Pouth's Corner.

THE RAVEN'S FEATHER.

One benutiful afternoon in May, in the year 1780, a boy, fifteen years of age, was standing on Blackfriar's bridge in London, gazing intently on the dome of St. Paul's Cathedral. He was an orphan boy from Germany. For three days he had not had a regular meal, and he felt thankful that a kind hearted baker had once given him a small piece of bread. But though poor, Severin (for that was his name,) had learn ed, from his pious parents, in every trouble to pray to God. Prayer alone was his refuge now. Whilst standing on the bridge, he silently sighed, and in his heart offered up this prayer, "O Lord! Thou who hast made all things, and art so great and rich, and hast so much money, that thou cans cause such great churches as this St. Paul's church to be built, wilt thou let me die of hunger? Often have I prayed to thee, and entreated thy help. O listen to me this once."

Just at this moment a raven's feather fell at his feet. It appeared to him as if it had come from heaven in answer to his prayer. He thought within himself, "God feeds the ravens :" and then he thought again, " If God can feed ravens, why does HE allow me to suffer hunger? Perhaps a mere accident has haid this feather at my feet." And then he checked himself, "No, not a sparrow falls to the ground without God's will, nor yet this raven's feather." With these words, which he had spoken half aloud, he picked up the feather and placed it in his hat, saying, "I will keep it as a remembrancer, and never despair,"

A respectable person passing by heard these words, and looking attentively at the bey who was thus talking German to himself, said to him in German-

" From whence do you come?" Severin .- "1 am a German."

"That I perceive," answered the stranger; " but have you no parents here ?" No; they are dead."

" Are you then without a home ?" " Yes; and without bread; but not with. out hope !"

"Indeed! but on what then do you

"On God."

" If it is really so," said the stranger, " then you may come with me."

Severin willingly did so: they went up one street, and then turning to the left, came to the stranger's house. He was a carpet manufacturer, bad property, and many chil-God had blessed him in various It was a joy to him to tell his children, that, so long as Severin conducted himself well, he should be considered as one of the family. How wonderful a provision for the poor orphan boy ! How great the blessing of faith! But I must tell you another very curious circumstance. children all clustered round him, and began to make a great many kind inquiries. Michael soon asked what was the meaning of the raven's feather in his hat. Severin told them how he had found it, how he had looked upon it as a sign that God would answer his prayer, and how he had really done so. They all listened with the greatest astonishment; and how was Severin himself surprised, when they told him that the name of their father, who had promised to take care of him in future, was RAVEN. The poor orphan was thus literally amongst a family of Rayens. The children were all struck with the coincidence of the feather and their own name; and Michael would not be so bold as to touch the feather, because he thought it must have fallen not only from heaven but out of heaven. Saverin, however, quietly said, "the feather shall be well taken care of."

And the pen was well taken care of: for after many years, it came into the possession of a German Clergyman, with the particulars of its history; he made a pen of the RAVEN'S FEATHER, and with that very pen he wrote the history of poor Severin, which has since been translated into English, and published by the Religious Tract Society as a cheap and delightful little book which shows in a striking manner how the hungry boy's simple faith was followed by an abundant blessing.

WANTS OF THE NEW ZEALANDER. Correspondence, contained in the Report of the Church Missionary Society delivered last May.

Letter from the Rev. R. Maunsell to the Gov ernor, dated 25th of January 1847.

Sir,-The urbanity with which you condescended, in my late visit to Auckland, to explain to me some of your views respect-ing the native race, and the kind offer you made of assisting me in any way that was in your power, have encouraged me to write this letter to your Excellency. The subject will, I trust, commend itself as deserving attention, and will also be an apology for my thus trespassing upon you.
I believe I am right in concluding that

you assented to the remark that I took the liberty of making to you, that the position in which the NewZealanders should be regarded was not very dissimilar from that of a ward in Chancery-from this simple reason, that, no matter what moral advance they may have made, their character, until properly disciplined, will always exhibit a strange mixture of the craft and spirit of the man, with the improvidence and fickleness of the child. If therefore left to themselves, there is reason to fear that they would soon alienate their lands for any bauble that might at the time excite their desire; and though they got a fair equivalent in money, yet, when they found hereafter that nothing now remained to them, and that their properties thus sold were increasinge in value, it is more than probable that a strong feeling of discontent would arise in their minds, particularly against the Government, whom they are taught to consider as their friends and

are also bound to provide that the Native should get a fair benent from this dispo-

sal of his properties. What should be the nature of the good thus derived to the Native is the Question on which I desire now to offer a few remarks.

