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Poetry.

A MOTHER'S GRIEF.

To mark the suffering of the babe
That cannot speak its woe;
To see the infant tears gush forth,
Yet know not why they flow;
To meet the meek uplifted eye,
That faint would ask relief,
Yet can but tell of agony,—
This is a mother's grief.

Through dreary days and darker nights
To trace the march of death;
To hear the faint and frequent sigh,
The quick and shortened breath:
To watch the last dread strife draw near,
And pray that struggle brief,
Though all is ended with its close,—
This is a mother's grief.

To see in one short hour decayed
The hope of future years;
To feel how vain a father's prayers
How vain a mother's tears:
To think the cold grave now must close
O'er what was once the chief
Of all the treasured joys of earth,—
This is a mother's grief.

Yet when the first wild throbs are past,
Of anguish and despair,
To lift the eye of faith to heaven,
And think—my child is there;
This best can dry the gushing tear,
This yields the heart relief,
Until the Christian's pious hope
O'ercomes a mother's grief!

DALE.

THE CONVOCATION, AND DIVISION OF DIOCESES.

It is admitted on all hands, that as the Church is extended among our population, the number of bishops as well as of the clergy should be increased. If dioceses cannot conveniently be divided, the order of suffragan bishops might be revived with great advantage to the Church. By the law of the land the bishop of any diocese may recommend two persons to the Crown, and the Crown may make the selection of one to act as his coadjutor. But as the order has long since fallen into disuse, it would be desirable that the whole matter should be submitted to convocation, with a view to the revival of the practice. As the question is one of considerable interest, and must necessarily, under our present circumstances, come under the consideration of convocation, if the Crown should see fit to authorize it to act, I may touch upon a few topics connected with its history.

In ancient times there was an order of bishops called *chorepiscopi*, who acted as assistants or coadjutors to the bishops of dioceses. They were, generally, placed in the largest villages. Originally they were intended to supply the place of aged and infirm bishops, in conferring orders and in administering confirmation; but they had no jurisdiction, and could only act by a commission from the bishop of the diocese. They existed from the first Nicene Council to the middle of the ninth century, when the order was gradually abolished by the influence of the popes, who did not find the *chorepiscopi* disposed to promote their views of aggrandizement. Other persons were, therefore, invested with the same powers, though under the name of suffragans; who, in most cases, were appointed by the pope himself. Their duty was the same as that of the *chorepiscopi*, or bishops of the country, namely, to assist the diocesan, in consecrating churches, in ordaining priests and deacons, and in supplying the place of the bishop on all occasions, when, from various causes, he might be unable to be present. A commission from the diocesan, however, was necessary to authorize them to act, since, by the laws of the Church, no bishop can perform any episcopal act in the see of another without permission. In England, it appears, that the order of suffragan bishops was instituted in the time of William the Conqueror; and, until the reign of Henry VIII., they were usually appointed by the pope. Originally they took their titles from places "in partibus infidelium," that is, places where the bishops could not remain with safety, though there were fixed sees in them. They were bishops at large, or titular bishops, but their office was identical with that of the *chorepiscopi*, though some of the duties of the latter were performed at a subsequent period by the bishop's chancellor. No change occurred until the 26th of Henry VIII., when an act was passed, by which suffragan bishops were permitted, under certain restrictions. The names of certain towns and villages were also specified, from which the suffragans were to derive their titles; so that they were now constituted *chorepiscopi* as formerly. On Queen Mary's accession the statute was repealed: but it was revived in the reign of Elizabeth.

The following extracts from the act of parliament will show the intention of those by whom it was framed. After specifying the places, the act declares that they "shall be taken and accepted for sees of bishops suffragans to be made in this realm, and the bishops of such sees shall be called suffragans of this realm. And that every archbishop and bishop, being disposed to have any suffragans,

* The following places are specified in the act as the sees or residences of suffragans. Bridgewater, Taunton, Bristol, Dover, Penrith, Shrovesbury, Dorchester, Cambridge, St. Germans, Gloucester, Bedford, Grantham, Huntingdon, Leicester, Colchester, Ipswich, Thetford, Marlborough, Molton, Shaftsbury, Guildford, Southampton, Hull, Nottingham, and the Isle of Wight. Since that time Bristol and Gloucester have been created sees. Recently, however, they have been united: so that by the act in question, reckoning Bristol and Gloucester, there are twenty-four places, in which suffragan bishops may be appointed.

shall and may at their liberties name and elect, every one of them for their peculiar diocese, two honest and discreet spiritual persons, and those two persons, so by them to be named, shall present to the king's highness, making humble request to his Majesty, to give to one such of the said two persons as shall please his Majesty, such title, name, style, and dignity of bishop of such of the sees above specified, as the king's highness shall think most convenient for the same." It is added, "and that every such person shall be called bishop suffragan of the same see whereunto he shall be named." The act further provides for his consecration by the archbishop of the province in the ordinary way. In order that no inconvenience might arise in the exercise of episcopal authority, and to prevent strife or jealousy, it was ordered, that the suffragan should not exercise any jurisdiction, except with the consent and by the appointment of the diocesan. Nor was the authority to be exercised longer than was permitted by the bishop.

From the above extracts it is clear, that the king was at liberty to give the suffragan any one of the titles mentioned in the act, without being confined to places within the diocese, in which he was to exercise authority. Thus the Bishop of London had a suffragan, at that time, with the title of Suffragan of Bedford. Still the more general practice was to grant a title from a place in the diocese.

It is obvious, that the order might be revived with great advantage to the Church: and it is clear from the act by which suffragans are authorized, that no possible inconvenience or discomfort could arise to the diocesan, seeing that all the authority is vested in himself. The subject, therefore, is one which might be submitted to convocation: for though the act of parliament authorizes the appointment, yet as more than three centuries have elapsed since it was enacted, and more than two since any suffragan was appointed, there are necessarily many matters which it might be desirable to review. If only one were appointed in each diocese, what incalculable good might result to the Church! The suffragan might also perform those duties which are now discharged by the chancellor of the diocese. The office is fully recognised by the canons of 1604, for it is appointed, that "every bishop or his suffragan do in his own person carefully perform the office of confirmation;" and Charles II., in his declaration in 1660, says, "Because the dioceses be thought to be of too large extent, we will appoint such a number of suffragan bishops in every diocese as shall be sufficient for the due performance of their work." It would be easy to constitute suffragans wherever they might be required: and as the individuals selected for the office would not be expected to live in a style beyond that of ordinary clergymen, the additional expenses incurred by travelling would be comparatively small. At all events the suffragan might be permitted to hold a second living, with a view to the defraying of the necessary expense: or a stall, or some preferment in each cathedral, might be devoted to that purpose. These and similar points might be considered in convocation, who would devote to them that attention, which their importance and the circumstances of the Church require.

In a work already alluded to, the following remarks occur on the same subject. Speaking of the extent of our dioceses, the author says, "Now suffragans would go a great way towards a redress of the grievance: each of the present bishops would then be a sort of archbishop: and our two archbishops would then be patriarchs. The large extent of our dioceses could not longer be then complained of: nor the incapacity, which the bishop thence lies under, of acquainting himself much, either with his clergy or his people.

It may be mentioned, that according to Mr. Wharton, twenty-eight suffragan bishops were appointed between the year 1312 and the period of the passing of the Act of King Henry VIII. In the reign of Elizabeth, we meet with several: and one of that of James I., since which time the office has fallen into disuse. To revive it, would be perfectly easy: and to enable the convocation to make the necessary alterations in the machinery, by which suffragans are appointed, requires only the permission of the Crown.

A distinction, it will be seen, must be made between the order of suffragan bishops, of which we have been speaking, and the suffragans of the two archbishops: for all the bishops of a province are the suffragans of the metropolitan. In ancient times, the bishops met in council at the command of the archbishop, whose suffragans they were called, because they met by his appointment, to give their vote or suffrage.

In some cases, too, it may be desirable that dioceses should be divided. Not a few of them are of very large extent,—so large, or so populous, that no single bishop can possibly superintend them as they should be superintended. Visitations and confirmations must be held frequently, if the intercourse between the bishop and his flock is to be kept up: and in the latter case, it would be well if the youth of every parish could be confirmed in their own church. This is impracticable, under the present system: yet nothing would tend more to advance the interests of the Church, than the presence of the bishop, every year, or every second year, according to the amount of population, in every parish. The object may be attained either by the appointment of suffragans, or by the division of dioceses. Were a diocese to be divided under present circumstances, the arrangements would be carried into effect by the ecclesiastical commissioners: but without implying any reflection on that body, I must contend, that all such matters should be arranged in convocation: This plan could be adopted with the permission of the Crown.

On the question of the division of dioceses, and the appointment of suffragans, I feel great pleasure in quoting the following admirable remarks, from an eminent writer of the last century. Alluding to some topics discussed in convocation, in the early part of the last century, relative to excommunication and the exercise of ecclesiastical discipline, he remarks, "It is evident, at first sight, how greatly the establishment of these two points would improve and invigorate the discipline of the Church: but it is as evident, that we must not hope to see, either the discipline or the government of our Church in a complete and perfect state, as long as the several districts to be inspected and visited, remain, in many instances, so unreasonably large. A just sense of which evil has made it the wish of wise and good men, that a further division of dioceses, in places where it shall be found necessary, were seriously attempted and entered upon: and if this remedy, however the most natural and most effectual, is not to be obtained, that the evil might be at least mitigated by the appointment of suffragan bishops, according to the statute of King Henry VIII., which still remains in its full force and authority."

