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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. 15.7

Incumbent.

QUEBEC, THURSDAY, JULY 8, 1847.

[ WHOLE NUMBER 171

"GOD IS LOVE." [The following lines were composed by a lunatic and scratched on the walls of his cell:]

Could we with ink the ocean fill. And were the skies of parchment made, Were every stalk on earth a quill, And every man a scribe by trade? To tell the love of God above Would drain the ocean dry, Nor would the scroll contain the whole, Though stretched from sky to sky. The Churchman's Monthly Penny Magazine.

PROVE ALL THINGS; HOLD FAST THAT

WHICH IS GOOD. A Sermon on 1 Thess. v, 21., preached at St. Ann's Church, Lancaster, on Sunday the 14th of February 1847, by the Rev. Charles Bury,

Among the almost numberless proofs which have been mercifully vouchsafed to us of the divine inspiration of the Scriptures, one very strong and very striking one is the extraordinary adaptation of the precepts and promises, the warnings and exhortations of Holy Writ, to all times and all people. And it is not merely the abstract theory of its univetsal adaptation which is so remarkable, but the testimony which every heart spontaneously bears to its suitableness and applicability. For, in every age, even those who value it least are made to feel, that it is quick and powerful, while those who have really tasted the goodness of the Lord, find, as all the Lord's people have in bygone ages, that it quickens, purifies, directs, enlightens, comforts. The exhortation enjoined in the text was evidently necessary in the Apostle's time, when judaizing

Christ of none effect. But if it were incumbent on the Apostle to enjoin on the Thessalonians, in the very infancy of the Gospel Church, the duty and necessity of proving all things; surely it was increasingly the duty of Ministers of the Gospel in the times which followed the Apostles, to reiterate earnestly the apostolic injunction. For heresies of every kind were rife among the earlier Christians, and spiritual and carnal pride, urged on by the great enemy of God and man, sowed the seeds of false and erroneous doctrines which found, in the hearts of men, soil too congenial to their growth, so that they spring up

ndded to the word of God that which was contrary

to, or neutralized, the Gospel, making the cross of

rapidly, and were diffused widely.

But are we not all persuaded of the adeptation of the words to the times in which we live? when so many perversions of Scripture are brought forward under a specious guise, and with the sanction of names much reputed for piety and learning : nay when the crudest theories and speculations, broached with boldnes and with some mixture of truth, have their admirers and followers : may how needful is it to enjoin the duty, when some are found hold enough-shall I not say wicked enough ?-to desire to take away the key of knowledge from the people ? But we find also in the Scriptures indirect but surely designed condemnation of many practices the lawfulness of which, if not asserted, is sunposed to be doubtful. Consider the practice of the so called Church of Rome in withholding the Scriptures; while passages may be brought from the word of God, proving the advantage of reading them, and the command to do so. The words of the text shew the absolute necessity of having the text snew the state the constitution of the cost of so much suffering: love to man, which to be preserved from error and led into needful induced him to by aside the robes of light and glory, to be preserved from error and led into needful of the Scriptures, are guilty of taking away that light for the feet, that lamp for the path which can diction of sinners, to endure their provocations, alone guide men safely and surely through this to pity their infirmities, to compassionate their though your attainments in faith and grace may be wilderness world to the promised land of everlast- miscry, and to die for their souls. Beloved, if God ing rest. To what other test can we bring doc- so loved us, we ought also to love one another. Are trines, opinions, practices, which must exercise a you habitually striving to fulfil this law of Christ?

in its turn to our notice, we will divide the text into when brought to the proof, which of you can say n precept and an exhortation. And first the precept enjoined: PROVE ALL THINGS. How sad and humbling a proof of the deep depravity of human nature, and the power and malignity of Satan, that the precious and invaluable gift of God, the Gospel of his Son, which should be a savour of life unto life, is perverted by unholy, nay devilish ingenuity into a savour of death unto death, and that those who thus pervert it, glory in their shame, and rejoice over those whom they succeed in leading away from the truth as it is in Jesus! I think that, much as the exhortation is needed, it is not attended to as it ought, even by those who profess to consider it their our love? What if love is not felt, and a spirit of privilege, their birthright, to possess and peruse the love manifested towards all with whom we have to word of Go l. Owing to natural indolence or a culpable indifference as to the truth, or an indisposition God, men are apt to take for granted, to take as proved, that which they ought to know for themselves to be so, by personal experience, and by comparing spiritual things with spiritual. This is especially the case when men are pleased with what they hear from the pulpit when it falls in with their ideas of what is in accordance with the Gospel, and thus receive it intellectually or speculatively, without troubling themselves to search whether these things are so, or desiring to know the truth propounded, experimentally and practically. Let a man hear a favourite preacher, and if he do not hear enunciated any thing very startling, he may be, nay, alas, he is insensibly led away to receive much that is beside the truth, until he come to receive unhesitatingly that which is contrary to the truth. Error, unknown to himself, is gradually insinuated, which, if distinctly and openly taught at first, would have alarmed him, and he would at once have rejected that which now his mind has been prepared to receive; and this owing, not only to man's proneness to error, but to his omitting or

law and to the testimony. Pleased with the writer's style, and not arrested perhaps by any observations which militate strongly against our own opinions, we receive as true, as proved, all that is brought be-fore us, instead of proving it by that uncring touch-stone, the word of God. Thus many a fatal error, dressed up in the garb of truth, is speciously insinuated; and many are led from the good old paths by yielding up their judgments and minds to the teaching of others, without being careful to try the

spirits whether they are of God.

We would then urge on you, brethren, as needful now in a tenfold degree in these perilous times, when, if it were possible even the elect would be deceived to their ruin; when there is a proneness to give heed to seducing spirits; times when men will scarcely endure sound doctrine practically applied, we would urge on you to prove all things; est ye should be turned away from the truth, and be deceived to the great danger and detriment of your souls. We urge you then, for your souls' sake, to prove the doctrines and statements you hear and read. We would not have you cultivate a criticising spirit which would sit in judgment on a preacher and pronounce censure or approval according to your own fancy; but as he who seeks the precious metals does not satisfy himself with examining the precious ore to approve or reject, but, putting it into the furnace, proves it and returns only that which is teally valuable, so would we have you prove by God's word- he only sure test-the doctrines and minciples you hear propounded, that you may ascertain what is really the bread of heaven, food which will nourish the soul, distinguishing it from that which is merely pleasant to the ear or gratifying to the intellect, and cannot really profit, and also from that which is not in accordance with the reteachers and others rose up and, mingling truth with their doctrines, so as to gain them a hearing, vealed word of God, and therefore worse than the refuse and the dross. Yes, prove all doctrines, all statements or subjects connected with your spiritual interests; but prove them not by human systems, not by your own preconceived opinions, not by your wishes, but by the pure word of God, without human glosses or interpretations.

Prove your own selves whether that change be really wrought in you, without which ye cannot enter the kingdom of heaven; whether there be in you a change of heart as well as of judgment Prove your tempers, whether they are being brough more into conformity with the meekness and gentle-ness of the Lamb of God, who, when He was reviled, reviled not again, who prayed even for his persecutors and murderers. I do not ask whether your tempers are entirely subdued to the law of Christ-for temper is almost the last evil to be entirely controlled but as the Apostle says, " be ye angry and sin not: let not the sun go down upon your wrath," are you striving to overcome thi temptation, proving yourselves by the word of God where it is written, "they that are Christ's have crucified the flesh with its affections and lusts !" Evil tempers ought to be, will be dying in the true believer, though, alas, they may occasionally gain the mastery.

Prove your dispositions lowards God and man, whether these be so in accordance with the word of God and the example of the Rodeemer as to evidence that you are a child of God, by adoption and grace and growing more meet for the heavenly inherit ance. If any man have not the Spirit of Christ, he is none of his: and what disposition pre-eminently characterized the Redeemer? Was it not love love to God? love to man? Love to God, which made him delight to do his Father's will, though at and to put on the nature of poor degraded man-a love which induced him to bear the contrapowerful influence for good or evil on the eternal Are you praying for an enlarged heart towards God?

Are you cultivating—for oblit pages at the state of the st stiny of man?

Are you cultivating—for oh! it needs diligent cultivation—the spirit of love towards all? Alas. you love the Lord your God with all your heart with all your soul and with all your strength, and your neighbour as yourself? But what if we cannot in sincerity and truth adopt the words of the Apostle: the love of Christ constraineth me ?-if we cannot say that the motive which rules in our heart and actuates us in the discharge of the various duties we are called to, is love? loving the Lord, because he first loved us, loving the Lord for all he has done and is doing for us and in us? Can God indeed be our reconciled Eather through faith which is in Christ Josus? If he be our Father, where is do? Can we be really brethren in Christ Jesus members of one family? heirs of the same king to enquire prayerfully for themselves whether what dom? If a man love not his brother whom he hall they hear is in strict conformity with the word of, seen, how can be love God whom he bath not seen? Nay, brethren, prove your spirit by this Scripture: "Love is the fulfilling of the law": and what is all your professed obedience and subjection to Gospel requirement worth, if there be not love in the heart, love to God and love to your brother also?

But prove yourselves, further, prove your spirit whether it be of God. Compare with Christ's holy example, with the requirement of Scripture, the spirit in which you receive crosses, vexutions, trials, perenvements, dissappointments. I well know that in the most advanced, though the spirit be willing, the flesh may be weak : but you need to prove yoursalves whether you have the willing spirit. A spirit willing to follow Christ withersoever he leads, is not attained by any mental discipline of human device. The Spirit of God alone can work in you to will and to do of his good pleasure; but unless there be this shewed me that Hervey's view of saving faith was willingness in increasing measure, what proof have you of being renewed in the spirit of your mind? and if you are not better able than once you were to say in sincerity "not my will but thine be done;" can you persuade yourself that, the same mind is in neglecting to bring what he hears to the test of you which was in Christ Jesus? And if the vexa-Scripture, neglecting to prove all things. The same tions and disappointments you meet with excite a is true with regard to reading a favourite writer, or murinuring and repining and rebellious feeling which

life of glory hereafter.

mouth?" Is your speech always with grace, and do you remember, so as to be influenced by them, the

words of our Lord "every idle word that men shall out it; he may be fully assured of Christ's power speak, they shall give account thereof in the day of and willingness to save him, and yet not be assured judgement, for by thy words thou shall be justified, that Christ has actually imparted salvation to him. and by thy words thou shalt be condemned :22 and The truth is, that these two kinds of assurance, "out of the abundance of the heart the mouth speaketh?" Do you, in short, strive to adorn the doctrine of God our Saviour in all things, and, whether you eat or drink, or whatsoever ye de, do

you all to the glory of God?

Prove your feelings on religious subjects. There may be much apparent feeling, many exalted frames while there is little or no grace in the heart. Nay, the tears may flow and the heart may throb under a touching or exciting discourse, at the narrative of the Saviour's sufferings, or from an eloquent and pathetic appeal; but do the tears of godly sorrow overflow? does the heart throb with glowing grati-tude and love to the Saviour—for deliverance from sin? for strength against temptation, in time of need? for fresh victories over satan, the world, and inbred corruption? for a good hope of glory through grace? for the efficacy, in your individual case, of his all-cleansing blood, of His all prevailing intercession? Do you rejoice most in feelings and supposed evidences, or in the excellence and power and grace of the Lord Jesus? and do you prove that Christ, by doing more than others for him? "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven;" and "herein is my father glorified, that ye bear much

Prove the reality of your conversion to God. See to it, that old things are passing away, and all things become new; that the old man is daily put off with his affections and lusts, that you are becoming more spiritually minded, and love the Lord's appearing nore. And desire and pray, that you may have the Spirit more distinctly witnessing with your spirit, that you are the child of God.

