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The Berean.

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

VOLUME V.—NO. 18.]

QUEBEC, THURSDAY, JULY 27, 1848.

[WHOLE NUMBER 226

LONGING FOR LIGHT.

Darkness and doubt attend my way
While I am wandering here:
O! how I long to see the day,
The glorious day, appear!

The dawn of truth upon my soul,
Dispelling darkest night;
Where error long has held control,
Excluding heavenly light.

But where can truth be found below?
So various is her voice.
Lord, by thy Spirit lead, and show
My soul the rightful choice.

For many ways to heaven are found,
And many creeds are taught;
And Satan's stratagems abound,
By which weak souls are caught.

No outward forms and services
Acceptance find with thee;
Nor wilt thou hear the prayer that is
But cold formality.

The inward worship of the heart,
I know, thou dost require;
Then, Lord, thy quickening grace impart
To light the heavenly fire.

O! let devotion burn within
My cold and barren breast!
And grace prevailing slay each sin
That long has marred my rest!

For coldness, deadness, want of zeal
Must still attend me here,
Unless thou dost thy truth reveal
To banish doubt and fear.

ON WORLDLY CONFORMITY.

PASTORAL LETTER,
Addressed to the Members of the Protestant
Episcopal Church in the Diocese of Ohio,
BY CHARLES PETTIT McLVIAIE,
Bishop of the Diocese.
(Concluded.)

And yet, my brethren, I am well aware
how easy it is for the imagination to array
both of these in such an abstract and element-
ary simplicity, so divested of all that gives
them their universal character and relief,
that no harm could be detected in either.
And the same precisely can be as easily
done with the card-table and the horse-race.
The exercise of the graceful movement in
the dance, and the exercise of speed in the
horse-race, may easily be conceived of, in
such a light as to make them very innocent.
But what if they were attempted to be got up
under such an abstract form, and made
common amusements in such elementary
simplicity—how would they succeed? Their
deadness as to all that makes their
usual interest would be their sufficient con-
demnation. The question is not what we
imagine they may be; but what they al-
ways have been and will be, and must be,
in such a world as this, to render them plea-
surable to those who patronize them. Strip
them bare, till they stand in the simple
innocence, to which their defenders' argu-
ments would reduce them, and the world
will not have them. To be genial to the
taste of those who most sustain them, they
must be matters of worldly fashion and gaiety;
and not only so, but designed to promote the
spirit of such things, and so dependent on
them, that in proportion as these conditions
are lacking, they are rejected as insipid.
Were the trial made of a series of dancing
assemblies, conducted in all respects as be-
comes the sobriety and spiritual-mindedness
of the Christian character, so that it would be
nothing inconsistent if every attendant
were a devout and earnest pious person, it
would need no prophet to predict their entire
failure. The world would ridicule such a
dance; and Christian people would think
they had something else to do than to attend it.

Taking then such amusements as they are
and ever will be, so long as they shall be
encouraged, and not as they may be repre-
sented in the imagination of the zealous apolo-
gist, I have always thought, my brethren,
that the question whether a professing Chris-
tian can consistently participate in them
may be settled in a very simple way. It
seems to me no argument. A serious and
correct view of what a true Christian is, and
what every communicant professes to be, and
what every baptized person is under solemn
oaths to be, would, I think, always be suffi-
cient to make duty plain in such matters. It
is when such views are away from us, that
worldly attractions get their hold on our
minds, and their justification assumes its de-
ceitful plausibility. The aspect of things
depends materially upon the position from
which you look at them. Look at the things
now before us from the position of those who
profess no spiritual character, and it is not
singular that they should seem very harm-
less. Their harm is their effect upon that
very spiritual character in which those per-
sons feel no interest. They do not appreciate
its importance, and easily may they fail to
appreciate the evil of that which injures it.
Let us take position upon the high ground
of a consistent follower of Christ, who, by
faith, "overcomes the world;" and from
thence let me request you, my brethren, to
consider—

First: What, according to the Scrip-
tures, a true Christian is, and every commu-
nicant, by the very fact of being a commu-
nicant, professes to be.

Whoever has become a true Christian has
been "born again" of the Holy Ghost, and
"is a new creature in Christ Jesus." A
radical and wonderful change, which only
the power of God would effect, has been
brought in his affections; so that in all
things, as regards the world and God, time
and eternity, sin and holiness, they are be-
come new. His heart's pleasures are in the
things of the Spirit of God. He follows
after holiness; he seeks to grow in grace,

and thus to make it continually more certain
that he is in grace, and "alive unto God."
To be brought back to the world which he
has thus renounced, is his fear. Great
names and dignities are his—"child of
God;" "heir of God;" "joint heir with
Christ;" a "temple of the Holy Ghost." Great
privileges belong to one to whom such
dignities pertain—"nearness of access" to
God; entire trust in his love; the posses-
sion of his perfect peace; the appropriation
of his most precious promises. An eminently
spiritual walk is expected of one whom
God has thus exalted. Hence he is re-
quired to "be holy because God," whose
child he is, "is holy." Holiness, more and
more holiness, is set before him as the great
object which his whole life is to seek after.

Secondly: Consider, in connection with
this high character and calling of a Chris-
tian, the representation in the Scriptures of
the character of the world and of his rela-
tions thereto.

"The whole world," says St. John,
"is in wickedness;" and his exhortation
is, "love not the world—if any man love
the world, the love of the Father is not in
him." "Whoever," says St. James,
"will be a friend of the world is the enemy
of God." To keep one's self "unspotted
from the world" is declared to be an es-
sential part of "pure and undefiled religion."
Hence it is represented as the invariable
feature of every one that is "born of God,"
that he "overcometh the world." Our
blessed Lord, in his intercessory prayer for
all that should believe in his name, (John
xvii) spoke of his people as "in the world,"
indeed, fill taken home; and as given him
"out of the world," and as being "not of
the world." Twice he uses, in the same
chapter, that strong expression concerning
the unworlthy character of his people: "They
are not of the world, even as I
am not of the world." And one of the
petitions of that precious prayer was that his
people might be kept "from the evil" that is
in the world. In accordance with all this,
St. Paul says: "We have received, not the
spirit of the world, but the spirit which is of
God;" thus representing the spirit which
characterizes the world as so incapable of
harmonizing with that of religion that it must
be ejected before the latter can be received.
So that the exhortation of the same apostle is:
"be not conformed to this world, but be ye
transformed by the renewing of your
mind." The two are considered as essen-
tially antagonistic. We can be received in
the spirit of our minds only when we are
not conformed to this world.

Thirdly: Consider, brethren, the great ex-
tent to which the world is dependent for its
most influential knowledge and estimate of
religion upon the examples of those who
profess it.

It was a high testimony to the Christians
at Corinth, when St. Paul said they were
"manifestly declared to be the epistle of
Christ, written not with ink, but with the
Spirit of the living God—in the fleshy tablets
of the heart." So strong, so manifest,
so faithful, so instructive was their example,
that it was easy to read in them, as in a book,
what it was to be a true follower of Christ—the
spirituality, the holiness, the blessedness
of his service. No epistle "written with ink"
could be so well read by the world.
So it is always. The "living epistle,"
written by the Spirit of God in the hearts of
Christians is that on which the world de-
pends for its most influential idea of the nature
and efficacy of true religion. Some
epistle or other, honourable or dishonourable
to the Gospel, professors of religion are con-
tinually giving out in their daily examples,
and the world cannot help reading and being
influenced by it. In a community where the
church is of a worldly spirit, the prevalent
idea of religion among those who make no
profession of it will probably be that the es-
sential difference between Christians and
others is more in attendance on certain external
ordinances than in any inward and spiri-
tual grace. Many will live and die under
such a ruinous delusion; and an awful re-
sponsibility must abide upon the church
whose example teaches it. You see, there-
fore, brethren, how carefully you should
consider the manner of life, the manifestation
of spirit, by which you are to adorn the ser-
vice of your divine Master, and be true
teachers of what it is to follow him. You
see how carefully you should consider
whether a person forming his estimate of
piety by a correct understanding of your walk
and spirit would be led thereby to entertain
a proper view of the holiness, and earnest-
ness, and watchfulness, and spirituality of
mind which belong to the Christian char-
acter; or to take up an idea of what he
must do to be a follower of Christ, which,
by leading him no farther than mere formal-
ity, would ruin his soul. "Ye are the
light of the world," said the Saviour to his
people. "I am glorified in them," was the
honour he put on their faithfulness. Who
so happy or honoured as he of whom the
Saviour makes that declaration?