All these questions, and many others, which cannot be specified in this work, would be proper subjects for consideration with a convocation: and I conceive, too, that the only appropriate place for their consideration would be a convocation. It would be easy for the Crown to dictate to that body the subjects for discussion and settlement: and as the law stands, no question could be entertained without its concurrence. In short, the minister of the Crown, who would of course consult the heads of the Church, would recommend such measures as the circumstances of the Church might require. The enemies of the Church not seldom reproach her as the creature of the state. Surely she ought to be permitted by the state to exercise that authority, which of right belongs to her, and which was always, in all ages, recognised as her just privilege.

Under our present circumstances, I would, therefore, earnestly implore the government, to restore to the Church those synodical rights which have not been exercised for more than a century. The convocation, however opposed to the views of any particular government, could not thwart its measures, since the Crown has always the power in its own hands, to adjourn or prorogue them,—in fact to stop their proceedings altogether. In recommending this step to the responsible advisers of the Crown, I do not mean to imply, that the convocation should be permitted to transact business every session of parliament, but only when the circumstances of the Church demand it. Within the last twenty years, many ecclesiastical measures have been carried into effect, which were proper subjects for the convocation. Whenever, therefore, any other ecclesiastical arrangements are necessary, I would suggest that the minister of the Crown should recommend a royal license to authorize the convocation to act. When settled in that assembly, they would be submitted to the Crown: and in case the government deemed it necessary to suggest alterations or additions, the matter could be reconsidered in the ecclesiastical synod. Of course I allude only to such questions as would fall appropriately under the cognizance of that body.

Let it be remembered, also, that all questions affecting the welfare of the Church would receive the fullest consideration. No proposal could be carried into effect, until it had been sanctioned by the two houses of convocation, and confirmed by the Crown. It is most unlikely, therefore, that any measure would be carried which did not commend itself to the judgment of unprejudiced men, as well amongst the laity as amongst the clergy. At all events, let the experiment be tried. Let the convocation be assembled; and let some subject be proposed for deliberation. The machinery is complete. Each diocese would send its proctors, who would be elected by the incumbents; so that the clergy of the land would be fairly represented. That they should have a voice in framing laws for the Church, is only reasonable.

Were her Majesty's government to permit the convocation to transact business, it would tend to the strengthening of our Church, and to the promotion of her usefulness among the people. Many plans would be recommended; much information would be procured; various schemes would be devised; and, through the mutual intercourse between the bishops and clergy assembled in their convocation, the state of the Church in every parish might be fully ascertained. The minister who should undertake to advise the Crown to grant the necessary license, would confer a boon upon the Church and the country, which would never be forgotten, and which would cause his name to be remembered with gratitude by posterity. My object, in this chapter, has been merely to throw out a few hints for consideration, and through my opinion, in such a matter, may be of no value whatever, yet I cannot but indulge the hope, that the question will be taken up by others. Were the archbishops, bishops, and clergy, to express themselves in favour of a restoration of the powers of the convocation, I am convinced that their representation would be calmly and fully considered by her Majesty's government. Unless, indeed, the bishops themselves call upon the government to act, it is not to be expected that any minister, of his own impulse, should venture to advise the Crown on the subject; but let his Grace the Archbishop of Canterbury, with the bishops of the kingdom, concur in an address to the throne on the subject, and it is certain that the boon would not be denied. I speak thus positively, because I am convinced that no sufficient reason could

be adduced against the revival of the powers of the convocation. Even should the experiment fail, the remedy is with the Crown; for, in the event of a collision between the two houses, which is most unlikely, or an attempt to carry measures which, in the estimation of the government, might be inadvisable, their labours might be suspended by a prorogation. With respect to my own views, I will only say, that they are advanced after much careful investigation of the subject; and though objections may easily be raised against any plan, by whomsoever proposed, yet I will venture to assert, that no member of our Anglican Church, who fully understands her constitution and is acquainted with her history, can deny that our position without a convocation, in which alone the Church can authoritatively speak, is most anomalous.—*Lathbury, History of the Convocation.*

ASSISTANT BISHOPS.

CANON VI. OF PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

When a Bishop of a Diocese is unable, by reason of old age, or other permanent cause of infirmity, to discharge his Episcopal duties, one Assistant Bishop may be elected by and for the said Diocese, who shall in all cases succeed the Bishop in case of surviving him. The Assistant Bishop shall perform such Episcopal duties, and exercise such Episcopal authority in the Diocese, as the Bishop shall assign to him; and in case of the Bishop's inability to assign such duties, declared by the Convention of the Diocese, the Assistant Bishop shall, during such inability, perform all the duties, and exercise all the authorities which appertain to the office of Bishop. No person shall be Elected or Consecrated a Suffragan Bishop, nor shall there be more than one Assistant Bishop in a Diocese at the same time.

PRESBYTERS IN CONVOCATION.

The power of the crown with regard to convocation is very great. It is its undisputed prerogative, not only to assemble convocation, but to prevent its deliberations, prorogue, and dissolve at its pleasure. The assembly of the Gallican clergy was subject to the same influence as ours. The King of France convoked it, prescribed the subjects of debate, and terminated it when he pleased. With regard to the constitution of convocation in England, I may perhaps be allowed to observe, that were it desirable that so large a body should be permitted to deliberate on the affairs of the church generally, and that the principle of a formal representation of the clergy of the second order should be adhered to, it would be necessary as a preliminary, to determine the respective privileges of the two houses of convocation; nor does it seem that under the constitution of that assembly at present, the parochial clergy are so fully represented, as the numbers, the learning, the orthodoxy, and the high principle of that admirable body of men so amply entitle them to be.—*Palmer's Treatise on the Church.*

AGAINST PREVAILING ERRORS.

THE RIGHT REV. THE BISHOP OF MASSACHUSETTS, (MANTON EASTBURN, D. D.)

My brethren of the Clergy,—Among the promises uttered by me at my consecration, was the declaration of my readiness, "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's word; and both privately and openly to call upon and encourage others to the same." Under a solemn remembrance of this vow, I feel it to be my duty to bear, on this occasion of our ecclesiastical council, my public testimony against certain views, which, having made their appearance at various periods since the Reformation, and passed away, have been again brought forward with great zeal in our own day. Originating with a few distinguished men in England, and thence passing over to this country, they have not been without their deleterious influence upon the minds of many of our clergy. The principal characteristic features of this system are the following:—exaggerated views of the efficacy of the Sacraments; unscriptural statements respecting the presence of Christ in the Lord's Supper, and the description of this festival as a sacrifice instead of a commemoration of that sacrifice which was offered by the Redeemer once for all; the doctrine of sacerdotal absolution, as a power delegated to the ministry; the joining together of Scripture and Tradition, as co-ordinate authorities in matters of faith; a disposition to under-value the privileges of the glorious Reformation, and to depreciate even those English Reformers whose claims to our gratitude are written in their blood; the merging of the individuality of each man, as a subject of the Holy Spirit's influences, in the Church collectively; and, chiefest and most pernicious of all, confused views of the fundamental doctrine of justification,—making it to depend, not wholly upon that intrinsic righteousness which flows to us from the merits of Christ without, but in part upon an inherent righteousness, existing within.

My brethren, it ought to be sufficient to keep us from the least taint of these views, to know that they are utterly at variance with the doctrines of our own formularies. But in another view they assume an equally grave importance—for it will not be difficult to show, that should such sentiments ever pervade the preaching of our Clergy generally, our Church would be reduced, under their influence, to the condition of an inert carcass, destitute of the life and power of the gospel of our Lord Jesus Christ. If, for example, congregations of baptized persons should be addressed as those who, in baptism, have without distinction had spiritual life imparted to them, instead of the momentous fact being

recognised, that large numbers notwithstanding their baptism, are still dead in trespasses and sins,—it must be seen at once that the effect of such teaching would be, to turn men's thoughts away from the scriptural doctrine of the necessity of conversion, and to lull them into an entire spiritual slumber. If, again, there is a tendency to the exaltation of the Holy Communion above its proper position, as a commemorative institution, and means of grace to the faithful recipient, and to present it in the awful mysteriousness in which it was enveloped in an age of darkness, it is plain that the result of this will be, not to increase the penitence and love of our congregations, but to foster superstition. If, further, the ministry established by Christ, instead of being represented as ambassadors to proclaim the mercies of God in his dear Son, should hold themselves up as an order of persons, through whom, as channels, remission is conveyed, the manifest effect of this must be, to place a human being between the eyes of the people and the Lord and Saviour Jesus Christ; and to make the forgiveness of sins, instead of being a transaction between a man's own soul and God alone, a matter of ministerial intervention. If, again, a pretended oral teaching of the apostles, handed down from father to son, through the course of eighteen centuries, is to be held forth to the people as filling up that wherein the Scriptures are deficient, and as having the same claims to deference which are possessed by God's own written and authentic revelation of his will to man, it is obvious that the precious Bible will no longer be the book of books in common esteem; and the authority of the word of God will be rendered of none effect by the traditions of men. If, further, the Reformation should be spoken of with qualified gratitude, there must, of necessity, be engendered a proportionate regret for the loss of that condition, from which this event procured our emancipation. If, yet again, the idea should be conveyed, that the position of man as an individual is swallowed up by his condition as connected with the sacramental host of the Church, the consequence of this would plainly be, to destroy his responsibility; to quench his desires after private communion with God; and to reduce to a nullity that personal union with Christ, by a true repentance and a living faith, which is the very essence of religion. And then, lastly, should the Clergy fail to teach clearly from the pulpit, that man's justification takes place only through the righteousness of Christ, counted to him on the exercise of faith,—and that our inward righteousness is nothing more than the fruits of this faith, produced by the sanctifying Spirit of God,—it is evident that the people would be furnished with another gospel than that of the Scriptures; and would be taught to build their hopes not upon a rock, but on the sand. In a word,—I cannot but view this system as tending to change our ground of acceptance: to make the necessity of sacraments greater than the necessity for preaching Christ crucified; to put divine authority aside for human; to make the Church more prominent than Christ who is the light of the Church; to magnify ordinances unduly; to make us yearn after a supposed better state of things, than the martyrs of the Church of England have left us as our inheritance; and to place in the room of a living and experimental religion of the heart, a system of formal observances.

