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WHOLE NUMBER 117.

THE REAPER AND THE FLOWERS. There is a Reaper whose name is Death,

And with his sickle keen, He reaps the bearded grain at a breath, And the flowers that grow between

" Shall I have naught that is fair," saith he: " Have nought but the bearded grain? Though the breath of these flowers is sweet to me I will give them all back again.

He gazed at the flowers with tearful eyes, He kissed their drooping leaves; It was for the Lord of Paradise He bound them in his sheaves.

" My Lord hath need of the flowerets gay,"

The Reaper said, and smiled: Dear tokens of the earth are they, Where he was once a child.' " They shall all bloom in fields of light,

Transplanted by my care, And saints upon their garments white These sacred blossoms wear. And the mother gave, in tonis and pain,

In the fields of light above. O, not in cruelty, not in wrath, The Reaper came that day :

The flowers she most did love: But she knew she would find them all again,

Twas an angel visited the green earth, And took the flowers away.

En. Recorder.

A SERMON. BY THE REVEREND OFFICIAL MACKIE, B. A., Preached in the Cathedral Church, Quebec, on Sun-

day Morning, June 14th, 1846. PROVERDS XXVII. 1.

Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.

Few men but will admit that in God we live and

move and have our being :- Creatures, we are all compelled in some sense to believe that our Creator can at any time withdraw the boon which he has dispensed. And yet, tested by our practice, what doctrine is so mysterious and hard to be understood, as that which proclaims the shortness and uncertainty of life. Not many are to be found, who act as though they believed that man holds his existence upon a precarious tenure; not many are to be found who so number their days, as to apply their hearts unto wisdom. Can it then be wondered that Godthe Sovereign Lord of all-should lay have his arm, and make his power to be felt? Nay, is it not in mercy to our souls that He seeks, by warning upon warning, to teach this so needful lesson, which we are so forward to unlearn?

My Brothren; we of this city have lately witnessed many and solumn manifestations of the righteous judgment of the Lord. Alas! is there nothing of significance in the frequency of such dispensations? Oh! let us pause and reflect as in the presence of Him, unto whom all hearts are open, nd from whom no secrets, are hid! A brief season has scarce clapsed since the devouring fite swept away so large a portion of the city, carrying sorrow into many an abode which its fury had spared; but judgment was tempered with mercy; and that severest of all loss—the loss of life—was then comparatively small. During the week which is passed, the scourge again appeared to chasten us; causing many a child to know the grief of the fatherless, and many a widow to make lamentation. Some of the most estimable of our fellow-citizens had assembled to seek a recreation, which I do not hesitate to say was rational and laudable, at once interesting and instructive—when, as in a moment, by what seemed to human apprehension the merest casualty, a large number of them perished, and so perished as-God in mercy grant that none of us may perish, when this our brief term of existence shall be brought to a close! We will not speculate as to the purpose of God towards those who were thus snatched from our midst. This is among the deep things which we may not approach but with reverence and awe. Enough for us to cherish the hope concerning them, that it was a purpose of mercy. But as it respects ourselves, is not the instruction designed, such as he who runs may read, and understand?

An assemblage with a view to recreation, implied in those thus met together, a certain flow at least of health and spirits. Had they been weighed down by the pressure of disease, and the premonitory symptoms of fast approaching dissolution, they could harldly have felt an interest in these scenes. According to the calculation which man is wont to adopt, they certainly had no reason to believe that they were standing on the threshold of eternity. The very object, therefore, for which they were assembled, gives to this calamity its peculiar emphasis, as a practical illustration of that truth: " Boast not thyself of to-morrow; for thou knowest not what a day may bring forth.35

Let us, in considering the admonition contained in the text, first briefly explain what it does not mean. We are not forbidden to bethink us of the morrow, in the exercise of foresight and precaution. That we are not required to live on, as from day to day, is clearly shown, by the returns of day and night, of seed time and harvest; by the constitution of our bodies, and by every thing about us and around us. But this appears even more clearly from the frame work and texture of our minds. We are creatures of hope, encouraged to be ever pressing onwards. To look forward to the morrow, as to a renewal of God's mercies towards us-to be received (if He so will) and thankfully acknowledged, in the performance of the new duties which every new stage of our Christian course opens out to our view—this is not only not to fight against God, but more fully to recognise our entire dependence upon Him. When our Lord forbids us to "take thought for the morrow," his design is plainly to discourage that anxious foreboding, which, though proceeding in another and opposite direction, springs equally with the sin condemned in the text, from the pride of unbelief. Whother we anticipate the morrow with anxious or with vainglorious expectations, we anticipate it as our own,

That the exhibition took place in the building generally used as a Theatre was (I believe) an accidenial circumstance.—G. M.

can order it according to His will, or withhold it, if that be for our greater good. The evil of the boasting condemned, arises from its being an usurpation of the Divine prerogative; and St. James, when reproving it, shows at the same time the more excellent way: "Go to now, ye that say, To-day or to-morrow we will go to into such a city, and con-tinue there a year, and buy and sell and get gain: Whereas ye know not what shall be on the morrow. For what is your life? It is even as a vapour that appeareth for a little time, and then vanisheth away. For that ye ought to say, If the Lord will, we shall live, and do this or that. But now ye rejoice in your boasting: all such rejoicing is evil." Of the morrow we can not deem too highly, if we regard it as God's gift, inviting to an enlarged and more abundant measure of holiness. For the hope of such a morrow, we will glorify God: out of any morrow as our own, we may not so much as think, far less may we boast.

Let us now inquire what is meant by the admonition: "Boast not thyself of to-morrow." The poasting condemned is not only that boasting which finds a vent in the utterance of the lip, (few professing Christians may be guilty of this sin) -but such boasting also as is implied in the prevailing tenor of our actions. He boasts him of the morrow, whose life and conversation bear testimony to the fact that he is minding earthly things. He who repines at his own lot, and envies others who may be possessed of a larger portion of this world's goods, plainly declares that the estimate which he has formed of such things is not based upon the assumption that they are short-lived and precarious. He would not indulge in such fond regrets—he could not, if he really believed, and from the ground of his heart, that the tenure upon which they are held is uncertain. Tomorrow does enter into his calculations respecting their value, deny it as he may .- He does boast himself of to-morrow.

He too, who foregoes the comforts of to-day, by rising up early, late taking rest, and eating the bread of carefulness, that he may lay up in store a larger measure of wealth-does not he boast himself of to-morrow?—It would be the merest folly so to live as the many do live; like them to endure with somewhat of cheerful resignation, what we deem to be real hardships; like them to yield up without murmuring, many things which we yet believe to be good things :-- if we did not cherish more than a hope that any present sacrifices would be followed by a more than adequate compensation in the greater enjoyment of the morrow. To resign a certainty for an uncertainty is not what men are wont to do in the ordinary transactions of life-for the children of this world are wise in their gene-ration—nor would they make so foolish an exchange in the case which we are considering, if they did not think that they could realise something like a certainty, when embarking in such a speculation. But what shall we say of him who, with respect to things eternal, defers the work of repentance, believing meanwhile that the Scriptures contain the truth of God, and acknowledging that he has need of amendment or ever he can expect to enter into that kingdom into which nothing can in any wise enter that defileth?

Does not he boast of to-morrow, as though it were his own-he, who is content to transfer to the morrow, as to a more convenient season, a work which is confessedly of so great importance? Shall it be urged that such a work must needs be protracted—that it is the work of a life, and cannot be compassed in a day? Doubtless it must be prolonged, and it must be renewed day by day, but it may not be protracted. If to-day, while it is called to-day, we would cease to harden our hearts, and would address ourselves in good carnest to this work, we know not how much, under the blessing of God, we might be enabled to effect. The man who really believes that the day is far spent, and the work in hand all-important-with what unwonted energies does he labour? How does he concentrate all his efforts to the attainment of the one thing which is before him, and how frequently does he find himself able to accomplish what, under other circumstances, he would not have ventured to undertake, and allbecause he possesses an incentive to labour in the abiding conviction that "the time is short"! We cannot account for the apparent apathy with respect to their eternal interests, which so many men betray who believe nevertheless that the word of God standeth sure, except on the supposition that they are boasting in their hearts of to-morrow, as of a time to which they may fairly look forward unless indeed we are compelled to regard them as per sons who have brought themselves to treat the care of the soul as one of those trifling matters which may receive some attention in moments hot devoted to other and important engagements. I am unwilling to believe that there are any so minded here present, and therefore I reiterate that language of admonition. as the language best suited to the case of every one amongst us who may be deferring the work of repentance: " Boast not thyself of to-morrow."

Proceed we now to examine the reason for which the Wise Man denounces this boasting of to-morrow as presumptuous. "Thou knowest not what a day may bring forth."-'The sins which we now cherish. but which we fendly hope to abandon at some future period, may, by reason of events which this day shall bring forth, obtain such a hold that, to dislodge them, would prove an arduous task indeed. Some false step which we may this day take, shall haply force us into a position from which to think of extrication were well nigh hopeless. Circumstances passing around us, and which we scarcely notice, may be really so important in themselves, or so fraught with important consequences, as seriously to impair our spiritual energies in contending against the world, the flesh, and the devil. How different may be the morrow when it comes, from the morrow which we anticipated I and what a difference may this change effect in all our relations! To many of us, what a different morrow was yesterday, from that which we had expected :- to which one of us was i not a day of unlooked-for gloom!—We know not what a day may bring forth. We know not what influence that was at work on the heights of Cappel thirsted upon our future lives, should our lives be spared to us, may this day be produced by what we shall its stroke. The Waldstettes trembled with rage see or hear, or say or do. This day cannot but when they discovered one of these heretical preachform an era in our lives, whether for weal or for ers, and sacrificed him with enthusiasm, as a chosen We know not what it may bring forth. victim, to the Virgin and the Saints. O that, under the blessing of Him that is mighty, | perhaps, never been any battle in which so many

or not so altogether a boon from God, as that He it may bring forth in us those fruits which are to men of the Word of God have bitten the dust. All did not show the same barbarity. The night the praise and glory of God!

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth." Alas! we need this warning. The motion is, how shrouded in rather than an army of Swiss companies. The uncertainty! and yet we are not only disposed to Abbot Joner, receiving a mortal wound near the presume upon the possession of the morrow, but to boast of it in advance, as though it would certainly tend, when it came, to our honour and advantage. How blind are we! We may guess at what shall ing all the good he had done them. Schmidt of happen on the morrow; and, judging of the future Kuprach, stationed in the field of battle in the approach to correctness: but at best we can only their bodies. Geroldseck, John Haller, and many guess. We know not what may intervene to other pastors, at the head of their flocks, suddenly change the whole complexion of affairs, during the met in a terrible and unforescen manner the Lord brief space which separates between the present whom they had preached. hour and to-morrow. Are we now in prosperity? But the death of one individual far surpassed all spring from the womb of to-day which shall sink us in penury and its attendant sorrows. Are we in the battle-axe in his hand. Scarcely had the cuinstances, unlooked for and unhoped for, may take man, says J. J. Hottinger, a stone hurled by the temptations which render wealth so dangerous to its possessor. Perhaps our health is robust—our spirits unflagging:—but who shall say that disease may not overtake us before the close of this day, and paralyse all our energies, destroy any comeliness in which we may delight, and stamp upon us the seal of dissolution and decay? or may not some casualty render us, even objects of loathing-a burden to ourselves and others? Perhaps we are inclined to deem highly of our attainments, and are looking to future honours, as the result of well directed application: is our intellect then a portion so secure that nothing may happen which in a moment shall dethrone it from its seat of empire, and consign us to the pity and love of others, as our refuge and defence? or, to go further, may not this day, before it depart, usher us into the presence of death itself?