I admit that the making roads, and carry. ing out other such useful works for the benefit of the country, is, in a certain sense, a good rendered to those of the Aborigines who are owners of property in the neighbourhood of those improvements, or who are employed in work connected with them.

Still it is not, I consider, the good now most suited to their present condition; for-to keep up the original idea of guardianship-we should not consider that those guardians were best consulting the interests of their ward who simply aimed at increasing the value of his estate, without preparing him for its proper enjoy-

What the Aborigines now most need is, education-education, not only for their own sakes, but for that also of the Colony. They need it for their own good ; for it is clear this state of nonage ought not always to last; and the only reason why they are

considered unfit to use their properties is

because they are uneducated. It is needed for the sake of the island at large; for who cannot see how intimately connected it is with the interests of a country, whether nine-tenths of its population be wild, lawless, rooming warriors, disturbed themselves, and disturbing others, or whether they be induced to set-

That neither fear, political management, nor the prospect of gain, can produce this result, is, I am satisfied, well known by yourself, from the intercourse you have already had with a people more easily daunted, and perhaps of less impetuous passions, than the New Zealanders.

tle down as useful members of society,

fearing God and respecting lawful author.

The great nations of Europe have taught us a lesson which I trust will not be forgotten in the government of this deeply interesting country. They show, by the efforts they are making to promote education, that they are of opinion that it is the interest and duty of the State to help forward the moral culture of its subjects.

A chief reason, I suspect, why so little has been done hitherto toward the education of the Aborigines, is from an impression that there are Religious Societies in operation which will adequately attend to that duty. This opinion, I am sorry to say, is far from being correct.

That a great deal has been done is as much a source of wonder as of gratitude. On this head, however, I shall not enlarge, after the high terms in which your Excellency was pleased to speak to me in reference to out labours. Still, a statement of the case will, I am sure, evince how deeply we need a large and immediate increase to the means we have now in operation. I will confine myself to the labours of the Church Missionary Society, with which I am connected, and with which I am best acquainted.

The field of labour of this Society may be described as being all that portion of this island, excepting a few places occupied by the Roman Catholics, which lies to the eastward of a line drawn from Cape Maria Van Diemen down by Kaitaia on to Waimate, thence nearly direct to Auckland; from thence to the mouth of the Waikato River; up to the Waikato; on to Taupo down the Wanganui to its mouth, and along the Western Coast to Port Nicholson. That is to say, we occupy upward of five-sixths of this island, an island nearly as large as Great Britain. We occupy it with twenty-four men, ordained and Cate chists, two of whom are unable from sick ness to continue any longer in the field, and others are unable, from the same cause, and age, to attend to their heavy duties.

On the Mission, £10,000 is spent annually by the Home Society, and this sum is appropriated to the providing and maintaining residence for the Missionaries, to the salaries of the Missionaries, to their travelling and all such contingent expenses; to the building, repairing, and maintaining Places of Worship; and to the keeping in operation a press for printing the Scriptures, and other useful books, in the Maori tongue. More than £500 also of this sum is devoted to the maintenance of Schools.

All the Stations, except two, are occupied but by one Missionary, and the average size of his sphere of labour is larger than an English diocese. On him alone rests every kind of duty connected with the Station, secular and spiritual; and more than a third of his time is occupied in visiting the different Native Settlements.

With so many distracting cares, it is clear that he cannot pay steady attention to any one locality, or to any School on that locality. The Native Teachers, it is true, are useful; but their characters are too unstable, and their knowledge too scanty, to enable us to look for any thing that is permanent or solid from them. To add to our difficulties, the people are, in the majority of the districts, so scattered and soj migratory, that the instances are but few in which Day-schools of any mag. nitude are capable of being conducted with regularity. The only satisfactory way in which education can be brought to bear on this population is through the medium of Boarding-schools. In establishing these we are met by the insuperable difficulty of heavy expenditure and contracted means.

Though many attempts have been made, no system has been yet brought into action by which a School can be maintained at less than six pounds per annum for each

share of the produce of the land sales, they , tion; and thus able to avail themselves of local advantages.