Of the very general prevalence, in our Church, of tenets so foreign from the evangelical spirit and the moderate tone of our Prayer Book, I cannot feel any serious apprehension. Between the errors of Popery on the one side, and of those systems around us, on the other, which confessedly attach too little importance to the Sacraments, as seals and pledges of covenanted spiritual blessings,—and which deny its proper value to primitive antiquity, as a witness to facts,—our standards present a middle way, so excellent, and so clearly defined, that it must, one would hope, commend itself to the great body of those who minister at our altars. There is one class of our Clergy, however, in reference to whom the voice of affectionate caution and admonition seems to be strongly needed; those namely, who have received ordination in our own Church, after having previously been in the ministry of other religious bodies. These persons, dissatisfied with certain deficiencies in the system to which they once belonged,—having sought a refuge from these within the pale of our own communion,—and yet not having had sufficient time and experience to understand her true character,—have a very natural tendency to get beyond that wise moderation, which is her peculiarly distinguishing feature; and are carried, in their ardent zeal, to extremes unknown by those, who have been nourished from early years at her fountains of sound doctrine. My reverend and dear brethren, the ardent desire of my soul is, that from every pulpit in this Diocese may go forth the clear and unadulterated gospel of our Lord Jesus Christ. I need not surely say, that I would have you love, and honor, and commend the Sacraments, as instituted means of grace to those who rightly receive them. I need not say, that I would have you inculcate, as you have opportunity, reverence for the ministers of God, and reverence for the temple of God; and an enlightened regard for that august ritual, which has come down to us as a blessed legacy from the primitive ages of the Church. This you will of course do, if you are true to your responsibilities. But that which is the most important of all, and which therefore I am most of all anxious for is, that you should faithfully and distinctly exhibit Christ, and that salvation by His blood which is alone effectual to meet the wants of ruined man. For without this there can be no blessing on our ministry. With it, there will certainly come the signs of the divine presence. And our Church will be, what her institutions and her doctrines so eminently fit her to be, a

name and a praise in the earth.—From Address to the Annual Convention of the Diocese of Massachusetts.

FRUIT OF TRACTATORS' LABOURS.

My own conviction is, that the salutary reaction that has undoubtedly taken place in our Church is entirely independent of the Tractators' labours, and that their attempt to carry that reaction into extremes has had, and will increasingly have, a most injurious effect upon it.

The Berean.

QUEBEC, THURSDAY, JULY 11, 1844.

The extent to which our columns in this number are occupied with matter arising from the recent Anniversary of the Church Society, obliges us to make but a brief reference to the extracts which our first page contains.

The extract from Lathbury recommends the revival also of the institution of chorepiscopi or of suffragan bishops, to provide for the more effectual discharge of episcopal duties.

to deviate by diminishing the orders, and we have allowed ourselves to move off from the vantage-ground which we might have occupied. In this respect, as in the constitution of the legislative body, our Sister Church in the United States has, we think, taken her position in conformity with Scripture, and we have something to learn from her.

The public has been shocked to hear of the cowardly assault which was made on Saturday of the week before last, upon some gentlemen, quietly walking in the streets of Montreal at night, when they were "knocked down by a party of French Canadians," who "kicked them" with such "brutality" that one of the sufferers "was taken up senseless."

It may be asked, how are feelings of this kind raised or kept up? We will give our readers an instance, how feelings of resentment may be unwarrantably excited, and might lead even to personal violence, though we would not by any means admit the suspicion that such results are either designed or looked for.

We will add the remark, that public processions in the streets are not an essential part of Roman Catholic worship, else that worship would be incomplete in protestant countries, where the processions are always confined to within the precincts of the churches; or on rainy days, when they are so even in Canada.

equal justice, we will hope that he will at a future day reconsider the question of stillness on the Lord's day, on the ground which we mentioned, together with that of justice, "charity and due regard to each other's happiness."

Extract from the 4th Article of the Definitive Treaty of Peace concluded between the Kings of Great Britain and France on the 10th day of February 1763, containing the Cession of Canada to the Crown of Great Britain.

CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

The Annual General Meeting of the Church Society of the Diocese was held (agreeably to the Constitution) on Wednesday, the 3rd inst. in the National School House, Montreal, at 2 o'clock, p. m.

In the absence of the Lord Bishop, President of the Society, the Rev. Official Mackie presided. The following Clergymen of the Diocese were present:—

- Revs. J. Bethune, D. D., S. S. Wood, M. A., M. Willoughby, W. Leach, M. A., D. B. Parnter, W. A. Adamson, B. A., D. Robertson, J. Ramsay, M. A., W. Thompson, D. Fallon, D. D., Jas. Reid, R. Whitwell, W. B. Bond, R. G. Pless, C. B. Fleming, H. Evans, C. P. Reid, R. H. Bourne, J. Pyke, J. Jones, L. Doolittle, R. Lonsdell, J. A. Allen, C. Jackson, C. Morice, T. Johnson, J. A. Devine, W. Dawes, R. Knight, G. Slack, M. Townsend, F. Broome, W. Anderson, Joseph Scott, M. A., J. Torrance, A. T. Whitten, J. Taylor, besides several of the most influential Lay-members, amongst whom were the Honble. A. W. Cochran, H. Jessopp and T. Triggs, Esquires, from the District of Quebec; Honble. Geo. Moffatt, Col. Wilgress, Col. Holloway, C. B., the Baron de Longueuil, Judge McCord, C. Geddes, Esquire, from the District of Montreal; and C. N. Montizambert, Esquire, from that of Three Rivers.

The Report was read by the Rev. W. Dawes, Secretary of the Society, of which we will give an abstract as soon as it reaches us.

The amount of donations and subscriptions to the Society and its branches since the last Report may be estimated at about £2000.

The Secretary announced the gratifying intelligence that the Act of Incorporation had received the Royal sanction.

The following is a copy of the Resolutions, with the movers and seconders:

1st Resolution—Moved by the Hon. A. W. Cochran, seconded by the Rev. Dr. Bethune; That the Report now read be adopted by this meeting, and that it be printed under the direction of the Central Board.

2nd Resolution—Moved by the Rev. J. Reid, seconded by the Rev. W. A. Adamson; That this meeting desires thankfully to acknowledge the measure of success with which it has pleased God to bless the labours of the Society during the past year, and trusts, through the continuance of the Divine blessing upon its operations, that it may be instrumental in accomplishing all the great Christian purposes contemplated in its institution.

3rd Resolution—Moved by the Rev. D. Fallon, D. D. seconded by Col. Holloway, C. B.; That the Secretary having received a communication from the Church Society of the Diocese of Nova Scotia, this meeting do cordially reciprocate the feelings of good will which they have expressed towards us.

4th Resolution—Moved by the Rev. Mark Willoughby, seconded by the Hon. G. Moffatt; That while this meeting regrets the absence of the Lord Bishop of the Diocese and President of the Society, it cannot but feel a deep interest in the Apostolic object of his mission to the Red River, and humbly trusts that the great Head of the Church will by His blessing crown his labours there with abundant success.

5th Resolution—Moved by H. Jessopp, Esq. seconded by the Rev. J. Jones;

That the list of Vice Presidents for the ensuing year shall consist of the following gentlemen:

- The Hon. Chief Justice Hon. Geo. Pemberton, Canada East, Col. Knowlton, " " " " W. H. Draper, " " " " Col. Wilgress, " " " " Hon. W. Walker, " " " " A. W. Cochran, " " " " Geo. Moffatt, " " " " Baron de Longueuil, " " " " R. M. Harwood, " " " " W. P. Christie, " " " " S. Gerrard, Rev. Official Mackie, B. A.