The rich man in the Gospel, looked with selfsatisfied complacency upon his increasing store, and pondered in his mind where to bestow his goods :his barns were not large enough; he would build others, and would say to his soul: " Soul, thou hast much goods, laid by in store for many years. Take thine ease, eat, drink, and be merry "but it had not entered into his calculations the while, that death might be even then at the door; and yet, the fiat had actually gone forth, which before the morrow's light would require his soul to appear at the bar of judgment. Shall we join in pronouncing a sentence of condemnation against him, and say: "Thou fool?" But upon the self-same security against the stroke of death which he had proposed to himself, how many with him have trusted! how many do still trust, in spite of the warning which

his folly presents! My Brethren: the matter is really beset with difficulties, and it is only by the teaching of the Spirit that we can distinguish between our duty and our danger. On the one hand, we must, while health and strength remain, make provision for the morrow, leaving it to the wisdom of God to determine whether that morrow shall be extended to us or not. On the other hand, we must be careful not to presume upon the morrow, as though we had any eason to expect that it would be granted to us, other than that which is built upon the continuance of His goodness who is the Lord our Preserver. Yes, doubtless, it is with a view to teach us this lesson hat God, in his mysterious providence, so often nips health in the bloom, and shows by so many and vaied dispensations, that the lives of all men are in his hands, and that neither youth, nor strength, nor remedy, nor skill can aught avail when His summons has gone forth concerning any child of man: Dust thou art, and unto dust shalt thou return ! Those over whom we now mourn, had, it is prohable, laid their plans for the morrow, and if they had done so in the faith and fear of God, they had done-wisely and well—with them, the day was far spent-but enough remained in which death might work its fearful work, and might prove to us who survive, that man knows not "what a day may bring forth."

My Brethren; I will not dwell longer upon this painful subject: it was not without some effort that addressed myself to the consideration of it. God grant that we may ponder, and lay to heart the olemn, the awful scene. But now, when the outlines of the dreary picture rise up to the memory with all their distinctness of horror, nothing short of a constraining sense of duty could prompt me to

Brethren, beloved in the Lord, why stand we in jeopardy every hour? Death indeed must come to each of us. We know not when—nor whether in the form of old age, of lingering sickness, or abwe by any precaution guard against the pain of lying, nor can any one feel assured that his latter end shall not be full even of excruciating torment Still, with the believer in Christ, One shall walk yea, even in the very midst of the fires, like unto he Son of God :- and what comfort may be derived from this fellowship, we can only conceive, for eye hath not seen nor ear heard it—(Blessed be God! we are taught to believe that it will be exceeding great)-but from that which is emphatically the sting of death he shall without fail be delivered. whose trust is in the name of the Lord. Nor can that man be said to be any longer in jeopardy to whom is presented the blessed alternative of " Christ "-his " life "-or " death "-his " gain." Let us then acquaint ourselves with God and be at peace. Let us with the Apostle "die daily;" that, daily renewed by the Spirit of Him who is the resurrection and the life," we may become daily more meet " for the inheritance of the Saints in light."

ZWINGLE'S DEATH. From the 4th volume of D'Aubigne's History of the Reformation.

The ministers were those who paid proportionally for their blood : twenty-five of them fell beneath

Almost everywhere the pastors had marched at the Abbot Joner, receiving a mortal wound near the ditch, expired in sight of his own monastery. The by the past, we may sometimes guess with some midst of his parishioners, fell surrounded by forty of

contented poverty? Perhaps a change in our cir- action begun, when, stooping to console a dying place, and bring with the morrow those peculiar vigorous arm of a Waldstette struck him on the head and closed his lips. Yet Zwingle arose, when two other blows which struck him successively on the leg, threw him down again. Twice more he stands up; but a fourth time he receives a thrust from a lance, he staggers, and sinking beneath so many wounds, falls on his knees. Does not the darkness that is spreading around him announce a still thicker darkness that is about to cover the Church? Zwingle turns away from such sad thoughts; once more he uplifts that head which had been so bold, and gazing with calm eye upon the trickling blood, exclaims: "What evil is this? They can indeed kill the body, but they cannot kill the soul !" These were his last words.

> He had scarcely uttered them when he fell backwards. There under a tree (Zwingle's Pear-tree) in a meadow, he remained lying on his back, with clasped hands, and eyes upturned to heaven.

While the bravest were pursuing the scattered soldiers of Zurich, the stragglers of the Five Cantons had pounced like hungry ravens on the field of battle. Torch in hand, these wretches prowled among the dead, casting looks of irritation around them, and lighting up the features of their expiring victims by the dull glimmering of these funeral torches. They turned over the bodies of the wounded and the dead; they tortured and stripped them. If they found any who were still sensible, they cried out, " Call upon the Saints and confess to our priests!" If the Zurichers, faithful to their creed, rejected these cruel invitations, these men, who were as cowardly as they were fanatical, pierced them with their lances, or dashed out their brains with the butt-ends of their arquebuses. The Roman-catholic historian, Salat of Lucerne, makes a boast of this. "They were left to die like infidel dogs, or were slain with the sword, or the spear, that they might go so much the quicker to the devil, with whose help they had fought so desperately." If any of the soldiers of the Five Cantons had recognised a Zuricher against whom they had any grudge, with dry eyes, disdainful mouth and features changed by anger, they drew near the unhappy creature, writhing in the agonics of death, and said: "Well, has your heretical faith preserved even you are covered with your own blood. God the Virgin, and the Saints have punished you." Scarcely had they uttered these words, before they plunged their swords into their enemy's bosom. Mass or death!" was their watchword.

Thus triumphed the Waldstettes; but the pious Zurichers who had expired on the field of battle called to mind that they had for God one who has said : " If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?"—" Though he slay me, yet will I trust in him." It is in the furnace of trial that the God of the Gospel conceals the pure gold of his This punishment was most precious blessings. This punishment was necessary to turn aside the Church of Zurich from the "broad ways" of the world, and lead it back to the "narrow ways" of the Spirit and the life. In a political history, a defeat like that of Cappel would be styled a great misfortune; but in a history of the Church of Jesus Christ, such a blow, inflicted by the hand of the Father himself, ought rather to be called a great blessing.

Meanwhile Zwingle lay extended under the tree, near the road by which the mass of people was passing. The shouts of the victors, the groans of the dying, those flickering torches borne from corpse to corpse, Zurich humbled, the cause of Reform lost,-all cried aloud to him that God punishes his servants when they have recourse to the arm of ruptly in all the majesty of its terrors. Nor can man. If the German Reformer had been able to approach Zwingle at this solemn moment, and pronounce these oft-repeated words: "Christians fight not with the sword and arquebus, but with sufferings and the cross," Zwingle would have stretched out his dying hand, and said, "Amen !"

Two of the soldiers who were prowling over the field of battle, having come near to the reformer without recognising him, "Do you wish for a priest to confess yourself?" asked they. Zwingle, without speaking (for he had not strength), made signs in the negative. "If you cannot speak," replied the soldiers, "at least think in thy heart of the Mother of God, and call upon the Saints !? Zwingle again shook his head, and kept his eyes still fixed on heaven. Upon this the irritated soldiers hegan to curse him. "No doubt," said they, " you are one of the heretics of the city !3? One of them, being curious to know who it was, stooped down and turned Zwingle's head in the direction of a fire that had been lighted near the spot. The soldier immediately let him fall to the ground. "I think." said he, surprised and amazed, " I think it is Zwingle!" At this moment Captain Fockinger of Unterwalden, a veteran and a pensioner, drew near : he had heard the last words of the soldier. " Zwingle!" exclaimed he; "that vile heretic Zwingle! that rascal, that traiter!" Then raising his sword, so long sold to the stranger, he struck the dying Christian on the throat, exclaiming in a violent pas-sion, "Die, obstinate heretic!" Yielding under this last blow, the reformer gave up the ghost: he was doomed to perish by the sword of a mercenary There has, "Procious in the sight of the Lord is the death of of costumes, and the expressions of the wearers."

The soldiers ran to other victims, of costumes, and the expressions of the wearers. "Precious in the sight of the Lord is the death of

was cold; a thick hoar-frost covered the fields and head of their flocks. One might have said that the bodies of the dying. The Protestant historian, Cappel was an assembly of Christian churches Bullinger, informs us that some Waldstettes gently raised the wounded in their arms, bound up their wounds, and carried them to the fires lighted on the field of battle. "Ah!" cried they, "why have the Swiss thus slaughtered one another!" The main body of the army had remained on the

field of battle near the standards. The soldiers conversed around the fires, interrupted from time to time by the cries of the dying. During this time the chiefs assembled in the convent sent messengers to carry the news of their signal victory to the confederate cantons, and to the Roman-catholic powers of Germany.

stretched lifeless on the plain; but sometimes also shedding tears as they gazed on corpses which reminded them of old and sacred ties of friendship. At length they reached the pear-tree under which Zwingle lay dead, and an immense crowd collected round it. His countenance still beamed with expression and with life. "He has the look," said Bartholomew Stocker of Zug, who had loved him, "he has the look of a living rather than of a dead man. Such he was when he kindled the people by the fire of his eloquence. All eyes were fixed upon the corpse. John Schönbrunner, formerly canon of Zurich, who had retired to Zug at the epoch of the Reformation, could not restrain his tears: "Whatever may have been thy creed," said he, "I know, Zwingle, that thou hast been a loyal confederate! May thy soul rest with God!"

But the pensioners of the foreigner, on whom Zwingle had never ceased to make war, required that the body of the heretic should be dismembered, and a portion sent to each of the Five Cantons. Peace be to the dead! and God alone be their Judge!" exclaimed the avoyer Golder and the landamman Thoss of Zug. Cries of fury answered their appeal, and compelled them to retire. Im-mediately the drums beat to muster; the dead body was tried, and it was decreed that it should be quartered for treason against the Confederation, and then burnt for heresy. The executioner of Lucerne carried out the sentence. Flames consumed Zwingle's disjointed members; the ashes of swine were mingled with his: and a lawless multitude rushing upon his remains, flung them to the four winds of

Zwingle was dead. A great light had been extinguished in the Church of God. Mighty by the Word as were the other reformers, he had been more so than they in action; but this very power had been his weakness, and he had fallen under the weight of his own strength. Zwingle was not forty-eight years old when he died. If the might of God always accompanied the might of man, what would he not have done for the Reformation in Switzerland, and even in the empire! But he had wielded an arm that God had forbidden; the helmet had covered his head, and he had grasped the halberd. His more devoted friends were themselves astonished, and exclaimed: "We know not what to say! . . . a bishop in arms!" The bolt had furrowed the cloud, the blow had reached the reformer, and his body was no more than a handful of dust in the palm of a soldier.

THE ABSURDITY OF WAR.

The absurdity of war is seen in this one fact, that it determines no principle. The point in dispute, whatever it may be, is decided upon no ground of equity, but might makes the right.—The strongest wins, and takes the spoil. Those who do the actual fighting generally have no interest whatever in that which causes the contention-perhaps they do not even know what they are fighting about.

Look at this matter for a moment. Two kings, in their palaces, because of some strip of land which each claims as under his dominion, declare war-Each makes a draft upon some peaceful village, and straightway a certain number of hardy yeomen leave their ploughs in the furrow, and their hammers on the anvil, and take up their march for a distant spot, they know not where, to fight for something they know not what. There are fathers in that rank of soldiery, who leave behind them brokenhearted wives and helpless little ones: there are sons, the only treasure of their widowed mothers: there are noble-hearted and stout-limbed artisans, who surely were made for some better purposes than to be set up as targets for the cunning marksman. At length the two bands meet; has the one

given the other any cause of offence—is there any earthly reason why they should not love each other? They never saw each other before, never heard of each other's existence. At the setting of the sun, weary with long fatigue, after each army has been commended to the care of the same great God-the sentries are posted, and they lie down to refush themselves for the morrow's work. Oh God! what work! what work for holy angels to look upon! Human butchery! man gorging himself with his brother's blood! fathers killing fathers, sons killing sons-sending we and desolation into these once peaceful cottages, and making many and many a nother childless ! And, when all is over, and the wounded are gathered to their beds, to writhe and groan in agony—and the dead are thrown into the awning pit-and the wailing of defeat is heard on he one side, and the peal of victory on the otherwhat is effected? what determined? is any principle decided? is it certain that the territory in ispute has now reverted to its rightful owner? and if it has, is it worth to him or to any one else, the sin and the sorrow which have been paid for it ?- Rev. Thos. M. Clark.—Ep. Recorder.