Prove the reality of your TAITH, that it is the inbstance of things hoped for, the evidence of things not seen, looking at the things which are not seen but which are eternal, rather than at the things which are temporal; with your loins girded, and your lamps burning. Prove the reality of your nore, whether it is the anchor of the soul, sure and steadfast, or whether it centres in self and present gratification. Prove the reality of your Love, whe-ther it is influential alike in joy and sorrow, whether it casteth out fear. Prove yourselves often, lest ye be insensibly led away, or go backward, or be deceived and fall into error.

And hold rast that which is good. We must take this exhortation as the conclusion of our discourse. Whatever sound doctrine you have received—what truth you have been taught hold it fast with the ulmost tenacity, however you may be sneered at as prejudicial or illiberal or narrow minded or higoted. You have need truly to hold fast the form of sound words delivered by our Lord and his Apostles, in faith and love which is in Christ Jesus, for many false and specious notions are abroad which are but too well adapted to beguile you of the simplicity of the truth, and to deprive you of comfort at the last. Take heed to the truths ye have heard, lest at any time ye let them slip; and hold fast by the practice of them, assured that if any man will do the Lord's will, "he shall know of the doctrine, whether it be of God." And comparatively low, yet hold fast and press on in the out to know th that he will never leave thee nor forsake thee; that he giveth grace for grace.

Thus proving all things and holding fast that which is good, against the snares and devices of satan, against the world's allurements and seducing doctrines, you will advance in the knowledge of self and your own deficiencies, you will grow in the knowledge of him whom to know is life eternal, in the experimental knowledge of a Saviour's love You will be preserved from error, will have your senses exercised and become acquainted with and enabled with the sword of the Spirit to defeat, the devices of satan, though he come as an angel of light, and fallaciously quote scripture to lead you into sin. And though thus proving all things you may often find yourselves wrong, find yourselves possessing little knowledge, little holiness, and no spiritual strength; though you will find no righteousness of your own-you will find Christ made unto you of God " wisdom, and righteousness, and sanctification, and redemption." You will prove Christ and find that he never fails yon, you will prove his fulness and freshness, his love and power, the efficacy of his blood and righteousness and intercession, and find yourselves " complete in Him."

## GLEANINGS FROM CHARLES SIMEON.

SAVING FAITH.-Having read a great deal of Hervey's works, I was much perplexed in my mind respecting the nature of saving faith. I have some idea that I expressed a wish to my father to have some person who could give me information on the subject: and that it was he who advised me to apply to Dr. Loveday of Caversham for instruction. To him I did apply, and he lent me Archbishop Sharp's third volume, containing his casuistical sermons; these I read with great profit; they erroneous; and from that day to this I have never had a doubt upon the subject. I think it clear, even to demonstration, that assurance is not necessary to saving faith; a simple reliance on Christ for salvation is that faith which the word of God requires; essurance is a privilege, but not a duty. The true source of all the mistakes that are made in the learning or piety. We are too prone to allow our minds and opinions to be guided by others, and to minds and opinions to be guided by others, and to mbibs their views if on the whole we admire them; and prayed against, unceasingly, distinguish as they ought, netween an assurance of hope. There are three of the Almighty, and not venturing to speculate on the abstract, and in lolo, was enterfaith and an assurance of hope. There are three of the Almighty, and not venturing to speculate on the abstract, and in lolo, was enterfaith and an assurance of hope. There are three of the Almighty, and not venturing to speculate on to prayer, in the abstract, and in lolo, was entermatters placed far above human comprehension. It is not strived with, and prayed against, unceasingly, of the Almighty, and not venturing to speculate on the abstract, and in lolo, was entermatters placed far above human comprehension. It is not strived with, and prayed against, unceasingly, of the Almighty, and not venturing to speculate on the abstract, and in lolo, was entermatters placed far above human comprehension. It is not strived with, and prayed against, unceasingly, of the Almighty, and not venturing to speculate on the abstract, and in lolo, was entermatters placed far above human comprehension. It is not strived with, and in lolo, was enterto fithe Almighty, and not venturing to speculate on the abstract, and in lolo, was entermatters placed far above human comprehension. It is not strived with a section of the Almighty, and not venturing to speculate on the abstract, and in lolo, was entermatters placed far above human comprehension. It is not strived with a section of the Almighty, and not venturing to speculate on the abstract, and in lolo, was entered to far above human comprehension. It is not strived with the abstract, and in lolo, when the abstract is not strived with the abstract

all its parts; the second to the power and willingbe enjoyed; but a person may possess saving faith without it, and even a full assurance of faith without it; he may be fully assured of Christ's power namely of faith and of hope, have respect to very different things; assurance of faith having respect only to the truth of God in his word, whilst assurance of hope is founded on the correspondence of our character with that word: the one believes, that are of that very character to whom they are and shall be fulfilled. This latter therefore, I say again, former assurance without one atom of the latter.

This shews, I think, that we ought to read all human compositions with caution. The best of writers have their favourite notions, which they are apt to carry too far; and this I consider to be the case with Hervey, both with respect to the doctrine of assurance and that also of imputed righteousness. I do myself believe the doctrine of imputed righteousness; but I do not approve of refining upon it, rour strong feelings flow from genuine love to and insisting upon it, in the way that Hervey does I love the simplicity of the Scriptures; and I wish to receive and inculcate every truth precisely in the way, and to the extent, that it is set forth in the inspired volume. Were this the habit of all divines, there would soon be an end of most of the controversies that have agitated and divided the Church of Christ.

> THE WAY TO BE TAUGHT OF GOD .- I could not receive the doctrine of Election, not being able to separate it from that of reprobation : but I was not violent against it, being convinced, as much as I was of my own existence, that whatever others f he had not first loved me, or turned to God if he had not by his free and sovereign grace turned me, than a cannon-ball would of itself return to the orifice from whence it had been shot out. But I soon learned that I must take the Scriptures with the simplicity of a little child, and be content to receive on God's testimony what he has revealed, whether I can unravel all the difficulties that may attend it or not; and from that day to this I have never had a doubt respecting the truth of that doctrine, nor a wish (as far as I know) to be wise above what is written. I feel that I cannot even explain how it congregations. is that I move my finger, and therefore I am content to be ignorant of innumerable things which exzeed, not only my wisdom, but the wisdom of the most learned men in the universe. For this disposition of mind I have unbounded reason to be thankful to God; for I have not only avoided many perplexities by means of it, but actually learned much, am persuaded, is the way in which we should receive instruction from God; and if we will do so, I verily believe, that we shall in due time see a beauly and harmony in many things, which the pertinacious advocates of human systems can never understand .- Memoirs of the Rev. C. Simeon.

## MR. SIMEON'S BIBLICISM,

Described by Bishop Wilson of Calcutta.

Theology contributed to his ultimate success-not before God and man, of our inward union in doctrine moderation in the sense of tameness as to the great and spirit, and the want of which is, we are certain, vital truths of the Gospel-not moderation as arising from a sense of man's profound ignorance, ment, that we should continue our disagreement in beyond the fair and obvious import of Divine Revethe characteristic of his preaching. He never ven- we differ, then it is to these that every practical tured to push conclusions from Scrinture into me- friend of peace will direct his attention, with a view taphysical refinement. Unless the conclusions themselves, as well as the premises, were expressly revealed, he was fearful and cautious in the extreme. He conceived early in life the design of one Faith, one Baptism." forming a school of Biblicism, if the term may be employed. Instead of detaching certain passages from the Bible, deducing propositions from these passages, and then making these propositions the starting posts of his preaching, he kept the Bible as his perpetual standard; and used articles of Theology for the end for which they were intended, not to supersede the Bible, but to be a centre of unity, a safeguard against heresy and error, and a means of discipline and order in the Church. He did not consider it his duty to attempt to reconcile all the apparent difficulties in St. Paul, but to preach every part of that great Apostle's doctrine in its place and hearing, and for the ends for which each part was evidently employed by its inspired author, llere shone forth that wisdom in Mr. Simcon's religious world about assurance is, that men do not character to which we have already adverted—the the works of one who has obtained a reputation for is not striven with, and prayed against, unceasingly, distinguish as they ought, between an assurance of wisdom of bowing before the infinite understanding as after it: and, secondly, that the objection to forms

and too backward to bring every sentiment to the fin the flesh, I live by the faith of the Son of Cod." | a full assurance of understanding (Col. ii. 2), of not theories, but facts; not what agreed with prin-And if you are not living a life of faith here, you faith (Heb. x. 22), and of hope (Heb. vi. 11). ciples, but principles themselves; not hidden mathave no scriptural ground to hope you will live a The first relates to a clear view of revealed truth in ters, but phenomena; not speculation, but practice, ters, but phenomena; not speculation, but practice, as the points of greatest moment; so every word of Prove your whole conduct by Scripture rules. Is ness of Christ to save to the uttermost all that come your conversation habitually as becomes the Gospel unto God by him; and the third, (which is generally understood by the word assurance) to our own the principle, a phenomenon, a practical point of the rally understood by the word assurance) to our own the aggregation of these that he aimed at constituting his Hiblicism, or Scriptural Divinity.

#### THE LITURGICAL QUESTION.

From a notice, in " Evangelical Christendom," of new publication: "Union Liturgy; containing Forme of Prayer for the Public Services of Religion, and also for Family Worship and private Devotion." NISBET, London.

Not many years are past since the very name of a "Liturey" would have been suggestive to the God will fulfil his promises to persons of a partiminds of many an eminent Christian among us, of cular description; and the other, that we ourselves anything rather than the epithet "Union," with which it is coupled in the title of this work. Those days, we are encouraged to believe, are fast going is not a duty but a privilege (an inestimable privilege no doubt); and it is certain that our Lord himself very highly commended the faith of the Canaanitish woman and others, who possessed the desires of their hearts in petitions framed in conformity with every varying circumstance, every peculiar emergency of private life, and in religious assemblies of brethren of other tribes: and, on the other hand, the descendants of the Puritans willingly join, upon occasion, in employing the time-hallowed and sublime forms of the Established Church, as the vehicle for a devotion as earnest in its aspirations as that of their sainted forefathers. We do not forget that minds are still to be found, unhappily fixed, by early influences and associa-tions, at the opposite extremes of opinion and feeling on this subject : that there exist, within the four seas of Britain, devout men, whose peculiar an-tagonism to forms of prayer is carried to the length of objecting even to the use of the words which Christ taught his disciples; and others, whose re-pugnance to any effusion of Christian desires in public, through the medium of unpremeditated lan-guage, is equally difficult to be conquered. But we cannot be blind to the auspicious indications afforded in so many quarters, that our men of sincerest piety, and soundest and largest practical views, are coming might do, I myself should no more have loved God in from the extremes at which party has left them, if he had not first loved me, or turned to God if he and that, as regards the public devotional exercises of Christian assemblies, the Evangelical mind of the country is gradually converging to the opinion, that their solemnity and profitableness might be jointly advanced, by combining the solid and lasting advantages undoubtedly attendant on the use of certain fixed forms, expressive of the perennial and perpetually recurring wants of the whole "House-hold of Faith," with liberty and room for those unrestrained supplications which may meet the special exigencies of particular communities and

This last consideration is that which must mainly modify the prejudices—or, let us call them, prepos-sessions—of the nurslings of a Liturgical Church. Those which tend to mitigate the objections on the other side are numerous, and merit, from all the nious and intelligent members of non-liturgical communions, that attention which their undoubted which I should otherwise have never learned. I weight has procured them from some of the more was not then aware that this simple exercise of thoughtful and dispassionate of their brethren. The faith is the only way of attaining divine knowledge; great argument, however, is the practical one—that but I now see it is so; and in fact it is the true in what is termed extemporary prayer, many of the way in which we attain human knowledge also; scriptural or conventional expressions unavoidably for the child receives every thing first upon the au- recurring, have in them the real essence of a form-thority of his teacher, and thus learns the very first that the very arrangement which leaves the choice rudiments of language; he does not say, How do I of petitions and words to the person officiating in know that a, b spells ab? or, that this is the no- social worship, renders it necessarily a prescribed minative case, and that is the verb, and that is the form to all who join with him, a form to which they accusative case that is governed by it? No: he cannot add, from which they cannot subtract, and calls things as he is taught to call them, and then in which they cannot alter, any more than in a in due time he sees that these things are not the Liturgy, a single expression—and finally, that this arbitrary dictates of his master, but that they of form is modelled by the conductor of the service, necessity appertain to language, and exist in the and must bear the impress of his individual mind, very nature of things; and thus in time he comes to and the tinge of his temporary mood; whereas it is, see a beauty and propriety in things which were at in the case of a Liturgy, a form which has already first no better to him than senseless jargon. This, I been made known to those who are to follow it, and has received the stamp of general approbation.

