

Poath's Corner.

HINGES ALL OVER.

A converted native of the South-Sea-Islands was once endeavouring to give an account of the manner in which he persuaded himself that the Bible is the word of God.

"But I should not know much more about him than as a great hinge-maker, if men in their ships had not brought the book which they call the Bible."

"The men on the other side of the great sea used their skill and their bodies to make ships and to print Bibles. They came in their ships and brought iron hoops, knives, nails, hatchets, cloth, and needles, which are very good."

FILIAL AFFECTION.

Gustavus III, king of Sweden, passing one morning on horseback through a village in the neighbourhood of Stockholm, observed a pretty little peasant girl drawing water at a fountain by the wayside.

"My girl, if you will accompany me to the city, I would endeavour to fix you in a more agreeable situation."

"Alas, sir," replied she, "I cannot possibly leave the village. I do not want to rise above the state of life in which God has placed me; indeed it would be very wrong in me to do so."

"And why?" rejoined the King, somewhat surprised.

"Because," answered the girl, timidly, "my mother is poor and sickly, and has no one but me to do any thing for her; and how could I leave my poor mother afflicted and lonely, to go and look for a more agreeable situation to myself?"

"Where is your mother?" inquired the monarch.

"In that little cabin," replied the girl, pointing to a wretched hovel beside her.

The King, who had become very much interested in the girl's favour, went in, and beheld, stretched on a bedstead, whose only covering was a little straw, an aged female, weighed down with years and sickness under infirmities. Moved at the sight, the monarch addressed her: "I am sorry, my poor woman, to find you in so destitute a condition."

"Alas, sir," answered the venerable sufferer, "I should need to be pitied had I not that dear girl, who labours to support me, and omits nothing that she thinks can afford me relief. May a gracious God remember it to her for good," she added, wiping away her tears.

Never perhaps, was Gustavus more sensible, than at that moment, of the pleasure of possessing an exalted station. The consciousness of having it in his power to assist a suffering fellow-creature almost overpowered him. Putting a purse into the hand of the young village, he could only say, "continue to take care of your mother; I shall soon enable you to do so more effectually. Good by, my amiable girl; you may depend on the promise of your King."

On his return to Stockholm, Gustavus settled a pension for life on the poor woman, to be continued to the girl after her mother's death.