EASTER IN THE GREEK CHURCH AT CONSTANTINOPLE.

A correspondent of the London Daily News, Juoted in the English Churchman of May 14th, oncludes a description of the Easter services, in a Church at Constantinople, with the following singular picture :

"The throng was great; yet there was room to move about. I was struck by the picturesque confusion which prevailed among the crowd, the variety

me that I was in a Church, except the reverent bearing of the poorer and simpler sort, the rustic pilgrims who had poured from their wild villages, to be present at the solemnities. The city-people talked about in groups, swaggered up and down, climbed up into pulpits, crowded the pulpit-stairs, sat, swinging their legs, sheathed in broidered greaves, in the window-benches, lounged, and stared, and fluttered their fustanels, twirled their mustachios, and fired their pistols. I was prepared for this singular custom; but I cannot describe the strange effect which these profane reports had in the midst of all those sacred and solemn symbols of devotion, leaving behind them a heathenish smell of gunpowder. Now, a fire-arm would crack off at your car, now, at a distant corner of the Church. An order had been issued to prohibit this strange custom. However indecent the practice appears to our notions, it is extremely ancient, perhaps coeval with the use of gunpowder among the Greeks. They paid accordingly but little attention to the prohibition. A kavass, however, had introduced himself into the Church in disguise, and marked with a piece of chalk the jackets of all he found discharging, or armed with pistols. This unfortunate being was detected in making his chalk signs. A dreadful row instantly ensued. He was beaten on the head with pistols, and after getting half killed was kicked out of the Church. The doors were closed, and no one was permitted to enter who did not answer to the salutation from within, " Christ is arisen." Neither, indeed, was any force used on the part of the body of kavashes placed outside; but, at the end of the ceremony, they made prisoners of the ringleaders of the tumult, when they came forth, without any difficulty, and led them off to prison, taking care to pay them off on the way for their rough treatment of the spy .- Protestant

The Berean.

QUEBEC, THURSDAY, JUNE 25, 1846.

The recent calamity gave occasion to a sermon being preached at the Cathedral, on the Sunday before last, which some of the congregation have expressed a wish to see communicated to the public through the press. We have, therefore, obtained the Manuscript, and insert it on our first page with the permission of the preacher. He has thought it needful, we find, to append a note to the passage in which he adverts to the occasion which brought the assembly together. Experience had probably taught him, as it has other ministers, that the followers of pleasure are quick to take advantage of every admission which they may force into their favour; so that an equitable appreciation of the motives which congregated many of the spectators on the night of the 12th inst. might, if not promptly guarded, be interpreted into a justification of theatricals. It may perhaps be as well to mention the subjects which were represented by the illuminated Dioramas, that night: The Cathedral of Orleans, the Departure of the Israelites, the Deluge, and Belshazzar's Feast. That this representation bore a character wholly apart from the scenes which the theatre exhibited on other nights, is obvious. The question will arise, whether the solemnity of the Scripture subjects has not in it something that ought to forbid its becoming subservient to a pecuniary speculation, and whether a public exhibition can ever be expected to preserve the serious character which alone becomes our approach of such scenes. But on the outset, there is a clear distinction between attendance upon this and attendance upon theatrical performances: and it was obviously due to the memory of those whose loss on the occasion we deplore, for the preacher to pronounce himself upon that subject.

On finding the term "recreation" introduced into that part of the Sermon, we have felt some apprehension lest the popular meaning attached to it should convey a sense to many, which differs considerably from what it bears to a mind conversant with the derivation of the word. Recrectio, we are told by Ainsworth, is " a restoring, a comforting, a recovery from sickness." The ordinary engagements of life, with its cares and anxietiesits hazards and strifes-and with the temptation, especially for business-men, to be always on the detensive against rivalry and imposition :- these raise up calls for recreation, in the legitimate sense which includes no levity or dissipation. Evenness of temper requires to be restored—the weary mind to be comforted—a heavenward direction to be recovered for the soul bowed down with the disease of worldly conformity. To seek relief of this character is truly rational; though in the choice of the means to find it, error may often be committed, and that means which is laudable in the intention may become inexpedient through adverse influences in the reality.

We close this editorial amplification of the note under the first column of this number, by commending the subject so ably treated by the preacher to the devout and prayerful attention of our readers.

The manner in which the voluntary principle is made to work in the Protestant Episcopal Church in the United States may perhaps be best shown by commencing at the first institution of her worship in some place where the number of her members is too small to sustain the ministry. A Missionary, with a moderate fixed salary out of the funds at the disposal of the Domestic Committee of the Board of Missions, makes that place his station. Some efforts are expected from the people at the very outset. either in contributing towards the support of the ministry, or in preparing measures for the erection of a church. Aid from the missionary funds is generally continued as long as the people have to struggle towards the possession of a place of worship; but when that has been accomplished, it is supposed that the congregation will require little or no further help from sources at a distance. Soon after that period, in most cases, the Missionary resigns his connexion with the Board of Missions, and derives his support entirely from the voluntary contributions of his congregation. If they clect him Rector. the theory is, that he is the Incumbent of the parish for life; in some cases, however, the election

I saw nothing in their deportment which reminded | does not assume the title of Rector, nor does the solemnity of Institution take place.

The Clergyman's salary is raised, in the early periods of the history of congregations, by the promises of individuals who subscribe a certain sum for the year each-very frequently individuals who are not communicants, perhaps who have not even been baptized, and make no further profession of religion than what is implied in attending upon public worship. It is quite evident that in these cases, every individual can effectually signify his disapprobation of the Clergyman by withdrawing his name from the Subscription-list; and the Pastor may be starved out in a few months' time, if he has no means of support but what is derived from his congregation, though, if he has been instituted as Rector, he cannot be dispossessed as long as he chooses to hold on to the church.

This state of things will be viewed in opposite lights by different persons. Some will have regard o the great satisfaction which a Pastor must derive from a continued and ever renewed testimony of the value set upon his services by an affectionate congregation. Others will be startled by the evident danger lest the shepherd, thus dependent not only for his personal support, but for that of a wife and family in most cases, should be led by the sheep, instead of the sheep being led by the shepherd. No considerate person will treat that as an imaginary fear. The effect of this position of the ministry would be indescribably mischievous, if there were not in operation a powerful corrective -though a lamentable one too: the scarcity of Clergymen. It has a wonderful influence upon the congregations, situated as they generally are at the stage of progress now described, that if they get rid of one minister, they have but a poor choice in looking out for another.

A better plan of raising the Clergyman's salary s generally adopted as soon as possible, and that is by pew rents. These are made to provide, in the first place, for that salary, and then for incidental charges connected with the performance of public worship. In this case, though the principle is as essentially voluntary as the other, payment reaches the Clergyman through a mode certainly freed from some of the most objectionable features of the former. Persons cannot give up the minister without also riving up their seat in the church-building; and if his faithfulness in the exercise of his office causes them to do this; well, then he looks to God for raising up others who will be glad to take their

We shall pursue this subject further yet; but at this stage we must point out one manifest advantage which the church derives from the operation, to a certain degree, of the voluntary principle. It makes the people feel that they have an interest in the affairs of the Church, and lays them under responsibility, at the same time that it allows them a certain influence. In these Colonial branches of the Church of England, we have as yet to awaken an interest among a great portion of our people, and to make them believe themselves capable of doing things which, from never trying, they have too long thought quite beyond their means and powers. The Incorporated Church Society of this Diocese will meet at Montreal next week [see Advertisement ;] an institution which appeals to the voluntary liberality of Church-members for purposes of undisputed importance. Its success hitherto has not been contemptible, but has been far from adequate to the importance of its objects. If the secret be discovered of interesting the Laity in them to an extent far beyond what has hitherto been obtained, means and powers will be brought into the service, the exist ence of which was not known to those who had

THE FETE DIEU.

From the Montreal Herald, Tuesday 16th June. "On Sunday last the annual procession of the host took place, proceeding by McGill Street, and the streets in its course were decorated as usual with evergreens. As a matter of religious worship, we are bound to suppose that the multitudes who take part in it, regard it as of great efficacy, and, therefore, we must at least treat the proceeding with respect.

"But the Protestant portion of the community have good right to complain, that the time selected for the spectacle, is at the very hour which occasions them the greatest annoyance. We are satisfied that the Priests, who direct the arrangements, do not take this sufficiently into account; and we are equally satisfied that this arises from its not being represented to them by their Protestant fellowcitizens.

"The hour selected for the morning of the procession is from half-past ten to eleven, and at that particular half-hour, all the Protestant Congregations in this City are assembling. Their passage across the line of the procession is impeded, and frequently positively stopped for a long time. This is not only annoying, but positively wrong, towards those who desire to worship God in a different way.

"Then again, all the bells in the Seminary con tinue ringing from the time the procession sets on until it returns, and their ding-dong actually in-terrupts the devotions of Congregations in their neighbourhood, for example, those of Christ? Church, the Wesleyan Methodists, St. Gabrie Street Church, &c., and the sound in Christ's Church, we know from experience, is so powerful, that the Clergyman's voice is not heard over onefourth part of the Church.

"These things are exceedingly disagreeable to comment upon, but more disagreeable to endure. In a mixed community such as ours, we all ought to give and take to a certain extent, and, sure we are that, neither the Roman Catholics nor the Protestarts would wish to say or do anything to offend the peculiar creed of either. It is because we have lived together in such harmony, and because we wish to do so permanently, that we make these

"We read, with great pleasure, the report of a speech of Mr. O'Connell's, in the House of Commons, about a month ago, in which he denounced the folly or impropriety of religious processions. He expressed himself with great warmth against them, as being of no use in themselves, but tending rather to create prejudices against them (the Roman Catholics). There are no processions in Ireland; but if any procession is considered necessary here, why don't the gentlemen of the Seminary confine themselves to their own grounds? or, at least, if they wish to have it go through the streets of the city, why don't they select an early hour in the morning? Their own liberality of sentiment is sufficient to show them the impropriety of conducting it, of all hours of the day, at the very hour when Protestant congregations must be most effectually incommoded and disturbed by it.

Mr. O'Connell's ideas on this subject are very correct, but should the Seminary differ from him, they cannot pretend, that there is any religious compulsory obligation upon them, to proceed through the streets upon such occasions, because, it is their

propriate place for such an imposing ceremony. and such splendid dresses and decorations.

"When this country was entirely Roman Catholic, no possible inconvenience could be suffered from the procession on the Fite Dieu, but time has changed circumstances in that respect; and we do say, that the wishes and convenience of the large Protestant community now in this city, ought not to be held as nothing in the eyes of those, who have charge of the ceremony."

Now let it be remarked that all this is done in the very teeth of an official announcement from the Roman Catholic Bishops, which, a month ago, we thought gave us a promise against any recurrence of that serious inconvenience and wrong which our fellow-Protestants at Montreal have again suffered, though we in Quebec have this year been exempt.

During the last Session of the Provincial Parliament, the R. C. Bishops caused to be presented to the House of Assembly a petition on the subject of the Jesuits' Estates, together with a pamphlet thus described by the Prelates themselves: " Your Petitioners take the liberty of accompanying their present application by a Memoir which they have caused to be drawn up," &c. On page 29 of that Memoir, the writer is engaged in the interpretation of the words " as far as the laws of England permit," found in the Treaty of Cession by which Canada became part of the British dominions, and at the end of the article which secures to the inhabitants " the exercise of the Catholic religion."