Such considerations, however, involve those who are disposed to admit their weight, in no approval of any existing ritual now in use in any religious community. They merely present to candid minds a view of the abstract question, of old styled the Liturgical Controversy, which may lead to its practical settlement, at some future day, by the adoption of a greater similarity in worship than has hitherto prevailed amongst us-a similarity demand-Moderation on conlected and doubtful points of ed, we humbly conceive, as the outward expression, one of the greatest practical obstacles to effective alying conformity to the world's judgment of Chris- | co-operation. If in all but externals we are agreed. ian Doctrine-but the true scriptural moderation it is by no means a sound inference from this agreeand of the danger of attempting to proceed one step externals. A sounder inference we should think beyond the fair and obvious import of Divine Rever would be, that we should make our agreement in lation. In this sense he was moderate. A rever-fundamentals the very ground of greater outward uniformity. If it be only or mainly in externals that friend of peace will direct his attention, with a view to the removal of those visible badges of party which are all, it seems, that keep asunder those who recognise each other as having "One Lord,

It is on this ground that we think every encouragement ought to be afforded to those who, like the author of the work before us, aim at the legitimate and necessary practical result of the identity of the faith held by the truly godly, scattered among our various Protestant communities—who, not content with idly proclaiming, "we are one," would lead us to express, embody, and secure our unity by common symbols of worship and discipline, as well as of doctrine.

The mention above made of the Liturgical Controversy, leads us to note two historical facts: first. that in the earlier, and certainly not worst, days of the Church of England, extemporary prayer-by which we mean prayer according to no enjoined form—was very generally offered up, at the close of the usual prescribed service, before sermon, as well

Paritans, whatever specific onjections to the Anglican Ritual they may have brought buck at the close abstract. Nor had such aversion, as is not untrequently supposed, its origin in the Church of Scotland; for that Church, down to the days of the Westminster Assambly, employed in its public derotions the Litury compiled by John Knox, with the accompaniment of kneeling at prayer, and, we believe, the antible tespensive " Amen;" usages which, with the fruitless design of conciliating the extreme Independents of England, its representalives in the Assembly consented to discontinue Even at the Restoration, when nonliturgical worship had for many years held almost undivided sway in England, the majority of the ejected ministers world have unreluctantly accepted the Liturgy of the Church of England, with ce tail specific medifications; and one of the most word corl efforts of the teening brain and peaceful spirit of the bois Bixter, was the compilation, in an increasely store the medium of which multitudes of his sufferin brethren would have gladiy consented to conduct the service of the parish churches of the lant.

Since the days of Baxter, we are not aware of any effort in a similar direction, until the appearance of the work before us. Various proposels there have been, it is ting, for alterations of the Char: of England Liturgy, which have proved ined court blind attachment to peculiar forms and expressions, as from a reluctance to afford a precedent hable to abuse, and to make experiments in a matter, dec and of the greatest importance, without greater certainty than could be attained, as to whether the amount of must be confessed, has gained additional strength as regards not only liturgical, but all reform of the National Church, with a view to conciliation, since many of the Dissenting communities have enlarged their ground of separation, by alding to the specific objectious entertained by their foretathers to the ritual and discipline of the Church of England, the theoretical objection, now prevalent, to all national religious institutes whatsoever.

# The Bereau.

QUEBEC, THURSDAY, JULY 8, 1847.

In our last number, we offered some remarks upon the Rev. H. C. Cooren's pamphlet, giving special consideration to the first of the three speeches which it contains : headed, by the author, " The Protestantism of the Church of England." We now select a portion from the second speech, to which is prefixed the heading, " The Steadiness of the Church's Teaching;" and we have no doubt our readers will be gratified by the sound declaration of Anglican truth contained in the extract :

"One reason for the steadiness of the Church's teaching is, that her doctrines are, so to speak, securely registered in her Articles and Liturgy. This is one great merit of these compilations of the Church's faith; they are not only guides to the religious opinions, and helps to the devotions, of her people; they are not only formula ries for the public worship of her congregations, but they also constitute a guage, a standard, by which all, mi-nisters and laity, may try themselves, and may know whether their own belief and their expositions of divine truth are as this Church and Realm hath received the same.?

"The doctrines and tenets of the Church being thus fully before the world, their very diffusion, and the general acquaintance with them, afford security for their being preserved inviolate. Thus no variation of doctrine, no evasion of the truth were practicable, even if the Church could desire she has no secrecy in her system, no Jesuitism in her composition; she courts inquiry, she welcomes examination, she rejoices to be known and read of the Reading Desk and that imparted from the Pul- all but externals"—and on the legitimate practical examination, she rejoices to be anown and lead of the priest is known pit—is introduced. The conception of the little to result of the identity of the faith held by the truly also to the people; nothing is withheld by her; book, however—which issues from the well known godly." Bible, Articles, Liturgy, are in the hands of all people instructed in all she knows herself, for she is aware that all she has she the fact that in too many instances instruction has holds but for the good of others, not for purposes of been delivered from the Pulpit, in which the saving temporal self-aggrandizement, or for the crection of truths embodied in the Liturgy were not found, or a spiritual despotism.

Were I to seek another reason for the steadiness of the Church's teaching, I think it might be found cation by faith in Jesus Christ holds a prominent -they saw that her having let go this truth was the cause of her wandering through a maze of delusion and mistake, and they at once embraced it and interwore it with their whole doctrinal system. It is this tenet which sanctifies and secures all the rest; this runs, like a vein of precious touth, through all her ritual and offices; by this all the rest are ruled and modified,—to this all the rest are kept in due subservience. The Church holding this pure and unmixed,—disclaiming all reliance either upon nites, or works on the one hand, or upon the visionary assurances of enthusiasm on the other, -allowing nothing to detract from, or to interfere with, this gospel truth, that we are accounted righteous before God only for the merits of our Lord Jesus Christ by faith,'-I think there may be discerned in this tenet a sacred influence, which, from the period of the Reformation onwards, has preserved to the teaching of the Church its uniformity and con-

We wish it were in our power to express our concurrence in the persuasion respecting the teaching of the divines of the Church, to which the author gives atterance in the following passage, which occurs almost immediately preceding the former extract.

55 It is true that, among the divines of the Church, some have brought more prominently forward one class of doctrines, some have dwelt more upon another, according to the bent and direction of particular minds; but rarely, if by any, have the saving traths of the gospel been overlooked; and the subscriptions by which the dortrinal soundness of her

since prevailed chiefly, it not exclusively, in the "rarely," but, at certain periods in the history of professeth, so that he be diligent to frame his life | the Rhenish Missionary Society, towards defraying | truths of the Gospel have been overlooked" by those who had yielded subscription, and were per-

Our tesders probably temember the extract from Dishop Hersley's Charge, delivered to the Clergy of the Diocese of Norwich in 1790, which was inserted in our number for November the 28th, under the healing, " Tae Preaching of Moral Duties Insufficient 12 and they will not be able to resist Cie conolusian that the venerable Prelate, who saw occasion to charge his Clergy in the terms contained in the last paragraph of that extract, had to lament an extensive overlooking of the saving truths of the Gospel on the part of those whom he was addressing. The history of the Church in the days of Wesley and Whitefield bears melancholy proof of a determation in the character of the instructions which were debrered from the pulpit, though the Adi es and Livingy temained mulifered. That deterioration gave to dissent a strength which otherwise it would never have acquired. Bishep Horsley mim-tes, in one part of his Charge, that, te an extent which required solemn admonition, the preaching of the Clergy had become so deficient that, if a self-complacent moralist "at any time not so much from an unwillingness to concil ato, or a fath chanced to drop in while you have been preaching, he has heard you tell your congregation that morality is all in all;" while, in another part, he expresses his cheerful persuasion that, " nourished with the sincere word of God by their proper pasgood realized by the proposed changes might com-pensate for the risk. This last consideration, it quality mineled by a stranger? quality mingled by a stranger." Who can read the early history of the zealous

the very fountain-head-among those whose place destined to bear the responsibilities of the Christian ministry-the saving truths of the Gospel had beof them was an object of dislike. Thanks be to Gol, who wrought such a change that, before Si-MEON gathered his mantle around him and slept in Jesus, he was perhaps as generally courted and venerated in the University of Cambridge as he was derided and opposed at the commencement of his useful public ministry there. But the warning truth is not the less engraven among the records of the Church, that, if we were to rest our confidence for the steadiness of the Church's teaching on the embodyment of truth in her Articles and Liturgy, without continued watchfulness and constant recurrence to the fountain-head, the Scriptures; if we were in any wise to lose our sense of entire dependence upon the divine Spirit to give life and efficacy to the ministry, however bound by vows to the maintenance of sound Church-principles, God would probably again allow the teaching of our Clergy to become deficient and unprofitable, even while the Church's Liturgy is in daily use, and her Articles are professedly adopted by a succession of ministers. There is abundance of evidence in the pamphlet before us, that the author is forgetful of neither our individual duty of watchfulness, nor of the Church's dependence upon a higher source, for life and stability.

We take up, from time to time, a little book with which a contributor to the Визках furnished us some time ago, entitled, es. A Dialogue between the Pulpit and the Reading Desk." More than once we have set about making extracts from it, but have ship, of " a form which has received the stamp of gealways stirunk back, through an apprehension that neral approbation," or a model formed by one indisome minds might be offended at the somewhat a thing. But the Church does not desire it; humorous mode in which the melancholy subject—the tinge of his temporary mod!"—on the inference divergency between the teaching which comes from which ought to be drawn from our agreement " in respectable press at Kirkby Lonsdale-is based on were actually contradicted.

To whatever extent we may have reason now to in this,-that the great Christian doctrine of justifi- hope that, within the circle of our observation, an place in her tenets. Our Reformers saw where lay and the Pulpit, we shall act most for the purpose of agreement does obtain between the Reading Desk its preservation and extension, by remembering the call to "faithful diligence" which the Church herself addresses to us in her ordination office, sto banish and drive away all erroneous and strange doctrines, contrary to God's Word;" a charge which implies that the framers of that office foresaw, what facts have since then abundantly proved, that such doctrines will incessantly seek to gain entrance among us, and that "diligence full of faith" will be required in those set to watch over her prosperity, lest error securely gain a footing within her. The publication of the pamphlet before us is a token that the author means to act up to his solemn responsibility in this matter.

