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The Bazaar.

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

VOLUME IV.—No. 50.]

QUEBEC, THURSDAY, MARCH 9, 1848.

[WHOLE NUMBER 206

THE TALENT.

Imitated from the Persian.
Thou that in life's crowded city
Art arrived, thou know'st not how,
By what path, or on what errand—
List and learn thine errand now.

From the palace to the city,
On the business of the King
Thou wert sent at early morning
To return at evening.

Dresser waken, loiterer hasten;
What thy task is, understand:
Thou art here to purchase substance,
And the price is in thine hand.

Has the tumult of the market
All thy sense confused and drown'd?
Do its glistening wares entice thee,
Or its shouts and cries confound?

Oh! beware lest thy Lord's business
Be forgotten, while thy gaze
Is on every show and pageant
Which the giddy square displays.

Barter not his gold for pebbles,
Do not trade in vanities;
Pearls there are of price, and jewels,
For the purchase of the wise.

And know this: at thy returning
Thou wilt surely find thy King
With an open book before Him,
Waiting to make reckoning.

Then large honours will the faithful
Earnest service of one day
Reap of Him, but one day's folly
Largest penalties will pay.

Rev. R. C. French.

[The Persian Poet, it seems, stops at this. The Bazaar, in his search whether these things are so, has to add that "faithful earnest service" in the eye of God is one but that which is rendered from love and gratitude towards the Saviour. Where such motives prevail, the love of folly is stayed and its former course forgiven; but for faults by the loving, grateful, earnest Christian is overtaken, the heavy penalty has been paid by Him who gave himself to die for sinners.]

MEDITATION FOR LENT.

From Bishop Hall's Contemplations.

O blessed Saviour, how glorious was it for thee, how happy for us, that thou wert tempted! Had not Satan tempted thee, how shouldst thou have overcome? Without blows, there can be no victory, no triumph. How had thy power been manifested, if no adversary had tried thee? The first Adam was tempted and vanquished; the second Adam, to repay and repair that foil, doth vanquish in being tempted. Now have we not a Saviour and High-priest, that cannot be touched with the feeling of our infirmities; but such a one, as was in all things tempted in like sort, yet without sin. How boldly therefore may we go unto the throne of grace, that we may receive mercy, and find grace to help in time of need! Yea, this duel was for us. Now, we see by this conflict of our almighty Champion, what manner of adversary we have; how he fights, how he is resisted, how overcome. Now, our very temptation affords us comfort, in that we see, the nearer we are unto God, the more obnoxious we are to this trial; neither can we be discouraged by the heinousness of those evils whereunto we are moved; since we see the Son of God solicited to infidelity, covetousness, idolatry. How glorious therefore was it for thee, O Saviour, how happy for us that thou wert tempted!

Where then wast thou tempted, O blessed Jesus? or whither wentest thou, to meet with our great adversary? I do not see thee led into the marketplace, or any other part of the city, or thy home-stead of Nazareth, but unto the vast wilderness, the habitation of beasts; a place that carrieth in it both horror and opportunity. Why wouldst thou thus retire thyself from men but, as confident champions are wont to give advantage of ground or weapon to their antagonist, that the glory of thy victory may be the greater; so wouldst thou, O Saviour, in this conflict with our common enemy, yield him his own terms for circumstances, that thine honour and his foil may be the more. Solitariness is no small help to the speed of a temptation: "We to him that is alone; for if he fall, there is not a second to lift him up." Those, that out of an affectation of holiness seek for solitude in rocks and caves of the deserts, do no other than run into the mouth of the danger of temptation, while they think to avoid it. It was enough for thee, to whose divine power the gates of hell were weakness, thus to challenge the prince of darkness. Our care must be always to eschew all occasions of spiritual danger; and, what we may, to get us out of the reach of temptations.

But O the depth of the wisdom of God! How earnest thou, O Saviour, to be thus tempted? That Spirit, whereby thou wast conceived as man, and which was one with thee and the Father as God, led thee into the wilderness, to be tempted by Satan. While thou laughest us to pray to thy Father, "Lead us not into temptation," thou meantest to instruct us, that if the same spirit lead us not into this perilous way, we go not into it. We have still the same conduct. Let the path be what it will, how can we miscarry in the hand of a Father? Now may we say to Satan, as thou didst unto Pilate, "Thou couldst have no power over me, except it were given thee from above."

The Spirit led thee; it did not drive thee: here was a sweet invitation; no compulsion of violence. So absolutely conformable was thy will to thy Deity, as if both thy natures had but one volition. In this first draught of thy bitter portion, thy soul said; in a real subjection; "Not my will, but thy will be done." We imitate thee, O Saviour, though we cannot reach to thee. All things are led by thy Spirit; O, teach us to forget that we have will of our own.

To be continued.

GOD'S WORKMANSHIP.

From Sermon preached by the Rev. Hugh McNeill, D. D., before the Pastoral Aid Society, on the 30th of May, on Ephes. II, 10. 1847.

(Continued.)

The diversified imagery made use of in Scripture to describe the action of the Word, explains the

various modes of this new creation: fire, hammer, sword, rain, dew, seed. The image of seed gently scattered, and afterwards softly watered by the dews and rains from heaven, conveys the idea, and illustrates the special modification of the work, in the manner which it pleases God most frequently to adopt. It is gradual: "first the blade, then the ear, then the full corn in the ear." But it is not on that account the less from God. Vegetation is his work in its gently progressive steps, as truly as the lightning in its startling flash. The vegetation of grace may, and in a cold world like this it must needs, meet with checks and hindrances: nay, it may even seem to be dead in a dreary winter season; but the germ of indestructible life is in it, the seed is incorruptible, it will grow again and flourish. What is written by the Prophet concerning the entail of mercy—sovereign, unchangeable mercy—which rests upon, and secures, the final recovery of the Jewish nation, may with undiminished truth be applied to every new-born plant "of the Lord's right hand planting." "As a tall tree," he says, "and as an oak whose substance is in them when they have cast their leaves, so the holy seed shall be the substance thereof."

Yes, this vegetation, however checked, however hindered, upon the whole advances. The new creation of God is to "good works." God has "ordained" that it shall be so. He has prepared those works for new creatures to "walk in." He hath chosen them in Christ Jesus, that they should be holy; and the new character is as certain as the new creation is real. The Holy Spirit does not forsake the work of his own hands. The Christian is not left to trade with a blessing given him, and to make the most of it, or lose it, according to circumstances. That blessing which is given to him is a living blessing that dwells in him. The Holy Spirit walks in him and dwells in him, as it is written, "I will dwell in them and walk in them; and I will be their God, and they shall be my people." The Holy Spirit prays in him "with groanings that cannot be uttered." The Holy Spirit makes intercession in him according to the will of God. He has received not an impulse only, but an abiding and sustaining life. His movement is not from a passing excitement of feeling. It is not like the arrow flying quick from the impelling string, but presently abating its speed, and falling inert by its own weight, as if it had never been impelled; no, but rather like the eagle's flight, originating in an inward life, and gathering strength as it rises more and more, and soars higher and higher towards the source of life, and light, and joy.

God never forsakes the work of his own hands. The Christian makes progress. The Christian finds that God is working in him, and that he is working together with God. His earnest prayer for himself—his "heart's desire and prayer before God"—is, that he may be just in his dealings, diligent in his calling, subdued in his temper, calm in his demeanour, and in every respect "zealous of good works." Nay, he rises higher still. He asks for "the mind that was in Christ," that he may feel the weight of the sins of the world around him; that he may enter into the fellowship of Christ's sufferings; that he may suffer with him, in order that he may afterwards reign with him. He asks to be impressed with the feeling of the dishonour that is done to God in the world—the dishonour done to his truth; the disregard to his holy authority. He asks to be made to feel this, so that he shall be a man of sorrow in this respect, albeit that he is full of joy in God—to realize the apparent contradictions of the Christian's life, "as sorrowful, yet always rejoicing." He asks to have that mind, then, that enters into the fellowship of Christ's sufferings; "being made conformable unto his death." And, my brethren, he succeeds. Yes, he succeeds; not, indeed, to please himself—not so as to satisfy himself: he condemns himself, and prays as a sinner for mercy all the days of his life. But he succeeds so as to be a benefit, in his measure and place, to his country, a comfort to his friends, and a blessing to his family. He not only escapes from the corruptions which are in the world through lust, but also he becomes valiant for the truth. He is light. He is salt. A social and domestic missionary. The word of God, which has been the quickening medium of his new creation, becomes the guiding companion of his new life; and his assurance of its truth is such as to render him impenetrable by the assaults of the emissaries of infidelity, who go about like their master seeking whom they can destroy.

It is a glorious work to be engaged for God, and with God, in carrying on this new creation, and proclaiming his truth amongst men; that "whosoever believeth shall be saved." It is, then, with reference to this—it is in this point of view—that we so ardently desire the multiplication of the labours which your Society are associated to spread throughout the country,—that we wish for more pastors to tell this truth, to go amongst the population in its lowest and most degraded, because hitherto most neglected parts; for our work is just as hopeful there as it is amongst the most polished and most educated. The work is as hopeful in the lowest dens of profligacy as it is in the ball-room—aye, more hopeful. It is more hopeful among the lowest and most degraded of the people—more hopeful, because the harlots go into the kingdom of heaven before the Pharisees. We have no confidence in the flesh—no confidence in anything that man can do upon his fellow man to change his character, in any of his powers, his intellect, his conscience, his imagination, his feelings: all is gone; we have no confidence in fallen human nature.

We have no confidence in secular instruction, which is so loudly lauded in these our days, even for the real improvement of society in this world, and much less for the salvation of men's souls. A nation of scholars might still be a nation of knaves; more expert, indeed, and more polished than a nation of savage knaves, but not on that account at all the less dangerous. The simplest proof of this is not of a pleasant character; it is an appeal to facts. We may not mention names; but it requires but small credence in this branch of learning to be painfully convinced that scholarship and morality do not go hand in hand.

We have no confidence in religious instruction—in the letter of it, in the outward ordinances of it, in the moral sanction of it, or in any thing that man can bring to bear upon his fellow man. A nation of

baptized Bible-readers might be a nation of hypocrites, intent upon covetousness, and "for a pretence make long prayers." There was such a nation, wearing passages of Scripture for frontlets, and "devouring widows' houses." We use means, indeed, with all energy and earnestness, and as means we value both secular and scriptural instruction; but for success in the end, whether in formation of present character, or the attainment of eternal salvation, our confidence is in the promised agency, the abiding and triumphant agency of God the Holy Ghost. At every step, we seek, and teach others to seek, this gracious power, without which nothing is strong, nothing is holy. I fear that, because this is not kept before the public mind, there is a great deal of waste labour going on, a great deal of toil that comes to nothing, a great deal of expectation from what man can do; and so long as expectation is placed there, disappointment must follow, for God will not share his glory with another. He will make it appear in the case of every single Christian, that it is his work. He will not share the glory of this work with either schoolmaster or pastor. He will not share the glory of this work even with a parent, and he will manage the conversion of children so that the parents may not be able to say "We did it." God will do it, and he will make it plain that he did it, and no one else. But in the use of means, in bringing his Word—his own appointed instrumentality—to bear upon the minds of the people, we are engaged in one of the most glorious enterprises that it is possible for human beings to undertake.