6th Resolution—Moved by the Hon. the Baron de Longueuil, seconded by the Rev. Wm. Thompson;

That the Central Board for the year 1844-5 shall consist of the following gentlemen: The President, the Vice Presidents, and the Chairmen of the District Associations,

- Revs. W. Claderton, S. C. Sewell, M. D. R. Barrage, J. S. McCord, Esq. E. W. Sewell, A. Gillespie, Esq. H. D. Sewell, M. A. Noah Freer, Esq. F. J. Lundy, D. C. L. J. Bonner, Esq. Geo. Cowell, M. A. J. B. Forsyth, Esq. C. L. F. Haensel, Thos. Triggs, Esq. W. W. Wait, W. Badgley, Esq. D. Robertson, J. H. Maidland, Esq. J. Ramsay, M. A. Dr. Holmes, M. Willoughby, J. Leaycraft, Esq. D. Fallon, D. D. H. Gowen, Esq. W. A. Adamson, B. A. W. Leach, M. A. W. McTavish, Esq. W. Thompson, F. Geddes, Esq. D. B. Parnter, F. Griffin, Esq. J. Torrance, J. Jones, Esq. J. Pyke, H. Jessopp, Esq. J. A. Allen, Col. Holloway, C. B. F. Broome, T. A. Stayner, Esq. W. Bond, Dr. Badgley, W. Dawes, Dr. Crawford, H. Castle, Esq. T. B. Anderson, Esq. Henry Smart, Esq. W. Bradbury, Esq.

7th Resolution—Moved by the Rev. L. Doolittle, seconded by the Rev. J. A. Allen; That the cordial thanks of this meeting be given to the Preacher of the day, and to the officers of the Society for the past year.

It was then moved by the Baron de Longueuil, and seconded by the Rev. M. Townsend, That the Rev. Official Mackie do leave the chair, and that the Rev. Dr. Bethune do take it.

Whereupon it was moved by the Baron de Longueuil, and seconded by H. Jessopp, Esq., That the thanks of the meeting be given to the Rev. Official Mackie for his efficient conduct in the chair.

The Rev. Mr. Mackie briefly returned thanks for the kind notice of his conduct in the Chair, expressed his earnest hope that they might all find it good for them to have been present, and called upon them to conclude the proceedings of the day in the spirit in which they had commenced them, by ascribing all glory to Him to whom alone glory was due.

The meeting was then dismissed with the benediction.

Our obliging Correspondent has furnished us with the following notes of the addresses which were delivered on the occasion:

The Rev. Chairman began by alluding to the absence of the Bishop, expressed his conviction that His Lordship was present with the meeting in spirit, and observed what a bond of Catholic unity is prayer!—For himself he craved their indulgence while he endeavoured to discharge the duty which their respect for the Bishop had induced them to assign to him. He then glanced at the labours and success of the Church during the past year, and while he admitted that he could not point them to any such wonderful outpouring of the Spirit as were witnessed some few years ago in India and New Zealand; nor refer to any such interesting event as the consecration on one day of five Colonial Bishops, he stated that he could pronounce of the good work of grace then begun, that it was prospering; and could speak of actual benefits accruing to those Colonies in which the Church was now established as complete in her polity.

He next proceeded to show that under whatever form of civil government, whether monarchical or republican,—and whatever the provision made for her support, whether furnished by the bounty of the State or the contributions of the people, the Church was "enlarging the bounds of her habitation," and "walking in the fear of the Lord, and in the comfort of the Holy Ghost" was fulfilling the great ends for which she was appointed. He instanced the great and growing prosperity of the Episcopal Church in the United States,—as seen in the large proportion of her ministers and members who had once been arrayed against her, and in the intense interest with which her every movement is regarded. He spoke also of the unwonted energies which the Episcopal Church in Scotland is now putting forth, and then referred to the progress of the Church in this Diocese where within less than seven years the number of the Clergy had more than doubled, and congregations had been formed and communicants added in a ratio which could not be accounted for by the increase of the population.

The Honble. A. W. Cochran, in moving the 1st Resolution said, that he had intended to call the attention of the Lay Committee to a point in the Report which he had since understood to belong to the Executive of the Society, the Central Board. The principal part then for him to touch upon was that chiefly noticed in the Report,—the general progress of the Society.—The Honble. gentleman said, he must admit that the progress of the Society was slow, but on that very account its development and its stability were the more fair and certain. There was nothing discouraging in the fact that the Society had not gone forward with rapid and gigantic steps: that which is of tropical growth is of short duration. In the nature of things, this progress was not to be expected: the Society must grow by degrees, the plans were to be formed, the foundation to be laid, stone to be placed upon stone and gradually a noble structure to be raised, which should draw down admiration by its beauty and usefulness. The Society had not yet existed long enough to ensure the successful working of its measures; had not yet enlisted the energies of every individual; we must, therefore, said the Honble. gentleman, go on believing, trusting, working; we must not sit still, and look on; but we must put our heads and our hearts to the work, and after we have done all and exhausted our powers—we must, whether in our public or our private doings—leave it for success in the hands of Him who ordereth all things. And we can gather encouragement from a momentary glance at the two great Societies of Britain—what did they start from! perhaps a little company in

an upper chamber, like our own Society; and what are they now?—they not only extend their influence and their beneficence throughout the length and breadth of the British Empire, but they attack error in her strong hold. In the Eternal city, even in the midst of her who sitteth on the seven hills, a Bishop of our venerated Church, whose support has been provided through agency connected with those Societies, has performed the functions of his office, under the very eyes of the Pope himself.—These are some grounds for our taking encouragement. The day may have passed when Kings should be nursing fathers and Queens nursing mothers to the Church. We cannot now hope that the Government will lend us much aid; consequently we must look in a great measure to our own exertions—to the voluntary efforts of our people. All we hoped for from the Government—all we asked was that they would give us an Act of Incorporation. This was all we asked, and all we could expect to get. The Society asked this: we have been prospered, the petition has been granted—and we are now a Corporate Body. Nor is this a small advantage; it has enabled us to receive property, legally to hold it, and properly to invest it for our best interests,—we are obliged to the Government for this; we ought to be,—this was all we asked, and this we have obtained.—With these encouragements then let us proceed. But let me now say that you will not succeed, unless you enlist on your side the feelings of the people. I mean not merely those who are now present. I mean not merely the man who gives his 100 guineas—but I mean the very poorest amongst us, down to him who can afford to give only his shilling or his penny. It is only by interesting the comparatively poor that you will prosper.—In England the effect of this is plainly seen—when I was last in that country an appeal was made by the Society for the Propagation of the Gospel, and made with extraordinary effect: almost every Parish was called upon. Some contributed I believe, as small a sum as 15s.—yet the total amount was very large. It was by the poor that the funds of the Society were most enriched. Now we feel that it must be the same here. The Society for the Propagation of the Gospel is not able to supply fully our wants,—we must make up the deficiency. It can only be done by calling together our people—as in the case of this Society—and getting them to join with all their heart. But we must be patient. We see the plant first rising from the earth, we see it gradually enlarging and spreading its branches, till it becomes a great tree. We may not live to see the same in the case of this Society. Yet we must go on laying the foundations and raising the building; it may grow up in silence, like the Temple of Solomon: no iron tool may be heard; yet in slightly proportions it will rear its head. The honble. gentleman continued at some length with much eloquence, and concluded with a beautiful and pointed quotation from Bishop Heber.—The Rev. J. Bethune, D. D. seconded the Resolution.

The 2d Resolution was moved by the Rev. Jas. Reid.—He observed that the Resolution which he had to propose consisted of two parts—the first was an acknowledgment of heartfelt gratitude to God for the extent to which we had been prospered,—and for his part he would say he had no idea—certainly not the least expectation that so much good could have been done.—Surely, said the Rev. gentleman, when we consider the Report which has been read, describing the Society's various operations and exertions, there is abundant reason for thankfulness. It was not to be expected that we should go on rapidly; we had to do with a people who were not accustomed to take hold of their own concerns: they had been so liberally helped by the Society for Propagating the Gospel, that they had heretofore scarcely thought of helping themselves. We have heard from Mr. Cochran that we have little more to expect from the Government: we have reason, therefore, to be thankful that our appeal has been so well attended to. I cannot help likening our Society to the little streams which run down from the mountains, and joining each other in their onward course, at last form the mighty river, which again contributes to the constant replenishing of the great ocean. How thankful ought we to be that God has inspired the hearts of so many in so short a time: amongst the rich and poor, to support our Society. But we must not stand still.—The second part of the Resolution trusts that God will continue His blessing upon the operations of the Society that it may be instrumental in accomplishing all the great Christian purposes contemplated by its institution. Now if we hope for this, we ourselves must not be idle; and amongst other things (and not least) our earnest prayers must be offered; and in answer to our supplications, He from whom are all good thoughts, words and works, will vouchsafe a continued blessing.

The motion was seconded by the Rev. Mr. Adamson. He regretted the absence of the Honble. W. H. Draper, who was to have seconded this Resolution, and from whom he read a note expressing that honble. gentleman's willingness and desire to further the interests of the Society of which he so cordially approved.—In seconding the Resolution the Rev. gentleman said, I warn the present meeting before passing this Resolution how they pass it.—Montreal, the Report states, has not done its duty I beware, then, beware! how you condemn yourselves.—It is an awful thing to pray for that in which you have no interest; it is nothing short of hypocrisy.—Again then, I say, beware! What, I would ask, are the purposes of this Resolution? To thank God for the success of the Society and to express trust for a continuance of His favour. What, then, are the objects of the Institution? First, to send forth the Gospel to the destitute settlers throughout the land, and every thing that can be said in favour of other Societies is applicable to this one.