His interpretation is this: "This restriction evidently does not refer to the appropriation of Ecclesiastical Estates nor to the question of property in them, but uniquely to cerain public ceremonics, such as processions in the open air, which cannot take place in a country where Protestants are to be found side by side with Catholics and of which the Sovereign is Protest-

How is it that when these venerable Prelates present themselves to the House of Assembly, in the character of Petitioners for the surrender of extensive property, they bear in their hands an interpretation so gratifying to the Protestants who are to be found in that House "side by side" with R. Catholics, and as soon as the application is disposed of, they remember no more their fair and equitable interpretation?

One of the Montreal periodicals, published in French, says : " The absence of the troops and the military band was remarked." It was, with great satisfaction, by Protestants; and if they had been there, remarks of a very different character would not have been wanting.

RELIGIOUS ANNIVERSARIES.

THE PRAYER BOOK AND HOMILY SOCIETY'S Anniversary was held in London on the 11th May. The object of this institution is to circulate "the Book of Common Prayer, and all other works of the Church common Prayer, and an other works of the Church set forth by authority? in the English and other languages. The President, Lord Bexley, being too weak to preside, the Chair was taken by the Marquis of Cholmondeley. The Society circulated, during the past year, bound books 40,422, and tracts (chiefly Homilies, we believe) 55,771. Income £3,487 17s. 1d. Expenditure £3,601 18s. 3d. The Rev. Hugh Stowell, Canon of Chester, with reference to the Society's strict, adherence to the circulation of books set forth by authority in the Church, said: "When the Articles, and Prayer Book, and Creeds of the Church should become changed, then she would become changed; but until that should be the case, she would remain the same. On this point he was most anxious the members of the Church should be understood by those who differed from them, because the grand prejudice against the Church resulted from the mistake of making her responsible for the errors and eccentricities of her children, instead of listening to her voice, which was still the same, rebuking her unnatural children, and calling on her bishops and rulers to support her discipline. At the same time, he wished to guard the members of the Church against any harsh and precipitate judgment of her rulers and hishops. Many persons were not aware of the difficulty of managing and governing a vast body like the Church of England, and how difficult it was to find sufficient proofs against man, and to treat him so as to bring him fairly under the discipline of the Church. Let not those complain that the bishops had not the power to put down those men who seemed to have a Romanizing tendency at their hearts. Let them not forget that more power was placed in the hands of the bishops, it might, perhaps, operate most injuriously The sword in the hands of fallible men was a two edged weapon, which might be used either in de-fence of truth or against it. The more he loved and watched the workings of the Church; and the more, with all her infirmities, and abuses, he compared with other bodies merely human; the more he was disposed to say, "With all her faults I love her still."

THE CHURCH OF ENGLAND YOUNG MEN'S SOits second Anniversary on Friday the 8th of May Lord Ashley filled the Chair, until the time when it was his duty to attend Her Majesty at Buckingham Palace; the Earl of Chichester then took his place. The Report stated the primary objects of the Society to be "the diffusion of a missionary spirit among young men by the dissemination of missionary knowledge, and the promotion of a heart-felt inte rest in four institutions of our Church which em brace the whole field of Missions, the Pastoral Aid Society, the Colonial Church Society, the London Society for Promoting Christianity among the Jews, and the Church Missionary Society. The chief plans for carrying out these objects were the delivery of suitable lectures, the establishment of mission-ary libraries, and the holding of meetings for conversation and prayer. In London a reading-room had been opened in connexion with the library, and arrangements had been made for securing these advantages to the members without any pecuniary contribution beyond a subscription to the missionary fund. This had involved considerable expense which had been met by the kind liberality of Christian friends, and the library now contained 426 volumes of missionary and theological literature, be-sides a very valuable collection of Reports of English and foreign Societies, and other printed docu-ments. Other libraries had been formed in connexion with country branches.

it, considering the danger arising from unsanctified value of the soul. They might do much by the exercise of a wholesome mutual influence; they tain a consistent speaking example.

THE OPERATIVE JEWISH CONVERTS' INSTITUTION held its Anniversary in London, on Friday the 15th of May, and was enabled to report fave trably of the success of its operations in affording e aployment to believing Israelites, with a view to enabling them to secure their future livelihood by honest industry. The total income was £1036 6s,-which includes £310 14s. 1d. profits arising from the trade of book-binding, in which the inmates of the institution have hitherto been employed. The Committee have determined upon introducing the additional trade of printing, as a means to extend the benefits of the institution. Twenty-six converted Jews were in connexion with it at the time of the Anniversary, and several of its former inmates are now engaged in the missionary work among their brethren after the flesh. The Rev. J. B. Cartwright, in moving the adoption of the Report, dwelt upon the great service rendered by this institution to the Israelite at a period when, by his conversion, he becomes in many instances cut off from all his former connexions and means of livelihood. " Even St. Paul, after his conversion, went into Arabia, where he was much in retirement and much with God; so with the inmates of this institution, while they are learning a trade and fitting themselves to earn their own livelihood, they enjoy at the same time a re-tirement, and share the blessings of a Christian family, they learn Christian habits, and these are cultivated by Christian worship, by a constant attendance upon the means of grace, and by a daily service in the Chapel. No less than 207 persons have passed through this institution in the course of eleven years; seed has been sown in their hearts; and though in some instances, it may seem to have perished, good may spring up from it at a future day, to the peace of their own hearts, and the comfort of those who have engaged in this good work."

THE SOCIETY FOR PROMOTING THE DUE OF SERVANCE OF THE LOND'S DAY held its Anniversary in London on the 15th of May; the Lord Bishop of Calcutta in the chair, who, in his opening address, expressed the joy and gratitude which he felt in finding this Society prosecuting its great and holy purpose with so much success and usefulness at the expiration of fourteen years since he had presided over a similar meeting, previously to his going out to India. The Report for the past year contained many topics of encouragement, but at the same time pointed out the extraordinary aggravation of the evil which is caused by the construction and the working of RAILWAYS, making honourable mention, at the same time, of the conduct of several companies which have expressly provided against the profanation of the Lord's day by clauses in their contracts.

In the Report of last year, the Committee referred with unfeigned satisfaction to the increased interest evinced by the country generally on the subject of desecration of the Lord's day, in connexion with the Post-office; which, they feel, is mainly attributable to the exertions of the Society, this being a point to which they have, on all occasions, specially directed public attention. The important town of Liverpool, in a Memorial signed by 600 of the principal merchants, gentry and chargy, and by 5,000 of the other inhabitants, addressed the Secretary of State, praying that the business of the Post-office in their town on the Lord's-day might be assimilated to that of London; and much credit is due to the Liverpool Association for their exertions in promoting the Address. The Committee then proceeded to state that Memorials had been put forward from various other towns in England, and that the inhabitants of Dublin Waterford, and Belfast, had pressed the matter on the attention of the Postmaster-General; and the letter carriers themselves had, in many instances, appealed to the inhabitants of different towns, entreating to be delivered from the hardship of delivering letters on the Lord's-day. The Com- to the Officers of the Society for their services dumittee then went on to say, -- It was stated in the ast Report that the Committee of the Society forwarded a Petition to Her Majesty the Queen, representing the evils arising from Windsor Palace and Hampton Court being open to visitors on the Lord's-day: it new gives them great pleasure to be able to add, that Windsor Palace has been since closed, and that there is in consequence a sensible diminution in the numbers resorting there on that day. The Committee hope that this proceeding of the highest personage in the realm will have a beneficial effect in the way of example on the upper classes and the country generally; the appearance of the Parks on the Lord's-day, and the Clubs' Reading-Rooms unhappily prove that this sin is not confined to the lower orders."

THE RELIGIOUS TRACT SOCIETY'S Anniversary was held in London on the 8th of May, Sir E. N. Buxton in the Chair. Total income of the year £46,697 9s. Issues of publications from the London depository 17,571,413. The Rev. John Stoughton, in adverting to the efforts which are made in our day for the diffusion of knowledge, said "the Society did not wish to cut down the tree of knowledge, but to place beside it the tree of life, that their boughs might interlace each other and their fruits drop in mingling clusters on the earth. They were advocates for truth in all its branches and all its forms-truth in literature and truth in science. as well as truth in religion, and they were persuaded that in this world, both at home and abroad, truth would win the day. Before he concluded, he would allude to one great principle which that Society was extremely anxious to exhibit in all its publica tions, that was the principle that man was justified by faith which is in Christ Jesus—that was the great cardinal principle which they were anxious to place above every other in their publications; they knew that there was no truth which could cheer and comfort the guilt-stricken conscience like this-there was nothing which could so support the mind in the prospect of eternity; could so enable the human spirit to look into that unknown region to which it was advancing.

The Rev. W. W. Robinson, Incumbent of Christ Church, Chelsea, made the following interesting narrative : " He, having been for twenty-four years distributor of tracts, could give the meeting plenty of encouragement. About twenty years ago, when a student at St. John's College, Cambridge, he went to visit the town gaol and treadmill; he distributed tracts there, including The Swearer's Prayer, having been told that there were two individuals—a The two noblemen who successively occupied the Jew and a Dissenter—under sentence of transpor-Chair, and several Clergymen addressed, the meet-tation for life, confined in the same cell; he visited our fellow citizens, instead of 27, plunging num ting, pointing out the vast importance of the objects, them, and found—as is too often the case—a great them of the most respected families into the pro-

the beneficial influence which it is calculated to ex- | to them of the love of Jesus and his love for the ercise over the young men who became members of Jews, he left them some religious tracts, but the Jew could not read—the Dissenter could, and on knowledge and the prevalence of infidelity. The members, it was hoped, would remember not only the importance of collecting funds, but the priceless goal, the Governor said to him, "I do not know not the collecting funds, but the priceless goal, the Governor said to him, "I do not know not the collecting funds, but the priceless goal, the Governor said to him, "I do not know not the collecting funds, but the priceless goal, the governor said to him, "I do not know not the collecting funds, but the priceless goal, the governor said to him, "I do not know not the collecting funds, but the priceless goal, the governor said to him, "I do not know not the collecting funds, but the priceless goal, the governor said to him, "I do not know not the collecting funds, but the priceless goal, the governor said to him, "I do not know not the collecting funds, but the priceless goal, the goal and the priceless goal and the goal and the priceless goal and the goal an what you are doing to these men, the yard used to be a scene of obscenity and blasphemy, but they should, therefore, practise self-control, and main- never bluspheme now; the Dissenter is occupied in teaching the Jew to read the tracts you have left." On again visiting them the Dissenter said, "Sir, will you allow mother prisoner to come and hear what you tell us "-and the other prisoner was a Roman Cathelic -- so there were the Jew, the Dissenter, and the Roman Catholic, listening to the truths of Christianity with one heart. When these two men were transported, he gave them 400 tracts, and a number of publications, in order, as they said, that they might read them abroad to the convicts, and thus become missionaries. And two years afterwards, he heard it announced in the Society's Report, that the sum of £3 8s. 2d. had been forwarded to its funds, being a collection made on board the hulks by two convicts who had received tracts from the Society."

ECCLESIASTICAL.

Dlocese of Quebec.

The Lord BISHOP OF MONTREAL left town on Thursday last for Lennoxville, and will, it is understood, be absent for about two months on Diocesan business.

Diocese of Coronto.

THE INCORPORATED CHURCH SOCIETY of the Diocese held its Annual Meeting at Toronto, on the 3rd instant. Evening Prayer was previously read in the Cathedral, after which the Clergy (39 in number) and Laity met in the City Hall, where the Chair was taken by the Lord Bishop, as President of the Society, and the Meeting was opened with the usual prayers. After an introductory address by the Chairman, the Report was read by the Secretary. The Resolutions were introduced and seconded in several able speeches by gentlemen of the Laity and of the Clergy, and were as follows: [from the Cobourg Church]

"That the Report just read be adopted, and that it be printed, under the dire and of the Standing Committee of the Society, in such number and form as to them may seem expedient.