It is in the multiplication of this work that you are associated, and that we earnestly entreat you to advance more and more. For consider how this work is carried on, how these means are used by the pastors you employ, and whom you assist. We begin with people from the very outset, in their infancy, at their baptism, to use means, not doubting, but earnestly believing, that God favourably alloweth our charitable work in bringing children to his holy baptism. We join in earnest supplication and prayer to him that he would even then begin with them; that he would plant the seed of eternal life in their hearts, break them off from Adam and graft them into Jesus Christ; that he would grant them forgiveness of their sins by spiritual regeneration. Then, confiding in the promise that whatsoever we ask, believing, we shall receive, we proceed in all the dutifulness of faith to render thanks to God for having heard our prayers: we bless and praise his holy name for giving what we ask. We asked and cried to him, "Open the door unto us who knock. Give thine Holy Spirit to this infant?" and then we thank God for having heard us, and for having given his Holy Spirit unto the infant. And then, following up this prayer with the best means we can, we charge the parents and Church parents of that child to see that, on the first opening of its intelligence, it shall hear sermons, and be taught the Commandments of God and the Creeds of the Christian Church.

To aid this we proceed and gather the little ones into our infant schools, where the word of God, on which the promise is made, is brought into immediate contact with the first dawning of their intellect and feelings, and their very first powers are associated with the histories of Enoch, and Noah, and Abraham; of Joseph, David, and the prophets; of Christ, Paul, Peter, James, and John. From thence we bring them to our other schools, where still the word of the Lord is kept constantly, and as far as we can control the process, tenderly and affectionately before their advancing minds.

And when they leave the schools altogether—a painful separation—for generally a large portion escape our notice—they are employed by persons who have no regard for their souls, and who avail themselves of the slightest excuse to keep them away even from the lingering remnant of Scriptural culture, the Sunday-school—but still we strive as far as lies within us to keep our eye upon them and follow them. And here it is that the numbers baffle the power of the pastor; and here it is that another of your agencies comes in as a most opportune auxiliary. No one who has not felt a pastor's anxiety; no one who has not known something of a pastor's responsibility, of his longing desires for the souls of his people, and his hopelessness of feeling when he finds that he cannot possibly keep them within reach of the ministrations of his Church—I say, no one who has not felt something of this kind, of a pastor's hopes and fears, can know what it is for such an overburdened servant of Christ to have a wise, competent, diligent, and disciplined Scripture-reader.

I would earnestly entreat you, the managers of this great institution—and growing greater, I trust—to keep your eyes steadily on this part of your work, and give us Scripture-readers for our large towns in various parts of the country. There are branches of the work which cannot be done without them. I speak from experience. I know it. There are parts of the work in the present state of our towns which cannot be done without lay-agency. But I must not enter into that topic now. I shall possibly, if God spare me, say something of it to-morrow at the meeting. But I must now draw to a conclusion; entreating you, my brethren, to persevere in the work that you have undertaken, until all the unwieldy parishes in the kingdom shall be divided, if not in name, yet in substance, by a subdivision of labour, by means of the multiplication of labourers; and that every pastor may become practical under the hopeful feeling that his charge is now practicable. Oh! despair is deadening; when a man has plainly and obviously lost the race, he runs no more. But in hope there is life, there is energy, there is victory. Inspire hope into the pastor, then. The hands hang down, the ear is listless, and the step is heavy under a demand for a thousand visits in the week; but reduce the demand to a hundred, and see how the languor of listlessness gives way, and is followed by the elasticity, the spring of hope. Render the charges practicable, and you make the men who have them practical men.

Go on, then, in this glorious work, my friends. It is indeed a blessed one. You are workers together with God in putting this great instrumentality into operation—his Word, whereby he new creates his chosen in his dear Son. Come, by all the value which you set upon your country with its endearing associations and unrivalled privileges;

by all the desire you entertain to promote the good, the best happiness of your fellow-creatures, the peace, the order, the tranquillity of families in this world—oh! how wondrously rescued from ruin by the new creation in Christ of a hitherto careless father, husband, or son—by all the value you set upon scenes of domestic happiness procured through this blessed means; by all the value you set upon the still higher interests of immortal souls in the world to come; by all the value you set on the experience you have had of the mercy, the infinite mercy, of God our Father, who so loved us that "he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life;" by all the value you set upon the kind condescension, the self-exhausting liberality of Jesus Christ; "who though he was rich, yet for our sakes became poor, that through his poverty we might be rich;" by all the value you set upon the grace, the patience, the tender forbearing love of God the Holy Ghost, who knocks for entrance to the heart—oh, go on in this work, you who have engaged in it; and join, all who have not hitherto joined, co-operate, be partakers of our joy, and now give of your substance for it. Give largely of your substance for it. I ask you in his name who created you, and must create you anew if ever you are to be saved. To what better purpose can you turn your money? For what nobler object can you make a sacrifice? Whatever your circumstances may be, superfluities you have. There is scarcely an individual in this vast assembly who is not blessed with more than his wants demand of him—with superfluities. Make an effort of self-denial, and show to the managers of this Society, at this anniversary, that you are determined that, by the mercy and goodness of God upon you, you will strengthen their hands that they may send forth more pastors and more Christian readers. We want hundreds more, before we can reach the population. As yet there are men who are banded with eight, nine, ten thousand souls for one man to look after, and that man paid from £100. to £200. a year, unable to pay any one to help him. Oh, what a statement to make in the face of Christian, rich, prosperous, commercial England! And where should it be made? and where with more hope of response, than in the heart of such a city as this? But alas, instead of our merchant princes, who could support pastors in all the parishes of the kingdom, joining Societies of this kind, they for the most part turn away, and leave their places to be occupied by the middling and lower classes of society, whom God has blessed, and amongst whom God has new created so many to the glory of his name. Well, we must not be disheartened by this. It is as it was. Not many rich men, not many noble, not many powerful in this world, were called at first; and still so it is at last. But God has chosen the comparatively weak things of the world and the things that are not—so lightly esteemed are they—to bring to nought the things that are, that no flesh may glory in his presence. If the great, the noble, the rich, with their thousands and tens of thousands, joined in this work, there would be presently gratulation that the work had been done by them. There would be many to suppose that all that is wanting to do the work is money. Nay, if we had all the riches of England at our disposal—if we had a pastor in every house, and a Scripture-reader in every garret—we could not command the new creation of a single soul. Give me your self-denial, along with secret prayer to God that when the pastor, paid by your money, speaks from the Scriptures, the Holy Ghost will speak to the heart of the hearer. Give me your sovereign with a prayer and I value it more than a thousand without a prayer. It is a small thing with God to work "with many or with few;" and this is a work with which no stranger can intermeddle. It is God's work. Avail yourself of the privilege of joining in it. Overcome the selfishness of the world. Overcome the secret hankering after some personal gratifications which hinders you from giving what first suggests itself to your mind. If you have had a noble, generous intention at any time within the last half-hour, in God's name do not quench it, or allow it to be checked by the rising recollection of some personal indulgence to be foregone; but give the money, and deny yourselves, and God will bless you in your deed.

THE ANXIOUS INQUIRER.

THOMAS MURRAY was born near Belfast, and wrought as a farm-labourer from his boyhood. At the age of forty-two, he came to reside in the cabin where I found him, which he had not left for above a day for forty years. His dwelling was half a mile from any other; and the intercourse which he and the members of his family held with any others was infrequent and short, except at times when mutual aid was given and required in the harvest seasons. His farm consisted of forty Irish acres—a power of acres, he called them; for he regarded himself, and was esteemed so by others, a large landholder, although half was mountain land, and more productive of heather than anything else.

Still here he obtained a subsistence for himself and family, until "auburn locks" gave place to "reverend grey." Seventy-five years had passed over him, and left their traces in many a furrow on his bronzed brow; and yet, although so near the close of his career, he was "without God in the world." No thoughts of a future and eternity appear to have stirred the depths, or even to have ruffled the surface of his mind. He seemed to be "let alone him." At the age of seventy-five, he was laid aside from his accustomed duties by an affliction which confined him to the house; and he who had always led an active life, and to whom the healthful breezes of the mountain were as necessary as food, felt the irksomeness of his detention at home; and having nothing wherewith to while away the tedious of the logging hours, he became exceedingly irritable and impatient. The tidings of his sickness were communicated to the inmates of the next cabin, in which dwelt a little girl, who was a scholar in the Sunday school at Strade. For her attention in the class, she had received a reward from her minister, one of the publications of the Tract Society. When she heard that old Murray was ill and fretful, because he knew not how to spend his time, she thought that the absence of books might be one cause of the time passing heavily;

and under the promptings of a kind and benevolent heart, she resolved to go over to the old man's cabin, and offer the loan of her treasure for him to read. Murray, more with the design of gratifying the child, and glad to have something that might help to relieve the weary days of sickness, accepted her book, and promised to peruse it. He did so. As he read, he became conscious of unusual emotion. It was neither old age nor feebleness from his affliction, that made his hand tremble so, as he turned over the pages; neither was it a natural dimness that at times hid the words from him. Tears were welling up from his heart, deep convictions were struggling in his soul; and like Felix, he trembled as he read of righteousness, temperance, and judgment to come. That was a memorable day to him. Mightily did the Spirit of God strive with him; the neglects, the transgressions of a long life were brought home to his conscience; the terror of the law flashed upon his guilty spirit, and everlasting ruin seemed inevitable. He wept and read, and prayed; he prayed and read, and wept again. He regarded his sickness with alarm—it might be unto death, and he felt unprepared; and the prayer of his trembling heart was "Oh spare me, that I may recover strength before I go hence and be no more." Eagerly now did he thirst for instruction, and again and again was the book perused which had at first awakened him. It was intended more for direction than conviction; yet as it had produced the latter, so also did it give the former. Light broke in upon the old man's soul, and a Bible was now prized that had before been disregarded. The child, when she heard that Murray had recovered his health, called for her book. He had learned very lightly to value it, and was therefore unwilling to part with it. Misunderstanding his refusal, she repaired with tears in her eyes to her minister, and told him her tale. He quickly discerning how matters stood, cheered her with the promise of another volume, and immediately repaired to the mountain cabin. It proved as he had anticipated. Thomas Murray had become a new man, and was bending over the pages of the precious volume the child had lent him. Mr. B. took it up; it was "The Anxious Inquirer;" and he found its way into the old man's hand, and its truths had penetrated his heart. From that day he grew in divine knowledge, with a rapidity as delightful and as satisfactory as it was surprising. When I saw him, he spoke as one who had caught glimpses of "the land that is very far off," and "of the King in his beauty." Our intercourse was refreshing to my soul; and I parted from him with a reverence for his piety as well as for his grey hairs.

A few weeks ago, I received from his pastor the intelligence of his death. His last illness was short, and his departure sudden. The day prior to his death he visited his neighbors, and gave each member of the family a tract, with a suitable admonition. "He sent for me in the evening," says Mr. B., "and in my presence requested his family with his dying words to turn from that refuge of lies, (Grecy were Arians), and come to the Lord Jesus Christ; and early in the morning he breathed his last. Such was the death of poor old Thomas!" "At evening time it shall be light." "Let me die the death of the righteous, and let my last end be like his!"—Report of the Religious Tract Society.

THE RAGGED SCHOOL.

From a report made by the Incumbent of an English Parish Church to the Pastoral Aid Society, 1847.