Again: Consider how earnestly the Chris-
tian is enjoined in the Scriptures to walk so
as to honour the Gospel.

"Know ye not that your body is the tem-
ple of the Holy Ghost, which is in you, and
that ye are not your own? For ye are bought
with a price; therefore glorify God in your
body and in your spirit which are God's?"
Such is the appeal of St. Paul, and therefore

his earnest language to the Ephesians: "I,
therefore, the prisoner of the Lord, beseech
you that ye walk worthy of the vocation
whereunto ye are called;" and to the Philippians: "Only let your conversation be as
becometh the Gospel;" and to the Colos-
sians: "I do not cease to pray for you that
ye might walk worthy of the Lord, unto all
pleasing."

Again: Consider the difficulties to be en-
countered, in endeavouring to live as becometh
the Gospel.

The infant of days does not more depend
on careful nursing and watching; the exotic
plant does not more need protection, than the
work of grace in your hearts requires a jealous
watchfulness—a continual nourishing and
cherishing, lest it die. Every thing
around and within is against it. The atmo-
sphere of the world is freezing to it. But
not only must we keep the grace we have,
but we must grow in grace. Surely then we
can afford no risks. One cold hour upon a
green-house neglected may blast its every
plant. "Watch and pray lest ye enter into
temptation."

Lastly: Consider that Christians are re-
quired not only to avoid being hinderers of
God's word, by an unwholy example and influ-
ence, but to be positively "workers together"
with their ministers in promoting among men
the highest attainments in piety.

The Gospel cause, in every respect, is
the common cause of Christians. The
godly minister has no more part in it than
every other believer. He is a member of
Christ by faith, and so are all that follow
Christ. The Saviour, and his kingdom,
and his service, and his will, and his honour
among men, are alike the heritage and in-
terest of all. St. Paul therefore expected
believers to be full of prayer for the suc-
cess of the word which he preached.
"Pray for us," (he wrote to the Thessa-
lonians) "that the word of the Lord may
have free course and be glorified." That
all Christians were not preachers was no
excuse for their not being just as zealous
for the promotion of the Gospel as he was.

But how often, in reference especially to
the worldly things under consideration, is
all this forgotten! The thought of some
seems to be that while it is the duty of the
minister to promote as much as possible
unworldly spirit in this people, it is a duty
in which they are not expected to feel and
to work with him. School boys, who,
instead of co-operating with their teacher,
as having common interest with him, ever
contriving how they may escape his re-
quirements and get opportunity for play,
are a fit illustration of the spirit manifested
by some professors of religion, in regard to
the ministry of the word. How far they
may go in disregarding the views of their
pastor as to Christian duty in connection
with worldly amusements, is their main
question. The consideration of God's
will and their Master's honour does not arise
in their minds. Such were not those faith-
ful brethren whom Paul, in writing to the
Romans, saluted as "helpers in Christ." Happy
the minister who has a people who are to
him helpers in Christ. Would that all
who come to the table of the Lord were
such; helpers at least in prayer and in a
holily example, when circumstances prevent
them from any other helping. But alas!
there are hinderers as well as helpers;
professing Christians who are positive ob-
stacles to religion; setting an example, and
exerting an influence, and promoting a
spirit among the people, which directly re-
sist the efficacy of the means of grace, to
the great sorrow and discouragement of the
faithful pastor.

Now, my brethren, it is in the consider-
ations that I have thus suggested, as to
what a Christian is; what the world is that
he lives in and his relations to it; and the
dependence of the world for its knowledge of
true piety upon his example; the injunc-
tions of Scripture that he should walk wor-
thy of his high calling; the difficulties he
must encounter from his own heart and
from the world in so doing, and the obli-
gation upon him to be equally interested
with ministers of the Gospel, and to be a
worker with them in promoting its most
exalted claims upon the hearts and lives of
men, it is upon a right view of these most
serious matters, that I am willing to rely
for a full conviction in any serious mind
that the Christian spirit and duty, that
Christian example and consistency, require
the renunciation of such things as under
consideration.

But that I may more fully express my
views, I will, in a very summary way,
suggest a few additional thoughts, which
your own reflections can expand.

1st. To say the very least of a profess-
ing Christian's participation in the matters
before us, it is not fulfilling the Scripture
injunction to "avoid the appearance of
evil." So much have these things at least
the appearance of such conformity to the
world as the Scriptures condemn, that it
requires no little ingenuity of argument to
make them seem something else. Where
things are not duties, but only indulgences,
standing on their own credit, so decided
an appearance of evil is a strong case
against them.

2d. The voice of the most truly pious
of the Church in all ages is against them.
Take those of any community who in the
general opinion of Christians are most
thoroughly imbued with the spirit of the
Gospel, and you will find such amusements
excluded and disapproved of, as unworthy

of the spirit, aim, and relationship of the child
of God.

3d. With a large part of the more re-
flecting among worldly persons, there is a
feeling that Christians are not in their
most proper and consistent place when at-
tending on these things. Those profes-
sors of religion who abstain from them re-
most respected by such persons. And
when it is otherwise; when one hears a
communicant praised by those who make
no pretensions to religion for his liberality
and freedom from bigotry and from nar-
rowness of mind, because he has no ob-
jection to engaging in these matters—I
know not a more questionable compli-
ment.

4th. Such things were all formally
renounced in your baptism. What "the
gain pomp and glory of the world," which
the baptismal vow speaks of, or "the
pomp and vanity of this wicked
world," as our catechism expresses it,
what they can be, if such things as fashion-
able balls, expensive, crowded, fashionable
assemblies, with all "the pride of life,"
and all the vanity of persons and dress,
and demerour which they promote, come
not under that head, I cannot comprehend.
Renounced at baptism, the renunciation
was sealed in confirmation, and has been
renewed in every act of communion
at the Table of the Lord ever since.

5th. These things oppose the work of
grace in the soul. They most seriously
hinder and resist the work of God. Who
ever expected to see the word of God hav-
ing "free course" within the hearts of men,
and glorified in the conversion of many to
the service of Christ, where a congregation
was given to such worldly things? Who
does not know that the inevitable effect of
an earnest, zealous, prayerful state of mind,
in any community of professing Christians,
is to make their taste and practice wholly
averse to them? The spirit that goes
after these things and the spirit of earnest
love to Christ and his Gospel cannot
dwell together in any community. What,
then, is the fearful responsibility of him
who promotes such things, in any way,
among those who call themselves Christians?
Who that really loves Christ and the souls
of men can desire that a whole congre-
gation, listening to the most earnest claims
of God to their whole hearts, on the Sabbath,
and the most solemn pleas for all holiness
and spirituality of mind, and all prayerful-
ness and watchfulness, and all zeal to
glorify God before men, should be marked
by a general disposition and willingness,
among all its families, rich and poor, to
attend, during the week, upon dances and
theatres? Nobody could look for a bless-
ing on the word among such a people. And
yet if one person may indulge in such
things consistently with a Christian profes-
sion, why may not all? If the rich, ac-
cording to their means, why not the poor
according to theirs? And what state of
religion, what sort of a Church would such
a carrying out of the matter exhibit to the
most blinded eye?

I think, my brethren, I need not further
enlarge on this subject. The theme is not
exhausted; but if what has now been said
shall not produce the desired impression, I
could not expect a better effect from any
additional views. In conclusion, let me
affectionately entreat, that seeing we are
compassed about with so great a cloud of
witnesses, you will lay aside every weight,
and every besetting sin, and run with pa-
tience, with unwearied and unwavering
step, the race which is set before you; and
that in so doing you will be ever looking
for the example of all the spirit you should
cultivate, as well as for all the grace
and encouragement you need, "unto
Jesus, the author and finisher of our faith."