To what source we are to look for the support of Schools, is a question that has been for some time anxiously discussed in this Mission. From the Home Society, considering the heavy demands upon them from other, and densely-peopled, quarters of the world, we cannot expect any in-crease of their grant. Indeed, they have more than once intimated a desire to be relieved from the burden of this Mission, that they might bend their attention to new fields, in which the need of Missionary labour is more urgent than it is even in this island. Our local resources, your Excellency is, I dare say, well aware, are very scanty, while the calls for instruction are most urgent. Our present position may therefore be not unaptly described by the homely, but strong proverb, of the Jewish King-" The children are come to the birth, and there is not strength to bring forth " We have brought the people into condition for receiving instruction, and are now unable to administer it. What the coming years will witness, is a matter of deep anxiety. The fear is, that circumstances, now so favourable, will not be found to continue if unimproved.

Under these feelings I have taken the liberty of bringing this question before your notice. I have been told that my labour would be lost; but, as I believe your desires are with us, I venture to hope you will make an effort to have that done for the Aborigines which is but common justice on the part of their protectors and guardians-the British Government who have (mainly through Missionary influence) obtained from them the voluntary cession of such a large measure of control over their properties, and who are now receiving £20,000 per annum from them in the shape of taxes; a sum of which I was not aware until I heard it from your Excellency, and on which I leave it with your Excellency to say whether my memory has misled me.

How much should be given, and how should be given, are two questions which, if properly settled, might perhaps open the way to our receiving the essistauce we need. I am in great hopes that in this matter but little difficulty will be found; and that we have, in the proceed. ings of the Government at home, a sufficient basis for a satisfactory arrangement.

Fearing, however, that having thus intruded upon your attention I have exhausted it, I will not enter upon these and other questions connected with this subject, until it be ascertained that the Colonial Government are ready to lend their aid toward the civilization of a people in whom we hope they are as deeply interested as ourselves.

Begging, therefore, from your Excelency a tavourable consideration of this

I remain, Your Excellency's obedient Servant, (Signed) R. MAUNSELL. To this letter, the Governor, on the 12th of February, returned the following

reply: Government House, Auckland. My Dean Sin,-1 have not so much time as I could wish to reply to your very interesting Letter of the 25th ult. I can perhaps, however, in a few words convey to you the substance of inv views, and of

ject to which you allude. Firstly, I think that we shall shortly receive from the Natives £20,000 a-year in the form of taxes; but at present I doubt if we receive from them more than from £12,000 to £15,000 per annum.

my powers to act, in reference to the sub-

Secondly, I quite agree with the main features of your ideas respecting the necessity for educating the Natives; and my most earnest desire is, to introduce a good permanent system of education into New Zealand; but this can only be done by having a fixed and unfailing fund devoted to this purpose. At present such a fund could not be obtained from the revenue but if the Colony continues to prosper, and the revenue to increase, as at present in two or three years' time a considerable annual amount might be voted for that purpose. I need hardly say that I anxiousy watch for the moment when I can safely do this.

I quite agree with you that the land fund should be partly expended for the good of the Natives in some other mode beside making roads; and this is provided for by the Government. Fifteen per cent. of the land fund is to be devoted to the good of the Natives, half of the remaining portion to emigration, and the other half may be devoted to public works, or to the good of the Natives. When we have again a land fund, I will, if I am here, take care that a fair proportion of it is de voted to educational purposes; but it will require a year or two of peace and prospe rity before people will purchase land.

In the meantime I must beg you to accept my thanks for your Letter, and my excuses for so hurried an answer. In fact, the subject alluded to in your Letter could be only satisfactorily discussed in a long conversation, which perhaps we may contrive to have upon my return from the South, where I proceed to-morrow.

Believe me, &c. (signed) G. GREY.

REFORM AMONG THE JEWS INGER-MANY.

Berlin may, in many respects, be considered as a central point from whence the modern movements in reform among the Jews proceed. The wealth, respectability, and intelligence which distinguish many of the Berlin Jews, naturally give additional importance to everything which transpires among the members of that community.

It must, indeed, be lamented, that, in their eagerness to escape from the gloom and in-

always right, and that an escape from the in- some points of peculiar interest, inasmuch as consists of somewhat more than one third or imply the adoption of truth. We may fall from one error to another, and while we avoid one danger, involve ourselves in still greater peril. We fear that these obvious remarks describe too truly the religious condition of too many of our Jewish brethren in Berlin; we mourn over the coldness of speculation which marks their inquiries, and their want of discrimination between that which is holy and eternal, and that which is human and errone-

Much zeal, however, has been manifested by the Jews in Berlin, in carrying into effect their plans for establishing among themselves those religious services which they have com-