The most pleasing feature in our year's operations is the opening of a Ragged school. In my last communication I mentioned that a survey, which I caused to be made of my district, showed that no less than 1120 children, able to attend school, were receiving no instruction at all; and also that to meet the evil, in some degree, we had begun a school of this description. It has now been in operation for five months. At first 70 boys attended; the number has increased to 140. The scene of confusion, at the commencement, seemed to threaten a speedy dissolution, from the apparent impossibility of introducing anything like subordination. The teachers, however, persevered, and in the course of a few evenings some degree of order was established. The teachers are about thirty-five or forty in number; they divide themselves into three companies, each company attending one evening in the week. The labour of instruction being onerous, I could not expect an attendance from them more frequent, though some lend their assistance occasionally on other evenings. I found it necessary, therefore, to place the management of the school in the hands of one person, who could be present every time it was opened. No one was more fit than the lay-assistant, (supported by your Society), who is, in all respects, well qualified for the situation. One beneficial result of his connection with the school was very soon discovered; for in one of the streets, in which his visits were sometimes looked upon with suspicion and received with coldness, a kindly feeling began to be manifested towards him.

"The children are, for the most part, tattered and squalid; a large number are without shoes and stockings; and so little defence does their coring present against the cold, that it is surprising to me how they have passed through the keen severity of the winter. Want is depicted in the countenances of many. Some, whose appearance indicated a better condition in life than we contemplated in opening the school, were objected to receive. But on inquiring into their circumstances, we found that their parents were unable to pay for their education, and they were admitted."

"We have, as may be readily conjectured, in this assembly some difficult and riotous spirits, who are so dexterous in the art of annoying, and in attempts to throw the school into confusion, that they often defy our efforts to detect the offenders. When we discover them we place them in a separate class. On a visit to the school one evening, I took a few of them in hand, and questioned them with regard to their mode of living. They informed me that they were in the habit of rambling about the docks; got a little money, when they could, by carrying parcels, or luggage; committed petty thefts when an opportunity offered; and now and then robbed a countryman of his dinner. I was told too that they resorted to the markets, and

carried on their mal-practices there, whenever they could do it with safety. In giving me an account of their exploits they made use of a jargon which I could not understand, and I was obliged to stop them in their narratives to ask for an interpretation of their terms. On speaking to them of the sin and folly of such a course of life, and of the account they would have to render at the day of judgment, my surprise was great to find that two or three of them were not destitute of Scripture knowledge, and still greater to find that one, whom I marked out as the worst, had been taught in our National School. What does this fact prove, but that the depravity which reigns in a wretched and ignorant neighbourhood, draws into its vortex those who we hoped were defended against it?

"But with these exceptions the pupils are tolerably good in their behaviour. Many exhibit an eager desire to learn; and some would keep a teacher to themselves a whole evening if they could. Those who have been steady and uniform in their attendance have made good progress. Reading, writing, and arithmetic is the course of instruction. Writing in copy-books is reserved as a sort of reward for the best-behaved, and I am happy to say the class contains no small number. Arithmetic is a favourite study. We take every opportunity of introducing religious subjects, and speaking on the leading truths of Christianity. At the conclusion the doxology is usually sung. The coarseness of voice and discordancy of sound at first, could not well be imagined. The singing is improved, though still harsh and unmusical.

"On the whole the experiment is such as to afford us satisfaction; and if our teachers will have the courage to persevere (for both resolution and patience are absolutely necessary in such a work) we may, with the Divine blessing, hope to see good done among that miserable class, who have been looked upon as the outcasts of society."

The Berean.

QUEBEC, THURSDAY, MARCH 9, 1848.

The coincidence of very important proceedings in our Provincial Parliament, with the arrival of intelligence by the English Mail, has filled our columns with matter chiefly of a secular nature, whilst with regard to ecclesiastical concerns we are not as yet in possession of our usual sources of information, the newspaper-bags not having reached this city at the time of our writing.

We learn, however, the demise of the aged Archbishop of Canterbury, who expired at a quarter past two o'clock in the morning of the 11th of last month, at Lambeth Palace. His Grace was within one day of completing his eighty second year. The choice of a successor is another very important trust falling upon the statesmen at this time in power, who have already had to exercise that of filling the archiepiscopal see of York, and whom we must ardently wish to have been guided in their choice—before this time probably made—by the overruling power of the great Head of the Church in the course of whose permissive providence it has come to pass that our Sovereign's political advisers should have to fill posts whose occupants may exercise so extended and blessed an influence on the affairs of the Church, by the encouragement of a faithful ministry, by rebuke to inconsistency in life or error in doctrine, and by the promotion of every caterpillar conducive to the spread of evangelical truth among the masses of a population which has ever been growing in numbers with far greater rapidity than the means for their religious improvement.

An impatience under that state of the law which has hitherto allowed the Queen's Ministers to appoint to vacant Bishoprics, consigning to ecclesiastical bodies or functionaries nothing beyond the obsequies of certain forms at the peril of falling under the censure of the law if compliance were refused, has manifested itself very strikingly on the occasion of Dr. Hampden's nomination to the see of Hereford, and it is a circumstance inviting serious reflection, that out of four judges before whom the question was argued whether a mandamus should be issued, compelling the Archbishop of Canterbury to hear the opposers of that nomination, two were in favour, making an equal division, and so ending in a refusal when there was not actually a majority in favour of the royal prerogative. We cut a meagre, probably faulty account of the judgment from the *European Times*:

"Judgment was given in the case of the Queen v. the Archbishop of Canterbury, on the 1st instant. The court was crowded to a much greater excess than upon any of the former occasions, from its being announced that a difference of opinion existed amongst their lordships. Mr. Justice Erle, as the junior judge, proceeded to deliver judgment, and contended that the statute of Henry the VIII. must be literally construed; that the archbishop having received a letter missive from the crown was bound to obey it. The mandamus, in his opinion, ought to be discharged. Mr. Justice Coleridge contended that the act of Henry did not give the power which had been claimed by the defendant; that the election of a bishop was vested in the public and that according to the law of the church, they had a right to be heard, otherwise a solemn mockery had been allowed to exist for three centuries. In his opinion the mandamus must be made absolute. Mr. Justice Pattison took the same view, and contended that the penalty of *præmunire*, as regarded an English archbishop or dean and chapter, was never contemplated by the act. Lord Denman said, in granting the rule for the mandamus, he did it for the purpose of allowing the crown to exercise its prerogative; but he wished to know, was not the judgment of the archbishop to be consulted? the opinion of the dean and chapter also; and the peace and quietude of the church? These all required deep and serious consideration; and thinking the rights of each would be better maintained and protected by the discharge of the rule, he felt bound to agree in the opinions of his brother Erle. The rule for the mandamus was therefore discharged. The court was occupied nearly four hours in delivering its judgment."

The vacancy which has just occurred in the archiepiscopal chair will cause some further delay, though we suppose the efforts at opposition, in course of law are exhausted. What course Her Majesty's

Ministers may pursue, to obviate similar occurrences in future, remains to be seen: they may feel themselves strong enough to carry a measure which shall do away with the form of election, and thus make the appointments by the Crown conclusive; or they may allow the substance of election in some quarter, where it would be seen with satisfaction by those who do not approve of an absolute right of appointment by the Sovereign. It must be admitted that the repetition of agitations like that which has arisen out of the nomination to the see of Hereford is by all means to be deprecated.

We have felt some difficulty with regard to a discussion which has lately arisen in this parish, referring to the establishment of a burial-place for the bodies of the dead. Our readers have been apprized of the measures which have been decided upon, first by the formation of the QUEBEC PROTESTANT CEMETERY ASSOCIATION (see *Berean* of January 27) and since then by an Association for establishing a CHURCH OF ENGLAND CEMETERY (see our last number). This result has not been arrived at without considerable division of sentiment, leading to printed statements of some length, for the insertion of which in full we have not room, and which to condense we fear to take in hand, lest we should seem to do injustice to the one side or the other of the question. We think it is not needed, since a course has been resolved upon which provides for separate measures, so that violence need be done to no one, and the feelings of dissatisfaction which have been excited may as well be suffered to die away under the mutual enjoyment of perfect freedom of action.

Diocese of Quebec.

INCORPORATED CHURCH SOCIETY. We understand that the Collections for the general designs of this Society, after Sermons preached last Sunday, amount to £27 16 11 at the Cathedral, to which have to be added £2 10 0 subsequently received as acknowledged by the Rev. Mr. Cornwall in another column; £5 10 0 at the Chapel of the Holy Trinity; £4 11 10 at St. Peter's; £2 5 1 at the Mariner's; £1 3 9 at All Saints'; and 5s. in the Burying Ground Chapel; making a total of above £44. in the parish.

DIocese of Nova Scotia.—Church Society.—A numerously attended and interesting meeting of the General Committee of this Society took place at the National School on the 19th ult. The Lord Bishop in the Chair.

After the customary prayers and reading of minutes, communications from several of the Clergy were read, all of which afforded most gratifying proof of the unabated interest of the local Branches, in the operations of the Society, and some of them shewing an increase of members and subscriptions, notwithstanding the extreme pressure of the times. Two important propositions were urged in these communications, one by the Rev. Mr. Cochran of Lunenburg, to the effect that "affording assistance to the erection to Parsonage Houses" should be embraced in the benevolent objects of the Society—the other by the Rev. Mr. Leaver, Truro, suggesting the propriety of the Parochial Associations nominating a Member resident in Halifax to represent them in the General Committee. Notice was given that both these objects should be brought before the Committee at its next meeting.

An Ecclesiastical Map of the Province, exhibiting the Churches, Parsonages, Church and School lands, &c., was laid before the Board, and a vote of thanks to T. B. Akins, Esq., for the ability, zeal and labour expended upon it, and also to C. H. Belcher, Esq., for the material and valuable assistance afforded in its preparation, was passed unanimously.

The half-yearly Return of the Chester Church School was referred to Dr. Twining, who reported favourably upon it, and the Grant of £20 was continued for the current year.

His Lordship the Bishop read a letter from each of the visiting Missionaries, and expressed his thankfulness, which was participated in by all present, that these devoted men were, by their zeal and faithfulness, conciliating the respect and kindness of all parties, thus realizing in some good measure the anticipations of the friends of the Society. Sub-Committees were appointed for drafting Resolutions and making preparations for the Annual Meeting, and the Committee adjourned to the 6th of March next.—*Halifax Times*, Feb. 23.

ON CONFORMITY TO THIS WORLD.

In an age in which conformity to the world constitutes without doubt the "besetting sin" of what is familiarly called "fashionable society," a warning word now and then cannot be either needless or useless. This sin seems to be a sort of substitute for the more degrading vices that pollute the lower walks of life, and which none hesitates to condemn in the poor and the illiterate, however much he may be attached to his own peculiar follies and pastimes. Yet it is a matter very questionable indeed—circumstances and education considered—whether even the evil practices and immorality of the poor, where they occur, can offend the eye of the heart-searching God more—or as much—as the vanity and worldliness so constantly and universally prevalent among the rich and the great. Both these matters not only widely differing in their nature—are certainly sins; and the question can only be between sin and sin—which is the more offensive to God—the more blameable in the individual. It is not merely at the offence committed that we must look; the heinousness of a crime must much depend upon the circumstances, character, and information of the transgressor. Ignorance—where it is not wilful—will most materially diminish the guilt which light and knowledge cannot fail to aggravate to a great degree. It is here the main consideration rests: is worldliness, or worldly-mindedness, which is perhaps a better word, a sin? It is—we hesitate not to say, upon the testimony of every page of the gospel. Is it prevalent in the circle to which we have alluded? In truth who can stand up to deny it? The very advertisements in the current newspapers of the day, inviting the votaries of fashionable dissipation to the halls of unhalloved festivity, would abundantly condemn any who might be presumptuous enough to deny the fact, though it should make, at the same time, the self-denying follower of Christ, blush for his Master's cause. Balls, Public Assemblies, Fancy-dress Balls, and such other scenes of vanity and idleness are not the place for the Christian to show himself in, if he would at all live up to his profession, and follow out, in his daily walk and conversation that much disregarded precept of the Gospel

which enjoins upon us "not to be conformed to this world." The votary of fashionable dissipation will not hesitate to condemn, in terms the most unequivocal, the ruder diversions, and less polished amusements of his poorer brethren, provided he be permitted to pursue his own giddy course without interruption or censure. In a low tavern in some rude street, and among common people, it is doubtless a crime to indulge in revelry and noisy mirth—(too often accompanied with profanity, intoxication, and quarrelling, as must be admitted) but not among the great and the opulent; in gorgeous apartments, and at some fashionable resort, where, to say the least, vanity, frivolity, and a total banishment of all religious influence, for the time being, are supported by the benefits of an enlightened education. Rank, circumstances, and a high station in society are but a poor plea here; and it were sad indeed, if these gifts of fortune should be made a pretext for the better informed classes of society, to indulge in worldly pastime and carnal pleasures, forbidden alike to all.