We bring our notice of this welcome publication to a close, by simply stating that the last of the three speeches bears the superscription, a The Charity of the Church," and doing ourselves the pleasure of extracting from it a passage in which the author endeavours to set forth, on the behalf of the Church, " the moderation which pervades her formal declarations of faith."

"1 would instance as a proof of this the Eighteenth Article, which is entitled- Of obtaining eternal salvation only by the name of Christ.' In defence of this tenet of Christianity-of this which is in fact the very gospel itself-the Church assumes that decision of language for which St. Paul is her authority, where he says, 'But though we, or an angel from heaven, preach any other gospel than ministry is guarded, and the affices of wo ship in that we have preached unto you, let him be ac-that we have preached unto you, let him be ac-have continued the same? to be had accursed that presume to say, That every It is painful for ous to have to say, it is not man shall be saved by that Law or Sect, which he recently gigen one thousand thalers (about \$750) to

according to that law, and the light of nature. For holy Scripture doth set out unto us only the name of Jesus Christ, whereby men must be saved. of the Marian persecution, from the lands of their forming offices of worship which, truly, might have divisions in the Church of Christ, or to Christian evile, invided, neither in the Churches of Germany been supposed to afford guarantee against so great seets at all, but to those who assert that there is salvation without Christ which no Christian sect does assert. It is directed against that pernicious latitude which would make all religions alike, as long as men did their best to live up to that to which they happened to belong. So far from denying salvation to any description of Christians, the Article is framed with the most enlarged charitable scatiments : for in thus stating the chief tenets of the Christian faith, and by thus drawing the line of demarcation, to separate the true religion on the one side, from all false religious on the other, it is evident that the Church designs to comprehend as within the pale of the Gospel Covenant, all who so worship Christ as to believe that their sins are forgiven, and their salvation obtained only by the name of Christ." "

"The same moderation may be discerned in the Nincteenth Article, 'qf the Church.' And here, if anywhere, our Church might have been tempted to narrow her definition,-here a little partiality might have been feared-here, if any where, in defining the Church,' she might have been tempted to describe herself. But no hear her words, The visible Church of Christ is a congregation of faithful men, in the which the pute Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance, in all those things that of incessity are requisite to the same. e she makes one sign of belonging to the Church of Christ to be-the preaching the Word of God in parity. She does not say, Preach this system, or that system, but, Preach the Word of God madulterated by admixture of human jargon or fable, do this, and we will not pronounce you to be foreigners or strangers, or to be excluded from the Gospel

"So likewise she makes the ministering the sacramen's aright, to be a sign of membership with CHARLES SIMEON'S ministry, and not feel that, at not restrict men to one form or ceremon cal. Havthe Church of Christ. But in doing this, she does ing adopted what she judges right herself, she does especially it was, to form the minds of young men not, Procrustes like, seek to stretch or contract all other minds to the dimensions of her own; she does not make herself the standard to which all must come strange, and therefore it was that the preacher rule, in terms at once just comprehensive and charitable, it must be inferred that all who do so preach the Word of God, and do so administer the Sacraments, are acknowledged by our Church to be within the limits of that great spiritual temple, whose boundaries have not been measured out by man, and within whose ample courts are found all who worship God in spirit and in truth."

> The first page of this number contains an article on the "Liturgical question," being the greater part of a Review, contained in one of our English exchange periodicals. We have not seen the work reviewed, and therefore have formed no opinion of its merits. The writer apprises his readers, in a subsequent part of the article, that the work is not " a mere scheme for the improvement, or conciliatory modification of the Anglican Liturgy; it proposes to east the offices of public worship in an entirely new mould." As to any prospect of the extensive adoption of such a work, by Christians of various denominations, our opinion is that there would be more probability of their being united in the use of the Liturgy of the Church of England, than of their agreeing permanently upon offices cast in an entirely new mould. But the work, would render a most valuable service, if it should aid in removing that impediment to union among Christians in comman worship which arises from objections to forms of prayer allogether. The part of the Review inserted by us contains exceedingly good remarks, on the abstract question, with reference to public wor-

We are among those who ardently desire that have left the Province to reside in England, who our agreement in fundamentals? with God's children, scattered among various denominations of Christians, should be made "the very ground of greater outward uniformity." There does not appear their families and friends; and further that the Ilon. any prospect at present that our Church as a body will George Pemberton be requested to receive subscripmake a move towards union with other denominations of Christians. We do not know whether the object would be advanced if such a move were made. But none of the Christian bodies in a state of separation from the Church are hindered by her from arriving at greater agreement in externals among themselves. A union has taken place recently in the Methodist body in Upper Canada; we read of the Secession and Relief Churches in Scotland having united. These are gratifying events, though they bring no immediate increase to the Church of England. We think, eventually she will gain by whatever growing unity among themselves may be exhibited by the Christian bodies which have seceded from her. If they were drawn together by a bond of love, they would feel tenderly towards the Church from which they still remain separate-and tenderness on their part towards her, would surely not remain without a response which, though it should have a maternal stateliness about it, they would not find it too hard to receive with filial reverence.

WILLIAM AND MARY COLLEGE, VIRGINIA .- If was announced, some time ago, that the Right Rev. Dr. Johns, Assistant Bishop of Virginia, had been appointed to the office of President of this institution. From accounts which we find in the Church papers, of proceedings held at the Virginia Diocesan Convention, it appears that the question of the Assistant Bishop's acceptance of that office was submitted to that body, and that its advice was given against it. The venerable Bishop Meade gave his opinion very decidedly against the Assistant Bishop's accepting the office, and it has, accordingly, been

the expense of sending its first missionaries to Chi na. The Minister of State, Dr. Eichhorn, in transmitting the donation, informed the society that he was charged by the king to testify the lively interest which his majesty takes in this interprise, in hehalf of which he invoked the gracious aid and the rich blessings of the Lord.

EXPENDITURE FOR THE PROPAGATION OF RO-MANISM.—We find, says the Evening Post, in a Paris paper, called PAmi de la Religion, a statement of the donations that were received from all parts of the world and disbursed during this year 1840, for the dissemination of the religious views of the Roman Church. The receipts were not quite so large as during the previous year, and it is accounted for by the embarrassments which have been experienced in many of the countries of Europe. The receipts and disbursements are stated in francs

which we reduce to dollars, as follows: Receipts .- France, \$254,361; Germany, \$10,388; North America, \$15,722; South America, \$1,870; Belgium, \$32,625; Great Britain, \$37,499; States of the Church, \$19,157 ;Spain, \$4,028; Greece, \$300; Ionian Isles, \$192; Levant, \$635; Lombardy, \$8,418; Lucca, \$1,870; Malta, \$2,318; Modena, \$3,519; Parma, \$2,806; The Low Countries, \$17,450; Portugal, \$4,680; Druccia, \$28,080 · Nardinian States, \$16,770; Two North America, \$15,722; South America \$1,870; Prussia, \$38,089; Sardinian States, \$16,770; Two Sicilies, \$17,390; Switzerland, \$7,109; Tuscany.

countries in the north of Europe, \$69.

Total receipts for the year 1810, \$668,986. Balance on hand at the commencement of the year, \$57,849. Total means for 1846, \$726,805.

Disbursements .- Missions in Europe, \$120,447; missions in Asia, \$205,656; missions in Africa, \$68,811, missions in America, \$150,511; missions in Oceania, \$81,040. Expenses for printing and publications, \$42,093. Incidental expenses, 780. Total distansements for 1816, \$725,300. - Boston Chr. Witness.

# ECCLESIASTICAL.

Diocese of Chuebec. INCORPORATED CHURCH SOCIETY.

The Annual General Meeting of this Society was held yesterday, at the National School Room, in this city, the Right Reverend the Lord Bishop of Montreal, President, in the chair. The attendance of Clergy was, to our regret, small; occasioned in a great measure by the sickness which confined some among whom we are sorty to mention the Rev. Mark Willoughby of Montreal—and detained others competent for such meetings to alter, in any manner, on whom fall the dulies of these laid aside from duty. There were, however, present 14 Clergymen, including the Rev. G. M. Armstrong, Rector of Louth, in the Diocese of Toronto, besides the Lord Bishop and several influential Gentleman of the Luit with a leaves number of Luit tlemen of the Luity, with a larger number of Ladies. The proceedings having been opened with prayer, the Right Reverend the Chairman addressed the Meeting at some length on the subject of the Society in general; his Lordship afterwards called on the Secretary-Rev. Wm. Dawes-to read the Report, which was an interesting document, exhibiting the gratifying fact of some increase in the Society receipts, though not to the extent that might be wished. The following Resolutions were then adopted, being introduced and recommended to the attention of the Meeting by speeches from several of the Clergymen and Laymen who were the movers and seconders :

1st Resolution. Moved by Hon. A. W. Cochran seconded by H. Gowen, Esq.; That the Report just read be received and adopted

and printed under the direction of the Central Board. 20d. Moved by the Rev. C. L. F. HAENSEL, seconded by Col. Oad, R. E.; That this Meeting desires to express its devout thankfulness to the Giver of all grace for whatever of success was vouchsafed to the labours of the

Society during the past year. 3rd. Moved by the Rev. S. S. Woon, seconded by J. B. Forsyth, Esq.; That this Meeting regards the large accession to our numbers, by the immigration of this year, as a call, under the Providence of God, to renewed ex-

ertion on the part of the Church Society. 4th. Moved by Rev. E. W. SEWELL, seconded by H. S. Scott, Esq.;

That this Meeting tenders an expression of its continued interest in the proceedings of the Sister Societies of the Dioceses of Nova Scotia, Toronto, Newfoundland, and Fredericton. 5th. Moved by T. TRIGGE, Esq., seconded by

Rev. Jas. Jones; That whereas several Members of this Society may nevertheless continue to feel an interest in its proceedings and prosperity, such members be requested to continue their contributions and membership, and to recommend the cause of the Society to

6th. Moved by Rev. E. C. PARKIN, seconded by

tions in England.

Major Lawnence, Rifle Brigade;
That the thanks of this Meeting be given to His Excellency the Governor General for his kindness in consenting to become the patron of the Society, and that the Lord Bishop of the Diocese be respectfully requested to convey the same to His Ex-

7th. Moved by Rev. J. Torrange, seconded by C. N. Montizambert, Esq.; That the following Gentlemen be the Vice-Presi-

dents of the Society : Hon. Chief Justice Reid, Hon. G. Moffatt, Justice Bowen, J. Molson,
J. Pangman,
G. Pemberton,
W. Sheppard, Justice Day. Justice Gale, Justice Pyke, Attorney General " J. Stewart,
" B. A. Tucker,
" W. Walker, Badgley, K. C. Chandler, A. W. Cochran, Col. Wilgress, Rev. Official Mackie, S. Gerrard, Ed. Hale, senior, J. Bethune, D.D.

Ed. Hale, junior, "S. S. Wood;
Baron de Longnenil,
and that the following Gentlemen be requested to accept office as Members of the Central Board for the ensuing year:

The Chairmen of the District Associations, Rev. W. Agar Adamson, F. Badgley, Esq., M. D. T. Cary, Esq. Hon. J. M. Fraser, W. Anderson, C. Bancroft, W. B. Bond, J. Bell Forsyth, Esq.
Augustus Heward, Esq.
F. H. Heward, Esq.
A. P. Holmes, Esq., M. D. W. Chaderton, D. Palloon, Flanagan, C. L. F. Haensel, H. Jessipp, Esq.
J. Leasyraft, Esq.
H. LeMesurier, Esq.
Mr. Justice J. S. M'Cord,
Capt. J. H. Maitland. W. T. Lench, R. Lonsdell, A. W. Mountain, J. Ramsay, E. W. Sewell, E. L. Montizambert, Esq. W. Thompson, H. S. Scott, Esq. W. Hall, Esq. M. Willoughby,

Sth. Moved by Rev. OFFICIAL M. Rie, seconded by Rev. R. Andurson;

That the thanks of this Meeting be given to the Officers of the Society for their efficient services during the past year.