Let me earnestly beseech you that you
do one thing more: In the language of St.
Paul, "Brethren, pray for us that the
word of God may have free course and
run and be glorified." Pray for your min-
isters; for all the ministers of Christ; take
an earnest, prayerful interest in the success
of the great work of God committed unto
them; consider it as your cause, as well
as theirs; be "affectionately desirous"
that the most spiritual, and mighty, and
extensive success may attend their labours.
Thus, and by your own examples and
works, in your several spheres, be helpers
with them, and I am sure there will never
be any need of addressing you again on the
subject of this letter.

Beseeching our gracious and compassi-
onate Lord and Saviour to enrich you all
with the most precious benefits of his death
and resurrection, I remain, dear brethren,
Your friend and serv't for Christ's sake,
CHARLES PETTIT McLVIAIE,
Cincinnati, March 13, 1848.

GLEANNINGS FROM FULLER'S CHURCH
HISTORY.

THE TOUCH-STONE QUESTION.—It is
observable, that the Sacrament of the
Altar was the main touchstone to dis-
cover the poor protestants. Many, indeed,
are the differences betwixt us and the Rom-
ish church, but on this point the examiners
pinched most: haply because in other con-
troversies, protestants (hunted after by those
tolerable distinctions, and thereby evade the
danger. Whereas this point of the real,
corporeal presence of Christ in the sacrament,
the self-same body that was crucified, was
such downright falsehood, it was incapable
of any palliation, and was the compendious
way to discover those of the contrary opi-

nion. This neck-question, as I may term
it, the most dull and duncical commissioner
was able to ask; and, thanks be to God, the
silliest protestant soul brought before them
was able to answer; first, by denying it;
then by dying in the defence of his denial.

SCARCITY OF PREACHERS.—So much for
the bishops. As for the inferior clergy, un-
der them, the best that could be gotten were
placed in pastoral charges. Alas! toler-
ability was eminency in that age. A rush-
candle seemed a torch where no brighter
light was ever seen before. Surely, preach-
ing now ran very low, if it be true what I
read, that Mr. Tavernour, of Water-Eaton
in Oxfordshire, high sheriff of the county,
came, in pure charity, not ostentation, and
gave the scholars a sermon in St. Mary's,
with his gold chain about his neck, and his
sword by his side, beginning with these
words: "Arriving at the mount of St. Mary's
in the stony stage where I now stand,
I have brought you some fine biscuits, baked
in the oven of charity, and carefully con-
served for the chickens of the church, the
sparrows of the Spirit, and the sweet swal-
lows of salvation."

If England, in our memory, had been
sensible of a perfective alteration in her
churches; if, since, she hath seen more
learning in the people's pews than was then
generally in the reader's desk, yea, preach-
er's pulpit; let God be more glorified in
it, men more edified by it; seeing of late
the universities have afforded more vine-
dresser than the country could yield them
vineyards. Yea, let us be jealous over our-
selves with a godly jealousy, lest our ingrati-
tude make us to relapse into the like igno-
rance and barbarism. For, want of bread
was not so much the sufferings of those days,
as fulness thereof hath lately been the sin
of ours.

THE ENGLISH REFORMERS, AND THE
FOREIGN CHURCHES.—On the twenty-
fourth of July, [A. D. 1530.] King Edward,
by his letters patent, at the request of John
a Lasco, free baron of Lasco in Poland, did,
by the consent of his Council, give and
grant the whole church of St. Augustine's
near Broad-street in London, (the choir
excepted, formerly possessed by marquis
Paulet), unto the superintendent, and minis-
ters of the Dutch church and other strangers
in London, to have and to hold for them,
their heirs, and successors, in frank-almo-
nage, to be a meeting-place for them, therein
to attend God's word and sacraments. He
ordered also, that hereafter it should be
called by the new name of "the church of
the Lord Jesus Christ," and incorporated the said
superintendent, ministers, and congregation,
to be a body politic, for all purposes and in-
tents; empowering them from time to time,
in the vacancy of a superintendent, to
choose, name, and substitute any able and
fit person in that place; provided, that the
person so chosen be first presented to the
king, his heirs, and successors, to be approved
and confirmed by them in the office of the
ministry, enjoining all archbishops, bishops,
and other officers, Quod permittunt pre-
fatis superintendenti, et ministris, et suc-
cessoribus suis, libere et quiete, frui, gau-
dere, uti, et exercere ritus et ceremonias
suar proprias, et disciplinam ecclesiasticam
proprietam et peculiarem, non obstante,
quod non convenient cum ritibus et cer-
moniis in regno nostro statitis:—"that
they permit the foresaid superintendent, and
ministers, and their successors, freely and
quietly to hold, enjoy, use, and exercise their
own proper rites and ceremonies, and their
proper and peculiar church-discipline, not-
withstanding that they agree not with the
rites and ceremonies used in our kingdom."

*The letters are kept in the Dutch church, and
examplified in JOHANNES UTTENHOVEN, in his
narration of the Dutch congregation, page 13,
&c.

COMMON SUFFERING HEALS DIVISIONS.
—Strange that their heart-burnings could
not be quenched, till the fire was kindled
which was to burn both their bodies. But
it matters not what is the cause, if amend-
ment be the effect. The Jesuit's challeng-
ed the credit of this reconciliation to the
catholics, bragging that they made them
friends. But, we know, their cruel inten-
tion was not to make friends, but ashes, of
them. Let the thanks be paid to that Di-
vine Power and Providence, which sancti-
fied their sufferings into an agreement,
beside, beyond, above, against, the design
and desire of those which inflicted them.
Thus, when froward children fall out and
fight, a good parent and a good rod do
quickly make them friends. See the let-
ters at large in Master Fox which passed
betwixt them in prison; wherein, as Hooper
had the honour first to offer agreement,
let Ridley receive his praise,—that he did
fast embrace it. For, as the second blow
makes the fray; so, it is not the tender
out acceptance of peace makes the recon-
ciliation.

THE FRAMES OF THE XXXIX ARTICLES.
—In the Convocation now sitting, January
29th, [1563] wherein Alexander Nowell,
dean of St. Paul's, was prolocutor, the
nine-and-thirty Articles were composed.
For the main, they agree with those set
forth in the reign of King Edward VI. though
in some particulars allowing more liberty
to dissenting judgments. For instance: in this
king's Articles it is said, "that it is to be
believed, that Christ went down to hell, to
preach to the spirits there;" which last
clause is left out in these Articles, and men
left to a latitude concerning the cause, time,
and manner of his descent.

*Parson's Examination of Fox's Martyrs.

Hence some have unjustly taxed the com-
posers for too much favour extended in their
large expressions, clean through the contin-
ture of these Articles which should have tied
men's consciences up closer in more strict
and particularizing propositions; which, in-
deed, proceeded from their commendable
moderation: children's clothes ought to be
made of the biggest, because afterwards
their bodies will grow up to their garments.
Thus, the articles of English Protestan-
tism Church, in the infancy thereof, they
thought good to draw up in general terms,
foreseeing that posterity would grow up to
fill the same. I mean, these holy men did
prudently pre-discover, that differences in
judgments would unavoidably happen in the
church, and were loath to un-church any,
and drive them off from an ecclesiastical
communion, for such petty differences;
which made them pen the Articles in com-
prehensive words to take in all, who, differ-
ing in the branches, meet in the root, of the
same religion.

Indeed, most of them had formerly been
sufferers themselves, and cannot be said, in
compiling these Articles, (an acceptable ser-
vice, no doubt,) to offer to God what cost
them nothing, 2 Sam. XXIV. 24; some
having paid imprisonment—others, exile—all
loses in their estates—for this their experi-
mental knowledge in religion; which made
them the more merciful and tender in stating
those points, seeing such who have been
most patient in hearing, will be most pitiful
in burdening the consciences of others.

It is observable, these Articles came forth
much about the time wherein the Decrees of
the Council of Trent were published; truth
and falsehood starting in some sort both to-
gether, though the former will surely carry
away the victory at long running. Many of
which Decrees begin with lying, and all
conclude with cursing,—thundering anathe-
mas against all dissenters: whilst these our
Articles, like the still voice, only plainly ex-
press the positive truth.

A DAY WELL SPENT.

Letter from Bishop Hall to Lord Denny.