In vain will faithful ministers raise their voice, and denounce among the poor and the ignorant, among hard-working, industrious men and their families, the sin of frequenting haunts of pleasure and dissipation, show the evil attending Rolles, Dances, Card-playing, Tavern-parties, and vanities of various kinds; the seeds of greater and more atrocious vices and abominations they lay in the way of the young and thoughtless; in short their general tendency to overthrow morality and religion, and nourish wickedness and impiety, while these classes point out, with all confidence, the example set before them by the rich, the great, the elevated part of the community, who, they will naturally argue, ought not to wish to deprive them of their little pleasures and innocent amusements (as no doubt they will call them, copying the words of more enlightened sophists) when those who should be their patterns and leaders in the paths of holiness and self-denial, and who really, from their happier circumstances and lot in life, cannot allege so reasonable a justification of their error, "walk in the vanity of their minds" and, uninfluenced by the greater knowledge they possess, make it a practice openly to indulge in the gaieties and frivolities of life. All this—both in high and low—and most culpable in the one class, but refinement will add to it in the other. A worldly spirit—in whatever shape showing itself—must be condemned universally: no allowance, no exception can be made for rank and dignity. The reformation which is needed should be general, to the destruction of all that tends to foster a worldly and carnal spirit among us; not here and there only, but in every street and house. Were these announcements intended for religious meetings, we wonder how many would attend! But the Ball-room possesses more attractions than devotion for too many who call themselves Christians; dissipation and folly claim more votaries than self-denial and piety. "These things ought not so to be." The gospel of Christ is decided against them, and its language very explicit: "Love not the world—says the Apostle—neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world."—*Communicated.*

The Rev. JOHN CORWALL, thankfully acknowledges to have received from A. B. the sum of two pounds ten shillings in aid of the QUACU EXTENSION SOCIETY. March, 5th, 1848.

The Rev. J. E. F. SIMPSON acknowledges, with thanks, the receipt of One Pound Five Shillings donation from A. FRENCH, through the hands of HENRY JESSOP, Esq., for the poor of his district.

The undersigned begs to acknowledge, with thanks, the receipt of Ten Shillings from Wm. McGINNIS, Esq., for the Achill Mission.

C. H. GATES.

The Agent A. H. acknowledges the receipt of 10s. Subscription from Wm. McGINNIS, Esq., Christville.

RECEIVED PAYMENTS.—Capt. Holbech, No. 193 to 244; F. Bowen, Esq., No. 139 to 190.

TO CORRESPONDENTS: Received Mrs. N.—C. Y.;—H. H.;—M. M.;—Mrs. G. S.; Paper from St. John.

Local and Political Intelligence.

The British Mail Steamer *Britannia*, from Liverpool on the 12th ult., arrived at Boston on Saturday last, at nine in the morning. Telegraphic news was received at Quebec on the evening of that day, and was circulated in an extra from the *Morning Chronicle*. The Commercial news is favourable; trade is reported as reviving, the money-market easier, and only one important failure, since the last mail was despatched. "Trade has taken an earnest step towards the recovery of its long-lost strength and the re-establishment of ease and confidence." The quotation of prices is as follows:—Markets, best western Canal Flour, 27s. a 27s. 6d.; Richmond and Alexandria, 27s. a 27s. 6d.; Philadelphia and Baltimore, 26s. 6d.; New Orleans and Ohio, 26s. a 26s. 6d.; Canada, 27s. a 27s. 6d.; U. S. and Canada sugar 22s. a 23s. 6d. Indian Corn, 25s. a 32s. 6d. per qr.—Wheat, U. S. or Canada, white and mixed, 7s. 6d. a 8s. 6d. per 70 lb. red, 7s. 6d.

The decline in breadstuffs has been gradual. Supplies good. Cotton has improved in demand 1d. per lb. Larger business and gradually mending.

The letter-bags arrived at the Quebec Post Office on Tuesday evening, bringing also the *European Times*, from which we have selected the most important intelligence for insertion in this number.

Parliament met on the 3rd ult., and a committee was appointed by the House of Commons to inquire into West Indian affairs. Ministers announced the measures which they intended to propose with reference to that question; the parties interested did not consider the concessions sufficient, and the Chancellor of the Exchequer admitted they were not, "unless the colonies accompanied them by improvements in their agriculture and process of manufacture."

An animated discussion on the same subject took place in the House of Lords, in the course of which the Bishop of Oxford delivered an effective speech, taking up that part of the question which regards the encouragement given to slave-labour in foreign countries by the depression of the British West Indian interest, and expressing himself on that subject

in manner worthy of the name he bears.—*Wilmington.*

"Although the affairs of Ireland have not occupied a conspicuous share of public attention since our last publication, we are afraid that a vast amount of human misery has been secretly and silently suffered by large masses of the Irish people. The Special Commission has been adjourned, after having passed the most severe sentences upon all the prisoners whose guilt has been proved. Upwards of fifty have been convicted of agrarian outrages, and the sentence of death hangs over no fewer than sixteen, who have been found guilty of murder. Outrages of a frightful character continue to afflict the provinces; and the state of reckless immorality disclosed by the evidence before the Special Commission is frightful to contemplate. As one instance, we may adduce that, within the last few years, out of the body of magistrates which usually attend the bench at Cashel, no fewer than ten, either themselves or their immediate relatives, have been shot! It is lamentable to witness such a complete disorganisation of all the bonds of society."—*Eur. Times.*

The Marquis of Lansdowne has placed a short bill on the table of the House of Lords, having for its object to enable Her Majesty's Government to open and carry on diplomatic relations with the Pope of Rome.

The bill for admitting Jews into Parliament has been read a second time.

The day of departure of the Mail Steamers from this side of the Atlantic for Liverpool, which hitherto has been Saturday, will be Wednesday, commencing with the Steamer which is to leave Boston in the month of April, which will be on Wednesday the 5th of that month, instead of Saturday the 8th. The weekly dispatch of Atlantic Mail Steamers will commence from Liverpool on Saturday the 8th of April, and from America on Wednesday the 3rd of May, as the permanent arrangement.—The American Post Office authorities have rejected a proposal from the British Government for an arrangement on terms of reciprocity, which was considered perfectly equitable by the community in England, and its rejection is considered to evince no readiness on the part of the United States, to arrange differences upon a basis of equal advantages.

POPULATION AND POOR-RATES.—There has just been presented to Parliament a return showing the population, the annual value of property voted to the poor-rate, the expenditure for the relief and maintenance of the poor, the rate in the pound on the total number of paupers relieved, including casual poor, the proportion per cent. to the population of persons relieved, and the rate per head of expenditure on the total number of paupers relieved, according to the last returns, in England and Wales, Scotland and Ireland, respectively. The items stand thus:—For England—Population in 1841, 15,906,741; annual valuation of property, £62,510,030; expenditure for relief of poor in 1845-1846, £4,951,204; rate in the pound, 1s. 7d.; total number relieved, 1,350,557 being 8-4 per cent.; rate per head of expenditure on total number relieved, 2s. 14s. 5d. For Scotland—Population, 2,620,181; annual property valuation, £9,320,784; expenditure for relief of poor, £295,232; rate in the pound of expenditure for relief 7d. Total number of paupers relieved, 86,326, being 3-7 per cent.; rate per head of expenditure on total number relieved, 2s. 0s. 9d. For Ireland—Population, 8,175,124; annual property valuation, £13,204,234; expenditure for relief of poor, £425,181; rate in the pound of expenditure 8d. (this calculation is made on the annual value of 123 Unions); total number relieved 257,235, being 3-1 per cent.; rate per head of expenditure on total number relieved £1 13s. 0d.—*The Record.*

THE DUKE'S DESPATCHES.—The Duke of Wellington being asked if he had seen a French criticism on the 14 volumes of his Despatches, replied in the negative, and inquired, "What do the French say of them?" He was told that the reviewer remarked the word glory did not once occur, but that duty frequently did.—*D'Aubigny's Germany, England, and Scotland.*

ITALY.—The insurrection in Sicily, of which the report reached us by the last English mail (see *Berean* February 21) has proved successful to such an extent as to have its influence upon the affairs of the sister kingdom Naples. The King's ministers resigned on the 27th of January, and a new administration was formed, under which a national constitution for the United Kingdom of the Two Sicilies (Naples and Sicily) was decreed, a national guard organized, and a legislature of two chambers, responsibility of ministers, and the liberty of the press promised. The Roman Catholic is to continue the national religion. Great rejoicings took place, and the King was received with applause in public, though every concession had been evidently wrung from him much against his own mind. It is not a little curious that, as the first step in the way of concession, it is stated that His Majesty's Confessor, Father Coele, had to be sent away from his presence to a distant convent. That would indicate whence the chief opposition to liberal measures proceeded.

AUSTRIA is said to have protested against these concessions; but there is, on the other hand, a report of an energetic declaration on the part of the British government, to discourage all armed interference on the part of Austria with the internal affairs of that portion of Italy not subject to its authority.

THE CHOLERA.—Notwithstanding the excessive cold which has prevailed, the cholera still maintains itself, with more or less intensity, on the frontiers of Russia and in several governments of the empire. From the 2nd to the 5th ult. 54 cases occurred at Moscow, 53 of which terminated fatally. In the Interior of Russia, the governments of Kassar, Orenburgh, Simbirk, Tula, Kursk, and Pultawa, were cruelly visited by the scourge. In the western governments, along the banks of the Dnieper, where it manifested itself at a later period, the epidemic has carried off numerous victims, particularly in the governments of Tschernigow, Podolia, Kiev, Minsk, Mohilew, and Wilensk. In the three provinces of Southern Russia, Tauris (the peninsula of Crimea), Cherson, and Ekaterinoslaw, the cholera has almost entirely subsided.—*Eur. T.*

PRUSSIA.—The *State Gazette* contains two royal ordinances; one a list of twenty-seven questions upon different points of criminal law, to be laid before the Select Committee of the United Diet, now in session. The other ordinance is a regulation how the transactions of the Select Committee are to be carried on, and afterward, how they are to be published. In the recent advices from Berlin, we find some details relative to the first labours of the Committee charged to prepare the new penal code, which is to be submitted to the Committee of the States. The question of abolishing the punishment of death was taken into consideration, and five members gave in an affirmative answer, and seven a negative one; nine members supported the employment of the guillotine in place of beheading with an axe.

TURKEY.—The good feeling of the Sultan toward the two members of his Cabinet who are farthest advanced in the paths of reform has just been exhibited in a most marked manner. The Grand Vizir, Reschid Pacha, has received a pension for life of 600,000 piastres, (150,000*l.*) and the Minister of Foreign Affairs, Ali Effendi, has been raised to the rank of Muehir, or Pacha of three tails. The cholera remains almost stationary. After having raged at Kouskoundjouk, on the Asiatic side, it broke out at Arasouk-Keny, on the European side, where it carried off from 20 to 25 persons. The epidemic which raged in the arsenal has fallen off in intensity; the number of attacks is nearly stationary, but the mortality has diminished.