"That this Meeting desires to record its thankfulness to Almighty God, for the success which He has been pleased to vouchsafe to this Society during the past year.

"That this Society rejoices to hear of the continued prosperity of the Sister Societies of Nova Scotia, Quebec, and New Brunswick. "That the thanks of the Society be tendered to

his Excellency Earl Catheart, Governor General, for having consented to become a Patron of this Society. "That the thanks of the Society be tendered to the Clergy of the Diocese, for having so zealously responded to the call which was made by the Society under Article xix. of the Constitution on he-

half of the Widows and Orphans' Fund, the Missionary Fund, and the Bishop's Students' Fund. "That the following Members of the Society be

Vice Presidents for the ensuing year:
"The Honourables the Chief Justice, R. B. Sullivan, the Vice Chancellor, L. P. Sherwood, Mr. Justice Macaulay, Mr. Justice Jones, Mr. Justice Hagerman, P. B. de Blaquiere, Robert Baldwin, W. H. Draper, John Macaulay, James Gordon, Col. Wells, Capt. Boswell, Z. Burnham, Thos. A. Stewart, Win. Dickson, Jas. Kerby, Wm. Allan, Geo. Crookshank, R. C. Wilkins, P. Yankoughnet, John S. Macaulny, Henry Sherwood, Sir A. N. Macnab, the Rev. John McCaul, Ll.D., Rev. Jas Beaven, D.D., Henry John Boulton, Esq., Guy C. Wood, Esq., Fred. Widder, Esq., Mr. Sheriff Jarvis, Mr. Sheriff Ruttan, the Chairmen of the District As-

"That Wm. Proudfoot, Esq., and Lewis Moffatt, Esq., be Auditors; that T. W. Birchall, Esq., be Treasurer; that the Rev. W. H. Ripley, be Secretary; and Thos. Champion, Esq., Assistant Secretary for the ensuing year.

"That the thanks of this Meeting be presented ring the past year.
"That the thanks of this Meeting be offered

the Right Reverend the Lord Bishop of Toronto, for his kindness in presiding on the present occasion."

Wolfe Island.—The new church on this island, the foundation-stone of which was laid last September (see pe. 118 of last volume) was opened for divine service, as we learn from the Statesman, on the 11th instant. The Venerable the Archdeacon of Kingston (Dr. Stuart) officiated on the occasion, assisted by the Rev. J. A. Allen, the incumbent of the new church, and the Rev. W. M. Herchmer.

The Ven. the Archdeacon of Kingston has given notice of his intention to hold a Visitation of the Clergy of his Archdeacoury, at Kingston, on Wed! nesday, the 8th July next.—Church.

MUNIFICENT DONATION .- A paragraph has rea cently appeared in most of the papers, stating, that two persons had placed at the disposal of the Archbishop of Canterbury, a sufficient sum for the en-dowment of two more Colonial Bishopricks. The statement which we have heard, and which we incline to think correct, is, that one individual has remitted to his Grace, for the above purpose, the sum of forty thousand pounds .- London Record.

NEW BISHOPRICA IN CONTEMPLATION .- It is stated that a Bishopric is to be erected at Hong Kong, and two additional Bishoprics in Australia.

To the Editor of the Bereun.

Sir,-The two conflagrations of last year, inviting as they did the public mind to thought and soberness, produced in the community at large a state of feeling, with which the spirit and tendencies of gay and frivolous pursuits were seen to be incongruous even by most of the wonted advocates of sport and pastime, and the Quebec races were given up accordingly. It is true, that, in quarters where there is never any intentional disregard of the wishes of the permanent inhabitants, a substi f tute for them was proposed, and the Military races took place; but this proposal could not have been weighed in its true relation to existing circumstances, or to those principles of courtesy and deference which are known to influence Military men. Now, however, that the occurrence of a heavier calamity, more fatal in its consequences to parish for life; in some cases, however, the election practice, when the day happens to be rainy, to conting out the vast importance of the objects, them, and found—as is too often the case—a great bars of the most respected families into the project in miles in the continuous process. The spoke foundest grief, and calling all of us to deep reflection

Assignce.

and to lively sympathy, may we not expect, Sir,

June 24th 1846.

[We think the above a very well timed suggestion, and carnestly hope it will meet with due regard .-

To the Editor of the Bereun.

I observe, by a notice in the Montreal papers, that a man named "Josiah Eaton," aged 77 years, proposes, for a trifling wager, to undertake the feat of walking a thousand miles in a thousand consecutive hours, and that he is to commence his task at the Caledonia Springs, about the middle of the next month. Some doubt having been started as to the reality of this intention. Josiah Eaton closes his notice with the observation that "with the will of God, nothing shall sway his purpose," &c.

Now while it is highly proper and becoming in Christians to submit their plans and purposes to the will of God; it is equally necessary that these plans should be such as will be pleasing to him: for it is surely nothing less than mockery to ask for his approval when we are engaged in a violation of his laws. And although at first sight the above feat may seem nothing worse than many of the foolish things which are undertaken for a wager or for notoriety; a little consideration will show that there must be much of direct violation of the laws of God. The terms require one mile to be walked in each hour for a thousand hours successively. Now without saying any thing of the great injury done to the health of the pedestrian, who must be deprived of regular sleep and rest for six weeks together; without saving any thing of the enormous waste of time not only to him but to others who must be constantly with him; look at the profanation of the Sabbath day which must necessarily take place. For six Sundays execession must this old man (whose years appear to have brought with them no wisdom) spend his whole day in marching his round: unable to attend public service or engage in the appropriate duties of that sacred season. This would be bad enough if it were all. But when we remember that a num. ber of persons must be in readiness to supply the wants and recruit the strength of the man engaged in this unwonted undertaking; that a host of stragglers will probably be attracted to the scene by suriosity, it will be seen at once that the evil will be one of great magnitude. And to what end is all this waste of time and strength; this profunction of the Sabbath? Merely that an old man may prove how long he can do without his usual rest and sleep! and win a wager of \$25! Whether the end justifies the means let each person decide for himself; only I must protest against the mockery of making arrangements to violate the commands of God, depend upon "His will."

Quebec, June, 1846. [We wonder whether this profine old man considers himself as a member of a Church:in all probability he does not claim connexion with any religious body, and would, if his strength were to sink under the projected display of insipid vanity, and death were to stare him in the face, claim membership with the Church of England, and expect a Clergyman to express over his grave the hope that he rests in Jesus. In that case, violence would be done to the conscience of any right-minded man who may be called upon to officiate, unless evidence were afforded that the heary head was bowed down under repentance for the mispending of his time, the desecration of God's holy day, and the profanation of the divine name.—En.]

To Correspondents: - Received D. C. G; - C. Y ;-II.'s letter would introduce into our columns a controversy which, some months ago, we determined to keep out of them if we could. Our readers Monday afternoon, would justly require of us to lay before them the Promotion.—26 whole case, to which it refers as to a well known matter, but which we have not made known. We hope our friend will think with us that we had better adhere to our original determination.

PAYMENTS RECEIVED :- From the Lord Bishop of Montreal, No. 105 to 156; W. McTavish, Esq. No. 105 to 156.

Nocal and Political Entelligence.

EUROPEAN News .- Friday's mail from New York favoured us with eleven days' later intelligence from England, brought by the Great Western steamer, which reached New York on the Monday previous. She had 117 passengers. The gratifying announcement is made that Her Majesty the Queen gave birth to a daughter on the 25th ult.; and that Her Majesty and the royal infant were doing well.

The Corn-bill passed its second reading in the House of Lords on the 29th ult. by a majority of 47. This is quite sufficient to remove any doubts which may have existed, of the final triumph of Sir Robt. Peel's free trade measures. The effect upon the Corn trade was injurious; prices had again receded. A large quantity of corn was under bond; and on the passing of the bilt for abolishing the duties, the whole of this would be thrown upon the market at once and would, for the time, depreciate the value of the article. But the settlement of the question cannot but have a beneficial effect upon commercial

interests generally.

The markets for Colonial Produce still remain very dull, the only article in demand being Ashes. The supply of Butter is larger than usual, and prices

The state of Trade has not improved, but stagnation pervades every branch of business. Provisions are exceedingly dear in Belgium, and petitions have been signed for the abolition of im-

port duties on cattle. It is said that Louis Philippe will shortly pay a

visit at Windsor.

The strike in the building trade is almost at an end. It is to be hoped that this circumstance will give greater buoyancy to the timber market, which has been depressed in some measure, at least, from the entire stoppage of all works requiring wood for their completion.

that those who can, will spare us the inconsistency—to use a mild term—of public amusements such as those referred to, at a time when there prevails has been released from the close confinement in Mr. W. S. O'Brien, who was taken into custody which he had been kept since that occurrence. The obstinate refusal of the honourable gentleman to perform duties which are incumbent on every member of Parliament has excited nothing but ri dicule and disgust.

STILL LATER .- On Tuesday we received the news by the mail steamer Caledonia which left Liverpool on the 4th inst., five days after the Great Western. Nothing of any consequence either commercially or politically had occurred in the

interval. THE TIMBER TRADE. The Lords of the Treasury have sanctioned an important regulation in the timber trade, having signified to the Board of Customs their approval that all sawn or hewn timber, wood plank, or thick stuff, of eight inches or upwards on the smallest side, but not being wood planed or otherwise dressed or prepared for use, may be deemed hewn, and charged with the duty payable on that description accordingly.

THE CROPS.—The crops are, at this season of the year, the one chief topic of conversation in the provinces, and judging from the reflex of rural opinion to be found in the country papers, we may fairly look forward to a pleutiful if not a Juxuriant harvest. The only crop which is stated to be failure is the apple; the cider-growers estimate the fruit to be in the western counties some forty or lifty per cent, below the average quantity.

LIVERPOOL MARKETS. CORN.-Fine and good useful Wheats, upon a limited demand, receded further in value on the 2nd instant, making the decline 2d to 3d per 70lb from the rates of that day week, and all inferior parcels were very unsaleable on still lower terms. Choice marks of fresh Irish Flour were in moderate request at our last quotations, whilst other descriptions, as well as Canadian must be noted rather cheaper. Indian Corn, although a few further parcels were taken to-day for shipment to Ireland, must be noted 1s per qr below the rates of this day se'nnight.
In Timber there is no beneficial change of con-

sequence to notice. The demand had improved a little, but prices were about the same and not likely to get better soon.

We are rejoiced to learn that the state of the crops through the country is exceedingly satisfactory. The hay crop will be immense. Wheat is far advanced, and the accounts from every direction speak most favourably of its healthy appearance. The heavy rains in the end of the month threatened to bring the plant too fast on, but the fine warm weather which has prevailed this mouth has set the farmers' fears at rest .- Toronto Globe.

CASUALTIES.—On Saturday the Master of the Bark Clymene, from London, Peter Hull, fell overboard and was drowned. On Sunday morning, while the gale was at its height, a gable wall which had been left standing in St. Francis Street, St. Roch, fell and crushed a temporary wooden building occupied Cul-de-Sac, and got moored to the Napoleon Wharf, by a widow named Black, who was taken out dead. The bark Cleopatra, Thompson, of London, fell No other person was in the premises at the time; a daughter of the unfortunate sufferer and a boy who lived with her having just before gone out. One or two persons were severely injured at the fire on

Saturday evening.
An Easterly Gale commenced on Friday morning last, and continued to blow with almost unceasing fury, accompanied with copious showers of rain, until Monday morning, when it moderated and died away. In the list of casualties and among the maritime extracts will be found a record of many disasters which were caused by the violence of the storm; but we fear that the number will be much increased when there shall be time to receive accounts from below and above. Many rafts are known to have gone to pieces, and much valuable property must have been lost.

as Clerk of the Court of Appeals.

ed President of the Branch of the Bank of Montreal in this city; in the place of the Honourable much obstructed by floating timber from the rafts John Stewart, resigned.