Every day is a little life, and our whole
life is but a day repeated; whence it is that
old Jacob numbers his life by days; and
Moses desires to be taught this point of holy
arithmetic, to number not his years but his
days. Those, therefore, that dare lose a
day, are dangerously prodigal; those that
dare mispend it, desperate. We can teach
others by ourselves; let me tell your lord-
ship how I would pass my days, whether
common or private; and that you, in subse-
quent others ever hearing me, may either
approve my thriftiness, or correct my errors.
When sleep is rather driven away than
leaves me, I would ever awake with God.
My first thoughts are for him: if my heart
be early seasoned with his presence, it will
savour of him all day after. While my
body is dressing, not with an effeminate
curiosity, nor yet with rude neglect, my
mind addresses itself to her ensuing task,
be-thinking what is to be done, and in what
order, and marshalling, as it may, my hours
with my work. That done, after some medi-
tation, I walk up to my masters and com-
panions—my books; and sitting amongst
them with the best contentment, I dare not
reach forth my hand to salute any of them,
till I have first looked up to heaven, and
craved favour of him, to whom all my
duties are duly referred; without whom I
can neither profit nor labour. After this, out
of no over great variety, I call forth those
which may best fit my occasions, wherein I
am not too scrupulous of age; sometimes I
put myself to school to one of those ancients
whom the church hath honoured with the
name of Fathers, whose volumes I confess
not to open without a secret reverence of
their holiness and gravity:—sometimes to
those latter doctors, which want nothing but
age to make them classical—ALWAYS to
God's books. That day is lost whereof
some hours are not improved in those di-
vine monuments; others I turn over out of
choice, these out of duty. Ere I can have
sat unto weariness, my family, having over-
come all household distractions, invites me to
our common devotions, not without some
short preparation. These heartily perform-
ed, send me up with a more strong and
cheerful appetite to my former work, which
I find made easy to me by intermission and
variety. One while mine eyes are busied,
another while my hand, and sometimes my
mind takes the burthen from them both.
One hour is spent in textual divinity, an-
other in controversy; histories relieve them
both. When the mind is weary of other
labours, it begins to undertake her own; some-
times it meditates and winds up for future
use; sometimes it lays forth her conceits in-
to present discourse; sometimes for itself,
often for others. Neither know I whether
it works or plays in these thoughts. I am
sure no sport hath more pleasure, no work
more use; only the decay of a weak body
makes me think these delights insensibly
labourious. Before my meals and after, I
let myself loose from all thoughts, and
would forget that I ever studied.—Company,
discourse, recreations, are now reasonable
and welcome. I rise not immediately from
my trencher to my books; but after some
intermission. After my latter meal my
thoughts are slight, only my memory may
be charged with the task of recalling what
was committed to her custody in the day;
and my heart is busy in examining my hands
and mouth, and all other senses of that day's
behaviour. The evening is come; no trades-
man doth more carefully take in his wares,

clear up his shopboard, and shut his windows, then I would shut up my thoughts and clear my mind. That student will live miserably which, like a camel, lies down under his burden. All this done, calling together my family, we end the day with God. Such are my common days.

A VISIT TO A CATHEDRAL.

During the week we visited one of our cathedral towns; and, as our custom is, entered the sacred pile for the purpose of attending prayers. Everything around and above had a tendency to prepare the mind for entering upon the duty with becoming seriousness; but we are sorry to say, strongly as we are attached to all the institutions of our venerable Church, we were not edified, and we departed dissatisfied and disappointed. The service was read by a grave looking clergyman with a strong tenor voice; and instead of reading with a "loud voice one or other" of the introductory sentences, he commenced chanting or singing in a loud monotonous key.

In like manner followed the address, absorption, and in short, all the prayers, to the litany. The Psalms were chanted by the choristers admirably well; but with that cold indifference which always chills devotion. The Lessons were well read, but with a refinement which bordered on affectation. But at the time appointed for the litany, a clergyman left his stall and proceeded to the place appointed for reading that solemn service, where he was joined by a layman from the choir. These two, kneeling side by side, commenced in a loud chanting tone as rapid as the words could be uttered, and went on without intermission, every word reverberating through the vaulted roofs and aisles of the building—what shall we call it?—call it? We refrain.

The Berean.

QUEBEC, THURSDAY, JULY 27, 1848.

The Conventions of the two Dioceses, of Virginia and of Ohio, have lately directed their attention to the prevalence or the danger of worldly conformity among professing Church-members. The Virginia Convention has proceeded to some legislation on the subject, as we learn from the Southern Churchman, where, after mentioning a measure for the regulation of proceedings in cases of repelled communicants, it is stated that

"The Canon which excited most interest was another of the same class. It was proposed that, among the subjects of discipline to be enumerated, the following should be added to the report of the Comm.tee.: Gaming; attendance on horse-racing and theatrical amusements, witnessing immodest and licentious exhibitions or shows, attending public balls, habitual neglect of public worship, or a denial of the doctrines of the Gospel as generally set forth in the authorized standards of the Church, are offences for which discipline shall be exercised. This Canon, proposed by the Rev. Mr. Norwood, was very cordially and with much feeling responded to by several influential lay-gentlemen, and finally unanimously passed. It is still subject to the decision of another Convention, but from the strong and general feeling and the unanimous vote in its favour, there can be no doubt of the result. In the course of the discussion some few objects on the ground of expediency. The Bishops both signified

their cordial approbation of the canon." The proceeding of the Ohio Convention is referred to in the introductory paragraph of the Pastoral Letter from Bishop McElvaine which is found in our numbers for last week and this day.

We leave that letter to produce its effect, simply repeating that passage in which this chief Pastor over our sister Church in Ohio disposes of the plea so frequently advanced for certain fashionable amusements—that, however they may be perverted and become hurtful to many, still in their abstract form and simplicity they are but innocent pleasures; let those who really wish to know their duty in the matter, weigh these words—they bear being read many times over:

"Were the trial made of a series of dancing assemblies, conducted in all respects as becomes the sobriety and spiritual-mindedness of the Christian character, so that it would be nothing inconsistent if every attendant were a devout and earnestly pious person, it would need no prophet to predict their entire failure. The world would ridicule such a dance; and Christian people would think they had something else to do than to attend it."

There are parties who, it is well known, are hard to please. Some new experience of this has been received by many of our brethren in the United States who have lately engaged in an enterprise which, like them, we thought quite free from objection on the ground of Churchmanship; but we have been subjected to the disappointment of finding it violently opposed by parties who, for themselves, claim the privilege of doing, as a highly commendable undertaking, precisely the same thing against which, done by others, they cry out as a schismatic intrusion.

Our readers have found in our columns some notice of the formation of an association in the United States under the title of "The Protestant Episcopal Society for the Promotion of Evangelical Knowledge." [See Bercean 18th November 1847.] The immediate object of this Society is, to furnish Tracts and Sunday School Books for the instruction and edification of Church-members, young and old. The design was set on foot with the cognizance, approbation, and cooperation of several Bishops; the Virginia Convention formed an Auxiliary as a Diocesan Institution; other Bishops patronized the formation of Auxiliaries upon the purely voluntary plan which leaves every individual at liberty to connect himself with them or not. A similar Society had been in operation for many years—not unknown to our readers—under the denomination of "the Protestant Episcopal Sunday School Union;" a purely voluntary society, though it had contrived to invest itself with an appearance of authority by assigning to the senior Bishop of the Presidency, and to all other Bishops ex officio the office of Vice-Presidents. The erroneous impression, indeed, was widely spread throughout the States, that the Pr. Ep. Sunday School Union had the sanction of the whole Church; and it had to be disproved by the somewhat untoward event that several of the Right Reverend Bishops publicly declared that they had nothing at all to do with that Union. More than that, the aged Bishop of Virginia, as our readers are aware, published a review of several of its publications, in which he showed that there was great reason for the members of our Church to withhold their confidence, and for those to disclaim it whose patronage has been assumed by an ex officio connexion with its directing body.