CAPE OF GOOD HOPE.—We have intelligence from this colony up to the 6th December by the Essex, which has arrived at Brighton. Sir H. Smith, the new Governor, and suite, had arrived in Cape Town on the 1st December, and great rejoicings and illuminations had taken place in consequence. Sir H. Pottinger was to leave for Madras in three weeks. The Kaffir mail which arrived on the 1st December, announced the important fact of Col. Somerset having, with about 900 men, effected the passage of the Kye at the Brille Drift. The General, with the main body of the troops, was to move towards Port Warden, ready to improve any advantage which might arise from this forward movement, or to afford, in case of need, support to Col. Somerset. The accounts before us speak of this pursuit as a most laborious affair—the men having to subsist for four days on meat alone—neither bread, biscuit, or spirits to be had, and their only cover from the weather being the clothes on their backs and the shelter of the bush.—*Eur. T.*

VENUEZUELA.—A scene of violence took place in the Hall of Congress at Caracas, the members coming to drawn daggers, the President ordering out the troops, by whom the members were taken prisoners first, then marched back to their place of assembly to vote an exemption from all blame to the President, and a general amnesty to all who had taken part in the proceedings. Some of the members of Congress are said to have lost their lives by shots fired by the troops.

THE DISCOVERY OF CHLOROFORM.—The following notice of Dr. Wells, who committed suicide, a short time since, is copied from the *Hartford Courant*. It is evident that the unhappy man was labouring under temporary insanity, produced, no doubt, by his having inhaled too much of the subtle gas which is now creating such a sensation in the scientific world, and which is well known to be so serviceable in surgical operations. The *Courant* says:—Dr. Wells was the original discoverer of nitrous oxide gas producing insensibility to pain; and only last week received a letter from the Paris Institute, awarding the highest prize (20,000 francs) for the discovery, and other testimonials in his favour, which caused a derangement in his mind—indeed, his intimate friends had noticed a tendency in that direction. Dr. Wells had long been a resident of this city, and was a consistent professor of religion, and a good member of society. No one who knew him will suppose for an instant that he committed the act referred to with a sane mind.

THE SLAVE TRADE.—The following is an extract from a letter recently received in this city from respectable sources at Rio Janeiro:—"Here there is nothing particularly new, things jogging on much the same as when you left us. The slave trade is brisk. The recent orders which the Consul has received, to grant sailing certificates to any American vessel which may be sold here to American citizens, whatever their destination may be, have given a great impetus to it. We are very sorry to learn this. If orders have been given to the American Consul, of so very general a nature as is here said, it is the very method to encourage, to protect, to pamper, in fact, the slave trade. Let us see then how this is managed. It is desired to fit out a vessel for a slave expedition to Rio. An American is found unprincipled enough to lend his name—the same name will serve for a hundred transactions of the kind—and there is no dishonest stratagem by which money is to be made, which cannot, on taking a little pains, find a fitting agent. The vessel is sold to the American, and the consul gives a certificate of nationality. The Portuguese captain, a veteran perhaps in the slave trade, accustomed to skulk along the African coast, is put on board, and sails with American colors. On the sea the vessel is American or Portuguese, as may serve its turn; it comes back with a cargo of slaves and lands them on the Brazilian coast as a Portuguese ship. Thus our flag, the certificate of our consul, and the American name, are abused to the most atrocious purposes."—*Letter from Rio Janeiro, in the New York Evening Post.*

MEXICO.—Telegraphic news, which we find in the *Morning Chronicle*, mentions, under date Washington the 6th instant, that "it is now reduced to almost a perfect certainty, that the Treaty of peace will be ratified." It is also stated, upon the authority of recent letters from Mexico, that the Mexicans who signed the treaty, are of the highest integrity, and of commanding influence; so that there need not be any fear of any effectual counter-movement in that country.

A correspondent of the *Picayune*, writing from the city of Mexico, Feb. 4th, says he was at a late meeting of the members of Congress at present at Queretaro. There were twenty-five in attendance. It was ordered that the members absent be notified through the Governors of the States, or local authorities; that if they do not appear in their seats by the 20th February, they shall be adjudged as traitors to their country, guilty of high treason, arrested, treated and punished accordingly.

A passenger by the *Edith*, just arrived from Vera Cruz, states he had been informed by Gen. Twig that he had received positive information that General Scott had granted Santa Anna his passport, and that he was expected in Vera Cruz on the 24th ult.

ELECTRIC TELEGRAPH FROM HALIFAX TO THE UNITED STATES.—At a Meeting of the Chamber of Commerce held at St. John, Feb. 23rd, 1848; J. D. Andrews, Esq., American Consul, having submitted a communication from F. O. J. Smith, Esq., of Boston, proposing the establishment of a Telegraphic Line from Halifax through New Brunswick, to connect with the Grand Line through the United States to Maine—Therefore

Resolved, That the Chamber has long looked forward to such a line, and consider its establishment as of the first importance to the interests of this Province, and do therefore recommend that every facility and encouragement be given to any Company undertaking to carry into effect such a desirable object; and that Messrs. Duncan, Thurgar and Jardine be a Committee to prepare a Bill and Petition to be laid before the Legislature for the purpose of obtaining an Act of Incorporation for the Company; and to be connected with and lend assistance to any parties inclined to embark in the undertaking.

ELECTRIC TELEGRAPH FROM HALIFAX TO QUEBEC.—We are sorry to learn that the mission of Mr. GISSON, agent of the North American Electric Telegraph Association of this city, who has been some time in Fredericton, endeavouring to make arrangements for carrying the electric telegraph through New-Brunswick as part of the line from Halifax to Quebec, has not hitherto been attended with any marked success.

HALIFAX AND QUEBEC RAILROAD.—The proceedings of the committee on railroads appointed by the Assembly of New-Brunswick are stated to be very important. It is said the committee will recommend the following grants and advantages to facilitate and encourage the great trunk line from Halifax to Quebec. The interest of £400,000, at 1 per cent. per annum (say 15,000) for twenty years, to be paid by the province as a direct and absolute bonus toward the construction of the Railroad; with a right to a strip of land, free of all expense, of 200 feet in width for the railway, and free grants of every third lot of 100 acres of the ungranted land on the line, and of 500 acres at every station required for railroad purposes.—Gazette.

NEW BRUNSWICK.—The Bill authorizing the survey of a line for a Railway from St. John to Shediac, and appropriating £1000 for that service, having passed, it is understood that immediate measures will be taken for commencing the survey early in the coming spring. The Bill for authorizing a similar survey from St. John to Fredericton, was lost in Committee; on a division the numbers were equal, 15 and 15, and the Bill was rejected by the casting vote of Mr. Carman, the Chairman of the Committee, a result which excited great surprise, and was most unexpected. It is sincerely hoped that this unlooked-for and hasty decision will be reconsidered before the Session is closed.

A Despatch from the Governor-General of Canada, enclosing two communications in French, relative to the jurisdiction of Canada on the Upper St. John, has been communicated to the House, and ordered to be translated. From these documents it appears that the Canadian Government claims jurisdiction down to the Little Falls at the mouth of the Madawaska River, about forty miles only above the Grand Falls; and this assumption of jurisdiction is based on a Despatch from Sir George Murray, dated in 1830, written, it is said, with an entirely different object. This extraordinary claim would probably lead to some sharp skirmishing, were it not understood that the Boundary Commissioners have already agreed upon, or recommended, a line of boundary between this Province and Canada.

A Bill for facilitating the construction, through New Brunswick, of the Great Trunk Railway from Halifax to Quebec, is said to be in preparation, giving Her Majesty's Government the same powers as were granted by the Act formerly passed for opening the Military Road, with grants of land in addition. We trust and sincerely hope that every thing which the Legislature can safely and properly do for encouraging this great and truly national undertaking, will be done at the present Session, and that the most strenuous efforts will be made to induce Her Majesty's Government to enter upon the work.—N. Br. Courier.

SHIP BUILDING IN ST. JOHN, (N. B.)—There are now no less than seventeen vessels in course of building in that City and vicinity, measuring in all about 14,000 tons—three of which are ready for launching; besides 10 or 12 building on the river St. John.—M. Chron.

INQUEST.—On Monday last, an Inquest was held in this city, by Mr. T. Gillespy, jun., Coroner, on the bodies of Thomas Rhudy, and his wife, who were found lying dead in a house in Rebecca Street. The verdict of the jury was, that they died from the effects of intemperance and exposure to the cold. Seldom has it been the lot of Coroner's juries to witness such a scene of depravity as in this case presented itself. The man and his wife were found lying on the floor, with nothing better than rags and silt under them, with a bottle and a tin vessel from which they had been drinking whiskey, and their bodies almost in a state of nudity. Their son, a boy about 7 or 8 years old, testified that his parents had been drunk for some time previous, which fact was corroborated by the evidence of several other witnesses. He also stated that his mother died early on Sunday morning, and his father in the evening of the same day. When the bodies were discovered by a Mr. Culliss, the boy was sleeping between them. From letters found on the premises, it may reasonably be inferred that the deceased had once lived in comfortable circumstances, and their present employment was in keeping a small "grocery," and selling a few articles, such as bread, pipes, tobacco, &c. It is another awful warning, alike to the intemperate as to the Magistrates who grant licenses to those petty grog shops, which prove a curse to any neighbourhood they are permitted to infest.—Hamilton Gazette.

BYTOWN OUTRAGES.—Outrages are committed, the law is set at defiance, the most peaceable and orderly amongst our townsmen are knocked down, beaten and shot at, property is injured and destroyed, and the guilty perpetrators escape with impunity; nor are these solitary instances, but things of daily recurrence, so frequent, indeed, that they have long ceased to excite surprise. No man of any respectability is safe in venturing out after night, should he chance to meet with a straggling band of the ruffians, with which the town is completely infested at present. The only cause of surprise in the midst of this lawless violence is that many lives have not been lost. It would fill several columns, were we to attempt to detail the various instances of ruffianism and crime which have occurred here even since our last publication. A band of some two or three hundred men marched up to the work in the canal, determined to be hired, and to drive off those who were at work, so that the contractor found himself compelled to discontinue it for the present. A respectable man was met by two ruffians, one of whom struck him with a piece of iron, while the other drew out a pistol. Upon his endeavouring to escape, the miscreant fired after him, fortunately without effect, and that at mid-day in one of the public streets. Some dozen or more have been beaten with sticks, in one instance a man having been dragged out of bed, and left for dead on the street. Windows have been broken in different houses for the last three or four nights, and in every instance the guilty parties have escaped. How long, we ask, for the hundredth time, shall this state of things continue? Will our townsmen not adopt some steps towards protecting themselves and their property, for they may rest assured that these ruffians will become emboldened by impunity, and will perhaps not stop before lives are sacrificed? Let the Government be memorialized for assistance, but in the mean time, much can be done towards self-protection.—Bytown Gazette.