9th. Moved by H. Jessorr, Esq., seconded by Rev. W. King; That so much of Art. ix. of the Bye-laws of the Society as relates to the necessity of holding a meeting of the Central Board on the Wednesday nearest

to the 21st of January in each year, be repealed—and that the article be framed to provide for the three other periodical meetings therein prescribed and, still to equalize the number of meetings between the two cities of Quebec and Montreal, it be left discretionary, as circumstances may dictate, to hold a special meeting of the said Board during the winter months or not, which meeting shall, in such case, be taken to count as one of the meetings held alternately in the two cities.

10th. Moved by Hon. A. W. Countan, seconded

by H. Gowen, Esq. ; That the xiii. Article of the Bye Laws relating to the Lay Committee be altered and amended by omitting all the words in the first line and to the word Society" inclusive in the second line, and inserting the following words "This Committee shall consist of the members appointed before the Incorporation of the Society, and of such other members, not exceeding Twenty Five in the whole, as may be appointed from time to time by the \$8,005; various districts of Italy, \$2,806; from Central Board at any of their stated or special meetings.39

That so much of the 4th Article of the Constitution, Rules, and Regulations of the Lay Committee as requires the presence of Five members of the Committee at incetings be repealed, and that Three members shall in future constitute a quorum for business at the meetings of the Committee.

That special meetings of the Lay Committee may be held by the members thereof residing in the District of Montreal, for matters within the competence of the Committee arising within that District, such meetings to be called and the proceedings thereof to be conducted in the manner provided by the Bye-laws of the Society and by the Constitumons, Rules, and Regulations of the Lay-Com-

That at such meetings a Chairman shall be elected for the occasion; the meetings so held shall be deemed to be valid meetings of the Lay Committee for all matters above mentioned, and the proceedings there of shall be subject to the sauction of the Bishep of the Diocese, and shall be reported to the Central Board at their stated meetings. But it shall not be the Constitution, Rules, and Regulations of the Lay Committee.

The business of the Meeting having been brought to a close, the Lord Bishop of Montreal dismissed the members present with the apostolical benedic-

PAYMENTS made to the Treasurer at Quebec on account of the INCORPORATED CHURCH SOCIETY in the Month of June, 1817. June 5. Racey, J., Life Subscription, £12 10 0

18. Poole, J., Subscription to 1st
July, 1816, parochial,

Bradford, J., do. do. Stanley, G., Sheppard, P., Wyse, W., Sewell, J., 0 10 0 0 5 0 do. do. do. ιìο. do. do. do. 19. Harrison, Mrs., da. " Wadman, Mr. do. do. 24. Collection at Point Levi, per Rev. J. Torrance, £3 3 Do. at New Liverpool, per do. £5 13 5 29. Do. at Trinity Chapel, Que-

bec, per Rev. E. W. Sewell, 8 3 10 30. Bray, R., Donation, Parochial, T., Subscription to 0 5 0 1st July 1846, Parochial, Penney, W., do, do. Campbell, A., proceeds of 0 5 0 Miss'y. Box, 1 11 81 Giles, Mrs., Subscription to 1st July, 1816, Parochial, Giles, Mr., Hawkins, E., do. 0 5 Rich, A., Samson, R., ilo. do. do. Wiggs, C., do. 0 5 0

> £33 T. TRIGGE, Treasurer, Church Society.

The Rev. Official Mackie returned to town from the Quarantine Station on Friday last, having spent a week there in attendance upon the sick and dying. The Rev. E. G. Sutton returned from the same on Tuesday, leaving there the Rev. R. Lonsdell who went down on Thursday last. We regret to say that the unwearied labours of the Rev. W. Chaderton in attendance upon the sufferers at the Marine and Emigrant Hospital in this city have been interrupted by an attack of fever from which he is now suffering. The Hospital has been daily visited, since then, by the Rev. Official Mackie; the Lord Bishop of Montreal also has taken a

part in that duty. We regret to learn that Lieut. Lloyd, R. N., Assistant Secretary to the Church Society, is also suffering from the emigrant fever.

To the Editor of the Berean. Scarcely more than a year has elapsed, since the burning of the St. Louis Theatre-when so many of our fellow citizens lost some of their nearest and dearest friends by that awful visitation of our Heavenly Father-and yet, alas ! how soon has the impression, then made, been effaced from the minds of many of us, leaving us as unthinking as before: but I am slightly digressing from the subject which I had more particularly in view when I began writing this. I would beg leave to suggest the propriety of a small, plain, monument being crected, on the site of that dreadful catastrophe, commemorative of the direful event; I think it would prove highly beneficial to all, for it could not fail of recalling to our minds the remembrance of our friends, and of their sad fate; at the same time it would admonish us of the uncertainty of life; and the necessity there is of preparing for that great and eternal change which must soon or late take place, and to prepare us to travel (with faith and hope) to that "bourn from whence no traveller re-

The Treasurer of the Male Orphan Asylum begs to acknowledge, with many thanks, the receipt of £7 10s. from a friend, in aid of the funds of that Institution, which stands at present in need of much assistance, on account of the number of Orphans among the newly arrived emigrants .- Mercury.

Poor at Achill," from a lady, by the hands of Jeffery Hale, Esq.

C. II. GATES. Quebec, 7th July, 1847.

The Revd. GRORGE MACKIE begs to acknowledge the Receipt of Five Pounds, from an anonymous donor "for the Church Society." 7th July 1847.

RECEIVED PAYMENTS.—Dr. Wight, No. 157 to 208; Rev. H. J. Grasett, No. 157 to 208; Rev. R. Anderson, No 157 to 208; A. Com. Gen. Thomson, No. 162 to 213; Hon. Mr. Just. McLean, No. 162 to 213; Mrs. Boulton, No. 157 to 208; Mrs. Mottimer, No. 157 to 208; Messrs. Pierce & Son, No. 157 to 208; Messrs. J. Durnford, No. 157 to 208; T. G. Anderson, 153 to 204; J. L. Robinson, No. 159 to 210; Wm. Nixon, No. 157 to 208; J. W. Marsh, No. 157 to 208; Richard Annesley, No. 105 to 156; John W. Ball, No. 169 to 220; Vm. Gale, No. 157 to 208. Hon. Elw. Hale, Jr., No. 93

To Connessonnents .- Received J. D.; -B. B.; J. E. F. S. ;-C. Y. ;--J. T.

Woenl and Political Entelligence.

Fixed Street Street Street Street Street Street

The English Mail arrived at the Quebec Post Office yesterday morning. Through the mercy of God, the prespects of an abundant harvest continued, the weather having been warm for some time, succeeded by coplous rains; the country looked beautiful, and, notwithstanding the accounts received from verious it was helieved that the evil was not general. fever continued to make ravages in Ireland, and crime was sadly prevalent in some parts. O'Connell's remains were expected in Ireland, for Interment in Dublia. Mr. Smith O'Brim, of the Young Ireland Repealers, had asked permission to nttend the funeral, which was couldy refused. So great is the separation between the two sections of the Repeal-party.
"In our last we inquired, who is to succeed him?

An attempt has since been made to answer the question. The priests desire Mr. John O'Connell. Doer the country wish it? Certainly not. The Irish people have quick sensibilities. What has Mr. John O'Counell done that he should wear the mantle of the departed? His father was made by circumstances. Opportunities were opened to him tor pushing his way to fortune, which his son can never possess."—Wallmer & Smith.

The prospect of a speedy dissolution of Parliament

greatly engages the public mind throughout the United Kingdom. A sound Protestant feeling seems to be spreading : the kind of feeling which rejects to be spreading: the Rind of recting anith's paper of districts, published in another part of disdescribes them (thinking to do them honour) are se content to let Jew, Heathen, and Papist find their respective ways to Heaven as they like best." We must wish that the men who are so unconcerned about their neighbour's highest interests will not be thought the best to be entrusted with the responsibilities of legislators.

Portugal is likely to be pacified after a fashion The British squadion, by virtue of an agreement between England, France, and Spain, has stopped the progress of an insurgent naval expedition, and the troops of the Queen of Spain have crossed the frontiers. The insurrectionary Junta see the impossibility of their resisting such a combination, and perhaps they have reason to trust the allied powers that they will compel the Queen of Portugal to redress effectually those grievances which caused the insurrection to break out. Her Majesty's Ministers have had the support of the Duke of Wellington in siderable care and circumspection.—Colonist. the House of Lords, and of Sir Robert Peel in the censure their interference in the affairs of Portugal.

We cut several little articles of intelligence from

Willmer & Smith's Eur. Times.

The Royal Agricultural Society of Ireland held a she has accomplished 17 or 18 miles an hour. ds for apprehending a recurrence of the potato disease of the previous years. Out of several hundred communications, but two went the length of saying the true disease had appeared. The council reported accordingly.

The Admiralty have officially announced that Sir Charles Napier, K.C.B., is to command a squadron of exercise during the ensuing summer, the ships to consist of the St. Vincent, 120; Howe, 120; Caledonia, 129; and Queen, 110.

An unfortunate accident on the North-western Railway has cost seven valuable lives. This terrible catastrophe was produced by the blundering of a porter, who placed the "switch" in a wrong come in contact with several coal waggons. The shock was appulling. A coroner's jury has been the subject of the University of King's College, sitting on the bodies, and returned a verdict of manslaughter against the man who caused the collision,

written an insulting letter, evidently to provoke a pitiable."

dsel.-London Paper. ENGLISH AND AMERICAN STRAMSHIPS .- The new American steamship Washington, which left New York for Southampton the same day that the Britannia of the Cunard Line left Boston for Liverpool, did not arrive until nearly two days after the

latter. THE GREAT BRITAIN STEAMER .- DUNDRUM .-The spring having gone off seems to have made no difference in the position of this noble and unquestionably strong ship. She stands now nearly urright, and to the eye she appears nearly on an even keel, instead of being buried as it were eight or nine feet by the head, as she has been through the winter. Her stern is but a few inches below the level of the sand, and her keel is quite visible at low water, or thereabouts. Captain Claxton, inst week, gave the poor people who live along the shore side, and who had been working upon the ship, leave to help themselves to that portion of the breakwater formed by the faggots; and very speedily a vast difference was made in its height—curts, barrows, trucks, hands and arms, being speedily in requisition. At low way ter, for many days, this work went on. The crew bave for some days been engaged in removing melancholy task, has but too speedily ended it. We chains and other materials from off the top of the know from the instinguy of Mr. Robinson in the

REMOVAL OF THE GREAT BRITAIN. - Operations are to be immediately commenced preparatory to floating off the Greet Britain into deep water. All the stories which have been told of her being buoyed up at high water must be received with a very considerable reservation, as she is quite as far from being affoat as ever she was since the lamentable accident which fixed her in her present position.