A vast number of Churchmen having dutifully used their judgment so as to decline putting confidence in the P. E. Sunday School Union, the question arose, to what quarter they were to look for a supply of those publications for which, if it had been safe to do so, they would gladly have looked to that institution. There were the American Sunday School Union and the American Tract Society; both of them eminently useful and well conducted publishing institutions. But as they seek and obtain the support of members of the various Christian communities, they would be precluded from publishing works marked by the distinctive features of the Protestant Episcopal Church; and our brethren, being desirous of insuring a supply of publications of this very character, thought it necessary to associate together with that view: hence the establishment of the Evangelical Knowledge Society which is distinctively Protestant Evangelical in its board of Directors and in the sphere of labour it proposes to itself;—a voluntary Society just as the Prot. Ep. Sunday School Union, but careful not to expose itself to the mortification of being shaken off by ex officio patrons.

It might have been supposed that a course so unobtrusive, so legitimate, would have remained unopposed by those who for themselves claimed and pursued precisely the same in favour of another association, founded upon similar principles. But opposition of a very unexpected character has sprung up, the most remarkable portion of which is that offered by the Bishops of Western New York and of Tennessee, both of whom maintain that no Auxiliaries to the Evangelical Knowledge Society should be formed within the limits of their Dioceses. We have looked in

vain for an expression of their mind whether they would equally discountenance the formation of any Auxiliary to the Pr. Ep. Sunday School Union within the Dioceses of Virginia, Ohio, Kentucky, or any other whose Bishop withhold his confidence from that association.

It is most painful for Church-members to be compelled, under circumstances of this kind, where Bishops publish abroad the differences which obtain among themselves, to have to make their choice—when in reality the case did not at all require that such differences should be brought before the public. Bishops De Lancey and Otey might have continued to give their countenance to the old Union, which will undoubtedly try to get all the support it can from Churchmen within Virginia and Ohio, though disavowed by the Bishops of these Dioceses, and might have left the new Society to pursue its course under the patronage of other Bishops, with the same freedom of action which they claim for theirs. As it now stands, the Churchman who conscientiously feels that he cannot support the "Union," and who thinks the "Society" such as to claim from him the aid which it may be within his means to extend to the very important work taken in hand by the two institutions, has the path plain before him if he happens to reside in Ohio; his Bishop sets him the example which his convictions lead him to follow, and he gives his aid to the Evangelical Knowledge Society. He removes into Western New York. Not only is he now without the countenance of his Bishop—which is a privation;—but he is met by a condemnation, on the part of his Diocesan, of that course in which, just previous to his removal, he was dutifully following his Bishop's footsteps. This is a positive hardship to him, in proportion as his attachment to the Church is affectionate, and his desire strong for her unity.

The question may offer itself, should Church-members shift their convictions as they change residence? None, we think, would avow such a doctrine, though in a one-sided manner it will be inculcated by violent partisans. "Be implicitly guided by your Bishops and Pastors, provided they are of our way of thinking,"—seems to be the amount of the lesson of dutifulness in these days urged in those quarters where division is most loudly condemned. "Hear the Church!" Well, who is the Church? "We, of course."

It may not be amiss, for those inclined towards the shifting process, to give a glance at the second edge of the knife with which they would have to carve. It assumes a practical shape by the elevation of the present Archbishop of Canterbury to the Primacy. This venerable Prelate is well known to have always been a decided supporter of the British and Foreign Bible Society—an institution which has been represented as unfit to be countenanced by Churchmen, because in the management and support of it they have to co-operate with Non-Episcopalian. Upon the one-sided plan, the Churchman who used to support that Society while in the Diocese of Chester, would have had to withdraw from it if he removed into that of Exeter; that is carving with the one edge of the tool. But if the Exeter Churchman who used to frown upon the Bible Society came to remove into Chester, was the other edge to come into play then, and bring his convictions and practice into harmony with those of his new Diocesan? Still more startling will be the question whether all the Churchmen in the Province of Canterbury (including the Colonial Dioceses) ought to become supporters of the Bible-Society now since their new Metropolitan not only has been so for years, but has, since his elevation, declared his undiminished attachment to the Society? He says (see Bercean of the 8th of last month) "I have no doubt that the Bible Society will maintain its principles, and I hope that I shall maintain mine.... I shall always be with you in spirit, and my first and latest prayer will be, that God will give prosperity to this Society, and wisdom and discretion to all who may be engaged in carrying on its operations."

We feel persuaded that the Archbishop of Canterbury has not the remotest wish that his official influence should be made to bear upon individuals for the purpose of inducing either Clergy or Laity to support one or the other Society contrary to their convictions; we ourselves utterly repudiate the assumption that our practice with regard to voluntary associations should shift according to changes of locality and official connections. We may, however, here express the hope that the charge of inconsistency against Churchmen who support the Bible Society, simply upon the ground that their particular Pastors or Bishops are not connected with it, will, in common prudence and fairness, be withheld now when, throughout the wide extent of the Province of Canterbury at all events, they are sheltered by the shield of the Archbishop's example. We do not, of course, for a moment admit that the charge was either just or fair previously to Bishop Sumner's elevation, any more than we have the slightest wish to retort an accusation of disloyalty upon those who, notwithstanding their Metropolitan's example, still continue

to hold themselves aloof from the Bible Society or any other voluntary association.

While writing this, we receive the "Address, Constitution &c. of the Protestant Episcopal Society in Western New York, for the Promotion of Evangelical Knowledge," for which we are obliged to the kind friend who has addressed it to us. We also find an article in the number, just come to our hand, of the Southern Churchman, upon the claims preferred on the behalf of the Pr. Ep. Sunday School Union, and the sort of courtesy observed towards Bishops who withhold their countenance from it, by those who profess to be THE Churchmen. It will be instructive to read the terms in which the aged and venerable Bishop Meade is spoken of:

"The claim for the Society in question to be considered as one of the 'general Institutions of the Church' has been repeatedly protested against, but still continues to be made. It is not so, and cannot and fairness require that its friends should exhibit its real position as a sectional association."

"We suppose it will be as well to add that the writer to whom we have above referred is an anonymous correspondent of 'the Calendar.' We have not quoted the opprobrious expressions which have led us to speak as we have done of the article, nor is it worth noticing in itself, consisting as it does of vague allegations, without proof or argument. The following will appear somewhat amusing to readers in Virginia, and shew how competent the author is to pass judgment upon the productions of our Bishop. 'With his peculiar opinions, though deeply imbued with the antinomianism of Calvinism, and little in accordance with the doctrines of the Church, it is not our present business to meddle.'

"So he happens, unfortunately for the vision which seizes Calvinism so 'deeply imbued' in the late charge of our Diocesan, that he has had the reputation of being inclined towards the opposite system of Theology. It would not be proper in us to say that he adopts that system fully, and probably not true, but it is very certain that he is no Calvinist. And yet if he were, he would not be an antinomian, which any well-informed individual knows to be no part of Calvinism."

"The reader will see from the facts which we have stated the condition on which the opponents of the Evangelical Knowledge Society are willing to allow peace to the Church. They require the Church at large to avoid schism by continuing in union with a sectional institution, in the hands of virtually a few 'irresponsible' individuals, to promote harmony by circulating its publications, or at least being silent in regard to their errors; to renounce the privilege of associating to print and circulate religious books, save with the imprimatur of New York. These we deem to be, in reality, the facts of the case, of which the Church is to judge. We think there can be little doubt of the decision in the minds of those who are well informed and impartial."

THE CHURCH TIMES. Halifax, N.S., July 14, 1848.—"The first number of a weekly publication under this title, and bearing the above date, has reached us. It is from the press of Mr. Wm. Gossip, who has taken for its motto: 'Evangelical Truth—Apostolic Order.' It is to be devoted to the interests of the united Church of England and Ireland within the Diocese of Nova Scotia, and combines a limited amount of secular news with selections of a religious character, and ecclesiastical intelligence. The Bishop of Nova Scotia has allowed the Publisher of the Church Times to state that he will gladly use such a paper as a medium of communication with the Clergy on all ordinary occasions. Besides the General Editor, there is a department for a Clerical Editor, who expresses his hope, 'whilst vindicating the truth and order of our community, never to be betrayed into rudeness towards those who differ from us.' The typographical arrangement is very creditable to the press from which it proceeds. We shall be happy to learn both that this publication consistently acts up to the principles it avows, and that it meets with support adequate to the wants of such an undertaking."