THE REV. P. A. A. TELMON, R. C. Parish Priest at Bytown, has addressed a letter to the Editor of the Montreal Gazette denying the charge of denunciations having commenced in the R. C. churches at that place. The name affixed to the letter, brings to men's recollection, the notable feat of Bible-burning, some years ago, at the village of Corbeau in Vermont, by a priest of that name from Canada, but quite new from the other side of the Atlantic then, and little acquainted with the cautions which his Church has learnt to apply in countries where she does not rule. It does not seem that he has learned caution yet, or else that he thinks Canada a field prepared for the seed of predominance to his Church. The example of the R. Catholic Archbishop Dr. McTavish, in his letters to Lord John Russell and to the Earl of Shrewsbury, may have had its influence with Mr. Telmon. After his general denial of the charge of denunciation, he makes the following admission:

"It is true that in the month of October I complained and condemned from the pulpit the conduct of the Board of Health, which had adopted and published a Report containing errors and false statements which it was considered would tend to prevent the Government from paying the sums due to the Sisters of Charity, for the erection of an Hospital and the maintenance of sick Emigrants. I considered it my duty to disapprove of such conduct towards persons who had so generously devoted themselves to relieve the miseries of the unfortunate, and rendered such useful services to the Government. I did so because I anticipated the necessity of calling upon the public for charitable contributions to support the Sisters, who had spent their all and risked their lives in the service of the people, and who were in danger of being robbed of their rights."

The Montreal Gazette remarks upon this statement, in the course of a comment upon the whole letter, as follows:

"The mere question is—did Mr. Telmon hold up individuals to odium in his church; and from his own letter, it appears that he did. He espoused the temporal interests of the Sisters of Charity—a just and righteous cause, we have no doubt—and, in doing so, he fell foul, from the pulpit, of the Board of Health, and accused it of 'errors and false statements.' Very proper work, indeed, to be done, excepting where it was done—in the pulpit. Mr. Telmon cannot much wonder that personal violence followed his designation of the persons who had committed these crimes. And, besides, he must recollect that he is his own reporter; that his memory, like that of every man human, is frail; and that the precision and moderation of his language might not possibly correspond with the purity and charity of his intentions."

The European Times just received gives the following piece of intelligence from which it appears that the fact of altar-denunciations having taken place in Ireland is so far from being disproved by Dr. McTavish and other bold asserters that the report of it has credibly reached the Pope and drawn forth a missive from him to the heads of the R. C. Church in Ireland. Perhaps one of the Rescripts might with advantage be addressed to Mr. Telmon's Diocese:

"A Papal Rescript from the Propaganda at Rome has been addressed to some if not to all the Catholic prelates of Ireland, requiring an explicit explanation of the charges alleged against certain members of the Irish Catholic body, of having incited crime by denunciations from the altar. This admirable letter admonishes the clergy that 'the church of God should be the house of prayer, not of secular concerns, or the meeting-place of politicians; and that ecclesiastics should recollect that they are ministers of peace, dispensers of the mysteries of God—men who should not involve themselves in worldly matters, in a word men, who should abhor blood and vengeance.' The clergy are required to satisfy the solicitude of the sacred Congregation respecting the reports which have reached his Holiness, and are desired 'to sedulously apply themselves to watch over the spiritual interests of the people, and in no wise to mix themselves up with worldly affairs.'"

PROVINCIAL PARLIAMENT.—On motion of the Hon. Mr. Cayley, seconded by Mr. Daly, on Monday the 28th ulto., in the House of Assembly, it was resolved that the Speech from the throne should be taken into consideration on Thursday. By this course—though unusual, the ordinary practice being to proceed to that consideration as early as possible—ministers obtained time to propose the urgently required measure for amending the Indigent Emigration Act. This was done on Tuesday the 29th, by Mr. Atty. General Badgley, and the measure was, by common consent, hastened on so as to allow of its transmission to England by the mail which left Montreal on Friday. The main provisions of the bill are, that, instead of the former tax of 5s. for each emigrant there shall be hereafter a capitation tax of 10s. on all emigrants, irrespective of age; 20s. on every emigrant who shall arrive in this country between the 10th Sept. and the 1st of October; and 30s. for any passenger in any ship arriving on or after the 1st day of October in any year; that an additional tax of 20s. be levied on any child not being a member of any emigrating family on board, on lunatic, idiotic, deaf and dumb, blind or infirm persons, or any person above the age of 60 years, or any widow with a child or children, or any woman with a child or children, being without her husband, and on any such person or child as shall, in the opinion of a medical superintendent, to be appointed, be likely to become permanently a public charge. Though there was a good deal of discussion, the bill was read a first time on Wednesday, and then, the rules being suspended, was carried through the other stages and finally passed on the same day. We conclude—though we do not find it specified in the reports before us—that it was as promptly carried through the Legislative Council and was transmitted to the home Government by last mail, for Her Majesty's sanction.

In the Legislative Council, on Wednesday, the consideration of the Speech from the throne was proposed and proceeded in, by the appointment of a Committee to prepare a reply, Mr. Sullivan declaring that he did not wish to add to the embarrassments of the Government by moving an amendment, well knowing that the decision against the present ministry would soon be pronounced by the other House. In the House of Assembly, the consideration of the Speech was taken up on Friday; Col. Prince moved, and Mr. Christie seconded an address in answer to His Excellency's Speech from the throne; it was but an echo of the Speech, as usual, and was met by an amendment moved by the Hon. R. Baldwin, seconded by the Hon. L. H. Lafontaine, and which was to the following effect:

"That the words: 'That we rejoice that His Excellency, during his recent tour through the Province, met with the most gratifying indications of general contentment and prosperity in all the Districts which he visited,' be expunged, and the following inserted in lieu thereof: 'That we rejoice that His Excellency derived so much satisfaction from the tour which, during the recess, he was enabled to make through the Province.'"

"And that the words: 'That we agree with His Excellency, that Canada possesses in singular abundance, to the end, be expunged, and the following inserted in lieu thereof: 'That with the possession in singular abundance of the elements of prosperity and social happiness,—resulting from her great natural capabilities; her enterprising, intelligent and rapidly increasing population; from Institutions which in their main characteristics are so well fitted to reconcile liberty and order; and from the blessings of peace secured to her, under Providence, by the patriotism of her sons and her connection with a State which is both just and powerful,—Canada requires only that these advantages should be turned to account by an equitable and constitutional Government, and by wise and practical legislation, to secure those blessings permanently to her people.'"

"That we feel deeply the responsibility devolving upon Parliament in the endeavour to accomplish these important objects; and we cordially join with His Excellency in the prayer that we may acquire ourselves of that responsibility with fidelity and success."

"That we feel it, however, to be our humble duty to submit to His Excellency that it is essential to the satisfactory result of our deliberations on the important subjects to which His Excellency has been graciously pleased to direct our attention, and on other matters of public concern, that Her Majesty's Provincial Administration should possess the confidence of this House and of the Country, and respectfully to represent to His Excellency that that confidence is not reposed in the present Advisers of His Excellency."

The debate was continued till about midnight, and terminated in the following vote, leaving the ministry in a minority of thirty four:

Ayes.—De Witt, Price, Davignon, McFarlane, Merritt, Wallis, Smith, (Wentworth) Egan, Lyon, Hall, Fournier, Dumas, Mongenais, Flint, Bell, Baldwin, Cameron, Aylwin, Jobin, Latour, Nelson, Smith, Lafontaine, Richards, Bonthillier, Leslie, Scott, Holmes, Duchesnay, Noiman, Morrison, Wettenhall, McDonald, Papineau, Thompson, Laurin, Guillet, Beaubien, Fortier, Lemieux, Marquis, Fournier, Chabot, Cauchon, Chauveau, Taché, Guy, Hincks, Burrit, Armstrong, Sauvageau, Boulton, Drummond, Johnson.—54.

Nays.—Wilson, Daly, Sherwood, Sherwood, Cayley, McDonald, Badgley, Chrysler, Webster, McLean, Robinson, Sir A. McNab, Malloch, Seymour, McConnell, Brooks, Stevenson, Prince, Christie and Smith (Frontenac).—20.

It was reported that the ministry had tendered their resignation, and that His Excellency had sent for Mr. Baldwin to form a new Cabinet.

Three questions of contested election have been decided by the House, acknowledging Mr. DeWitt member for Beauharnois, Mr. Hincks member for Oxford, and Mr. Malcolm Cameron member for Kent.

On Monday last, the Hon. W. Cayley stated to the house that, in consequence of the vote on the amendment to the Address, on Friday night, ministers had tendered their resignations to His Excellency on Saturday.

On Tuesday, Mr. Aylwin rose and stated that the Address of the House, on the Speech from the Throne, had been this day received by His Excellency the Governor General, and that His Excellency had been pleased to command the attendance of the Honorable Member for the Fourth Riding of York, and the Honorable Member for Montreal, and Terrebonne. Mr. Aylwin then moved that the House, when it adjourns, do adjourn until Thursday next, which was agreed to.

MONTREAL.—Two fires took place early in the morning of Friday last, the first causing the destruction of a range of two-story wooden houses, 22 in number, known as Kelly's buildings, between Vitre and Craig Streets; the other gutting a stone house in St. Lawrence Suburb, a few doors above Vitre Street, which was occupied as dry goods' stores.

CARROLL, convicted of the murder of Patrick McShane, has been respited until the 24th instant. We regret to learn, that Mr. Russell, whose accident by the drifting of the Upper Canada Stage we noticed some time ago, has been compelled to submit to the amputation of both his hands. The two operations were performed simultaneously a little above each wrist. Dr. Nelson operating on one limb, and Dr. Campbell on the other. The case afforded an instance of the efficacy of Chloroform. About a tea-spoonful was inhaled from a pocket-handkerchief, and the patient fell immediately into a state of insensibility. This continued about four minutes, and then consciousness, but not sensibility to pain, returned. The operations occupied about seven minutes, and at the close of the seventh, some slight pain was felt. We are glad to learn, that Mr. Russell is likely to recover, and that his legs and feet will be, in all probability, saved.—Montreal Gazette.

Among other internal improvements which have lately been made to the hall of the Legislative Council, we notice a magnificent brass chandelier, which, on inquiry, we find was made by our worthy townsmen, Messrs. George Garth & Son. The design appears to be Grecian, and large solid arms extended, the whole weighing upwards of three hundred pounds. Such a piece of workmanship as this speaks of the enterprise of our citizens, and the rapid progress which our own foundries, &c., are making. We are informed that Messrs. Garth & Son completed this work in the short space of three weeks.—Herald.

QUEBEC GAS COMPANY.—The first annual meeting of Shareholders was held on Monday last, when a report and statement of accounts were presented, showing an expenditure of £3553. 2. 7, and receipts £3795. Mr. Peebles, the Superintendent, is in England to see to the purchase and shipment of the necessary materials for the Gas-works. Three Directors, who had to retire in rotation, were re-elected.

THE WEATHER.—It has been moderately cold since our last publication: a severe storm came on, on Tuesday night, with a good snow-fall, and some more snow last night. Thermometer 30° above zero at 8 this morning.

THE NEXT MAIL FOR ENGLAND is to leave New York on Saturday the 25th instant. The day for closing it at the Quebec Post Office is not yet announced.

BIRTHS. At Alwington, on the 24th ulto., Mrs. ALLER, of a Son.

MARRIED. On Wednesday, 1st March, Mr. WM. PORTER, of New Ireland, County Meaganic, to Miss CAROLINE JANE SWEETMAN, third daughter of Mr. Sweetman, of this city.

DIED. At Montreal, on the 2nd instant, Lady BOOTH, wife of GEORGE FURVY, Esq. At Toronto, on the 25th ulto., JOHN LE BASTON, Esq. late Captain in Her Majesty's 60th Rifles.

QUEBEC MARKETS. Corrected by the Clerk of the Market up to Tuesday, the 7th March, 1845.

Table with 4 columns: Commodity, Price, and other details. Includes items like Beef, Mutton, Potatoes, Oats, Hay, Straw, Butter, Ditto, Veal, Pork, Eggs.