THE ARMY. - Drafts for several of the regiments serving in Canada arrived here on Friday and Sa- Saturday, reports that on the 18th instan turday last in the barks MARIA from London and Honario from Cork. Those for regiments stationed above proceeded to Montreal, while a detachment for the 89th Regiment in this garrison landed on

PROMOTION .- 26th Foot: Ensign J. G. Mountain, to be Lieutenant, by purchase, vice Rhys, who re-

Fire. - Another fire occurred on Saturday evening which at first threatened very disastrous consequences, owing to the high wind then prevailing; but by great exertions was checked without much loss. It broke out in the upper part of a store oc-cupied by Mr. Thos. Gordon in St. Paul street, facing the Canoteric Hill in the rear, and next below the dwelling house and brewery of Mr. Boswell. This store with its contents was destroyed. The dwelling house opposite, of wood, was in great danger, and received much damage from the flames; but was saved by the untiring and prompt measures of the firemen, aided most efficiently by the military who were present in great force, and by many civilians. The value of the apparatus of the Hose Company was displayed in a striking manner; stream of water was brought all the way from the Upper Town Market to the Montealm battery by means of the hose which was laid down, and con tributed very materially to check the fire.

DISTRESSING CALAMITY IN NEWFOUNDLAND. Capt. Scarrow, of the Brig Blucher, arrived yesterday from Harbour Grace, (Nild.) reports that just before he left on the 12th inst., a mail came in from St. John's, announcing the total destruction of that city by fire, with the exception of two stores, on the 9th instant., 18 vessels were also burnt in the harbour, and 50 soldiers are reported to have perished in blowing up a house to arrest the flames. St. John's has a population not much less than Queboc; and has suffered severely from fires before.

Port of Quebec.

SELECTION OF VESSELS ARRIVED.

June 18th. Brig Teesdale, Storey, 20th April, Stockton, Levey & Co. conls, 8 pas.

19th. Bark Caithnesshire, Leggatt, 23rd April, Belfast, Lee, cordage, 193 pas, - Erromanga, Robinson, 20th do. Liverpool, Symes

d' Co. general. - Wolfville, Ritchie, 4th May, Ardrossan, Gordon & Nicol, iron.

John Hutchinson, Potts, 29th do. St. Johns, Nfid. Symes & Co. coals.

- Maris, Clark, 9th do. London, Levey & Co. with troops-275 soldiers, master artificer, his wife & 4 children. Coverdale, Benson, 6th do. Liverpool, Gilmour &

Co. general. 20th. Brig Urania, Thompson, 12th do. Scaham, do. coals.

- Elizabeth of Sarah, 4th June, Sydney, C. B. Symes & Co. do. Norway, Hughes, 26th April, Glasgow, McLimont, general, 22 pas. Schr Susan, Kenney, 22nd May, Cienfuegos, Leayeraft.

Bark Horatio, Samison, 21st do. Cork, Welch & Da vies, -9 officers, 151 soldiers, and 135 emigrants. Jeannie Deans, Miller, 12th do. Gibraltar, Cuvil

lier & Sons, general.
- Chieftain, McEwing, 1st do. Belfast, Pirrie & Co. bricks, 182 pas.

- Hirando, Gray, 7th do London, order, general

- Pilot, Hall, 20th April, Newcastle, T. Anderson do. Brig Gem. Hanford, 2nd May, Rochefort, G. B. Symes

& Co. brandy. Schr. One, Williams, 15th do. Newport, H. E. Scott Bark Chusan, Charleston, 3rd June, New York, Jones

- Robert Henderson, Todhunter, 17th do. Liverpool Symes & Co. general. Brig Lady Shaw Stewart, Roper, 10th do. Newport

Scott, coals. Brig Hotspur, Detchburn, 6th May, Liverpool, Gil-

(Hotspur, Detenburn, Ott. May, Liverpool, Gillespie & Co. general.

Anna Maria, Young, 26th April, Sunderland, Maitland, & Co. coals, glass, &c.

Caroline, Curtis, 13th April, Sligo, Muckle & Keily, coals, 25 pas.

Hero, Hudson, 10th May, Hamburgh, Ryan Brothers, general, 134 do.

Sea Bird, Wake, 7th May, Shields, order, coals,

rope, &c. 9 do. Bark Burnhopeside, Lorby, 30th April, London, Murison & Tobin, general, 10 cabin pas.
Schr. Eliza Ann, Manger, 13 days, Labrador, Noad &

Co. oil. Brig Boyal William, Buck, 28th April, Sunderland, Atkinson & Co. coals and chains. Schr. Miscon, Coulson, 9th June. Miramichi, order, fish. Bark Ottawa, Spencer, 9th May, London, Burstalls, ge-

neral, 52 nas. Brig Jane, Piric, Hartlepool, 10th April, Benson, coals, Wilkinson, Burton, Newport, 8th May, Levey &

Schr. Nais, Clements, Cadiz, 13th do. Dean & Co. wine 24th. Brig Cambrian, Roper, St. John, (Newfid.) 5th June,

order, herrings. - Watchful, Harrison, Donegal, 4th May, T. Froste,

MARITIME EXTRACTS.

R. Hickson, arrived Sunday about 1 o'clock, with loss of both anchors, having parted with them on Saturday night off Kamouraska. While riding off that place, with both anchors out, a vessel drifted athwart the Isidore's hows, and she had to slip her chains to get clear of her. She ran into the

The bark Cleopatra, Thompson, of London, fell over on her beam ends on Friday afternoon, on the hallast ground, and remained in that state till evening, when she was towed ashore by a steamer a little above Hadlow Cove, but unfortunately in a bad place, for she lies on a reef of rocks. She was visited by a party of the Water Police, and found abandoned by all hands: they secured a number of articles from the cabin. Part of the crew, however, have ce returned to the vessel.

The brig Southampton, Tuzo, hence on the 15th instate returned to port Sunday night with the loss of an anchor and chain, having parted with it off Goose Island. Capt. T. represents the gale as being terrific below, and fears that we shall have sad accounts from the Traverse and below it. He saw a vessel cut away her masts off Grosse Isle.

The steamer Montreal on Sunday was obliged to J. G. BARTHE, Esq. has been appointed to suc-ceed the late Alexander Stewart Scott, Esq., heavy sea. The Quebec did not arrive until Monday morning, having possed the night at Sorel on The Honourable William Walker has been elect- Saturday, and remained at Three Rivers until 12 o'clock on Sunday night. She reports the lake as which have been broken up by the gale.

Capt. McPhelan, of the ship Leander, arrived on Seven Islands, he passed the brig Jane, of Hartlepool, with jury top-masts and a temporary rudder, bound to Quebec.

An arrival from Labrador removes all uncertainty as to the fate of the Ship Sir Walter Scott : the only vessel not before accounted for of the fleet which sailed late last autumn. She was totally wrecked on the coast of Labrador, on the 11th of last December, and we regret to add that the master and all on board perished from cold, except the mate and two men They are now on their way to Quebec. The bark Albion, of Cork, bound up, is reported

as being ashore below.

The ship Milliades, from Belfast, with emigrants, was spoken on the 14th instant, off Gaspé.

Capt. Crute, of the brig Xanthus, arrived on Saturday, reports a brig ashore on Anticosti, near Shallop Creek, apparently bound up-saw her there on the 5th inst.

The ship Laurel, Duckett, arrived at New York on the 15th instant, 31 days from Liverpool, bound to Quebec-put in to land 289 passengers. The ship Jane, Morrison, stranded last fall on the

Manicouagan Shoals arrived here on Saturday last. Halifax. June 13th-Arrived-Schr. Elizabeth. Odell, 9 days; and Schr. Velocity, Shelnut, 8 days

both from Quebec.

New York, June 15th—Cleared—Ship Kestrel,

j bark Cosmo, Onterbridge, for Quebec. day last from Lamaline, having on board 47 persons part of passengers (154 in number) of the Brig Brilliant, of London. Capt. Stolm, from Cork, bound to Quebec. The Brilliant, we learn from one of the passengers, had been four weeks out, and on yesterday 3 weeks, before day-break, she ran ashore in a thick fog at Sandy Cove, between Lamaline and Laun. The crew and passengers, with the excep-

tion of two children who were unfortunately drowned, reached the shore with much difficulty, and proceeded to Lamaline, where Captain F. still remains. The remainder of the passengers went on to St. Peter's in the hope of procuring a passage to P. E. Island. At 8 o'clock the same evening, the schooner E. M. Dodd arrived with the remainder of the passengers. This being a comfortable vessel, and arriving at a late hour, they remained on board for the night-but have since been provided for by

the Government.-Newfoundlander of the 4th June. The steamer St. George returned on Tuesday night from her visit of inspection to the light houses on Anticosti. She reports 15 or 16 vessels at Grosse Isle, but saw only 2 below bound up.

Passenouns.—By the Steam-Ship Caledonia from Liverpool, Captain Burn, R. A., Lieut. Douglas, 14th Regiment, Mr. W. Edmonstone of Montroal.

BIRTH.

At Kingston, on the 6th instant, the wife of the Rev. W. M. Herchmer, of a daughter.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 23rd June, 1816.

	S.	d.		8.	d.
Beef, per lb	0		(2	O	6
Mutton, per lb.	0	.3	æ	0	G
Ditto, per quarter	- 2	3.	æ	3	9
Lamb, per quarter	1	G	a	4	0
Lainb, per quarter Potatoes, per bushel,	3	6	a	4	0.
Maple Sugar, per lb	0	4	a	(n -	5
Oats per bushel	2	0.	a	2	6
Hay per hundred bundles					
Straw ditto					6
Fire-wood, per cord					6
Cheese per ib	0.	44	a	0	5
Butter, fresh, perlb			a	1	3
Ditto, salt, in tinnets, per 1b			a	.0	9
Veal, per lb			a	0	6
Do., per quarter	- 1	6	a	5	0
Pork, per ib	0	5	a	0	7
Eggs, per dozen,	0	6	a	0	7
	12.27	CEC			No.

ENGLISH MAIL.

ETTERS for the above Mail will be received at Li the Quebec Post Office, till SATURDAY, the 27th instant - PAID Letters till THREE o'clock, and UN-PAID till FOUR, P. M.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

TITHE ANNUAL GENERAL MEETING of the Society, will (D.V.) take place on WEDNES-DAY, 1st July, in the NATIONAL SCHOOL House,

MONTREAL.
The Right Reverend the Lord Bishop of Mont-REAL, President of the Society, will take the chair at TWO o'clock, P. M.

Previous to the Meeting, the Anniversary Sermon will be preached in Christ Church; Divine Service to commence at 11 o'clock.

A SPECIAL MEETING of the CENTRAL BOARD will be held on Tuesday the 30th June, at TWO o'clock P. M; at the above named place.

Also, the next stated MEETING of the CEN-TRAL BOARD will take place at the National School House, Montreal, on FRIDAY, the 3rd July at TWO o'clock, P. M.

WM. DAWES. Secretary, Church Society. Rectory, St. John's, 11th June, 1816.

The brig Isidore, Walsh, 6th May, from Cork, to FOR SALE EX "PERSEVERANCE," FROM HAMBURG. REMAN WINDOW GLASS (in half boxes)

T of all sizes and double thickness, 150 Demijohns, German Scythes, Best German Steel and Spelter. C. & W. WURTELE,

25th June, 1816.

RECEIVING EX "ERROMANGA," ALVANIZED Sheet Iron for Roofing, Of Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws. Sugar Hogshead Nails,

Tin and Slate Nails.
C. & W. WURTELE, St. Paul Street

S. Paul Street.

25th June, 1816.

FOR SALE BY THE SUBSCRIBERS: SHEET ZINC, Tin Plates and Canada Plates, Red and White Lead,

Refined Borax, Best Cast Steel, Octagon, Round, and Machinery Steel, Blister Steel.

C. & W. WURTELE, St. Paul Street.

St. Peter Street.

25th June, 1846.