Is the education of the Young in our holy Religion another of its objects? then may we not avail ourselves of juvenile co-operation? I have been in Europe, where children are largely employed for collecting, and they think it no small honour and delight to have a card to present to their friends and acquaintance, in order to gather their pennies on behalf of Societies, and with no small success; the half-pennies running into the pennies, like the mountain-rills of my Reverend friend, and the pennies into the shillings, and the shillings into the pounds, till a large revenue is secured.

And why cannot we adopt this plan? It is practised in the Bible Society, the Jews' Society, the Deaf and Dumb Institution, and why should it not succeed in our own? Again, is the providing of the poor and destitute with the Sacraments and other ordinances of the Church? Many have I seen who have lived deprived of these blessings, and from destitution, died without the consolation or comfort of Religion or the prayer of a minister beside their dying bed. Many are there now who are unbaptized and who know nothing of the way of salvation. I warn you, then, that by passing this resolution you incur great responsibility; and, if you will take no interest in these things, great guilt. There are none of us who do not possess some degree of influence; relations and friends over each other—masters over servants—yea and servants over masters. Witness the instance of the little maid of Israel in the house of Naaman the Syrian—he was the instrument not only of his being cured of his leprosy, but of his conversion also. (The Reverend gentleman addressed the meeting for some time in a most impressive manner.)

The 3d Resolution was moved by the Rev. Dr. Falloon. After reading it, he said—Every work of God bears the image of the great Creator—if we look at this Universe in all its parts, we see His attributes reflected every where, and His wisdom is pre-eminent seen in the economy of grace. The superficial observer may ask why it is, that the great Sovereign of Heaven and Earth has left His cause to us weak creatures—worms; but it is only the superficial observer that will ask this; a little consideration will show us His wisdom. Supposing for instance some other plan had been adopted for propagating Religion—supposing some of the glorious spirits of Heaven were to descend to preach the gospel—look at the disadvantages which would follow: some of its efficacy would probably be ascribed to the messengers employed, and thus God would be robbed of the honor due unto His name. Again—under the present plan, people are obliged to come together, and when we meet under such circumstances, good feelings are engendered in our hearts towards one another, and we are urged on in our career of good. We desire to enlist the feelings of the laity and to carry them with us—it is a great mistake to suppose that the weight of these things should be altogether laid upon the shoulders of the ministers; the laity should take their part; and there are three ways in which they can assist: first by their example, which may be so efficacious and eloquently powerful—second, by their exertions; their opportunities are various, and their power great; their children should early be engaged in the work, and taught to feel an interest in it. They will then be in a course of education for taking a most active and permanent part in after life. It is from early education that an impression is made which is scarcely ever eradicated. For instance, let a child be taught that he is not to eat a piece of meat on any given day in the week, and when he is grown up he will rather break all the Commandments of God which have not been so taught, than this human precept. It was scarcely needful to say that the third was by their contributions. The Reverend Gentleman then briefly adverted to the interest with which Churchmen of one Diocese ought to regard the labours of their brethren in another, and expressed his own cordial assent to the terms of the Resolution which he had now to submit to their notice.—This Resolution was seconded by Col. Holloway, C. B., who made a few brief and pertinent remarks.

The 4th Resolution was moved by the Rev. M. Willoughby, who said, he would warn the meeting that they be careful as to how they passed this resolution; for if it was done with too much cordiality it would be like saying to the Rev. Chairman, whom we were glad to see occupying the place of our beloved Bishop—that he had done his duty in the chair so badly that we wished he had been out of it; again if it was passed with any great earnestness, we might seem to imply that we wished our respected Diocesan had not gone to the Red River, and that the poor people there had been deprived of those ministrations which he is now engaged in dispensing to them. Allusion had been made to the two great Church Societies, the Society for Promoting Christian Knowledge, and that for the Propagation of the Gospel, and their claims upon our gratitude and esteem had been described in glowing language. He heartily concurred in all that had been stated—they did deserve well at our hands. But he must add that there was another Society, by no means undeserving of our regard, and which he would venture to term the third great Church Society—he referred to the Church Missionary Society. With what beneficence has it granted to our Bishop, he believed not less than £800 sterling to defray his expenses to the Red River settlement. I know something, continued the Reverend speaker, of this Society, for I saw the first Missionary sent by them to the Red River, and one of their candidates for orders was sent out to me here that he might be presented for ordination; he was ordained Deacon, and in all probability on last Sunday by our Bishop was admitted to Priest's orders at the Red River. While other Societies have been falling off in their funds, this Society has been increasing; last year its income was no less than £104,000; which has even encouraged the Committee to contemplate an extension of labours; is not this a proof of the blessing of God upon its efforts? are we not thankful, then, that through its timely assistance the Bishop has been enabled to go on so interesting an enterprise? we believe that he will be blessed in his work, and that the prayers which have been offered up in his behalf—for they have ascended at least for four successive Sundays from one congregation in this city,—will be answered. We believe that he shall see him again in health, occupying that chair which he so well fills. While then we deplore the necessity which has compelled our Bishop to leave us for a season, let us also be thankful that God has put it into his heart to undertake such a mission of mercy.

Political and Local Intelligence.

The steamship *Unicorn* arrived on Friday morning last with the English mail of the 19th June. The news is not of any importance. Commercial matters were favourable, although there had been a slight decline in the price of flour. Timber maintains its rate; Cotton slightly improving. The weather had been very favourable, and the crops of all descriptions promised well. Her Majesty the Queen and the royal family were in the enjoyment of excellent health. The accouchement of Her Majesty was expected to take place at Windsor Castle, in the commencement of the present month. The Emperor of Russia had set out for his own dominions after a stay of a week in England. It is to be regretted, that, both his arrival and his departure took place on the Lord's day, which was the occasion of much interruption to the sacredness of the day. Thomas Campbell, author of the *Pleasures of Hope* and various other poems, died at Boulogne on the 15th June. In the House of Commons, on the 14th ultimo, a motion was brought forward by Mr. P. Miles, to reduce the duties upon Colonial and Foreign Sugars, and carried against the Ministers by a majority of 20. This created a good deal of astonishment and excitement; but on the 17th, upon the motion of the Premier, the subject was re-

The 5th Resolution was moved by H. Jessopp, Esq., and seconded by the Rev. J. Jones, in a happy and entertaining speech of some length, to which our reporting friend found himself quite unable to render any justice in his notes. We may mention, however, that he spoke of the benefit which the Contributing Parishes have experienced, in the interest on behalf of the Church which had thus been excited amongst them;—instanced the increased feeling of good will which he had witnessed in his Mission;—and concluded by making some kindly but impressive allusions to the peculiar responsibility which those who were elected officers of the Society would assume.

The 6th Resolution was moved by Baron de Longueuil, and seconded by the Rev. W. Thompson.—The Rev. seconder said that he had to acknowledge an error into which with many others he had fallen:—he had thought that the plans of the Society were too large and too cumbersome—but he now took shame to himself and confessed that he had been mistaken. He had thought that the Society might be likened to the vision of Ezekiel; that there was wheel within wheel; but he saw, too, that the Spirit of God was going forth and with the wheels, and directing all their movements. The Report stated that the Society supported four Missionaries; he did not know whether the two in Montreal were included in this number—but he knew that here they were doing a great deal of good, inasmuch as the ministry of two Churches was mainly supported by this Society, and the foundation of another Church is to be laid on Tuesday next. The Reverend gentleman adduced instances of the rapid growth of the Church in various countries which he had visited, through the instrumentality of Societies and then drew encouragement from their success.

The 7th Resolution was briefly moved by the Rev. S. Doolittle, and seconded by Rev. J. Allen, upon which the Rev. S. S. Wood returned thanks.

ECCLESIASTICAL.—On Sunday the 30th June, the Lord Bishop of Toronto, assisted by his Chaplains, the Rev. H. J. Grasset, M. A., and the Rev. H. Scadding, M. A., and also by the Rev. S. Givins, held a General Ordination in the Cathedral Church of Toronto, when the following gentlemen were admitted to Holy Orders:—

THE REV. JOHN BICKIE, Travelling Missionary in the London District.

THE REV. GEORGE STEPHEN JOSEPH HILL, Missionary at Chingacousy and the Gore of Toronto.

THE REV. JOHN WILSON, formerly Assistant Minister at Cobourg, and lately appointed Missionary at Colborne and Grafton in the Newcastle District.

MR. CHARLES RUTTAN, Divinity Student of the Society for Propagating the Gospel in Foreign Parts, and of the Diocesan Theological Institution, appointed to assist in the Parish of Cobourg and parts adjacent.

MR. ROBERT HARDING, Divinity Student of the Society for Propagating the Gospel in Foreign Parts, and of the Diocesan Theological Institution. The destination of this gentleman is not yet fixed.

The sermon was preached by the Rev. H. J. Grasset, M. A., Examining Chaplain to the Lord Bishop, from John iii. 14, 15.—**The Church.**

ST. PAUL'S CHURCH, LONDON, C. W.—The foundation stone of this building was laid on the 21th of last month.

CHURCH SOCIETY.—A meeting is to be held at 2 o'clock, at the National School House, "for the purpose of considering what temporary measures it may be necessary to adopt during the absence of the Bishop for conducting the business of the Society under the Act of Incorporation, to which the Royal assent has been lately signified."

