

MAKING labour regulate itself.—The determination of the Assembly and the Executive to break up the system of organisation of labour, set on foot by M. Louis Blanc, has occasioned deep resentment amongst the recipients of the wages of the state.

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

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Mutual Life Assurance SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY.

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE.

FOR SALE. At the Book Store of G. Stanley, No. 4, St. Ann Street, Quebec; and R. A. Miller, St. Francois Xavier Street, Montreal.

A FRENCH GOVERNMENT is required for a Fencing School in Canada West, to whom a salary will be given according to qualifications.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S BURGESS.

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

FAMILY RESIDENCE AND FARM, To be Let or sold.

THE HOUSE comprises every convenience for a Gentle Family: 3 Sitting Rooms, Nursery, Pantries, 2 Kitchens, 3 Bed Rooms, Dressing Rooms; ample Cellarage, Bath and Dressing Room, &c.; 2 large Barns, double Stables, Coach-house and very complete Out-buildings.

ICG. THE Subscriber is prepared to supply Families and Inn-keepers with ICG delivered at their residences.

The Berean, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

TERMS:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance.

AGENTS: New York at 75 Nassau Street, Mr. Y. G. Fien.

Advertising by the year or for a specified time as may be agreed upon.