the coast to this city. I found him in delicate health, and rendered him all the assistance I could in his public ministerial duties. He is obliged to have three services on each Lord's day, in order to accommodate the military and civilians. I took all the preaching, by his request, while I was there, both on Sunday and the weekly lecture. I trust and pray that the truth spoken, may, by the grace of God, take root and spring up, and bring forth fruit to the honour of God, and the good of souls. Many deaths take place almost daily among the military there. I felt that I was preaching, indeed, to dying men. The island of Hong Kong is barren and hilly, of little value except as a military station. The population is about 20,000, nearly all Chinese. I suppose there will be a thousand Europeans, exclusive of the troops. It is delightfully situated, and has one of the loveliest harbours I think I ever saw. It affords a safe anchorage for ships at all times. They are building a fine large church at Hong Kong, and if the Church of England send out a Bishop to China, which I trust they will do ere long, Hong Kong will in all probability be the place of residence. A chaplain has recently arrived at Canton. At the close of the last difficulties with the Chinese, Sir John Davis secured an acre of ground for a chapel, which is now building, and Mr. Banks is to be the chaplain. He is supported by the English residents. He is reported to be a lover of the truth. I left Hong Kong on the 10th of August after a pleasant intercourse with many christian people while there. Col. Phillips of Royal Engineers is now residing at Hong Kong, or rather stationed there. He is the brother of the present Bishop of Exeter. I saw much of him, and was highly pleased with him. He has resided in Canada for 30 years, but is now from Madras, India; where he has been stationed the last 9 years. But to return. I left Hong Kong in the English brig "Champion," on the above mentioned day, and after a passage of six days, we anchored about 20 miles from the Hoang-may river on Saturday night. The channel being difficult to navigate, our captain deemed it most prudent to anchor until morning. We did so; but with the morning came a strong head wind which drove us from our anchorage, and for four days kept us beating to and fro until, on the Wednesday following, we found anchorage again about 60 miles from where we had been driven, about 40 miles north of the island of Chusan. The island under which we anchored goes by the name of Shipping island. You are aware that the English held possession of the island of Chusan until about 13 months since. I went on shore in company with my two fellow passengers the following day. The natives (Chinese) were quite alarmed at the sight of us, and ran away over the high hills to their village. We followed on and after descending the hills we came to a small village. The people had secured their poultry and chickens, and barred their doors. We saw but one solitary man pacing like a sentinel in front of the first house we came to. One of our number could speak Chinese sufficiently to assure him that our intentions were those of peace. We soon had the whole town of dirty children, men and women, dogs and goats, all around us and on us. I suppose we were far greater objects of curiosity to them than they were to us. Every thing we had on, from the working of a button hole to the manner in which our jacket strings were tied, were examined. We drank some tea with them, and after a few hours returned on board ship. The houses were well built; the material was stone or brick slightly burned. I could not in conscience give them much credit for cleanliness as a whole. A short time before we left, two ladies belonging to the gentry came to see us, and certainly looked exceedingly neat. The island was highly cultivated; though every thing we saw was quite parched by the heat, and the soil seemed to be very poor. Soon after we returned to ship, a fine fair breeze sprang up, and by 12 o'clock, A. M. we were under way for Shanghai again. We had a long narrow passage to pass through between several islands, of some 20 miles long. When about half way through, the tide, (which was with us when we weighed anchor), turned, and was just strong enough to balance the wind. We could not turn round, nor could we proceed, and as the wind freshened or lull'd its breezes, we went from one side of the channel to the other, many times coming so near the rocky shore as to be able almost to jump from the ship to land. Indeed I felt that nothing but the hand of God preserved us in this extremity. The captain was under great anxiety. The hills were covered with Chinese watching our movements. In this condition we remained for six hours, until the tide turned. This happened in time for us to get through the channel before dark. We all felt that evening at prayers (which I conducted morning and evening during the passage), that we had been mercifully delivered. This is a bad coast to navigate. It is also infested with pirates. The Rev. Walter Lowrie, a missionary of the Presbyterian board, stationed at Ningpo, was murdered the week that I came up, in going from this city to his station, by some pirates who attacked his boat and killed it, and threw him into the sea. The pass which he was making was about 20 miles across an arm of the sea. He had been here since June, on the Committee engaged in the revision of the Scriptures. He was obliged to go to Ningpo to attend to some business, and intended to return to the work in which the balance of the Committee are still engaged, when he was thus called into another world. His remains to have been prepared for his Master's summons from all I hear of him. He was an inmate of the Bishop's family during the time he was here, and the Bishop became very much attached to him. In about 18 hours after we reached the open sea, we were suddenly surprised by the appearance of a large vessel, which was about 12 miles from the city of Shanghai,

where the Woosang empties into the great "Yang-tse-kiang" river. I availed myself of the succeeding tide, which was flood at 9 o'clock, P. M., and took a small boat, with two Chinamen who brought me up to the city. I arrived at the Merchant's landing at 10 o'clock, P. M. This is two miles from our Mission. I procured two coolies to take my trunk, and under their guidance, was led through the whole length of this city at the dead of night unmolested. One hour brought me to Mr. Syle's door. I roused him up, and after taking a light lunch retired to bed, at 2 1/2 o'clock, Aug. 28, 1847. Thus I have travelled over 18,000 miles, and been kept in health and safety to reach this place, where, if God permit, I desire to spend my days in labouring for the good of these poor perishing Chinese. Oh, may God give me every needful blessing to become all I desire to them. I have been kindly welcomed to these twilight shores by our little band of devoted missionaries here. I spend four full hours at the Chinese language. Rise at 5 A. M., and retire at 10 P. M. The remainder of my time I devote to other studies. The Bishop thinks that this is as much as can be faithfully given to be profitable. He thinks it quite important for me to keep up my reading, so as to be able to teach this people sound doctrine when the time shall come for me to open my mouth.

Thus you see I am fairly in the work. I am contented and happy. I thank God that he has brought me safely here. I feel that I am in the path of duty, and that there is a great work before me. His grace alone can help me to do it. It is my aim thereby, to make such a use of the talent committed to his servant, that I may be found faithful in the day of the Lord.

THE BIBLE IN CRETE.

From a letter by the Rev. G. Benton, Missionary of the Prot. Episcopal Church in the U. S. States, to the Rev. H. D. Leves, 1844.