EXTENSIVE SALE OF HOUSEHOLD FURNITURE, PLATE AND PLATED WARE. Will be Sold, on MONDAY, the 13th inst., and following days, at the Residence of Mr. T. PAYNE, St. George's Hotel, Place d'Armes:—The whole of the Furniture belonging to that extensive Establishment, consisting of Dining, Card, Loo, Toilet, and other Tables, Sofas, Chests of Drawers, Chiffonier, Sideboards, Carpets, Chairs, Bedsteads, Beds and Bedding, Plate and Plated Ware, China, Glass and Earthenware, Toilet and other Looking Glasses, Washstands, Cooking and Double end Single Stoves, Kitchen Utensils, and a variety of other articles.

Sale each day at ONE o'clock. Conditions—CASH ON DELIVERY. B. COLE, A. & B. Quebec 5th March, 1845.

FOR SALE. THREE SHARES in Bishop's COLLEGE, Lennoxville;—the property of a Clergyman deceased. Inquire, if by letter, Post Paid, of the Rev. W. BOND, Lechinc.

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

FOR SALE. EIGHT SHARES QUEBEC FIRE INSURANCE COMPANY'S STOCK. Apply to J. W. LEYACRAFT. Quebec, 11th Feby., 1845.

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

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY.

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. The Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years, standing. This rule secures to the Public that these Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

FOR SALE. At the Book-Store of G. STANLEY, 4, St. Anne St., SERMON. Preached on the occasion of the death of Mr. MICHAEL MASON, By the Rev. R. V. ROGERS, Minister of St. James Church, Kingston. (Printed from the BEREAN of Decr. 16, 1847.) Price 3d. each.

JOHN MICHAEL PFEIFFER, FROM GERMANY, Musical Instrument Maker, TUNER OF PIANOS, &c.

HAVING recently established himself in this city, and being provided with a complete set of Tools and Apparatus, is able to solicit patronage with just ground of confidence that he will give satisfaction in the MAKING, REPAIRING, and TUNING of PIANOS and other Musical Instruments.

Orders intended for him, left at Mr. Mott's, St. Anne's Street, will be promptly attended to. Quebec, 21st Sept., 1847.

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

Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book.

Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., (Now Rector of St. John's, G. E.) Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

THE CANADIAN LIFE ASSURANCE COMPANY. Established, 21st August, 1847. CAPITAL, £50,000.

HUGH C. BAKER, President. JOHN T. BRONDGEEST, Vice President. BUTTON & SADDLER, Solicitors.

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

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

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

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

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

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: George Scott. Montreal: Dr. Alex. Anderson. Paris: Frederick A. Wilson. Port Sarnia: Malcolm Cameron. Quebec: Welch and Davies. St. Catharines: Lachlan Bell. Toronto: Edmund Bradburne. Woodstock: Dr. Geo. Herrick. Dr. Samuel J. Stratford.

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

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

WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, ST. JAMES STREET. MEDICAL REFEREE—J. MORRIN, Esq., M. D.

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

FALL AND WINTER CLOTHING.

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

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

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

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

Month's Corner.

INDUSTRY AND MANAGEMENT.

The French Academy from time to time distributes prizes to persons who have come under the notice of its members as deserving of encouragement. At the last distribution of prizes, the sum of one thousand francs (about two hundred dollars) was awarded to Hortense Pegot, a native of Bolbec, in the Department of the Lower Seine. This girl was born of parents in humble life; the father made his family wretched by cruelty and neglect, being idle and wasteful. At last he abandoned his wife with her four young daughters and a little boy, the youngest of the family. The mother died in debt and misery, leaving five orphans, of whom Hortense, then fifteen years of age, was the eldest. This admirable girl at once began to act as head of the family. She had employment at a Spinning Factory, and as she was earning more than any of her younger sisters could have done, she resolved upon continuing at her work, but gave to her sister next in age the charge of housekeeping. For the two younger sisters she procured work at the factory; and by great exertion she obtained instruction for her little brother in the trade of a weaver; when he had learned enough to make himself useful, his wages were added to the earnings of the family. Rigid economy and good management enabled them to save some money; and this was spent in paying the mother's debts. Four years' savings went to that. When this object was attained, they commenced laying up their savings in a Provident Bank. During the ten months just preceding the time when a report of this exemplary conduct was made to the Academy, these orphans together had earned 1277 francs; of this sum, they had spent 1000 francs in housekeeping; 144 francs had been put into the Bank, and 133 francs were kept in hand for any unforeseen expenses that might be called for. The report does not state more than the facts, which are exceedingly pleasing, and very encouraging to all who have a mind to work and to contrive. But the most important question is about the motives. We love to think that this may have been a dutiful regard to the will of God, cheered on by the Saviour's love. If Hortense was desirous of honouring her departed parent, by taking off the reproach that she died in debt; and if she was content to bear self-denial and use exertion, because the Saviour for her sake bore weariness and pain, even to the death on the cross; if she looked for no reward from the Academy or from man any where, but only had respect to the eye of God which was upon her;—then she acted from a right motive, and we may hope that the honour she had at last from man, did her no injury.

THE CITY OF NUREMBERG. Concluded.

We were shown several beautiful works in stone, by the celebrated artist Adam Kraft, among which is the institution of the Lord's Supper, giving representations of the twelve disciples, every one of which is said to be the likeness of a Nuremberg City Councillor, and therefore they are so many deliberate lies. It is rather a curious question, to know how it was settled which of the Councillors was to represent the traitor Judas Iscariot. From St. Sebald's church we proceeded to give a look at the ancient City-Hall, where we saw the large saloon with the Emperor's throne, in which Imperial Majesties used formerly to sit in judgment, receive oaths of allegiance, and confer privileges. At the present day it has been turned to some account by being made the place of assembly for a large body of scientific men, engaged in the study of natural history. There is a smaller saloon also in the same building, which serves the still nobler purpose of accommodating the annual meetings of the Bible and Missionary Societies.

We had a look at the "Beautiful Fountain" which is placed in one corner of the great market—a richly ornamented stone pyramid with all sorts of turrets, pinnacles, statues, and faces spouting water:—the whole protected by a handsome iron railing. This old master-piece was completed in 1361 by the brothers Ruprecht; but it had sadly decayed twenty four years ago, when some skillful artists restored it to its ancient honours. Among the statues are those of the seven Electors of the German Empire that was; three pagan heroes, Hector, Alexander, and Julius Cesar; three Jewish, Joshua, David, and Judas Maccabaeus; three Christian, Clovis of France, Godfrey of Bouillon, and Charles the Great. Above these are Moses and seven of the Prophets, beautifully executed. This is a very splendid Fountain of man's adorning; but the water which it furnishes is the gift of God, and is no better than that which the people draw out of their wells in villages and on solitary farm-houses. In that which is essential, therefore, the Nurembergers are no better off than the plain country-folks who attend the market.

There was another church-building for us to take a view of—St. Lawrence's—before we took our leave of Nuremberg. We found our way to the Crown Prince Hotel first, in order to take our mid-day meal, for which the children had fetched a good appetite by their morning's walk after curiosities. We were in the St. Sebald's quarter of the city; on crossing the Pegnitz on the Flesh-bridge we found ourselves in the St. Lawrence division. The spacious Caroline-Street presents, at its extremity, the church porch flanked by two towers: a beautiful sight at a distance, and exceedingly curious when closely examined; a multitude of persons out of Bible history are here represented, showing how in ancient times, when the people were not allowed to search the Bible, as the Lord Jesus has commanded; they were given something to look at, that might keep off

the craving for God's word, giving them for it the traditions of men.

Having gained admission into the church, we found that two artists were just engaged in looking at the interior, and I thought it instructive to join them and hear the remarks they made upon the various treasures under inspection. The pulpit and altar attracted immediate notice. These looked as naturally old as if they had been erected six hundred years ago; but we were told they were only twenty years old—the work of two skillful sculptors after the design of an antiquarian builder. It is the taste of the present day to restore or to imitate the works of the middle ages, many of which are beautiful in point of form, and mischievous in point of tendency. A beautifully fashioned altar might be curious to look at in a museum; but it has no business in the place of worship of a reformed Church, which allows of no altar made by the hands of man.

The two artists expressed great admiration of a piece of carved work by Veit Stosz, representing the angel's salutation to the Virgin Mary. Their zeal for beauty to look at, broke out in bitter abuse against the enlightened reformer Osiander, whose daughter was married to the English Archbishop Craumer: Osiander was Minister of St. Lawrence's, and he set forth the danger of images in churches so convincingly that the carved angelic salutation was tied up in a bag, so that people could gaze at it no longer. In the year 1817 it fell down and broke into fragments; but the skillful brothers Kallermund put it together again so perfectly as to exhibit its former beauty.

This church also contains an astonishing work by Adam Kraft: it represents branches or stems of plants closely interwoven, as they ascend the length of seventy feet and showing a great many figures, heads, columns, pinks, and so on, so delicately formed that they seem produced by the confectioner's art rather than by the sculptor's chisel. Indeed, one of the two artists declared that Adam Kraft must have understood the art of converting the stone into a soft mass, to enable him to form it into this admirable work, which afterwards became hard again and presents the appearance of ordinary sculpture. To this, the other gentleman objected with all his might: it was a supposition based upon no kind of evidence, but rather contrary to all the proof that history furnishes. Kraft worked at it from the year 1496 to 1500, assisted by two journey-men, and received a price for it which in those days was about equal to some many years' maintenance: he has been honoured with the appellation of "The Incomparable," and the chemical processes which have been applied to portions of his work have not afforded the slightest proof that the hard stone ever was softened by the skill of man. The incredulous gentleman was not to be persuaded, however; and as I did not think it likely that their contention would throw any light on the subject, I passed on to see the remaining memorabilities of the church. Reflecting upon the zeal with which these admirers of man and his work contended, the one exalting the work as being far beyond the skill of man, the other exalting the man who undeniably had produced the work, I could not help being struck with the fact that neither of them ever thought of saying a word of admiration for Him who made the stone and the man, and gave him the faculty of producing such wonderful works.

I also perceived that the time was drawing near for me and my little companions to present ourselves at the Railway depot and take our places in the car for Bayersdorf. We took a rapid survey of painted windows, carved wood, and brass graven by art and man's device, and I was grieved to think how many sights were all around to make the eye rove for things to look at, when it ought to be steadily engaged as servant to a devout mind, searching the Scriptures to know whether the doctrine preached from the pulpit agrees with the inflexible word of God. The painted glass in the windows throws a wonderful coloured light around the place of worship; but by the light which comes through plain, ground glass we can read our Bibles best.

We directed our steps to the Ladies' gate, where we began to hear the puffing and roaring of the engine, like a chained wild beast, impatient to be let loose for a spring and a run. Soon the sounds of the bell made us quicken our steps—the man from the hotel, who was waiting, introduced us to one of the exceedingly busy persons who wear a wheel with wings upon their caps to show that they bear office at the railway station; by him we were shown our trunk and our car; the children shouted as they threw themselves upon the soft cushions, each in a comfortable corner; presently the conductor's horrid whistle made them stop their ears with shrieks of laughter—a shake or two at the first moving of the engine, to set all the cars fairly a-going—and before we have time to say farewell dear Nuremberg! its churches, fountains, green-women and sausages are far off and we are rolling rapidly along towards Bayersdorf.

Subject furnished by Barth's Jugend-blätter.

A LOST CHILD FOUND.