TO CORRESPONDENTS.—Received letters from W. W. W.—R. A. with slips, will take care of them; extras by this mail.—The Inquiry.—A Protestant.—Hawkins' Sermon, very welcome.—Communication from Montreal has reference to "strife," therefore have abstained from noticing it before, lest we should seem to take side.

We beg to acknowledge the following subscriptions, received on account of the *Berean*, since our last publication:— From Rev. W. W. Wait, 12 months; Captain Crompton, 12 months, commencing 7th number; Messrs. H. J. Yonge, 12 months; Rickaby, 12 months; Hotehouse, 6 months.

Political and Local Intelligence.

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considered and the vote reversed by 255 to 223, thus giving Ministers a majority of 22. O'Connell and his associates continue to excite a good deal of interest, and the imprisonment of the conspirators is used as a topic for keeping up the agitation of the question of repeal and for swelling the repeal rent, which for the last week exceeded £3000, including, however, £1000 from America. The journals state that Repeal meetings were held in many parts of the country and numerously attended, and that the repeal button was everywhere in Ireland openly worn; and that the authorities at Dublin had issued peremptory orders to refuse all access through the Castle yard to persons thus decorated. Boys even came to the National Schools, wearing the button, but were obliged to take it off on pain of expulsion.

FRANCE.—It is announced in the French journals that the Emperor of Morocco has proclaimed a holy war against France, and, in conjunction with Abdel-Kader, is making active preparations for invading the territory claimed by the latter country. It appears from despatches just received from Algiers, that actual hostilities have already commenced on the frontiers of Morocco. The despatch of General Lamoriciere states that the attack was made quite suddenly, and almost unexpectedly, by the Arabs, who were, however, defeated, after some sharp fighting, leaving upwards of fifty of their men dead on the field.

SPAIN.—This country is also engaged in a quarrel with the Emperor of Morocco; the British Consul at Tangier was using his utmost efforts to prevent a rupture. The Queen and her attendants were at Barcelona on the 8th, in the course of a tour which Her Majesty was making. **PORTUGAL.**—The Government has made an application for pecuniary assistance to the Junta of Public Credit, which was refused. A trial of State offenders amounting to upwards of 160 persons connected with the late disturbances, is about to take place. A treaty between Portugal and Russia has just been concluded, it is said, almost for political purposes, as it is of no commercial advantage to either country.

ITALY.—The *Cologne Gazette* assures us that the Papal Government had addressed a note to the Cabinets of London, Vienna, and Paris, on the subject of the late disturbances in its territories. The note declares that there has been no real cause for political discontent, and that the disaffection is chiefly to be ascribed to the machinations of anarchists in France and England. **TURKEY.**—Advised from Constantinople, on the 22d May, report that the Turkish forces sent against the Albanian rebels had twice defeated them, between the 13th and 17th. Krischowa had been taken by assault, after a desperate resistance on the part of the rebels, of whom 100 were killed, and about the same number wounded; but the loss of the Turks is stated to have been more considerable. Russia, it is said, has offered to furnish troops for the suppression of the rebellion, should the Turkish force prove unequal to the task. Permission has been granted for the erection of the Protestant church at Jerusalem, which has been in progress for some time under the direction of Bishop Alexander.

GREECE.—The President of the Greek Ministry, M. Mavrocordato, had resigned, and all his colleagues were about to follow his example. The late cabinet, said to be composed under British influence, had, from its entrance into office, met with such opposition that it was obliged to yield. The *Press* says, "General Coletti, who is not hostile to French influence, will, no doubt, be commissioned to form the new ministry."

INDIA.—The dates are to the 1st May from Bombay and from China to the 10th March. Disorder had taken place among the Sepoys; but had been stayed, one regiment having been disbanded with disgrace. Disturbances continued in the Punjab. Lord Ellenborough was to go for some time to Allahabad.

Liverpool Timber Prices Current, June 19.

Quebec, yellow Pine, per c. ft.	s. d.	s. d.
St. John, N. B.	1 5	1 7
Miramichi	1 3	1 4
Bay Chaleur	1 3	1 4
Richibucto	1 2	1 2 1/2
St. Andrew's, N. B.	1 3	1 4
Nova Scotia and P. E. Island	1 1	0 0
Quebec, red Pine	1 4	1 6
N. Brunswick and N. Scotia Spruce Pine	1 0	1 1
Oak	1 6	2 0
Elm	1 0	1 2
Ash	1 0	1 4
Masts, yellow pine, calliper	1 8	2 6
Red ditto	2 6	3 0
Poles or Spars	1 6	0 0

Deals, Quebec Yellow Pine, per stand. hund. 1st quality,	none.
Ditto, 2nd quality	£9 0 a £10 0
Ditto, 3rd quality	£8 0 a £8 10
Staves, Quebec, stand. per M. 35	10 a 45 0
W. O. pun. per M.	10 0 a 15 0
Oars, Ash, per running foot 0s 1/2	1 a 0s 2 1/2
Handspikes, hick. per doz.	10s 0 a 0 0
Ash and Birch, per doz.	2s 0 a 3 6
Lathwood, per fathom, 4 feet	£3 10 a £5 0

AFFRAY AT MONTREAL.

The ceremony of laying the foundation stone of St. ANN'S CHAPEL, Griffin Town, Montreal, was to have been performed on Tuesday last, with religious solemnity. His Excellency the Governor General assisting; but we deeply regret to say that a disturbance took place, the particulars of which we cannot give with certainty yet, but it seems to have arisen from a disagreement between the R. Catholic and Protestant workmen, upon the hoisting of a flag which offended the former, and caused a violent attempt to take it down, leading to disorder. The seafolding gave way from being over-loaded, it is said, and several persons were seriously injured, among whom Mrs. Hall of the Ottawa Hotel.

P. S.

By the arrival of the *Great Western* at New York, just announced, intelligence has been received that flour continues declining.—An application to Her Majesty to remit Mr. O'Connell's punishment has been unsuccessful.

11. M. Troop-ship *Apollo*, which sailed from this port on the 25th May, with the 68th Regiment on board, arrived in England on the 16th June, making the passage in 19 days.—*Gazette.* We have been requested to state that lists of subscriptions to the Quebec Young Men's Charitable Fire Wood Society, have been left at the Exchange Reading Room, the Mercury Office, and at the Office of this Paper.—1b.

On the representation of T. C. Grattan, Esq., the British Consul at Boston, Her Majesty's Government has awarded a gratuity of seventy-five dollars, each, to Captain Homan of ship Sweden of Boston and to Captain Perkins of schooner Canton, of Gloucester, for their courageous and humane conduct in saving the crews of the British vessels *Quebec*, and *Bridget Timmins* wrecked during the last winter.

ENGLISH MAIL.—To be closed tomorrow; paid letters till 7, unpaid till 9 o'clock, p. m.

Port of Quebec. ARRIVED.