I cannot leave this part of the Lord's vineyard without expressing again to you my sincere thanks for your prompt and liberal supplies of the Holy Scripture in this much-neglected and needy island. Let our prayers be continually given to the divine Head of the Church, that He may water the seeds sown with the dew of Heavenly grace. I have always regretted that my pecuniary means have not permitted me to visit the island more extensively, and to distribute in person the Word of God to a greater number of souls. I had this subject before the Committee long ago, and urged the necessity and benefit of it; but I did not receive the answer and support which a matter of such importance demanded; so that I have always been obliged to rest contented with such opportunities of distribution as my means allowed me to take. The greatest number of copies of the Holy Scripture which I have ever distributed on my single excursion was 240, which was made in the space of six days only, including the whole time consumed in going and returning. This distribution was made in the villages of Viachronissa, Robemarchy, Spelia, and some villages bordering on the province of Seltimo.

The following anecdote may be related as illustrative of the force of the simple reading of the Scriptures upon the mind. In one of the villages, about four or five hours distant from Canea, a monk (whose name I do not now recollect) was making his visits for the purpose of collecting oil, money, &c.; and for the better furtherance of his designs he carried about with him the relics of some saint famous for his godliness and piety; these relics he presented to the people to kiss, and the sign of the cross over them, and afterwards to give him whatever they chose. But wherever he went he received, in answer to his presentation of the relics, that they had learned better than to worship saints and their relics, since they had had the Bible introduced among them, and a school established; and the same answer he received in four or five different villages, and was finally obliged to return, disappointed in his expectations of gain. He inquired whence they had their school and their Bibles, and was answered from the Society. In revenge for his disappointment he began to cry out against the school and the distribution of the Bible. And as if chance had favoured his design, he found a copy of the Book of Job in the house of the villager where he then was, and, opening it, he read the 17th verse of the 4th chapter; [Small mortal man be more just than God? shall a man be more pure than his maker?] but he read it affirmatively, and not interrogatively, as it is; whether he did it designly or through ignorance I cannot say. But after he had read it he turned to those who were present, and began to speak against the Bible printed and distributed by the Bible Society, saying that it contained many blasphemies and sinful things, and frequently referred to this passage. During his discourse, one of the children, who had learned to read in the school, was present, and listened to him with considerable attention; when he had finished, the child said he did not know that the Scripture anywhere says that man can be "purer than his Maker;" the monk pointed out to him the passage with considerable triumph, when the boy, taking the book, read the passage interrogatively; and also the two or three following verses, and observed that it only asked the question, if a man shall be juster than God and purer than his Maker, while he sees faults even in his angels. The monk remained silent, and the villagers drove him out of their village. I had the above circumstances related to me by several persons from the same village, and from the neighbouring villages, and particularly by a priest from a village adjacent to the one where the affair happened, who said he had come almost on purpose to enquire into the interpretation of the passage.

STANDING EN QUEUE IN FRANCE.—Do you know what standing en queue is? It is a thing very characteristic of the French and their extempore social police. Anywhere that there threatens to be a crowd seeking admission, whether to a baker's shop or a professor's lecture-room, instead of heaping these up chaotically about the door, they stand two or three abreast, "in tail" or in regular line, and thus prevent preliminary disturbance. This line may sometimes extend for a long way; no matter; the new comer must station himself at the end of it; if he attempts to intercalate himself into any member of the tail, an indignant shout of "à la queue" sends him abashed to its close.—Correspondent of the Manchester Examiner.—This would be an excellent rule to be observed at the windows of Post-Offices in other countries besides France.

THE MODEL LODGING-HOUSE IN ST GILES'S.—This institution, the success of which has far exceeded the most sanguine expectations of its founders—the Society for Improving the Condition of the Labouring Classes—is now ranked, and not improperly, amongst the "sights" of London, and attracts, in common with establishments of far higher pretensions, but not more praiseworthy objects, a considerable share of attention and curiosity. Persons of quality and fortune cannot possibly spend an hour better than in inspecting the "Model Lodging house," and carrying with them into the country at the termination of the London season a recollection of its plan and resources, the application of which may, even on a small and comparatively imperfect scale, be productive of the most salutary consequences amongst the poorer classes. Nothing can exceed the extreme cleanliness, precision, and order with which the internal affairs of the institution are conducted; whilst at the same time the inmates enjoy as much freedom, repose, and rational indulgences as those who frequent the stately club-houses of Pall-mall. Indeed, we are informed that the Model Lodging-house is called the St. Giles's Club-house, which does not now, as formerly, convey an idea of an assemblage of idle, roaring lothorns, but of sober, well-conducted, industrious, hard-working men of all countries, who, at the enjoyment of almost immoderately small rate of 2s. 4d. per week, enjoy a well-

lighted, well-ventilated, comfortable bedroom, a spacious coffee-room, a choice collection of books, use of a kitchen and kitchen utensils, warm and cold baths, and, in brief, every necessary accommodation for making life agreeable.