TO THE MONTREAL WITNESS we have to express our thanks for the friendly notice taken of us in his last number, and we subjoin the just remark which he offers with reference to the discontinuance of periodicals, which led him to advert to the Bercean: "We do not look upon a diminution of newspapers, however, as in itself a bad sign for Canada. If 5000 Subscribers were to unite upon one paper, for instance, that paper might give twice as much matter, and be twice as ably conducted, as any one of five that had only a thousand subscribers each."

M. GUIZOT, the French Ex-Minister, had an offer made to him, by the Curators of the Taylor Institution, of the Professorship of Modern Languages in the University of Oxford; but it is reported that he has declined it.

ECCLESIASTICAL.

Diocese of Quebec.
PARISH OF QUEBEC.
St. Matthew's Chapel.—On Tuesday afternoon, the weather permitting which had proved so unpropitious on the preceding Saturday and Monday, the Lord Bishop of Montreal laid the corner stone of the new Chapel in St. John's Suburbs, designed to replace that which was destroyed in the last of the June fires of 1845. His Lordship was accompanied by ten Clergymen and several members of the Select Vestry, while a large number of persons was present to witness the interesting services of the day. The following is a short sketch of the proceedings: A procession having been formed, at the house of the Sexton, near the Burying Ground, advanced to the place assigned to them on the platform erected for the occasion and covered with a spacious awning—when the Bishop and Congregation read alternately the following sentences:

Bishop. Our help is in the name of the Lord.

Answer. Who made heaven and earth.
B. O Lord, hear our prayer.
A. And let our cry come unto thee.
B. The name of the Lord be praised.
A. From this time forth for evermore. Hallelujah.

The 24th Psalm was then chanted, after which followed the Lord's Prayer and three other prayers by the Bishop, and these sentences:
Bishop. Behold, I lay in Zion a chief corner stone, elect, precious.
Answer. And he that believeth in Him shall not be confounded.
B. The stone which the builders refused, A. Is become the head stone of the corner.
B. This is the Lord's doing,
A. And it is marvellous in our eyes.
B. Other foundation can no man lay than that is laid.
A. Which is Jesus Christ.
B. Praise ye the Lord,
A. The Lord's name be praised.

Then was chanted the 127th Psalm. The inscription to be deposited in the cavity of the stone was read by the Rev. Official MACKIE, D.D., at the Bishop's desire, and the stone was laid by His Lordship with the accustomed formulae.

The 122nd Psalm was next chanted, prayer was again offered, and after an address by the Bishop, the proceeding was concluded with the Benediction.

MASSOUCHÉ MISSION.—On Trinity Sunday last, the Lord's Supper was celebrated for the first time in the New Church at Terrebonne, lately erected by the Protestant inhabitants of that village and neighbourhood.

For many years, the members of the Church of England assembled for Divine Worship in an old school house, where the service was performed in the afternoon by the Clergyman from Massouche. About a year ago a subscription was set on foot for the purpose of building a Church—a committee, of three leading members, was formed, under whose direction and care, in conjunction with the Missionary, the building has been brought to a state of completion. It is a small but neat edifice, capable of seating more than the usual attendance there.

The Mission is now composed of two regular stations, viz: Massouche and Terrebonne, with an occasional service at L'Assomption, formerly it embraced Kirkenny, New Glasgow, and Paisley; the latter places now constitute a New Mission, and have a Clergyman of their own.

There are four churches within the bounds of the two Missions mentioned above, all either consecrated or in a state for consecration.

ROCKMONT, county of St. Hyacinthe.—A neatly finished church, newly built at this place, under the pastoral charge of the Rev. F. Robinson, was consecrated by the Lord Bishop of Montreal on the 2nd instant; seven Clergymen assisted the Bishop, and the Rev. C. Bancroft, Rector of St. John's preached a sermon appropriate to the occasion.

DIocese of New York.—The Rev. R. H. BOYDNE, of the Diocese of Pennsylvania, has accepted a call to the charge of St. Thomas' Church, Brooklyn, Long Island, to which place all letters and papers for him may be addressed.

COLLEGIATE GRAMMAR SCHOOL, LENOXVILLE.—At the close of the late semi-annual examination, the customary distinctions were awarded for good general conduct and for superior diligence, and success in various branches of study during the preceding period of nine months—viz: I. For approved general conduct. T. S. Whitwell, Phillipsburg, N.Y.; G. W. Lloyd, Sherbrooke, Que.; J. Taylor, St. John's, N.B.; J. Gairner, Sherbrooke; Jas. Bisset, St. John's, N.B.; R. Gairner, Christieville; Ed. Towle, Lenoxville; R. McGenis, Christieville; John Ed. Hale, Sherbrooke; W. Cunningham, Carleton; C. Brady, Hemmingford; G. W. Lloyd, Sherbrooke.

II. For approved diligence and success in English. Junior Division. F. Perry, Potton. Second do... W. Cunningham, Carleton. III. IN LATIN. Junior Division. F. Perry, Potton. Second do... F. Gairner, Sherbrooke. Third do... Wm. Spry, Compton. Fourth do... Wm. Spry, Compton. Senior do... G. W. Lloyd, Sherbrooke.

IV. IN LATIN COMPOSITION. Senior Division. C. Brady, Hemmingford. Senior do... G. W. Lloyd, Sherbrooke. V. IN GREEK. Junior Division. F. Triggs, Quebec. Senior do... T. S. Whitwell, Phillipsburg; Euclid... T. S. Whitwell, Phillipsburg; F. Gairner, Sherbrooke; Arith. & Algebra. C. Brady, Hemmingford; W. Tait, Montreal; Arith. Juar. Div. S. Spafford, Ascot; R. Gairner, Sherbrooke; F. Perry, Potton.

VI. IN MATHEMATICS. Senior Div. W. Fisk, Granby; C. Brady, Hemmingford; G. Perry, Potton.

VII. IN HISTORY. Junior Division. F. Perry, Potton. Senior do... F. Stayer, Montreal; C. M. Fraser, Montreal.

Third do... L. Robertson, Montreal; A. Brown, Sorel.

VIII. IN MAPPING & DRAWING. Senior do... G. W. Lloyd, Sherbrooke; W. Fisk, Granby.

IX. IN WRITING. Jas. Bisset, St. John's; H. T. Tait, Montreal; W. Langworthy, Lenoxville; W. Cunningham, Carleton.

X. IN SINGING & MUSIC. W. Cunningham, Carleton; W. Tait, Montreal; general improvement. C. Brady, Hemmingford; Jos. Gass, Drummondville.

XI. For greatest general improvement. Mem. The determination of the prizes for Geography, French, and certain divisions in Latin, was postponed. [We are happy to learn, among other tokens of the efficiency of their school, that additions to the school accommodation, consisting of new class-rooms, library, and play-room: undernearly, are in progress and will be completed early in August. The committee of management have appointed to the vacant office of Classical Master Mr. JOHN DALZIEL, formerly of Edinburgh, and for the last three years of Huntingdon in the district of Montreal, a gentleman who has been recommended as a sound and able teacher. The attention of our readers is requested to the advertisement of this institution in another column.]

The Treasurer of the MILITARY ASYLUM FOR WIDOWS AND ORPHANS (thankfully ac-

knowledges the receipt of the following sum: Dr. Macdonald, Staff Surgeon £1 0 0.

TO CONTRIBUTORS.—Received H. M. Co's late last Thursday for that day's paper—C. B. J. F. S. the former never came to hand.—C. B. J. F. last Saturday, about four weeks after it ought to have reached us.

PAYMENTS RECEIVED.—Col. Lawrence, 2 copies, 202 to 253; and one 215 to 266; Messrs. Wm. Petty, 2 copies, No. 188 to 230, and No. 213 to 264; Wm. Brown, No. 198 to 249; Arch. Campbell, No. 209 to 260; S. Ballimore, No. 205 to 260; W. White, No. 206 to 237; D. D. Young, No. 208 to 260; J. V. Gale, No. 192 to 243; J. Bradford, No. 191 to 242; J. Wilson, No. 205 to 260; W. K. Baird, No. 200 to 260; J. B. Forsyth, No. 192 to 247; Wm. Sewell, No. 209 to 260; J. Grainger, No. 182 to 243; Jas. Dyke, No. 218 to 269; C. McCallum, No. 242 to 293; Wm. Bennet, No. 193 to 244; P. Blair Crane, No. 235 to 286; Douglas White, No. 209 to 260.