- July 4th. Brig Penelope, Love, Newcastle, J. Joseph, coas. 5th.
- Brig Sarah Richardson, Elliott, Stockton, Burs-talls, general cargo.
- Nestor, Clark, Gibraltar, order, ballast.
- Morning Star, Alderson, Bordeaux, Atkinson, & Co. ballast.
- Zephyr, Kirkpatrick, Donegal, order, ballast.
- Mazappa, Webster, Shields, W. Dawson, general cargo. 6th.
- Bark Helena, Crick, Halifax, Noad, rum, sugar, &c.
- Brig Mosley, Killo, Pictou, order, ballast.
- James, Ruoy, Waterford Levey & Co. bal.
- Allison, Proctor, Hartlepool, order, coas. 8th.
- Ship Inconstant, Beacon, Philadelphia, Gillespie, & Co. general cargo.
- Chester, Wilson, New York, order, ballast.
- Ship *England*, Thompson, New York, J. Munn, ballast.
- Edinburg, Lawson, do. ballast. 9th.
- Brig Isabella, Correll, Bideford, order, ballast.
- Brigt. Napoleon, Caleff, Cuba, Leslie & Co. sugar, &c.
- Schr. Mary & Margaret, Hoffman, Labrador, Noad & Co. oils. 10th.
- Brig Ianthe, Jackson, Hartlepool, order, bal. CLEARED.
- July 4th. Ship Lady Milton, Smeaton; Bark X Y Z, Lightfoot; Ship Catherine, Bird; Brig Zephyr, Young; Walker, Caxon; Bark Industry, Barrett; Brig Ruby, Stokoe; Brig Hannah, Lowther; Brig St. John, Dick; Schr. Mentor, Paré. 5th.
- Brig Aurora, Foster; Brig Sir J. Macdonald, Evans; Ship Sherbrooke, Sterling; Bark Florence, Brummage; Brig Luna, Wear; Bark Pacific, Morrison; Ship Jane Black, Gorman; Brig Margaret & Ann, Gillespie; Bark Economist, Smith; Bark Eliza Ann, Carruthers; Brig Whit, Brooke; Brig Thetis, Huggill; Bark Cecrops, Burrell; Ship General Graham, Jameson; Bark Ellerslie, Harvey; Brig Gazette, Lumzed; Schr. Caroline, Dennis; Bark Amazon, Pearson. 6th.
- Brig Pekin, Harvey; Brig United Kingdom; Bark Wm. & Mary, Scott; Brig Briton, Booth; Bark Bridgetown, Betty; Brig Victoria, Frith; Brig Antans, Golithly; Brig Traveller, Tilley; Brig Cousins, Gray; Brig Ringrove, Eggleston; Brig John & Mary, Oliver; Schr. Mary, Townsend; Bark Great Britain, Montgomery. 8th.
- Brig Midas, Foran; Brig Rhydiol, Armes; Bark Lochlho, Taylor; Brig Triton, Stone; Brig Heaps, Jordison; Brig Sun, Potts; Brig Tom Bowline, Irvine; Brig Elizabeth, Atkinson; Brig Atlas, Scott; Brig Lady Combermere, Cork; Brig Messenger, Byram; Brig James & Anne, Brown; Bark St. Ann's, Richards; Bark Ross, Woolf; Bark Canton, Tonge; Brig Seadrift, Weatherill; Schr. Esperance, Mercier. 9th.
- Brig Concordia, Douglas; Bark Agnes and Ann, A. Bowie; Brig Erin, J. McDonald; Ship Wellington, W. Hill; Brig Permute, Smith; Bark Brom, White; Brig Xanthus, Crute; Sch. Charlotte, Poirer. 10th.
- Brig Liddell, Patterson; Brig Maria Elizabeth, Brown; Brig Mary, Rendell; Brig Baltic, Cordran; Bark Rankin, Meikle; Bark Durham, Batty; Bark Jane, Wood; Bark James Bales, Burnicle. PASSENGERS.
- In the steamship *Unicorn*, from Pictou—Hon. J. J. Starr, Dr. Calder, lady and child, Rev. W. Arnoll, Mr. Mrs. & Miss Macfarlane, Rev. Mr. Macdonald, Mr. Vankoughnet, Mr. Mountain, Mr. Oliver, Mr. Turner, Miss Dempsey, Miss Corvon, Miss Thresher, and Mr. Thresher.—1S steerage.
- In the bark *Great Britain*, Capt. Montgomery, sailed for Glasgow—Messrs. McNab, Scott, and Miller. SHIPPING INTELLIGENCE.
- The steamship *Unicorn*, arrived on Friday morning at seven o'clock, from Pictou, reports having passed about 20 sail bound up; among them the *Helen*, of Halifax.
- The bark *Universe*, and the new bark *Foam*, had both arrived at Liverpool from this port, the former on the 13th and the latter on the 15th June.
- The Schr. *Laura Dennis*, Knarston, from Quebec, arrived at Liverpool on 15th June.
- Capt. Proctor, of the brig *Allison*, arrived here on Saturday last, from Hartlepool, reports having been fourteen weeks on his passage; was driven as far north as lat. 61, long, 20; was laying to in a heavy gale for five weeks; and lost foreyard, and bulwarks fore and aft. Halifax, June 25—Cleared—Brig Kate, Baymar, for Quebec, sugar. 27th—Ship Marmion, Mills, for Quebec, in ballast, and 55 passengers.
- The *Poehontas*, which came up yesterday from Grosse Ile, reports four vessels above the Pillars. A Pilot mentions that a schooner is ashore at Point St. Jean, opposite the Church, and it is feared will prove a total wreck.
- The Steamer *Lady Colborne*, which left on Saturday for Riviere du Loup, on a pleasure

trip, is ashore there, and will not probably be got off until the next spring tides. [If those persons who set out regardless of the profanation of the Lord's day by this trip, were led to consider the vanity of all search for pleasure in which the Lord's command is neglected, they will have received much good by their disappointment.—EDITOR.] New York, July 2nd.—Cleared—Brig Atkir, Jobling, for Montreal; Brig Robert & Ann, Mather, for Quebec. Philadelphia, June 29th.—Cleared—Brig Victoria, Frewthen, for Quebec.

VESSELS SAILED FOR CANADA.

(From *Wilmer & Smith's European Times*, of the 19th June.) Deal, June 3rd.—Nautilus. 4th—Clutha. 9th—Finlater, and Melrose. 16th—Aethusa. Liverpool, June 5th—Aberdeen, Blaker, Killy, Lord Seaton, and Rytown. 9th—Jessie. 12th—John & Robert. 17th—Ann Jeffery, Druid, Tay, Eglington, and Ben Nevis, Tam O'Shanter, and Dyson. Clyde, June 3rd—Abigail. 4th—Richibucto. 6th—William Hunt. Shields, June, 3rd—Freedom. 7th—Deverton. 12th—Ariadne. Belfast, May 31st—Constitution. 8th—Miltiades. Waterford, May 31st—Elizabeth. Maryport, June 1st—Hope. Londonderry, June 3rd—Manchester. Sunderland, June 7th—Elbe. 13th—Jane Alice. Cork, June 16th—Kangaroo. Plymouth, June 10th—Wm. Fromben. Oporto, June 10th—Amanda. Gibraltar, May 20th—Falcon. 29th—Lancer. Marseilles, May 25th—George & Mary. Warren Point, June 10th.—The Killy Harvey, from Liverpool to Quebec, run on shore in Dundrum Bay, 5th inst., and struck heavily, but got off the following day, with assistance, and proceeded to Belfast.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 9th July, 1844.

Beef, per lb.	s. d.	s. d.
Mutton, per lb.	0 5	a 0 5/4
Ditto, per quarter	2 6	a 3 9
Lamb, per quarter	2 6	a 4 6
Veal, per lb.	0 4	a 0 5
Do., per quarter	4 0	a 5 0
Pork, per lb.	0 3 1/2	a 0 4
Hams, per lb.	0 5	a 0 6
Bacon, per lb.	0 4 1/2	a 0 5
Butter, fresh, per lb.	0 8	a 0 9
Ditto, salt, in tins, per lb.	0 4 1/2	a 0 6
Eggs, per dozen	0 5	a 0 5 1/2
Fowls, per couple	1 8	a 2 6
Flour, per quintal	12 6	a 13 0
Oats per bushel	1 2	a 1 4
Hay per hundred bundles	22 6	a 25 0
Straw ditto	15 0	a 20 0
Fire-wood, per cord	10 0	a 12 0



THE POCAHONTAS, will this WEEK leave for Murray Bay and Riviere du Loup, on FRIDAY MORNING, at SIX o'clock precisely, instead of her usual day. **THURSDAY.** For Freight or Passage, apply on board, or to W. STEVENSON, Quebec, 8th July, 1844.

RECEIVED ex *Rory O'More, Brilliant, Mary and Nestor*.

TIN PLATES, CANADA SCYTHES and Suckles, Sheet Lead, Patent Shot, Common and Best White Lead in tins, Blister and Spring Steel, Pig Iron and Castings, "Smith's" Bellows, Anvils and Vices, Iron Wire, Spades and Shovels, Logging and Trace Chains. —AND— Register Grates. C. & W. WURTELE, St. Paul Street, Quebec, 27th June, 1844.

BOOT AND SHOE WAREHOUSE, 11, Buade Street.

THE Subscriber informs his customers and the public, that he has just received his spring supply of ENGLISH and FRENCH LEATHER, consisting of Calf-Skins, of a beautiful description, direct from Paris, Boot Morocco, Patent and Elastic Leather, Plain and Enamelled French Fronts, Maxwell's Spurs, with a great variety of other articles in his line.

The universal preference given to his work for many years past by the Military Gentlemen of this Garrison, is a proof of the superior style in which orders entrusted to him are executed. ⚡ Tor Boots made to order. THOMAS COWAN. Quebec, June 27, 1844.

TUITION.

MRS. STANLEY, having re-opened her School for Young Ladies, has a few vacancies which she is desirous of filling up. In addition to the usual branches of Female Education, including French, Drawing and the Use of the Globes, she will, if a class be formed, procure Masters for Music and Italian. For terms, &c. apply at the Bible Depository, No. 15, Buade Street, Quebec, 27th June, 1844.

BIBLE DEPOSITORY. NEAT AND CHEAP BIBLES AND TESTAMENTS.

THE QUEBEC BIBLE SOCIETY has just received from London, a NEW AND SELECT ASSORTMENT of Books, in English and French, which, in consequence of recent changes, are now offered for sale at greatly reduced prices. Besides the ordinary kinds for general distribution, Family, Reference, Diamond and Pocket Bibles and Testaments, in morocco and other neat bindings, gilt edged, will be found worth inspecting at G. STANLEY'S, the Depository, opposite the French Church, Quebec, 33th June, 1844.

Youth's Corner.

VACATION-JOURNEY IN SWITZERLAND.

At the distance of about five miles from Berne in Switzerland, you may see an establishment of eighteen buildings, some of them large and beautiful like the habitations of rich people in cities: they are so disposed as to leave abundance of open space between them, which, at certain hours of the day, is commonly enlivened by a cheerful set of boys, engaged in recreation or in regular exercises for the use of their limbs, called gymnastics.

It may be that you find an old gentleman moving about on horseback or on foot, talking kindly to a group of boys in the field or on the play-ground, as kindly to the one as to the other, and meeting pleasant faces from either: that is Mr. Fellenberg who owns the whole establishment and keeps it a going; he gets much money from the scholars who pay, and then he spends a good deal of it again upon the poor boys who have no one to pay for them.