They really deserve to be seen by him, and I am sure that he will sigh over them as he reads. The other copy I will send to Cardinal Ferretti, who wrote lately a most kind letter to Signor De Sanctis in the Pope's name, to recall him, and me also to Rome.

I am glad to hear that the Alliance is going to establish correspondents in these parts. I could recommend several persons as having a truly Christian spirit. But you had better send me some copies of your Constitution to show them.

I very much wish to be present at the Conference to be held in June. I shall do all I can to be in Bristol at that time; and I shall certainly have a great deal to say on the progress of reform in Italy, for the Lord is continuing to show His mercy towards us in an especial manner. I came into Italy during my journey, and stopped some days at Genoa, and some at Leghorn and Florence. Everywhere I found brethren I had not known before. The Bible is read, they have family prayer, and speak of religion in the true Christian sense. I was already known, and my labours were known to many.

I held meetings everywhere, I spoke of the necessity of a religious reform, and encouraged them to assemble together as they were best able, in order to worship God in spirit and in truth. I promised to return there, or send some of my companions. I find that our mission might already enter some parts of Italy and act prudently with much effect.

In Malta, as soon as I arrived, I formed a new congregation, which has already become numerous. I established an order of worship, uniting the different methods of Protestant churches. This I did in agreement with the Italian brethren. I established a school for little boys, with the help of a Reformed Italian family, and in a few days I am going to open an evening school, in which I shall be assisted by two of our reverend missionaries. I have taken the Indicator entirely on myself; this is, that it may be more at liberty. All is for God's glory. A book of psalms and hymns is being printed for the use of the Italian churches, &c.

Some time ago a Protestant funeral was conducted with a cross in front, like the Papists, and a cross was put in the tomb. The other day burial in the general cemetery was denied to a Presbyterian, because he was accompanied by his own minister, on the pretext that the cemetery had been consecrated, and the ceremony of burial could not be performed unless by an Episcopal minister, and according to the Prayer-book. They were obliged to bury him in another place among the soldiers. These improper actions are done in sight of the Roman Catholics, who are scandalized by them.

I have received a charming letter from Switzerland, from our missionary Signor Bruschi who has established himself at Sargor in Bregaglia, in the Grisons. He tells me that he has found much good disposition in those parts. He makes tours here and there, and has twice been in different parts of Italy, announcing everywhere the truth of the Gospel. I doubt not that the Lord will bless his work and make it fruitful.

I suppose you will have printed what I said at the Evangelical Alliance. It would be a good thing to publish in English my letter to Pius IX., which is the third letter to the Pope. You might also translate Signor De Sanctis's letter to the Cardinal Vicar of Rome, which is very interesting. It is in the Indicator of this month. Tell me what else I can do for the Evangelical Alliance.

Dear friend, pray for us that the Lord may keep us in his faith, and that He may give us the spirit of His ministers. My brethren salute you all.

EARLY SPRING IN GREENLAND, LAST YEAR.—A letter from the missionary at Lichtenfels, addressed to a German correspondent, and dated the 18th of June, 1847, commences thus:—"Your welcome letter of the 5th March reached me on the 26th May, by the first ship which entered a Greenland haven. You tell me that you might, at the date of your letter, have driven out in a sledge, and yet here our goats were, in the first week of March, already on the pastures! This will astonish you; but last winter was the mildest I have yet seen in Greenland. Even at Christmas we had no snow, but on the contrary, young grass! So that, for once at least,—who knows if ever before?—nature doimed by summer attire to welcome her Creator's birthday festival! In temporary, therefore, our Esquimaux have been this year most highly favoured. Nor can we, on the whole, complain as to spiritual things, since the mild weather facilitated meetings for religious instruction, and they were not only much better attended than for many years back, but we have reason to believe, blessed to many hearts."

FOOD IN IRELAND.—The continuance of want in the southern and western districts of our country is most afflictive. Published statements declare the poor-houses to be overwhelmed with applicants for relief, and that our door assistance is quite inadequate to meet the exigencies of the people; in fact, that numbers continue to drop down and expire on the roads, or are found in their miserable hovels furnished with hunger. It was a sad mistake in the first instance of distress to provide any relief for the peasantry in payment of work done upon the public roads; this mistake compelled the attention and assistance of the people where no profit could ever result from their labours, while on the other hand it forced them to neglect the cultivation of land and the production of the only food which can at once preserve life, and relieve Ireland of its present extraordinary difficulties.