SWITZERLAND. -- In virtue of the new constitution of Geneva, the citizens have assembled in Council-General, and proceeded to the nomination of the executive power. The conservatives, heaten in the vote for the constitution, abstained from attending, in the hope, it is said, that many of the liberals would not make their appearance, and that the requisite number of votes would not be given. Although the liberals showed a certain degree of coolness, since nearly 1500 did not come to the Council-General, the calculation of the conservatives was

delusive.
The Neapolitan Government lately refused to allow the Pope's decree convening a representative assembly, to be published in the Neapolitan papers; but the papal nuncio at Naples remonstrated so vigorously, that the document was ultimately in-

serted. TURKEY AND GREECE. On the 16th of May an xtraordinary council of ministers was held at the Porte, relative to the difference existing between Turkey and Greece. On the following day an order was issued by the Government for depriving the Greek consuls resident in the Ottoman empire of their exequaturs. It has also been decreed, that in one month's time from the date of this order, the coasting trade between Turkey and Greece will be stopped, and the importation of the productions of the lafter country will be prohibited throughout the sultan's dominious. At the time that the Tarquarters of disease appearing on the potato plants, kish ministers came to the above decision, they were fully aware that M. Coletti had written to Prince de Metternich, asking his advice in the present question, and promising to abide by it, whether it should be to yield to, or to resist, the demands of the Turkish Government. That the reply of the Austrian minister would be in harmony with the wishes of the Turkish Government, it was natural to conclude. It was believed at Constantinople that it had been agreed between King Otho and M. Coletti, that, on the receipt of Prince de Metternich's reply, the latter should resign, and make it appear that he was forced to do so by the united influence of England, Russia, and Austria.

> Toronto, -Dr. George Grasett has been appointed to the medical supervision of the Emigrant Hospital in this city: Dr. Primrose is associated with him in this ardnous duty.

HEAD MASTER OF THE PROVINCIAL NORMAL School .- We are happy to learn that John Rintout, Esq., A. M., the gentleman referred to by the Chief Superintendent of Schools in his circular to wardens Canada with the least possible delay, in order to assume the important duties of head master of the Provincial Normal School, to which he has been invited by the Board of Education for Upper Canada. In a letter addressed to the Chief Superintendent of Schools, dated " Education Office, Dublin, 3rd June, 1817," Mr. Rintoul says, "I beg to inform you that, after much conflict of spirit, arising from the circumstances in which I am placed, I have this day resigned my connection with the Irish National Board of Education. I find it will still take me a few days to finish some business connected with my office, after which I intend to proceed to London, to purchase the apparatus, &c., and visit several of the English Normal Schools. I then intend to visit those of Glasgow and Edinburgh, and afterwards embark at Liverpool with as little delay as possible; but the selection of the apparatus will require con-

the House of Lords, and of Sir Robert Peel in the THE PASSPORT.—This new and truly magnifi-House of Commons, against those who wished to cent steamer arrived here last evening from below, having commenced her regular trip in the river line. The hull was put together in this city, and The Flour and Grain Market in England was de-line. The hull was put together in this city, and clining: Canada sweet 35s. to 40s. United States is constructed of iron; but her fitting up has been sweet 3S to 42s.; other articles of consumption in done below, and in the newest and most approved style, no expense having apparently been spared to render her superior to any loat at present affoat on Canadian waters. Her speed is also very high-as meeting on the 10th instant, and after reading a frust that the enterprize of her owner will be abunconsiderable number of letters from all parts of red dantly rewarded, as we have no doubt it will from, land, drew up a report to the effect that there are no the St. Lawrence being included in the present annual tour of a part of our American friends .- Kings

ton News. THE COPPER MISES .- The Western Standard states that the propeller Earl Catheart will proceed during this week to the Bruce Mines for a cargo of copper ore. A. P. Salter, Esq., has left, with a party of men for Lake Superior, having received instructions to enter upon a further survey of the mining localities, and report to head quarters .-Kingston News.

PROVINCIAL PARLIAMENT .- Mr. Attorney General Badgley has brought in a bill to amend the Common School Act for Lower Canada.-The following, from direction, and caused the train, near Wolverton, to a Correspondent of the Mercury, states his information and opinion respecting the intended action on

"I hear that an University bill is to be brought in and who is committed for trial.

The Hon. Mr. Smythe, M. P., on Monday, at different sects—the Church of England to have the Marlborough Street, gave bail in £1,560 to keep the lion's share. This cutting up of so fine an endow-peace towards Lord Pollington, to whom he had ment, if I am right in my information, seems very ment, if I am right in my information, seems very

THE LATE MR. YARWOOD .- If ever there be an

occasion when a country is called upon to compensate individual members of the community, it is when a widow and her orphans are bereaved of the husband and parent in the public service. If any service peculiarly entitles him who performs it to the consideration of his fellow citizens, it is that which has been attended by no flourish, and rewarded only by the poor pittance which awaits real merit. We regret that it is our duty to bring before the public, a case in which both of these claims unite; and in which, even if both be considered, in allotting some nid to those now unprovided for, their calamity will yet be almost greater than they can bear. We believe there is hardly one of our readers whose sympathies will not have already pointed out the afflicted widow and family of the late Mr.

Yarwood, as that to which these remarks most appropriately apply. It is not yet two months since that much respected man undertook the ardnous duly of superintending the pest-houses, now inhabited by the unfortunate emigrants. In that short time, he had already furnished proofs of a zealous humanity, which, while it so well fitted him for his faggots, preparatory to breaking them up. The poles and spars are not yet disturbed, nor the four-dation of the breakerstan metric and the breakerstan metri

The subscriber begs to acknowledge the receipt over it. Up to the last of the springs many persons by the charge, for whose welfare he was so anxious, Philosophy in Bishop's College, and Master of the of 7s. 6d. from Mrs. Platt, Montreal, for the Achill visited the ship and breakwater.—Newry Telegraph. as to forget his own. In the noble service in which Collegiate Grammar School, to Elizabeth, second Missionary Herald; also £1 16s. 6d. for The Removal, of the Great Bultain.—Operations he so heartly engaged, he has fallent and it remains danghter of William Wilson Fee M. D. of he so heartily engaged, he has fallent and it remains for us to show our sense of his worth, by seeing that those whose protector he naturally was, shall not by his death, be left without protection. It is un-necessary to enlarge upon the peculiar circumstances that enhance the force of their claims upon us there is not a man in our Legislature that will re quire more than the plain history of his short career of duty, privation, and death, to vote any grant which the most liberal minister would think it proper to propose. We know that this just debt is due by another Government than that of Canada, and we have no doubt it will be properly acknowledged; but, in the meantime, we are sure that no man will think this a proper occasion to send the heart-sick claimants from one official to another, seeking for that which, given at once and cheerfully, will be doubly given, and doubly blest.—Montreel Herall.

EMIGRANT AGENT AT MONTREAL.-Captain Weatherly has been appointed to succeed the late Mr. Yarwood; and Lieut. Crispo, R. N., is appointed Assistant Agent.

QUARANTINE STATION .- 11. 31. Troop-ship Apollo with drafts for different Regiments in this Province arrived at Grosse fale; having some sick of small pox, she landed them, and came into Port yester-

EMIGRARY BURYING GROUND .- It is stated that the Honbles, F. W. Primrose and L. Panet have been named Commissioners to purchase or concede

a ground for the above purpose.

Menogram.—At the special Meeting of the City Council, held on Friday last, the following gentlemen were nominated School Commissioners for the City of Quebec:

PROTESTANT :- The Hon. A. W. Cochran, Revels. Dr. Conk. G. Mackie, and — Davidson, Jeffery Hale, and Robert Cassels, Esqua.
R. Catholic:—Reverend Messis. Baillargeon,

McMahon, J. Chabot, F. X. Paradis, J. P. O'Meara,

and J. Crémazie, Esqrs.

His Worship the Mayor submitted a letter which he had received from Geo. S. Cuetis, Esq., of Roston, recommending George Baldwin, Esq., of the said city, as a competent engineer acquainted with the construction of hydraulic works, and informed the Council that he had invited the latter gentleman to visit this city.

The Chairman of the Police Committee was requested to give the necessary orders to prevent during the night, the deposit of filth of all kinds at the end of the St. Paul's market wharves, and on the beach of the River St. Charles.

None of the Assessment Books for the present year having yet been deposited with the city Treasurer, except that for St. Lewis ward, it was re-solved that the penalty should be inflicted on such of the Assessors as should not in due form deposit

their respective books by the 9th instant.

The Hon. W. Walker, A. Gillespie, Esq., and W. Stevenson, Esq., left for Montreal on Tuesday, as a deputation from the Board of Trade, on the subject of the Tariff: they returned this morning, having had interviews with the Governor General and Mr. Cayley.

Some few years ago, several gentlemen called meeting, at which unanimous resolutions were adadopted, calling on the Executive to enlarge the Marine Hospital, by building another wing and throwing it open, in the same manner as the Montreal General Hospital.

Until the citizens of Quebec, however, show the same energy and liberality in this respect as the sister city, we fear that little will be done towards such an important object.

We trust the Members of both Houses in the Le gislature, connected with the City and District, will shew themselves alive to the necessity of a General Hospital, open to all, without any orders or permissions from commissioners or others .- Morning Chronicle.

STATE OF HEALTH.—Captain Armstrong, of the Steamer Queen, has an attack of fever. Captain Freniere, of the Steamer Canada, is seriously ill. Several masters of ships from sea have died. At the Marine Hospital, during the week ending last Saturday, 41 had died out of 1091; the number of 226 had been discharged, and \$21 were remaining.— At Montreal, discuss seems to be getting in among the citizens: of the nuns who had attended the sick, 28 were sick, but none had died.

Surping News .- Arrived among others: Bark Commerce, McLeod, New York, W. Hunt & Co., general cargo. Schr. Ebenezer, Bailhache, Jersey, H. J. Noad

& Co., general cargo, 19 persengers.
Bark Lord Panmure, Clark, Glasgow, Gillespie

& Co., general cargo, 175 passengers. Schr. Victoria, Veno, Hahfax, R. Leslie, general cargo, 11 passengers.

PASSENGER VESSELS. From Liverpool 240 passengers Rose, Liverpool 384 Coromandel. Dublin 446 66 New Ross Argent 387 4.6 Linden Limerick . .. 105 Charles Limerick 125 Ocean Queen Newfoundland 7 **\$** \$ St. Roch Richibucto 20 33 Agrus & Ann Newry 66 Newry New Zealand 477 .... 300 Junior Liverpool Eliza Morrison Belfast 474 LAUNCHES, on Thursday last, by Mr. James Jeffery a splendid new ship, of 447 tons, o. in., called the James Jeffery; also a fine new ship of about 600 tons, called the "Ann Tibbits" from Mr. Tibbits' ship-yard at Point Levi.

TO THE PERSON OF BIRTH.

On Friday morning, the 18th ulto., at the Rectory, Toronto, the wife of the Rev. H. J. GRASETT, of a

At Montreal, on the - inst., the lady of the Rev. Charles Bancroft, of a daughter. On Saturday the 26th ult., Mrs. Dr. Wolff, of a

At Rawdon, on Thursday, the 10th ulto., the wife of the Rev. Cus. Router, of a daughter. At Brockville, on the 15th ulto., the lady of the Hon. James Monnis, of a daughter.

MARRIED.

At Port Hope, on the 17th ult., Mr. Charles Brent, of Kingston, to Mary Hannah, fourth daughter of Thos. Ward, Esq.
On Saturday, the 12th ulto., in St. Peter's Church, Cobourg, by the Venerable Archdeacon Bethune, D. D., the Rev. John Augustus Muloch, Minister of Carlton Place, Bathurst District, to Martha Ca-therine, daughter of the late Wm. Robins, Esq., of

dation of the breakwater—which, however, must be removed, unless it be intended to lift the ship he at last removed his bed beneath the roof occupied.

In St. George's Church, Lennoxville, on the 29th June, by the Rev. L. Doolittle, Henry H. Miles, he at last removed his bed beneath the roof occupied.

Esq., A. M., Professor of Mathematics and Naturel.