Local and Political Intelligence

The letters by the steamer *Hibernia*, from Liverpool on the 8th instant, arrived in town on Sunday evening; and the newspapers on Tuesday at noon. The accounts are favourable. Paris is coerced, hostilities between Prussia and Denmark are suspended, Austria tranquil, from Italy no particularly stirring news, though circumstances far from settled. We avail ourselves largely of Willmer & Smith's European News in making the following selection of intelligence.

Trade has been quiet, but considerably improved during the week now closed. The Produce markets have presented a tranquil appearance; and both in London and Liverpool holders have manifested a greater desire to sell, and the increase in supply of several articles has been to a somewhat large extent. Cotton is in good demand and the market for Breadstuffs is steady. The Iron trade is in a languid position. From the manufacturing districts the reports are still dull, but they exhibit more activity than has prevailed for some time past. Money can still be obtained at a low rate of interest; and, from the large imports of Specie which are coming forward, the settlement of affairs in France, and the prospect of an abundant and seasonable harvest, we may expect ere long that trade and commerce will resume its usual activity.

The state of the weather being now the particular barometer by which the Grain trade is regulated, our Corn markets have had rather a fluctuating tendency during the past week. The rains of last week caused prices to improve, but on the weather clearing up, and genial rays of sunshine replacing that which was damp and cold, holders were less firm. The state of trade in the manufacturing districts is more satisfactory and encouraging this week. At Manchester the demand for goods, for the Italian market, has improved, owing to the heavy protective duties imposed by the Austrian Government, for the benefit of the German manufacturers, having been nullified by the new Government.

The Money market has improved under the effect of the announcement of the Chancellor of the Exchequer on the 30th ult., that the Government had succeeded in effecting savings in the public expenditure, and obtaining a revenue from unexpected quarters to the extent of a million and a half. From our reports below it will be observed that both Consols for Money and Account have considerably advanced during the week. Reduced Threes are 87 1/2 to 87; 3 per Cents, 87 1/2 to 87; Exchequer Bills, 88, to 4s. premium; and Bank-Stock 191 to 193.

LIVERPOOL MARKETS.—Corns, 30s. to 32s. 6d.; Meal, 13s. 2d. to 13s. 9d.; Flour, 27s. 6d. to 28s.; Wheat, 6s. 6d. to 6s. per bushel Cotton up.

The persons found guilty of rioting, and assaulting the police in Bonner's-fields have been sentenced to different periods of imprisonment, from six months to twelve. The prisoner who struck the policeman with an iron crowbar was sentenced to two years' imprisonment with hard labour.

THE HIBERNIA STEAMER, on her last homeward trip, had a narrow escape from shipwreck on the Shelf of Man, where, in a very dense fog, she drifted on, while in the act of casting the lead, the engines being stopped, because Capt. Shannon, in the impossibility of knowing the exact position of the ship, while he was aware that she must be close upon the Call, used the utmost caution—to which, under God, no doubt the safety of ship and ship's company are to be attributed. The concussion was exceedingly slight; and as she touched at low water, the flow of the tide released her after a detention of about five hours. She had not received any damage, and proceeded on her way immediately. Captain Shannon, far from deserving blame, is entitled to the highest praise for prudence.

The Railway Chronicle mentions that Mr. Wishaw has invented an air telegraph, consisting of a coil of gutta percha piping, 200 feet long, through which a whisper can be heard with perfect distinctness, while it is possible to use a speaking telegraph of this kind for a distance of three-quarters of a mile.

The Builder states that the Baron Von Rathen is said to have discovered a mode of employing compressed air as a motive power for locomotive engines, and adds, that an engine, intended to run on common roads, is now being built according to the baron's principles, at the College of Civil Engineers, Putney.

A gentleman living at Birmingham has invented an improved coupling for railway carriages and luggage trucks, so as to render it unnecessary for a man to go between the carriages in order to couple them.

IRELAND.—The suspension of agitation during the interregnum produced by the adjournment of the great Repeal Associations is quite refreshing. It has enabled the Lord-Lieutenant to take a trip even into the turbulent county of Tipperary, and all the accounts concur in representing his reception as highly flattering. As we fully anticipated, the proprietor of the *Irish Felon* has already brought down upon his head the whole weight of the law. A warrant has been issued under the Treason Felony Act against Mr. Martin, the registered proprietor, who, to avoid the results; has either absconded or has prudently concealed himself. Gogarty has been found guilty of drilling and training, and sentenced to be transported for seven years; English to be imprisoned for two years, and several others for twelve months.

The Commission Court has found true bills against Mr. Devin'Reilly on the charge of drilling and training, to which we alluded some weeks ago. It will be remembered that he was arrested on these charges on his return from visiting his friend Mitchell in Newgate. The indictment is founded upon certain words uttered at a meeting in James-street. The trial is postponed to the next Commission. SYMPTOMS OF SANITY.—There is a manifest reaction among the Repealers, in consequence of the frightful events in France. The Cork Examiner, which has been one of the most energetic organs of the movement party, now

indignantly repudiates any idea of the "physical force" exhibited during the Paris insurrection...

One of the French papers proposes to macadamise the principal streets of Paris, so as to get rid of the paving stones...

The prevailing impression is that the late revolt has inflicted a death-blow on communism, socialism, and ultra-Republicanism...

A circumstance has transpired which has created no little surprise. M. de Lamartine is about to quit France...

The celebrated author and statesman M. de Chateaubriand died at Paris on the 4th instant, aged nearly eighty years...

FRANCE.—General Cavaignac had a conference on the 26th ult. with the committee of the Assembly on the ateliers nationaux...

On the 2nd, a force of 5000 men was directed to Puteaux, a little manufacturing town on the left bank of the Seine...

There are three generals of the army of Africa now in the Government—Generals Cavaignac, Bédouin, and Lamoricière...

Important discoveries appear to have been made by the magistrates on the events of the insurrection. Documents of the highest importance have been seized...

The following appears in the *Moniteur*: "The insinuation made at the tribune of the Assembly against a neighbouring power by one of the members of the late government..."

GERMANY.—The most important event which has taken place in the German Parliament at Frankfurt has been the election of Archduke John as Regent of the German Empire...

On the 23rd the uninterrupted communication by rail between Berlin and Cologne took place by the opening of the bridge over the Elbe at Magdeburg.

The funeral procession of the victims of the 23rd of June has passed off without accident. It was attended by General Cavaignac, the Ministers, and several members of the Assembly...

HUNGARY.—The Turkish envoy arrived at Pest, June 25th, and had a conference with our Prime Minister, Bathany, which lasted several hours...

TURKEY.—A large portion of Pera was destroyed by fire on the night of the 17th. Upwards of 3000 houses were burned...

AUSTRIA.—The appointment of the Archduke John, as representative of the Emperor of Austria, his nephew, is promising good to the Austrian dominions...

RUSSIA.—Advices from St. Petersburg state that the cholera has broken out in that city in a violent form, invading alike the palaces of the rich and houses of the poor...

ITALY.—The military operations of Charles Albert are suspended from some unexplained cause. In the meantime the Austrians have repossessed themselves of almost the whole of the Venetian provinces...

THE Sardinian Chamber of Deputies has voted the annexation of Lombardy to Piedmont, by a majority of 127 to 7. The *Risorgimento* (Turin paper) of the 29th of June, publishes the following official document:

"Sole Article.—The immediate union of Lombardy and the provinces of Padua, Vicenza, Treviso, and Rovigo, voted by the inhabitants, has been accepted. Lombardy and the said provinces form one sole circle with the Sardinian states, and the other territories already annexed."

From SPAIN we have the usual reports of a projected Carlist rising. General Elío has, it is said, entered Spain with Arroyos and Sopenana for the purpose of effecting a rising in Navarre, and has also been joined by Cabrera...

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of Limerick, the owner of the Hornet, engaged the passengers, and put the provisions on board himself—that the provisions having been inspected and passed by the Emigration Officer at Limerick, he the Captain, conceived that no responsibility would rest upon him...

It was proposed that compensation should be made to the passengers for the deficiencies of provisions, and Capt. Hedigan then settled in a satisfactory manner with every passenger on board. The Magistrates taking this into consideration, and that the conduct of the Captain himself during the voyage had been kind and considerate...