We have received advice from several parts of the kingdom reporting that the miserable people, worn out of all hope of real relief, any thing resembling a restoration to their former condition such as it was before the famine, by the agency of the poor-law have gone to work with great earnestness in preparing their lands for the cultivation of the potato crop once more. Last year they were deterred from the attempt under a sort of superstitious persuasion that the plant had become extinct. The immense return which it afforded to all who venture on its use then has now fully satisfied their minds and they are resolved to resume it once more.

This may be deplored, perhaps, as an indication of relapse or retrogression, but it must be considered that, however desirable it is to improve the system of agriculture in Ireland, at present the peasantry understand nothing of good farming, are incapable of managing green crops, or of raising grain on drained soil, and with such an economy of seed as to increase the return far above past experience. Their improvement in knowledge we trust has begun, they have learned (clearly it is true) not to trust to one species of food for their absolute existence, yet till they are sufficiently informed and expert to raise an adequate quantity of less costly food than potatoes out of the same given quantity of land (rather a difficult task,) they must continue the potato or die,—the poor-law relief system is scarce better than slow starvation.

We do not arraign the system as one of premeditated cruelty; in its operation we say it is eminently defective, leaves the pauper in wretchedness, confines and holds him in pauperism, and inflicts a ruinous tax on the landlords of the country, who receive no rents, while masses of their tenantry are dependents on the union.

For the restoration of the people to independence, even such as they had before the calamity commenced, and for the relief of the landed proprietors, we think it is equally imperative that every attention should be paid to the cultivation of the potato crop. Once we have got in the country an adequate amount of food for next year, we may give the greater diligence to the instruction of the people in a better system of farming, which may break up old habits of indolence, and conduce to the mental and political improvement of multitudes who have hitherto been contented with no more of the comforts of life and civilization than are given to our working cattle.

We have looked attentively over the reports of the Agricultural Lecturers sent through the country by his Excellency the Lord Lieutenant, and we are persuaded that their efforts were attended with most encouraging success. In fact many particular cases are there reported, in which the lower farmers were proved to have been occupied in agricultural arrangements for this spring which were sure to produce to them but a very inadequate return for expense, and when better taught by the Lecturers, altered their arrangements, and adopted such improvements at their suggestion as they were clearly convinced, and most thankfully con- veyed, would at the end of the harvest leave them considerably gainers.

At the outset we applauded this scheme of lecturing encouraged by the Lord Lieutenant. We think it now proves how much might be done for Ireland by a little practical operation, some good sense efforts to lead away the minds of the people from political strife and political agitators to the improvement of their own condition.—Achill Herald.

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"Citizen candidate, I am a hackney-coach driver, and I pay for my poor vehicles a tax amounting to 360l. In the street I pass every day by the side of superb equipages for which the owner pays nothing whatever. What would you do relative to this inequality of the law?"

"Citizen coachman, that is a monstrous fact, which I should endeavour to do away with." "What would you do for that purpose?"—"I should demand the abolition of the tax which weighs so heavily on hackney-coaches, and I should add a triple tax on that of the rich owner."

"Citizen candidate, I now see clearly that M. Guizot was a man of genius. When he was asked a question which he did not know how to answer, which happened often enough, he demanded twenty-four hours to reply. You ought to have acted like him. Do you know what you would do in taxing, as you say, the carriage of the private gentleman? Cause it to be put down, and with it you would also do away with the business of the carrier, the coachmaker, the saddler, the horse-dealer, the veterinary surgeon, and many others. And now do you wish to learn what these different occupations bring into the city of Paris? Sixty millions. Citizen candidate, the hackney-coachman does not vote for you."

COLLEGE INSURRECTION.—Students preferring study to Holy days.—The University of Louvain in Belgium has been troubled by a spirit of dissatisfaction among the students, who complain bitterly of too much Church, too little liberty, want of recreation, and over-strict discipline for offences. The Rector has closed the students, and ordered the students home for a short vacation, by a circular addressed to their parents. But the youths, nothing daunted, have replied to this circular by a declaration that they are resolved to obtain their demands, and that they will continue their studies in despite of Rector, professors, and parents to boot. There is nothing political in this affair; it has been conducted with perfect tranquility, without any violence on the part of the young men.

NOTICE.—THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENNISTON, Agent. India Wharf, October, 1846.

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 SERIES OF FAMILY PRAYERS FOR TWO WEEKS, Selected from various approved manuals, by the Rev. CHARLES BASCOMB, M. A. (Now Rector of St. John's, C. E.) Price 75c. April 25th, 1846.

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