But on a certain day in August 1829, very early in the morning, the boys did not come out to play, but they did come out, one after another, with knapsacks upon their backs, and long sticks in their hands, till there were twenty of them assembled, impatient for Mr. Kapff to make his appearance and take the command, that they might set out on their journey.

And now it went all in jumps for a little while, each of the boys trying to show how light he thought his load, and how well he would keep up with his companions. Mr. Kapff did not say anything about it at first; but he got them to join in singing a tune, as soon as he could.

When the party arrived on the banks of the river Aar, they embarked in a ferryboat, and the men began to pole and to drag against the stream a good length, while the boys were wondering what all this was for, and why not dash right across and land on the opposite side.

warm meals, besides that they are cheap, and put the people to the least possible inconvenience. They rested during the hottest part of the day, and then set out again on their way to Thun (pronounced Toon) which took them five hours. You may be sure, there was no disposition then, to jump and skip; for the road was heated by the sun, the boy's feet began to be very tender, and some of them scarcely knew how to drag themselves along.

To be continued.

THE ISLAND OF ST. KILDA. St. Kilda is the westernmost island of the Hebrides, on the coast of Scotland. The length of the island is about three miles, and its breadth nearly two miles from north to south.

The ground is chiefly used for pasture, and the men keep a stock of sheep and black cattle on it, from which they are supplied with articles of clothing, milk, butter, cheese, &c.

Their houses, or huts, are all of the same form and size, and also completely alike inside. They consist of but one room in which the family live at one end, and the cattle at the other. The walls contain their beds, and places for their stores, for which purpose they are generally six or seven feet thick.

The chief employment of the men consists in bird-catching; and the fulmar and solan goose, which frequent their rocks in immense numbers, are of great service to them, both as to the payment of their rents, which they generally do with the oil and feathers, and as to affording them provision—for they salt the carcasses, and lay them up for winter store.

While their rents are paid chiefly in feathers, they present to the taxman of the island all other articles of produce which it affords, such as beef, mutton, cheese, oil, &c., and for any overplus that remains after the amount of the rent is deducted, he gives them value in other articles which they need; such as printed cloths, handkerchiefs, hats, indigo, &c., of which he takes with him an annual assortment for their supply.

The people of St. Kilda have not been destitute of the means of public instruction. I found that they had some knowledge of the Scripture-account of the creation and fall of man—the deluge—the history of the Israelites—the appearance of our Saviour in the world—his obedience and death in the room of the guilty—his resurrection and ascension to glory, and his intercession for men at the right hand of God, &c.

They show a strong desire, to have the word of life purely dispensed among them. This I am able to affirm, both from their own repeated declarations on the subject, and from the reception which they gave to my poor labours. Never shall I forget the day, when at parting with them on the shore, amidst cries and tears, which were enough to rend any one's heart, the whole of them as with one voice, exclaimed,—“Never shall we see his face more.”

A few years after, the same minister kindly acceded to the wishes of the Directors of the Society already mentioned, in again visiting the people of St. Kilda. The manner in which he was received by the inhabitants, and the attention and anxiety with which they listened to his instructions, are fully explained in the following Journal, which he has transmitted.

St. Kilda, Friday, May 13, 1832.—This morning about eight o'clock, we loosed from Pabbay, and, with a fine N. E. breeze, which continued all the way, arrived here by four in the afternoon—thus making a passage of nearly sixty miles in eight hours. We had no sooner appeared in sight, than the people flew down to the shore to meet us, and stood in a body on the shelving rock on which we were to land, to receive ourselves and our little bark.

EDUCATION.

My attention having been attracted by the neat appearance of one of my neighbours, and the excellent order of her family, I one day entered into conversation with her, enquiring what methods she had used to render her children so orderly and industrious.

Thus you will find that the surest way to help your children, is to teach them to help themselves, and that by bringing them up to activity and industry, you will, according to the old fable, leave them a better and more certain provision than “a golden treasure” with idleness and disorder.

There are few who might not find some kind friend to assist in supplying their families with little books, or to recommend such as would be proper for them. And let parents be guarded against the arts of pedlars, who sometimes will place religious books at the top of their baskets, and talk in a canting style, but afterwards offer for sale indecent ballads, pictures, songs, improper tales, novels, and other books of the most hurtful kind.

PRAYER BOOKS, &c.

The subscriber has just received a choice assortment of English Prayer Books, neatly bound, and at very low prices.

THE PSALMS AND HYMNS USED IN TRINITY CHAPEL, QUEBEC. G. STANLEY. 15, BUADE STREET.

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W. HOLESHOUSE, in returning thanks to his friends and the public for the encouragement he has received since his commencement in the above business—begs to inform them that he still continues at his old stand, and respectfully solicits a continuation of their patronage.

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BEGS to return his sincere thanks to the Military, Gentry, and Public in general, for the liberal support he has received since his commencement in business, and hopes by strict attention and moderate charges still to merit a share of public patronage.

WHOLESALE AND RETAIL LONDON HAT AND FUR WAREHOUSE.

12, BUADE STREET. W. S. HENDERSON & Co. PROPRIETORS.

W. HOSSACK, JUNR.

BEGS leave to inform his friends and the public in general, that he has opened an Establishment for the sale of Groceries, Wines, Liquors &c. in the premises, corner of St. Ann and Garden Streets, UPPER TOWN MARKET PLACE, where he will have always on hand a choice assortment of goods in the line, and respectfully solicits a share of public Patronage.

THE Subscribers have received ex Acadia,

Auckland, Great Britain, and Wandsworth. Best and Common English Iron, Hoop Iron, Sheet Iron, and Boiler Plate, Zinc, Block and Bar Tin.

JUST RECEIVED PER “ACADIA,”

AND FOR SALE BY THE SUBSCRIBERS. CHOICE Assortment of Woolen Cloths, &c. of the latest patterns—consisting of:—West of England Broad Cloths, Checks, Hairline, Honey Comb, Plaids, Fancy Doestkin, Fancy Tweeds, Stripes, French and Alpine Casimeres.

FOR SALE,

PORTY BAGS COFFE, AND A FEW TONS LIGNUMVITAE. R. PENISTON, India Wharf. Quebec, 1st April, 1844.

BRITANNIA LIFE ASSURANCE COMPANY, LONDON. CAPITAL—ONE MILLION STERLING.

THE Subscriber having been appointed Agent to the above Company in this City, is prepared to receive proposals and to effect Assurances on Lives, on more reasonable terms than ever offered before.

APOSTOLIC SUCCESSION, NOT THE DOCTRINE OF THE CHURCH OF ENGLAND.

By the Rev. JOHN HUNTER, M.A., formerly of Magdalen College, Oxford. A very few copies of the above for sale at G. Stanley's.—Price 9d.

PRINTING-WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF G. STANLEY, Stationer, and at the most reasonable terms.

INSTRUCTION IN THE FRENCH LANGUAGE, BY M. MOREL, OF GENEVA.

Cards of Terms at the Publisher's.

Reference to the Rev. C. L. F. HANSELL, 15, Stanislaus Street; JEFFREY HALE, Esq. Carrières Street; and J. TRAMBLEAURE, Esq., 8, Angele Street. Quebec, 4th April, 1844.

JUST PUBLISHED BY W. NEILSON, and FOR SALE at his Book-Store, Mountain Street; and at the Bible Depository, Buaide Street, price 9d.

The Sovereign authority of the Holy Scriptures, in answer to the publication of the Rev. P. M. M. inserted in the Canadian and the Journal de Québec, from the 25th June to 1st July, 1843, against the Law of God as the Christian's rule of Faith and Practice.—By H. M. Pa. cxix. 57.—Thou art my portion, O Lord! I have said that I would keep thy word. 1st Samuel, iii. 10.—Speak, Lord! for thy servant heareth. Quebec, 4th April, 1844.

TO BE PUBLISHED, When a sufficient number of Subscribers will guarantee the expense, A SERIES OF FOURTEEN DIALOGUES

On the subject of UNIVERSALISM:

WHEREIN all the chief arguments of the advocates of that system are distinctly stated and refuted, and the truth of the leading doctrines of the Christian faith, viz.—The Fall of Man, Origin of Sin, Immortality of the Soul, Divinity of Christ, The Trinity, The existence of a Devil—a Hell—and a future Judgment,—vindicated: whereby any person of ordinary understanding may be able to defend the orthodox faith against the insidious arguments and calumnies of its Unitarian and Socinian adversaries. With copious indexes to the controverted passages.

By the Rev. HENRY EVANS, KINGSEY, C. E.

The author having dedicated the profits of the above Work,—the compilation of which has occupied much of his time for the past three years,—to aid the completion of a Church now erecting in his neighbourhood, trusts that any lengthened appeal to his brethren of the orthodox faith, in enabling him, by subscription to the above, or by donations to the nearly exhausted building fund, to carry a much required object into effect—will be unnecessary.

Editors of Religious Publications are requested to notice the above. May, 1844.

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WHEREIN VERITY BY SCRIPTURE IS CONFIRMED, AND ERROR CONFUTED;

So that one of any capacity may, by the Help of this Book, be able to argue with a Romish Priest, and to refute him by the Word of God.

To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.—ISAIAH viii. 20

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—JOHN i. 30.

LONDON:—Printed by Augustine Matthews, for Thomas Jones, at his Shop in the Strand. 1634.

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