On the same subject, the *Boston Post* says,—we learn from J. R. Darrow, Esq., one of the agents of the enterprise, that the construction of the telegraph from Portland to the boundary of New-Brunswick, at Calais, to connect there with a line to Halifax, is to be commenced forthwith...

THE COURT OF QUARTER SESSIONS at the July Term rendered nineteen sentences, the greater number of which were for Larceny, two for obtaining goods under false pretences, and one for keeping a disorderly house...

WE learn with pleasure that Major Douglas, of New York, whose services the Directors of the new Cemetery have been fortunate enough to secure to embellish and lay out the ground, has arrived in Quebec...

THE HOUSE comprises every convenience for a Gentle Family: 3 Sitting Rooms, Nursery, 2 Bath Rooms, 8 Bed Rooms, Dressing Room; ample Cellarage, Bath and Store Rooms, &c.; 2 large Barns, double Stables, Coach-House and very complete Out-buildings.

THE HOUSE consists of a good Frame Cottage and Dairy, and 196 acres of excellent Land—100 cleared; good Sugary; chief part well fenced, and in a high state of cultivation—1 1/2 miles from the terminus of the St. Lawrence and Atlantic Railroad, and 2 1/2 from Bishop's College.

YESTERDAY, in the Cathedral Church, EDWARD BUNSTALL, Esq., to ELEANOR CLEMENA MARIA, youngest daughter of J. C. FISHER, Esq., LL. D. On Thursday, the 20th instant, at Trinity Church, King street, Toronto, by the Honorable Right Reverend the Lord Bishop, the Reverend WILLIAM HENRY WOOD BISHOP, eldest son of the Most Reverend Thomas Hyde Ripley, Vicar of Wootton Bassett, Wilts, to LOUISA ELIZABETH, eldest daughter of C. C. SMALL, Esq., Clerk of the Crown and Pleas of the Province of Upper Canada.

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GRAMMAR SCHOOL in connexion with Bishop's College. THE business of this SCHOOL will be resumed after the close of the Midsummer Holidays, on TUESDAY, the 8th of AUGUST, under the superintendance of Professor H. MILLS, A. M., with the aid of competent masters in the different departments of instruction.

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

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

FAMILY RESIDENCE AND FARM, To be let or sold, BEAUTIFULLY SITUATED ON THE RIVER ST. FRANCIS, Midway between Sherbrooke and Lennoxville.

ON SALE. WINDOW GLASS, in Half-Boxes, assorted sizes, 6 1/2 x 7 1/2 to 30 x 40; Best English Fire Bricks, C. & W. WURTELE, St. Paul Street, Quebec, May, 24th 1848.

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FOR SALE. FEW TONS LIGNUM VITÆ, of superior quality. Superior Molasses, in Pancheons & Tierces. Muscovado Sugar, Hhd, and Barrels, Very Fine Honey, Jamaica Rum and Green Coffee, Arrowroot in Tins.

RECEIVING FOR SALE PATENT SHOT, assorted, Sheet Lead, Dry Red and White Leads, Paints, assorted colours, Red Ochre, Rose Pink, Putty, in bladders, Best Black Lead, Nos. 1 & 2.

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

HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADLEIR, SOLICITORS.

G. O'REILLY & W. G. DICKINSON. THIS COMPANY is prepared to effect ASSURANCE UPON LIVES and transact an Insurance dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

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

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

Age. With Profits. Without Profits. Half Credit.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

The above rates, for Life without Particpation and Half Credit, will, upon comparison, be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share three fourths of the whole profit of that Branch of the Company's business.

Agents and Medical Officers already appointed: Brantford... William Muirhead... Colborne... Robert M. Boucher...

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

Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC.

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Youth's Corner.

THE FOUR WORDS. Four little words did me more good when I was a boy, than almost anything else...

"Thou God seest me." Those four little words are from the Bible. Hagar uttered them. She fled in anger from her mistress, Sarah, and went into the wilderness...

VACATION JOURNEY from Ulin to Augsburg, in 1811.

The mighty Emperor, Charles the fifth, imagined that his theologians would be able to contradict the Protestant Confession; so he handed it over to them that they might write and furnish proofs against it...

And indeed, the time came when the Emperor had to flee before the man whom he had raised to power by robbing the good Elector of his own...

THE ROTHSCHILD FAMILY.

In the year 1749, in a little Jewish tenement in Frankfurt-on-the-Maine, dwelt a family of poor, but respectable Jew peddlers, and in that year they were blessed with a son...

Yet, God remembered the groanings of his people; and on the day just preceding (the 24th of June 1630), by His providence, the brave and pious Gustavus Adolphus, King of Sweden, landed in Pomerania...

It is very likely that the Protestants became presumptuous in their time of prosperity, and no doubt it was needful for them to be humbled for it, which indeed came upon them in a frightful manner...

Augsburg enjoyed more than half a century's rest from the calamities of war, but in the year 1703, the "Spanish-Succession-War" brought against it an allied army of Frenchmen and Bavarians...

movements of business were often known to and controlled by the old Jew in Frankfurt, who could, in the exercise of his great power, look with contempt upon feeble despots...

It is manifest that as this house has grown up with government debts, the continuance of their power is in some degree dependent upon existing governments...

THE IRISH TREASURY.

An affecting incident, lately told in a company where I was present, has dwelt on my thoughts ever since. It is highly characteristic of the place, the people, and the times that belong to it...

SERVILITY AND LICENTIOUSNESS OF MIND.

From Dr. Abercrombie's "Culture and Discipline of the Mind." There is a servility of mind, which leaves it the slave of mere authority, without forming opinions for itself by personal inquiry...

THE WAY THAT THE MONEY GOES.

Have seen the crowds of people who were pouring into the Circus last night, a stranger would have laughed at the idea of there being a lack of money just now in Montreal...

FRANCE.

The question naturally arises, by whom and by what funds have the ultra party been supplied with all the means of resistance which they have now shown themselves to possess?

They have now shown themselves to possess? The quantity of arms and ammunition and provisions required to enable an army of insurgents sufficiently numerous to occupy the vast position we have described, and to sustain an unabated combat of three days, must be enormous...

This mystery is certainly one of the most unaccountable parts of this extraordinary struggle, and it can only be solved by the discovery of those whose privacy to the preparations for the battle has long been more or less suspected...

The battle, then, is over. But what remains, or what is accomplished? Say rather, what does not remain to be done? The first act of the Assembly, after the nomination of General Cavaignac, was to decree the penalty of transportation against all those who may be taken with arms in their hands...

The Assembly, distracted as it is by open and secret factions, and by every species of clamour, amounting to all but personal violence, is still the only mistress of France. Its power is absolute and undivided. General Cavaignac is at present merely the delegate of this authority...

From Correspondence of the Times. When those who have been at Waterloo learn that for more than a mile the wall of the city of Paris was as profusely furnished with loopholes...

THE CONSTITUTION AND REGULATIONS of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established...

ENGLISH CHEESE, PER OZAN QUEEN. CHEDDAR, BERKLEY, QUEEN'S ARMS, TRUCKLES and PINES. C. & W. WURFLE, St. Paul Street.

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

A FRENCH GOVERNESS is required for a Finishing School in Canada West, to whom a salary will be given according to qualifications. Letters of application, stating terms, &c. addressed to Mrs. Povey, PARVEXES STREET, KINGSTON, will be attended to.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire of the Rev. C. L. F. HAENSEL.

NOTICE. THE Subscriber, having leased one-half of that large and extensive LUMBERING ESTABLISHMENT, known as HIBERNIA COVE, is prepared to make advances on Timber, Deals and Staves placed therefor for sale. FRANCIS BOWEN, Bookbinder, St. Peter Street, Quebec, 4th May, 1848.

WANTED IMMEDIATELY, ONE or two intelligent lads as APPRENTICES to the Printing Business, to whom every attention will be paid both as to morals and instruction. Bazaar Office, 29th June, 1848.

The Berean, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND. Published every THURSDAY Morning, 13 Y. O. B. ST. JOHN'S ST. Printer, Bookseller and Stationer, 3, ADELPHI STREET.

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