Collegiate Grammar School, to Elizabeth, second daughter of William Wilson, Esq., M. D., of

On Wednesday, 30th June, at St. George's Church, Toronto, by the Hon, and Right Reverend the Lord Bishop of Toronto, John Beverley Robinson, Esquire, second son of the Chief Justice of Upper Canadi, to Mary Jane, eldest daughter of the late Honourable Mr. Justice Hagerman.

DIED.

Last Saturday morning, Anne Irvine, widow of the late Hon. James Irvine, in her 75th year,

On the 2 al instant, John Howard Willis, Esquire, many years Clerk in the Commissariat Department aged 44 years.

At Orillia, on the 11th ulto., Ellen, wife of Mr Thomas Dallas, Merchant, agad 23 years.

STATE THE PROPERTY OF THE PROP QUIDES MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, the 6th July, 1847.

and the second s	۶,	C: .		x,	C .
Beef, per lh	0		il	C	6
Mutton, per lb	.0	3	a	0	6
Ditto, per quarter	2	3	8	3	9
Lamb, per quarter	1	G	C	4	()
Fotatoes, per bushel	4	$^{6}$	a	5	()
Maple Sugar, per ib	0	4	c.	0	5
Oats per bushet	2	0	a.	2	<b>6</b>
Hay per hundred bundles	25	0	q	35	0
Straw ditto	17	0	C.	23	6
Fire-wood per cord	10	0	a	12	6
Choese per D	()	43	а	0	- 5
Butter, fresh, per lb	3 -	0	a	ì	3
Ditto, salt, in tinnets, per lb	0	8	a	. 0	10
Veal, per lb	0	5	c.	0	6
Do., per quarter	1	6	Œ	- 5	0
Pork, per ih	0	5.	a	()	77
Eggs, per dozen	Ü	8	a	0	9
	-	-			

POST-OFFICE NOTICE.

ITALE next mail for ENGLAND (via Boston) will be closed at the Quebec Post-office, MONDAY, 12th JULY.—PAID letters will be received to THREE o'clock; and unpaid to FOUR o'clock, afternoon.
Post-office, Quebec,
1st July, 1847.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

THE next Stated Meeting of the CENTRAL BOARD of the INCORPORATED CHURCH SOCIETY will be held in the National School House, at Montreal, on Friday the 9th of July, at Two o'clock P. M.

WILLIAM DAWES, Secretary Church Society. Rectory, St. John's, C. E. 16th June, 1817.

BAZAAR.

A NESDAY and THURSDAY, the 1st and 2nd of Seprember next, by the Ladies of the Protestant Episcopal Church, on the heights of BAZAAR will be held, (D. V.,) on WED-Pointe Levie, for the purpose of aiding in the erection of a NEW CHURCH in that place. The following Ladies have been appointed a managing Committee, by whom contributions will be thankfully received. Such as are kindly disposed to assist, are requested to send their contributions not later than the 26th of August, with the price affixed

to each article. MRS. H. N. PATTON, Mas. Tiebirs. Mas. Jeneins, Mas. Ropents, Quebec, 8th July, 1847.

Mas. D'ARCY. MISS M. CHAPMAN. Miss Mackenzie, MRS. TORRANCE.

UNDERWRITERS' SALE.

Will be sold on FRIDAY MORNING next, the 9th inst., at the Stores of Messes. C. & W. WURTELE. on account of the Underwriters or others concerned, at HALF-PAST TEN o'clock, precisely :-

(S) No. 237. 239. FTWO CASKS Hardware, M C C No 115, 117,-2 Casks Hollow-ware,

Damaged on board the "MAGNET," Morton, Master, from Liverpool, stranded at Anticosti. 480 Boxes Sheet Iron,

58 Bundles do. 10 Blacksmith's Bellows, Landed in a damaged state, ex "MARY," Redpath, Master, from Liverpool.
A. J. MAXHAM, A. & B. Quebec, July 8th, 1817.

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

FOR SALE. 3 CASES MUNICAL INSTRUMENTS, ex Robert & Isabella, from Hamburgh.
C. & W. WURTELE, St. Paul Strect.

8th July, 1517.

VESSEL FOR SALE. Schr. JOSEPH HOWE, of 95 tons ne w-measurement-carries from 1,000 to 1,100 bar rels—for further particulars apply to
J. W. LEAYCRAFT.
Quebec, 21st June, 1847.

VESSEL FOR SALE. THE fine fast sailing Brigt. THOMAS, of 112 tons new measurement—carries 1,300 barrels, coppered and copper fastened and

well found—for further particulars apply to J. W. LEAYCRAFT, Quebec, 21st June, 1847.

FOR SALE,

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

For Particulars inquire at the office of this paper.

100

THE ESTATE OF A. MCNIDER, BANK-

RUPT. For Sole by order of the Court, to close this Estate. ONE Share in the Quebec High School, 27 10s.

The outstanding debts due to this Estate; of which a List can be seen at the office of the undersigned assignce.

HENRY W. WELCH.

Quebec, 21th June, 1817.

COALS! COALS!! THOR SALE-NEWCASTLE AND SUND.

ERLAND GRATE and d: s: NUT COALS. Apply to H. H. PORTER,

No. 36, St. Paul Street. Quebec, June, 21st 1847.

FOR SALE, 150 Hilds. Very bright Muscovado 50 half tierces Sugar.

200 Barrels . 5 Pancheons Lime Jaice.

100 Bags superior Jamaica Coffec. 5 Tons Lignumvitz.

do. Logwood. 6 do. Fustic.

10 Barrels Fine Honey.

10 Bags Pimento. 30 Tins Arrow-root, and other articles, landing from the Brigt. Thomas, and Schr. Joseph Howe, from Cuba. J. W. LEAYCRAFT.

6

Quebec, 24th June, 1847.

Spades and Shovels.

Quebec, 21st June, 1847.

Quebec, 30th June, 1847.

RECEIVING FOR SALE,

TEST and common English Bar Iron.
Tin and Canada Plates, Boiler Plates. Sheathing and Braziers' Copper. Camp Ovens, Bake Pans, and Sugar Kettles. Sheet Lead, and Patent Shot. Blister and Cast Steel. Smiths' Bellows and Anvils.

Chain Cables and Anchors. C. & W. WURTELE,

St. Paul Street. Quebec, 24th June, 1847.

FOR SALE, 400 BARRELS FLOUR—inspected fine—Port Hope Mills. J. W. LEAYCRAFT.

WANTED,

NURSE, to take care of an Infant; a middleaged or elderly person and a Protestant, would be preferred. Apply to

MRS. ALEXANDER GILLESPIE, La Porte Street, Cape.

BRIGHT MUSCOVADO SUGAR. NOR SALE,—landing from the Brig Wilkinson,

from St. Johns, Newfoundland: - 22 Hhds. Cuba Muscovado Sugar, 37 Hhds. 27 Hhds. Bright St. Thomas do. do.

J. W. LEAYCRAFT. 17th June, 1847.

YOUNG WOMAN, in her eighteenth year. is desirous of employment, -either as a Nursery Governess, as a Sempstress, or as a Companion to a Lady. Salary would be a minor consideration.
Apply at the office of this Paper. Quebec, June 10th, 1817.

JUST RECEIVED

From England, France, Germany, Turkey, and for Sale at 65, St. Louis Street.

CHOICE ASSORTMENT OF GOODS, A CHOICE ASSOCIATED TO GOOD consisting of the following articles, viz: TEAS.

Gunpowder, Imperial, Old Hyson, ditto Sou-chang, Young Hyson, and Flowery Pekoe. COFFEE.

Fine tich Old Mocha, Dunn's Essence, Jamaica and Java. CHOCOLATES AND COCOA. Sir Hans Sloane's Milk Chocolate,

Dunn's Soluble Do. Prepared Paste, Do. do. Powder.

CHEESE. Stilton, Cheshire, North Wiltshire, and Double Gloucester.

HAMS. Wesiphalia, Yorkshire, and Eastern Townships. PASTE AND PRESERVED FISH.

Mulligatawny Paste, Anchovies, Anchovy Paste, Sardines in Oil, French Truffles, Preserved Salmon, Lobsters, and Mackarel. CANDLES. London pure White Wax, long four's,

do. Sperm do. do. do. short sixes, Burton's, Do. Do. Belmont Sperm and Patent Wax. WINES.

Sparkling Hock, Champaign, Claret, Old Madeira, Blackburn's and Blandy's, Very Superior Port from Sandeman, Froste & Co. Smith & Co., London; and W. Hunt & Co., Quebec.

Superior Old Sherry, &c.

ALE.

Prestonpans' Pale Ale, Alloway and Burton's.

-ALSO,-A General Assortment of GROCERIES, which for quality and variety, stands unequalled in this

JOHN BRADFORD. Quebec, 17th June, 1847.

OLIVE Oil in Pipes and Quarters.

WELCH & DAVIES. Quebec, 24th June, 1847.

### Pouth's Corner.

WHICH WAS THE WISEST? By Professor Alden.

"Papa, where have you been in this beavy rain, and without an umbrella too?" said James Carter to his father, as he came in with his clothes thoroughly drenched with the

"I have been to Mr. Hyde's," said Mr. Carter.

"What, away up in the hollow?" said James.

"Yes, it is not much over a mile." James wished to ask his father what he had been to Mr. Hyde's for, and while he was considering in what form the question should be put, his mother entered the room. James was not one of those boys who could say to a father, "what did you go there for ?" He knew that it was not always proper to ask his father for the reasons of his conduct, and when it was, he knew that he ought not to use a form of questioning which might be proper to a companion. "My dear," said Mr. Carter, "eld Mrs.

Hyde is very sick, and has been so for several days, and I am atraid she has suffered a good deal from want of attention."

"I had not heard of her being sick." said Mrs. Carter, "but I was thinking yesterday that I had not seen her for some time. Have you been to see her?"

"Yes, I was in the village when I heard of her illness, and I went right up to see her. It began to rain pretty soon after I started.

"You must change your clothes immediately." Mrs. Carter made the necessary arrangements, and he retired to do so. Is old Hyde's wife one of your fither's re-

lations?" said Robert Harris, a Loy who had come to spend the day with James.

"No," replied James.

"What did he go to see her for, then?" "I suppose he went to carry her something

or to help her in some way." "What does he do that for ?"

"Because he always goes to see and help those who are in trouble.

In saying this, James stated a fact, though he did not, as he supposed, give a reason. The reason why Mr. Carter visited and relieved the poor was, that he had a warm and generous heart, and he knew that it was God's pleasure that he should help the poor

" My father," said Robert, "don't do any such thing. He sticks to his business, and that is the way he became so rich."

This was spoken in a tone and manner which showed how much he valued himself on his father's riches. It was true that Mr. Harris never went on errands of mercy—that he gave that he made his family so.

"My father is not rich," said James, "and does not expect to be."

"I know what is the reason. He gives away

too much, and does not attend to his busi-"He does attend to his business, too, for i

"My father lends his money to those who

can pay him."

"I guess the Lord is as able to pay my fa-

"I think it likely he is, but whether he

better security for what he had loaned than you might go there? And I need hardly tell must go empty away. Have plenty of mateany notes or mortgages, even the express pro- you, that there are thousands and thousands in rials ready, and mise of God; but there was something so England, who never listen to the sound of the Eliau; his mind was well furnished. For I am unpleasant in the conversation, that he was not Gospel, never try to come to drink of the pre- full of matter; the spirit within me constraindisposed to continue it: so he made no reply cious, precious water? For them it flows in eth me. I will speak that I may be refreshed. to Robert's last remark.

After a moment's silence Robert said, "Fa. ther says you will all come to want if your

way he gets ahead so fast.