It will be recollected by many of our readers that a notice appeared in the Argus, a few months since, signed by James Wilbur, of Bethel, advertising for his lost child. Mr. Wilbur resided, at the time of losing his son, near Sandy River pond, in Franklin county. He has since moved to Bethel, because the sight of the place whence the child wandered was so painful to his wife; that after his loss she could not reside there longer.

The facts of the case were that in 1827, twenty years ago, the child, a boy two years and ten months old, went out one day to meet the other children, and never returned. Screams were heard; but the child they never saw again. The neighbours turned out and spent days and nights in fruitless search. Univer-

sal sympathy prevailed. But at last they, wearied, returned to their vocations, and newer wonders crowded it from their mind. Not so, however, with the parents. The father wandered up and down the earth, wherever he heard of a strange child, or the rumor of one being found. The mother wept for the lost one, and would not be comforted. Notices were issued, and everybody who heard the tale pitied the parents, and each did all he could to relieve their distress. But it was of no avail. The child was lost, and no clue could be found to its recovery. Whether he had fallen a prey to the wild beast or the Indian, or had wasted to death by starvation, who could tell? The horrid phantom of such a death was ever before their eyes.

Some thought that an old hunter by the name of Robbins had stolen the child. He had been seen at the time, lurking about the premises. He was an old offender, had been tried for petty thefts and afterward was imprisoned for the murder of Hinds & Son, in 1828, but made his escape. But no evidence or confession could be got from him, and the matter faded away, with the lapse of years, from the memory of man.

The parents, however, persevered. They could not forget, and again issued their advertisements, calling for information of their lost child.

A week or two since, two of Mr. Wilbur's daughters, at work in the Saco factories, saw among a body of Indians encamped there, a white young man, in whom they thought they recognised a resemblance to their family. They accosted him, and soon claimed him as a brother. Of course he had no knowledge of them, but wished to see their father. They sent for the old gentleman, and the recognition on his part was complete.

The young man, now twenty-three years old, had been told many stories of his parents, but knew nothing certain of his abduction. The Indians are now encamped at Cape Elizabeth, opposite this city, with the youth and his wife, for he married an Indian girl last spring.

He has promised his father he will go with him to Bethel, where the old gentleman intends to build him a house, and give him all the license he wants to roam about in the woods, in consonance with the habits of almost his whole life. The father came into our office on Thursday to tell us of his success. He was as happy as a boy just let out of school.

The mother has not yet seen him. From her intense and lasting affection, as manifested through long years of disappointment, we judge the meeting will be one worthy the pencil of a Hogarth.—Portland Argus.

ANECDOTES OF DR. CHALMERS.

Noticing a visit of the late Dr. Chalmers to a relative in Bristol, we are given the following picture of that great man among children:

"I thought, as the children ran up to greet him on his arrival, he seemed entirely and at once at home. The scholar, the divine, the philosopher—chief perhaps of his day in one or the other department—were all in a moment merged in the kind, warm-hearted, affectionate old man. There he sat, with his large eyes, and noble visage graven throughout with lines of high intellectuality, yet beaming with cheerfulness and vivacity. The children are on his knee, and they have to be amused; various are the devices: one while he seems to be engaged in grave deliberation, and plops suddenly down upon them, taking them quite by surprise; one while he draws his finger through his mouth, producing a sharp report, and exclaiming in his broad Scotch, 'There, did ye ever hear sic a noise as that?' while each report would be greeted by shrieks of laughter, and the exclamation, 'Do it again, do it again!'"

The same correspondent relates another pleasing incident, indicative of the Doctor's refinement of feeling.

"It has been remarked, that a high order of intellect is inconsistent with much softness and tenderness of feeling. What is meant by this, I presume, is, that it is inconsistent with its display—that philosophy is competent to check the tide of feeling, and to make a man a sort of transcendental abstraction; but on more occasions than one, in my privileged interviews with Dr. Chalmers, there were some beautiful displays of greatness and tenderness of feeling. Thus, for instance, after parting from our friends: 'I fear,' he said, with much considerable earnestness, 'I did not shake hands with Mr. G.' On his recurring again and again to the omission, I said that probably all that was necessary in the formality of the matter, I could supply. 'No,' he said, 'it is not a mere matter of formality; it is a matter of deep feeling with me.' On our return, however, by Mr. G.'s house, the omission was explained—for our worthy friend, before leaving us, had quietly ordered the carriage to drive round by his door, that he might have the opportunity of presenting Dr. Chalmers with a book; as a token of his reverence and regard. 'Ah,' said the Doctor, as we again drove off, 'that is a man of effusive nature; he overflows with kindness; he has given me many books already.' The question was proposed, whether old age had the effect of numbing the feelings. 'No,' he observed, 'not when supported by the healthy exercise of the mind.'"

On one occasion he gave a singular proof of his trustfulness, unfortunately very much misplaced on that occasion:—It is related in Hogg's Weekly Instructor. "Dr. Chalmers came home one evening on horseback, and as neither the man, who had charge of his horse, nor the key of his stable, could be found, he was for some time puzzled where to find a temporary residence for the animal. At last he fixed on the garden, as the fittest place he could think of, for the purpose; and having led the horse thither, he placed it on the garden-walk. When his sister, who had also been from home, returned, and was told that the key of the stable could not be found, she

inquired what had been done with the horse. 'I took it to the garden,' said the doctor. 'To the garden!' she exclaimed; 'then all our flower and vegetable beds will be destroyed.' 'Don't be afraid of that,' said the doctor, 'for I took particular care to place the horse on the garden-walk.' 'And did you really imagine,' rejoined the sister, 'that he would remain there?' 'I have no doubt of it,' said the doctor, 'for so sagacious an animal as the horse could not but be aware of the propriety of refraining from injuring the products of the garden.' 'I am afraid,' said Miss Chalmers, 'that you will think less favourably of the discretion of the horse when you have seen the garden.' To decide the controversy, by an appeal to facts, they went to the garden, and found from the ruthless devastation which the trampling and rolling of the animal had spread over every part of it, that the natural philosophy of the horse was a subject with which the lady was far more accurately acquainted than her learned brother. 'I never could have imagined,' said the doctor, 'that horses were such senseless animals.'

NAPOLEON'S OPINION OF CHRISTIANITY.

Related by Frederic Rochlitz, in 1833.

"I cannot refrain from mentioning an event, important in itself, and also historically important. But I do not mention it on that ground, (viz., its historical importance) nor because no other person has made it known hitherto, nor because in all probability it will not be made known in future. Wieland is dead, and it is hoped that in the evening of his life the spirit of God renewed his heart. Two, already, of the three persons to whom alone Wieland communicated it, (as he said,) are dead. I am the third, and it was told to me shortly before Wieland's death. [The three were, Rochlitz, Goethe, and the Grand Duke of Saxe Weimar.] I do not alter anything from what I wrote immediately after the conversation, except single words. No one will accuse Wieland of bigotry or hypocrisy."

"It is well known that at the time of the festival which took place on the occasion of the meeting of monarchs in Weimar, on the 6th and 7th of October, 1808, Napoleon treated Wieland with every possible distinction. The most noted of these distinctions took place at the ball given by the Grand Duke to the Emperor, on which occasion Napoleon had a long conversation apart with Wieland. Turning aside from the splendours of the ball, he held this private interview for nearly or quite half an hour, which was for him, (who was so full of ideas,) as much as half a day for another man. The cause of this distinction is also well known. Wieland had predicted, and had even published, that only one man could save France, (which had become topsy-turvy under the reign of the Directory of five, whose weak measures had thrown the country into disorder,) and this one man was Buonaparte, whom they had sent into Egypt."

"The Emperor, at the beginning of the conversation, referred to this circumstance with great openness, and dwelt on it for some time, asking Wieland what had caused in him that confident impression. Well satisfied with the answer, he continued to speak with great cheerfulness on kindred subjects, with an easy transition from one subject to another, till he said in a cheerful, or half or whole joking tone, 'At last one true prophecy, eh!' Wieland modestly declined the honour of being a prophet. The conversation turned on the prophecies in the old Roman world, where he also was well at home, and at last on those of Jesus Christ and his apostles. Wieland had mentioned some of the most remarkable presentiments and predictions of the old Roman world, for instance, respecting the death of Julius Cesar. The Emperor smiled."

"Wieland reminded him of the contemporaneous and very intelligent historians through whose writings these presentiments and predictions had come to us. Napoleon said little more than his well known 'He! He! bien!' at the same time playing with his snuff-box."

"Wieland, who never would willingly allow his favourite authors to be attacked, felt himself a little excited, but while he was trying to defend his expressed opinion, and the distressing 'He!' was sounding continually between the remarks, he became warm, and when the ironical expression of the face became stronger, then the old man at last, with great seriousness and an impressive tone, spoke of the predictions of Jesus Christ respecting the destruction of Jerusalem and of the Jewish commonwealth, and of the spread of Christianity in the world under circumstances threatening nothing less than its extinction. Evidently surprised, and that, too, apparently by the mere mention of the name of Christ, Napoleon turned his head rapidly half round, without any change in the position of his body, and looked the old man sharply in the face. We shall hardly do him an injury by asserting that he expected to find also there a fine trait of irony. Wieland sustained the piercing look very calmly and kept silence, and as he gave the account to me, he added, with modest dignity: 'I believe I answered the look as, with my convictions of truth, I could not help answering it.' Napoleon also kept silence for a little while, holding his snuff-box, but not playing with it. Then turning towards Wieland with the box in his right hand, he said, 'Are you a Catholic?' Wieland calmly answered, 'I am a Christian of the Protestant confession.' 'Bien,' (good,) said Napoleon also calmly, and desired him to go on. Wieland did so. Napoleon at first did not interrupt him, or show in his face any emotions, except that a few times some traces of the ironical frown through his lips and eyes like distant lightning."

"In the meanwhile Wieland spoke calmly and slowly on those clear and definite predictions of Jesus Christ respecting his death, its time, and even its manner; which predictions could not have been fulfilled under the Roman

law, but could only come to pass through the (to us) hardly conceivable (much less foreseen) weakness of the Roman Governor."

"So he continued, using very considerably the very words of the apostles. He had spoken about as much as could be printed in ten lines, when the playing with the box began again, while at the same time the face remained unchanged. Then the box was turned more rapidly, till suddenly the Emperor broke forth. 'In the midst of my words he interrupted me by turning his whole body towards me, taking hold of one of my buttons, as if he wished to draw me nearer to him, and inclining a little towards me, And so, he said, with rapid, half suppressed words, spoken straight in my face, Enough! enough! enough! These gentlemen (meaning the apostles) were cunning Jews. They knew what they wanted, and knew their men; and when he observed the deep emotion which these words created in Wieland, he immediately continued, more friendly, more smiling, and in a lower tone, 'In short, that you may only know it, I do not even believe that a Lord Christ ever lived!' And what did you answer, for answer you surely did, said I to Wieland, deeply moved. In a calm and mild tone, but with full consciousness of dignity, the dear old man answered; Yes, I did answer him, and my answer affords me pleasure at this moment. I did answer with firmness, 'Sire, then I believe, and at least with equal right, that in one year, it may not be believed that ever a Napoleon lived!'"

"For some time neither I nor Wieland spoke. Then I said, 'Well, and what said the Emperor?' 'The Emperor!' answered Wieland, 'he exclaimed in a cheerful tone, Bien, très bien! (Good, very good.) He also laughed, and for the first time pretty loudly, and then continued, in an easy mode: 'But do you know we have your whole Oberon in French! Good French, they tell me! I shall read him, certainly, as soon as I shall have leisure.' Then feeling myself tired by long standing at my advanced years, I had to tell him so. He took it in good part, dismissed me in a friendly manner, and returned to the company."

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