RECEIVED EX "PERSEVERANCE," FROM HAMBURG, TWO HUNDRED Westphalia Hams, of supe-👤 rior quality, C. & W. WURTELE,

25th June, 1816.

ELIGIBLE INVESTMENT.

HE undersigned Assignee to the Bankrupt Estate of A. MACNIDER, offers to Dry Good Merchants or others, IN ONE LOT! the whole of the valuable and well assorted Stock in Trade of A. MACNIDER, Bankrupt. The stock consists of every description of Dry Goods, nearly all imported n 1845.—The whole in excellent condition and can e examined on the premises, Fabrique Street, where the inventory can be seen.

If desired, the Lease of the well known premises established for 60 years past, as a most eligible stand for business, will be sold with the stock. If not sold before THURSDAY, 23rd JULY, the Stock will be disposed of by Public Auction.

For information apply in Quebec to H. W. WELCH, Assignee. And in Montreal to

W. SMITH, Esq., Merchant. 25th June, 1816.

EDUCATION.

CHAMBLY CLASSICAL SEMINARY.

elementary branches of an English Education, Geography and History, Ancient and Modern, the Use | and popular principles. of the Globes, Algebra, Book-keeping, Geometry, &c., also, the Latin and Greek Languages.

Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of MONTREAL, and the Rev. Official MACKIE, Quebec; the Rev. Mr. Anderson, Rector, Sorel; H. Stu-ART, Esq., Advocate, Dr. SUTHERLAND, and C. principles. Gennes, Esq. Montreal, or by letter post-paid, addressed to

THE REV. JOS. BRAITHWAITE, Chambly.

June 11, 1816.

THE BEREAN,

VOLUME II.-1845-6.

FEW volumes have been bound, and are to be had at the Publisher's, GILBERT STANLEY, I, ANN STREET.

PRICE 17s. 6D. A few copies of the First volume, bound, are



THE ESTATE OF A. MACNIDER,

BANKRUPT.
ERSONS indebted to this Estate are requested to make immediate payment to Mr. MACNIDER, at the store in Fabrique Street.
HENRY W. WELCH,

Quebec, 4th June, 1816.

TO BE LET, FROM 1st May next, THREE OFFICES on Arthur Street, opposite the Exchange.

C. & W. WURTELE, S6, St. Paul Street.

Quebec, 11th February, 1846.

FOR SALE BY THE SUBSCRIBERS. Placet ZINC, TIN PLATES, Sheet IRON,

Register Grates, White Lead, Paints, assorted Colours. Boiled and Raw Linseed Oil.

c. & w. wurtele. 16th March, 1846. St. Paul St.

THE Subscriber, in returning thanks to his friends and the public generally, for the very liberal support which he has received since he commenced business, takes this opportunity of announcing the receipt of an entire new stock of GROCERIES, SAUCES, &c. among which will

be found-Teas,—comprising Imperial, Gunpowder, Hyson, Young Hyson, Souchong and Twankay of su-perior quality and flavour.

ugans,-Double refined, Crushed, White Bas tards and Bright Muscovado. Coffee of superior quality, ground daily; also,

green and roasted. PICKLES-Mixed Gherkins, Onions, Walnuts, and SAUCES-Celebrated Worcestershire, Tomata, Es-

sence of Anchovies, Anchovy Paste, India Soy, Pickled Mushrooms, Harvey's, Wix's Ketchup, Chilli Vinegar, and India Currie Powder.
CANDLES-Sperm, Adamantine, Imperial, and Com-

FRUITS-Turkey Figs, Bloom Raisins in boxes, half-boxes and quarters, Preserved Pine Apple—with a variety of other articles too numerous to

> M. G. MOUNTAIN, No. 13, Fabrique St.

Quebec, 4th June, 1846. Office of Crown Lands,
Montreal, 19th December, 1845.

NOTICE—To be red by Public Auction at the Court House, Three Rivers, on TUESDAY, the FOURTH day of AUGUST, one thousand eight hundred and forty-six, at the hour of ELEVEN, in the forenoon: That Real Estate, known as the Saint Maurice Forges, situated on the River Saint Maurice, Dis-

trict of Three Rivers, Lower Canada, comprising the whole of the Iron Works, Mills, Furnaces, Dwelling Houses, Store House. Out Hou &c. and containing about fifty five acres, more or less. The purchaser to have the privilege of buying any additional quantity of the adjoining land, (not exceeding three hundred and fifty acres,) which he may have at the rate of seven shillings and sixpence per acre. The nurchaser will also have the right of taking

Iron Ore, during a period of five years, on the un-granted Crown Lands of the Fiefs Saint Etienne nd Saint Maurice, known as the lands of the Forges, which right shall cease on any nortion of the same from the moment the said portion is sold, granted, or otherwise disposed of by the Government, who however, shall be liable to no indemnity towards the purchaser for such a cessation of privilege. Also, the right (not exclusive) of purchasing Ore from Grantees of the Crown, or others, on whose property mines may have been reserved to the

Fifteen days to be allowed the present Lessee to emove his chattels and private property. Possession to be given on the Second day of Oc-

ober, one thousand eight hundred and forty six. One fourth of the purchase money will be required down at the time of sale, the remainder to be paid in three equal annual instalments, with interest. Letters Patent to issue when payment is completed. Plans of the Property may be seen at this office.

7th February, 1846. N. B .- No part of the Purchase Money for the Forges will be received in Scrip.

D. B. PAPINEAU.

C. C. L. The Canada Gazette will please publish this advertisement, and the other newspapers in Lower Canada, in the language they are printed in once a fortnight till the day of sale. The Chronicle and Guzette, Kingston, and Toronto Herald, will also insert the above.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. Queen's College, Oxford, begs to intimate to his Friends and the Public, that he will have VA-CANCIES for FOUR PUPILS, on the 15th LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple,

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insur-ance for Life with it, of more than three years st anding. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its

For further particulars, with tables of Premiums, apply to R. M. HARRISON.

Agent for Canada. Quebec, August, 1815.

Pouth's Corner.

A STATE OF SALVATION.

You must be careful not to mistake the sense of this expression; it is said you are called to a state of salvation; and the meaning is that you are placed in a state in which salvation may be obtained. But this does not mean that you necessarily obtain, or already have obtained salvation; for though it is freely offered, and all who are received into the Church of Christ, are put into the way of acquiring eternal happiness, it may be lost, and, alas! very frequently is lost. A ship was sailing homeward, and had arrived near the coast, when it struck upon a hidden rock, and though the vessel was not immediately overwhelmed, the shipwreck was complete. Signs of distress were made, which were observed from the shore, and a life-boat was sent out under an experienced pilot. Now a life-boat is a very small vessel made of cork, so that it cannot sink, and holds only a small number of persons. It skimmed over the foaming waves like a sea-bird, and was presently near the ship, and the people were carried to land by threes and fours at a time. Suppose that some had refused to get into it-that they were afraid to trust themselves in such a light boat to the tremendous sea which was rolling before them, or that they were too proud to owe their lives to strangers, or that they were determined to remain in expectation that the vessel would right itself. In vain they are told that this is their only chance of escape and that if they do not delay they may all get sale to land; they persist in their refusal, and their deliverers are obliged to return in sorrow and wonder at such infatuated conduct. The consequence predicted soon follows, and before the hospitable seamen have reached the shore, an immense swell carries the vessel off the rock, and it is immediately swallowed up by the devouring waves. My dear children, we are all east upon a rock, and we have no means of escaping but by faith in Christ. The Saviour comes and offers salvation to each of us, but if we do not trust ourselves to him for acceptance before God, and labour to do his will, we cannot be saved; the waves of this rough world can only be exchanged for the fiery waves of that lake that "burneth with fire and brimstone."-Illustrations of the Catechism by an Engl. Clergyman, Episcopal Recorder.

SELF DECEPTION.

A gentleman met a friend of his, returning from Lendon where he had been to consult physician, for he was in a very reduced state of health. He asked what physician's advice he had taken, and found that it was not one of those whose reputation stood highest; at which he expressed surprise: "Why did you not apply to Dr-' mentioning one or two of the most eminent medical men in the metropolis. His friend shook his head, and said in a low tone of voice: "They would have told me, my case is hopeless."

This is strongly descriptive of the mind of thousands who content themselves with a superficial knowledge, of the Gospel. They do not wish to be without some flattering notion that they are religious; they acknowledge their souls to be diseased, and profess to be inquiring for the remedy; but they shrink from knowing the full extent of their malady, because they abhor the demand of the true Physician, that they should die unto sin, without which they cannot rise unto newness of life. Flee, O alarmed sinner, to the word which is sharper than any two-edged sword-let it pierce even to the dividing asunder of thy soul and spirit—and bear the humbling exposure of prove the perfect sufficiency of the remedy: the balm of Gilead will heal thee!

ERDMANNSDORF, IN THE RIESEN-GEBIRGE, (GIANT'S MOUNTAINS). The Refuge of the Zillerthaler Converts.

Though we low-landers thought our wanderings in the Riesengebinge sufficiently fatiguing, we could very well enter into the feelings of the good people from Zillerthal who think the wilder region in the Tyrol; from it they have been compelled to exile themselves, in order to obtain that religious liberty which the Church of Rome, backed by the intolerant government of Austria, would not allow them. We had now before us a rich and beautiful valley, enlivened by the village of Erdmannsdorf with its simple church and tower, in perfect keeping with the parsonage, school-houses, and the Tyrolese cottages which have been erected by the new settlers. The late King of Prussia, Frederic William III., seems to have unconsciously impressed upon this scene his own character, as it was singularly predicted by his celebrated ancestor, King Frederick II, in the charge given him while a boy: "Never aim at appearing to men more than thou art; but be thou more than thou appearest to men!" That is one of the best things the great King ever said; but it was a better thing to prastice the charge than to give

Not far from the church there appears also a respectable country-seat, very suitable, by its looks, for some wealthy landed proprietor, but far from bearing the marks of its being a residence of royalty: yet here the late King and his consort used to spend every year a few weeks which proved a festival time to the affectionate mountaineers. The Sovereign took the kindest notice of every thing that and for the children he always prepared a special critertainment, including abundance of ginger broad which was sweet for the young

To the royal pair, these poor exiles were attached with the most sincere gratitude. was with them on the day after Whitsunday 1810: the King was dead then, but it was not known in this mountain-valley; of his sickness hey had heard, and their sympathy was exressed with the most affecting earnestness y inquiries after intelligence respecting him. Undoubtedly they have great reason to cherish his memory with devoted gratitude. To him they owe their asylum with its ample provision for their religious wants by church and schools, and means of a livelihood in the capacities of the ground allotted to them. Tyrolese mountains he had it not in his power to give them; a little home-sickness we must bear with, since we feel well assured that they do not wish themselves back into the spiritual bondage of that Church which they have renounced. They are spoken highly of, by their devoted pastor as well as the schoolmaster.

The village of Erdmannsdorf was formerly the property of Count Gueisenau, a celebrated Prussian General whose name ought to be remembered in connexion with that much more commonly known, of Marshal Blucher. The old Marshal himself was ever ready to acknowledge how much of his success in warfare he owed to Gneisenau; he did so with some fun in the year 1814, when he heard that the University of Cambridge had conferred upon him a Doctor's degree : "They have made me Doctor," he said to the General; "I hope the time of peace, Count Gueisenau applied himself much to the improvement of his estate. including Erdmannsdorf. But in those days, the people had no church nor minister among themselves; they were part of a parish whose place of worship was at some two miles distance. When the King acquired the estate, and opened a refuge on it to the poor converts from Romanism who were exposed to every sort of persecution in Tyrol, he provided generously for the most urgent want of these The church and schools were built, and a mihimself had a high regard. These improve ments, together with the addition of the Zil lerthal cottages, so altered the appearance of the place that one would hardly have recognised it who returned to it after an absence of seven or eight years.