James, repenting of his anger, "this don't do

the house all the time. If I had known it all you can to make known his gracious invita- to act in this world as well as the next; your was going to rain, I should not have come. It tion, "Whosoever will, let him take of the instruction should have reference to both, had no business to rain to day." James was a good deal shocked at this last

remark, regarding it, as it really was, a great insult offered to God. On the whole he thought it not best to reprove Robert, and simply answered, "we shall get very wet if we go

"Well, what if we do? Who is afraid of the rain? What a soldier you would make it can be no school with them, if the teacher be you are afraid of a shower of rain! I don't away. A teacher, who is not punctual and remean to be afraid of a shower of bullets."

sary: that is, he will not think it best for me to teachers? talking on trifling subjects, playing,

hear my father tell me, I should nt do what he tention of others, interrupting those who may does himself." Robert did not say what he be thoughtful; sometimes tearing, or otherwould do in such a case, but plainly intimated wise abusing their books: all are taught to love. Meekness of wisdom will suggest what that it would be something fearful.

rain." Mecessary, said Robert, in a tone on the teachers, whose absence occasions this. of contempt, what necessity was there for See also the inconvenience caused to the superhis secting an old sick woman? You wouldn't intendents: they are at a loss for teachers; are to men. Let your subject be Christ's salvation, eatch my father doing it in any weather. Not often obliged to appoint such as are not pre-

not come, when he exclaimed, "I'm not going over with thorns, and nettles had covered the to stay in the house all day; so if you won't face thereof, and the stone wall thereof was go out, I'm off." Suiting the action to the broken down.
word, he was off, greatly to James' relief.

A punctual

James and Robert were still living, but their parts, you may expect them to fulfil theirs. If the course of life above indicated till they were teacher will have a school-going class. to add to his property to the last.

James was now a minister of the Gospel, useful and respected. His mother had lived with him ever since the death of his father, and his does more than valour, than numbers, than younger brothers had been educated and were strength. Some schools are more like a mob, settled in life.

Robert, the only heir of the rich Mr. Harris, was now the tenant of a miserable house which had ones belonged to his father. He was surrounded by a large family clothed in rags, and rich man, notwithstanding his bonds and mort. that every eye may see you. You should so God to those who feed the hungry and clothe the naked had not failed .- N. Y. Observer.

THE WASTE OF WATER. By Miss M. A. Stodart.

When I was a very little child, I had a kind old triend in a relation who had been much at sea, and many pleasant hours I have spent in his library and by his fire-side, listening to his descriptions of distant countries and savage nations. He had many maps and prints and books of voyages, and he liked to shew them to me and explain them, and we used to be

great friends and very happy together, he, an

ged man, and I, a merry, restless little child. I might describe to you the dress of my old relation, for it was different to that of any body else, his coat having been made in one fashion for a great many years, and his hair was tied behind in what you would call a pig-tail, and he had some oddities and peculiarities, for which I loved him all the better. But I merely wished to tell you of something that happened one day. The usual sitting room of this old gentleman looked over a court yard, in which there was a pump. One of his servants was pumping some water, and after she had filled her pail, the water continued to flow from the spout. Her master's voice was instantly heard from the window, "Woman! woman! do you see that water?" The poor frightened woman looked at him, and then she looked at the pump, and she could not imagine what was the matter. "Woman! woman!" continued the forth buds, and bloom blossoms, and yield all his time to business—and that he was quite old gentleman, for he was now very angry, rich. It was not true that he was happy, or a how can you waste that water? Once when I was at sea, we were in great distress for water. At last, rain came, and how thankful we were ! You might have seen everything done to catch the early buds; and November-roses are said the water; even sails were spread that they might afterwards be wrung out, and many stood with their mouths open to drink in the drops as they fell; and Oh!!" he said, sighing deeply, is a part of his business to do good; and and turning away from the window, "to think giving to the poor, he says, is only lending to of your wasting the water in that way !"

Now I dare say some of you are thinking this is a strange story for the Children's Mis sionary Magazine, but dear little ones, I teacher will have a sleepy class. Some teachers have an end and a meaning in relating it. Is are too deep, and some have no depth at all. ther as any of your father's debtors are to pay there not amongst us a fearful waste of water? Some give too large a portion to the class. "I think it likely he is, but whether he will do it or not is another matter. My father never lends without a note, or a vileges, do we even use them as we ought! both; they do not think or read for the class; Are there not little children even among you, how can they improve them? Those placed James might have said that his father had who sometimes stay away from church when under such teachers, who come empty to school,

thousands and millions are perishing for lack you teach. If you do not prepare what you say, of knowledge. If you knew of any one dying it will not be worth saying. What costs you would mind his own business,' said James give him a cup of cold water and try to make your beautiful but a control of thirst, I am sure you would, if you could, little will be worth them little. Your class give him a cup of cold water, and try to make your beautiful little flock, will be like half stary. him drink it. The death of the soul is far ed lambs wandering over a bare-worn common, "He does, I can tell you, and that is the more fearful than that of the body. You are looking in vain for food, when you might have ay he gets ahead so fast."

but children, my little friends. Some of you them like the family of Jesus, feeding on the "Let us talk about something else," said may be taken from this world in childhood; words of eternal life. others of you may be spared to a long life; but whether your lives be long or short, see to upon it, for direction and conviction; seize, "Agreed," said Robert, "let us go out and it that, both now and hereafter, you seek to search, and alarm it by the terrors of the Lord, have a run in the rain. It is so dull to stay in come to Christ constantly yourselves, and do and a indepent to come to Christ constantly yourselves, and do and a indepent to come to Christ constantly yourselves. come to Christ constantly yourselves, and do and a judgment to come. They are intended water of life freely."-Children's Missionary Teach them to Render unto Casar the things Magazine.

TO THE SUNDAY SCHOOL TEACHER.

PUNCTUALITY AND DISCIPLINE .- When Sunday comes, be duly in your place: Time, place, and scholars do not make the school: there can be no school without them, but there hopey; a man that hath friends must can be no school with them, if the teacher be show himself friendly. Teach them to rise up gular, by his example does injury to the class. "I'm not afraid of the rain, but my father Have you observed how some young persons will not let me go out in it, unless it is neces- employ themselves, in the absence of their feel that they come to learn, not to teach. Reo."

Or gasping about are the least evils. More frequently they are distracting the atundervalue time and instruction, and to pro- you want. " Press upon them not so much the It was necessary for my father to go in the fane the day of the Lord. Much blame rests he; he knows too much for that. If she owed pared, or suited, and to blend classes, to their Christ's glory.

him, he would see to her. He wouldn't go him. great disadvantage. Irregular teachers must. This land is said to be a wilderness, and cor-

self, but would send the constable. Such folks | have irregular minds, and will make irregular | tainly much of it is wild and waste; but it is an scholars. They and their classes are like what This was said in a boastful tone, as though he Solomon describes - I went by the field of the gloried in his father's shame. James was dis- slothful, and by the vineyard of the man void gusted with him, and began to wish that he had of understanding; and lo, it was all grown

A punctual and regular teacher will have a Twenty years after the above interview, punctual and regular class. If you fulfil your fathers were in the grave. Both had pursued they are absent, call on them; a house-going summoned to the bar of God. Mr. Carter visit of a teacher to a sick or afflicted child is never became rich, but Mr. Harris continued felt as a kindness; it brings to remembrance the truth, soothes the sufferer, and often is blessed to the family. Discipline well your class: in war, discipline

than a well-disciplined army. You should have order; let all things be done decently and in order. Much will depend upon your plan, and the firmness with which you carry it out. Let each teacher look well to the order often suffering for want of food. He spent a of his own class; the disorder of one may inlarge part of his time at a greecry where rum fect others, and spread confusion through all was the chief article sold. The riches of the Be so placed that you may see every eye, and The riches of the Be so placed that you may see every eye, and gages, had been scattered. The promise of speak that all may hear, all may understand, and all may profit. Do not speak so loud, as to disturb your neighbours. When you speak, every one in the class should attend; and when any one of them speaks, you and the others should attend. Allow only one to speak at a time. Treat with patience and kindness the listlessness of youth. Do not expect the same amount of attention always, nor at any time the same gravity as in mature life : all light-hearted. ness is not evil; feelings of different kinds quickly succeed each other in youth. They should not make school a place of gaiety, and you should not make it a place of gloom. You should so temper the manner and matter of teaching, that they will feel pleasure, not pain, in going to be taught. Distinguish between buoyancy of spirits and levity; interfere not with the one, it is the regular spring of the mind; repress the other, it leads to danger and deviation. Weigh well the capacities and attainments of the class, that you may give a suitable portion to each. They have trials at home, and dangers at school; do not undervalue them; small to you they may be, but to them in their weakness they are great. The plants are tender, and require care; they are of different dispositions and habits, and need different treatment; some are backward, and require the sun; some are forward, and do better in the shade. If you would have them prosper, pray for a blessing; without it the most healthy will fade, and with it the most weakly will flourish; even a dry rod with God's blessing will bring almonds. Give them time to grow; do not force their growth; you may cause weakness instead of strength: rather check hasty growth. Some persons obtain excellent roses by nipping to be the sweetest, being less exhaled by the sun. Some trees, most useful, most fragrant, and that last longest, are of slow growth. Rev. John Gregg's Observations on Sunday School Instruction.

LIVELY ZEAL AND PERSEVERANCE .- Youth like animation; you should be lively: a drowsy -far worse than that which so grieved my old they try to master it, their minds are overloaded. know how to use them. Be like If you do not remember, during the week, that Then the heathen—the poor heathen— you are to teach, they will not remember what

They have conscience, and you should work that are Cæsar's, and unto God the things that are God's. Teach them to do justly, to love mercy, and to walk humbly with their God; to give honour to their parents, and to show love to their friends: to be open and cheerful among their relations, and to make before the houry head; and honour the face of the old man.

Maintain your authority with them; let them strain disputation among themselves, and argumentation with you. The one occasions anger, the other fosters pride. It is necessary that you rule, as well as teach your class; but rule with gentleness, or you may generate awe instead of things in controversy as the things out of controversy:" those truths of which Paul says to Titus, These things are good and profitable

interesting land, and you should seek its good, Be encouraged to labour, by the good you may do. Now is your time for sowing; in due season you shall reap, if you faint not. Do not always expect to sow and reap at the same time. In our gardens and fields we often plant and not we, but our children, or children's children, and sometimes strangers, reap the fruit. You may sow, and not reap now; you may labour, and another enter into your labours; sow, and wait the Lord's time of reaping. Be of David's spirit, Is there yet any that is left of the house of Saul that I may show him kindness for Jonathan's sake? Your great friend is gone, but he has left you many a poor helpless little one to take care of for his sake. Be of such

to say to the Lord, " Hast thou a lamb in all thy flock I would disdain to feed? Hast thou a foe, before whose face I fear thy cause to plead?"

MAHOGANY.

an humble and courageous spirit, as to be able

Dr. Gibbons, an eminent physician in the latter end of the 17th century, had a brother, a sea captain, who was the first that brought from the West Indies some mahogany logs to London for ballast. The doctor was then building him a house in Covent Garden, and his brother the captain thought they might be of service to him, but the carpenters found the wood too hard for their tools, and it was laid aside as useless. Soon after, Mrs. Gibbons wanted a candlebox, and got a cabinet maker to make it out of the useless wood lying in the garden. The box was made, and the Doctor was so pleased with it that he got the cabinet maker to make him a bureau of it, and the fine colour and polish of it induced him to invite a great number of his friends to see it, and among them the Duchess of Buckingham. Her grace begged the doctor for some of the wood, and got Wollaston, the cabinet maker to make her a bureau also, on which the fame of mahogany and Wollaston were much raised and it became the rage for grand furniture. No other wood exceeds it yet .- S. Church-

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