Since the late King's death, works have been undertaken for the erection of buildings which will give to the old simple country-seat a character of magnificence such as we are apt to connect with the idea of a residence for Kings. Perhaps the works are finished by this time, and a royal palace stands ready to receive the present monarch. We must hope that into the larger house he will not bring a narrower neart than that which knit to itself the affecions of young and old during the former royal visits. Above all, may the pure milk of God's word ever be dispensed by Pastors and Schoolmasters in that refuge for the oppressed; and the bright shining of Gospel-light direct those to an abiding home on high whom intolerance xpelled from their earthly fatherland, when hey east away the chains of superstition, and would no longer starve in the famine of unprofitable ceremonial.—Subject furnished by Fr. Anders, in Barth's Jugendbleetter.

TWO KINDS OF WEEPING.

When Xerxes at the head of two millions of soidiers halted with his hosts, and himself sat down and wept, it was because the thought occurred to him, that "in one hundred years all that mighty host will be dead." This was a the thoughts and intents of thy heart. Know very just reflection, and it is almost the only wise the worst of thy disease, that thou mayest thing recorded of the heathen monarchy. But death. He wept for thair mortality and his own, but he had no tears to shed for the destiny of these two millions beyond the tomb. From this view of Xerxes we turn to another, and we behold the Son of God in tears. He sat down, as he drew near to Jerusalem, on Mount Olivet, which overlooked the city, and wept. The tears of the divine Redeemer fell, not because within less than one hundred years Jerusalem should be desolate, without inhabitant, and the thousands which thronged its street should be dead, but he looked beyond the tomb. His vision extended century on century into the great future of eternity, and Christ wept because the thousands of that great Metropolis were rejecting the gospe of life, and treasuring up the wrath of God upon their undying spirits. The reflections of the one were bounded by time, those of the other, by eternity .- Morning Star.

> In a neat and beautiful city, in one of the Northern States, lived a lawyer of eminence and talents. I do not know many particulars of his moral character; but he was notoriously profane. He had a negro boy, at whom his elder of the Presbyterian church, who was also

WHERE DID HE GET THAT LAW?

What books would, you advise me to read on the evidences of Christianity?"? The elder, surprised at the inquiry, replied: "That is a question, Sir, which you ought

examine the truth of the Christian religion.

period of life." "It is too late," said the inquirer. "I never knew much about it; but I always supposed took the kindest notice of every thing that that Christianity was rejected by the great concerned the prospects of the new settlement; majority of learned men. I intend, however, now to examine the subject thoroughly myself, said it was true. I continued, "You have I have upon me, as my physician says, a mortal been in Spain and Portugal, where they have ones; and the most condescending participa:
half or two years, but not probably longer.
tion in their joy; which was not less gratifying that books; Sir, would you advise me to the parents.

to the parents.

" The Bible," said the elder.

"I believe you do not understand me," resumed the unbeliever, surprised in his turn; "I wish to investigate the truth of the Bible."

"I would advise you, Sir," repeated the elder, " to read the Bible. And (he continued) I will give you my reasons :- Most infidels are very ignorant of the Scriptures. Now, to reason on any subject with correctness, we must understand what it is, about which we reason. In the next place, I consider the internal evidence of the truth of the Scriptures, stronger than the external.'

"And where shall I begin?" inquired the unbeliever. " At the New Testament ?! "No," said the elder; "at the beginning-a Genesis,"

The infidel bought a commentary, went home, and sat down to the serious study of the Scriptures. He applied all his strong and well-disciplined powers of mind to the Bible, to try rigidly but impartially its truth.

As he went on in the perusal, he received occasional calls from the elder. The infide freely remarked upon what he had read, and stated his objections. He liked this passage—he thought that touching and beautiful -but he could not credit a third.

One evening the elder called, and found the unbeliever at his house or office, walking the room with a dejected look, his mind apparently absorbed in thought. He continued, not noticing that any one had come in, busily to they will make you my Apothecary." During trace and retrace his steps. The elder at length spoke:

"You seem, Sir," said he, "to be in prown study. Of what are you thinking?"
"I have been reading," replied the infidel, the moral law."

"Well, what do you think of it?"

"I will tell you what I used to think," wered the infidel. "I supposed that Moses was the leader of a horde of banditti; that having a strong mind, he acquired great influence over a superstitious people; and that on people, their instruction in the Scriptures. Mount Sinai, he played off some sort of firevorks, to the amazement of his ignorant folnister was placed there for whom the King lowers, who imagined, in their mingled fear and superstition, that the exhibition was supernatu-

> "But what do you think now," interposed the elder.

> "I have been looking," said the infidel, " into the nature of that law. I have been trying to see whether I can add anything to it, or take anything from it, so as to make it better. Sir, I cannot. It is perfect."

> "The first commandment," continued he, directs us how to make the Creator the object of our supreme love and reverence. That is right. If he be our Creator, Preserver, and supreme Benefactor, we ought to treat him and none other, as such. The second forbids forbids profaneness. The fourth fixes a time for religious worship. It is suitable that there should be an outward homage, significant of our inward regard. If God be worshipped, it is proper that some time should be set apart for that purpose, when all may worship him, harmoniously and without interruption. One day in seven is certainly not too much; and 1 do not know that it is too little.-The fifth defines the peculiar duties arising from family relations. Injuries to our neighbours are then classified by the moral law. They are divided into offences against life, chastity, property, and character. And," said he, applying a legal idea with legal acuteness, "I notice, that the greatest offence in each class is always forbidden. Thus the greatest injury to life is murder; to chastity, adultery; to property, theft; to character, perjury. Now the greater offence by a command forbidding every improper desire in regard to our neighbour.'

> "I have been thinking," he proceeded, "where did Moses get that law? I have read history: the Egyptians and other adjacent nations were Idolaters: so were the Greeks and Romans: and the wisest and best Greeks or Romans never gave a code of morals like this. Where did Moses get this law, which surpasses the wisdom and philosophy of the far above his age as to have devised it himself. I am satisfied where he obtained it. It came down from heaven. I am convinced of the truth of the Bible."

> The infidel-infidel no longer, remained to his death a firm believer in the truth of Christianity .- Religious Magazine. Ep. Recorder.

> > AN INFIDEL CONFUTED.

A gentleman in New York, who personally the following account of a conversation with a lawyer, and said to him: "I wish, Sir, to him respecting the Bible.

"One evening I found Paine haranguing a company of his disciples on the great mischiof he reads with great fluency. done to mankind by the production of the puts a Bible on the top of his clothes." He American.

man in fifty can read; and you have been in Ireland, where the majority never saw a Bible. Now you know it is a historical fact, that in one county in Ireland there are many more capital convictions in six months than there are in the whole population of Scotland in twelve. Besides, this day there is not one Scotchman in the alms-house, state prison, bridewell, nor penitentiary of New York, Now, then, if the Bible was so bad a book as you represent it to be, those who used it would be the worst members of society; but the contrary is the fact : for our prisons, alms-houses and penitentiaries are filled with men and women, whose ignorance or unbelief prevents them from reading the Bible.' It was now 10 o'clock at night. Paine answered not a word, but taking a candle from the table, walked up stairs, leaving his friends and myself staring at one another. - Episcopal Recorder.

ERUPTION OF MOUNT HECLA.-Letters from Iceland, received at Copenhagen, state that a great misfortune had befallen that country in consequence of the present eruptions of Heela; a tatal malady having attacked the cattle, from eating herbage which had been covered by the volcanic ashes. These ashes act more particularly on the bones of the animals which have swallowed them. Thus, on the bones of the feet there are formed, in less than twentyfour hours, osseous excrescences of an oblong form which gradually assume so formidable a development that they prevent the beasts from valking; the same phenomenon is then manifested in the lower jaw, which is at the same time enlarged, and extends in all directions so considerably that it eventually splits in several places; whilst on the teeth of the upper jaw here is formed a species of osseous needles very long and pointed, which take root in the lower jaw, and even traverse it, -a phase of the malady which always determines a fatal issue. As high winds had prevailed for some time, the volcanic ashes were scattered throughout the island; and a great number of cattle, especially oxen, cows, and sheep, had perished If the cruption of Hecla is prolonged for two months more, all the rural proprietors who have not enough of hay to keep their herds-and the majority are in this situation-will be obliged either to slaughter their cattle, or to abandon them to certain death on the pastures thus poisoned by the volcanic ashes. The eruption of Mount Hecla was extremely violent The flames which issued from the three great craters attained a height of 14,400 feet; and their breadth exceeded the greatest breadth of the river Picersen, the most considerable ri ver in Iceland. The lava had already formed lofty mountains; and amongst the masses o pumice-stone vomited by the volcano, and which have been found at a distance of three-fourths idolatry. That certainly is right. The third of a mile, there were some which weighed half a ton. By the cruption of Hecla, the enormous quantities of snow and ice which had accumulated for several years on the sides of that mountain have melted, and partly faller into the river Rangen, which has overflowed its banks several times. The waters of that river which runs almost at the foot of Mount Heela, and which receives a large portion of the burning lava, were so hot that every day they cast upon the banks numbers of dead trout, almost half-baked. Every night vivid streaks of the aurora borealis illumined the sky.

ENCOURAGEMENT TO SELF-TEACHING.

Mr. Ames of Leroy, Genessee County, in the State of New York, is a journeyman shoemaker. About five years since, then twenty-four years old, he conceived the idea of making himself terial, he can confidently recommend the Type acquainted with common arithmetic; the extent his knowledge at the time was very limited. Xerxes' vision extended no farther than their der must include every injury to life; Adultery He had a little knowledge of geography, and every injury to purity, and so of the rest. could read and write very well; but his know-And the moral code is closed and perfected, ledge of figures did not extend beyond the fundamental rules of arithmetic. He succeeded so well with arithmetic, that he determined to pursue the higher branches of mathematics. Accordingly he took Bourdon's algebra; after making himself thoroughly acquainted with this work, he studied geometry, trigonometry, and Farrar's mechanics. Of these he had a good knowledge.

Mr. Ames then turned his attention to the study of English grammar; and, after becoming familiar with its principles, he commenced the most enlightened ages? He lived at a period comparatively barbarous, but he has given a until after his day's work was done at night, he law, in which the learning and sagacity of all subsequent time can detect no flaw. Where the verbs, and such passages in the grammar as did he get it? He could not have soared so it was necessary to have perfectly committed, and place them where he could occasionally get a glance at them during the day. Every day. when going to his meals, he was learning the conjugation of some Latin verb. His progress in translating was at first extremely slow. Not having the benefit of a teacher, it took a long time for him to become satisfied that he had rendered a sentence correctly. But he persevered until he rend six books of Virgil, Sallust, three books of Tacitus, and a portion of the odes of Horace. neighbours used to hear him swear with awful knew Thomas Paine, and was repeatedly in his He then commenced Greek, and can read and violence. One day, this gentleman met an company during the last years of his life, gave translate it with considerable facility. He has read and the following account of the Preshylerian church who was also the following account of the Preshylerian church who was also the following account of the preshylerian church who was also the preshylerian church who was al learned the French language. He has read Telemachus, Guizot's History of Civilization, and several other French works. That language

During the five years Mr. Ames has been Bible and Christianity. When he paused, I pursuing these studies, he has found time to make said, "Mr. Paine, you have been in Scotland. himself familiar with the historical works of to have settled long ago: You ought not to have You know there is not a more rigid set of Josephus, Rollin, Gibbon, and Bancroft. He has put off a subject so important, to this late people in the world than they are in their at just commenced studying the German language, tachment to the Bible, Is it not one of their with a full determination to persevere. Though school books?-their churches are full of he has pursued his studies without a teacher, he Bibles: When a young man leaves his father's pronounces the different languages he has learned house, his mother always, in packing his chest, with a good degree of accuracy.-Rochester

A Sure Companion.—If you are Christ's, disease, under which I may live a year and a no Bible; and there you can hire a man for a you can never be alone. The Christian is most

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