So great is, and has been, the liberality of the Jews in Berlin, so earnest their zeal in caring for the interests of their community that the old synagogue possesses a fixed capital amounting to no less than 1, 152,415 dollars, and an annual income amounting to 11,048 dollars, not including the annual subscriptions paid by individual members of the synagogue, which amount to about 40,000 dollars yearly It is a circumstance which well deserves no tice, that when, on a late occasion, a collection was made in Berlin for building Christian churches, the amount received was only 5,000 dollars: whereas the Jews, although comparatively a small number of persons, subscribed 70,000 for building a new synagogue within a very few days after the proposal for undertaking the building became known. They intend to expend a much larger sum, as appears from the fact that they offered to give 40,000 dollars for the purchase of a site on which to erect the

In the meantime the " Reform Association have completed their arrangements respecting the purpose, and properly warmed and the appointment of a preacher. Dr. Holdheim has been engaged to officiate, with a stipend of 2,000 dollars (3901.), and an agreement has been entered into, that, if the Association should be dissolved, he is to receive a pension of 1,000 dollars for life. In order to secure the festation of this symptom; and that the latter condition, 17,000 dollars have been subscribed to form a standing capital.

Dr. Holdheim has distinguished himself as the advocate of the most extensive and sweeping reforms in the services of the synagogue. He is an advocate for relinquishing the observance of the last day in the week as the day of sacred rest, and advises his Jewish brethren to hold their religious assemblies on the first day, as more convenient than the seventh. Among other reasons for this change, he observes that the Jews have long been accustomed to substitute prayer for the anciently instituted sacrifices, and that changes must be made to suit the necessities of the times.

The congregation over which Dr. H. has been appointed to preside, seems to be ready to enter fully into his views. Their service is, for the most part, in the German language. There is no kind of chanting, as is usual in Jewish synagogues.

This change as to the use of the sacred tongue is, like the proposal to alter the day devoted to religious services, an important sign of the times. As Mr. Bellson observes, concerning the present state of the Berlin Jews,-Judaism is, in many respects, a shapeless and chaotic mass, as various as the self-invented costumes of the different modern Rabbies, so various in their reform everywhere."

But in the midst of all, we must observe that there is much sincerity and earnestness of purpose among this party; as Mr. Bellson further observes, " Though the reformed Jews are devoid of every thing that is positive in religion, yet they have this one good feature, that they are honest and upright, and every one may soon know what they want."

As a proof that that intercourse which it is so desirable to see between Christians and Jews is on the increase, we may notice the fact that of 1,005 Jewish children who are in attendance at nine different schools, only 355 go to Jewish schools; all the rest being sent to those which are kept by Christians. A respectable Jewish periodical stated, a short time since, that the number of those in Berlin who have left Judaism in order to join the Christian Church amounts to two thousand

THE JEWS AT JERUSALEM.

One circumstance occurred during the past year, which greatly agitated the whole Jewish body in Jerusalem. It was the case of a Jewish youth, an Austrian subject, who had become convinced of the truth of Christianity, but whose public profession of his faith the Jews endeavoured forcibly to prevent, by setting up the plea of his being a Turkish subject, and as such not permitted to change his faith. The case was brought before the Pasha of Jerusalem, and it was found necessary to apply to the Porte for instructions on the subject. The result was, however, the very reverse from what the Jews expected, as the youth was by authority from Constantinople declared perfectly free to choose for himself in matters of religion. This decision is of the greatest importance, because it decides the cases of all the native Jews who henceforth may be converted. One of the greatest obstacles with which your Missions in the East have had to struggle has thus been removed; for hitherto no Jewish subjects of the Porte could become Christians, without being exposed to most intolerable hardships and violent perse-The number of Israelites admitted into

Christ's Church by baptism during the past year, has been eight. One of those was the taught to consider as their friends and countries of the different parliables.

Guardians.

That the Government should therefore maintain a cheek upon their sale of lands is. I think, most desirable.

It will, I trust, be also admitted, that, solves for their expense and trouble by a solves for their expense and trouble by a solves for their expense and trouble by a class and trouble by a solves for their expense and trouble by a class and trouble appears to escape from the gloon and in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Christogram in the year 1843, professed their faith in Chr wife of Mr. Lauria, one of the two rabbies, who,

fluence of a dangerous error does not always they are the first-fruits of the Jerusalem Mission from among the rabbies of that city, and of members of the Chamber of Deputies who those educated at the College there. Their proceeding into the missionary field, was there- Thiers, and O. Barrot, and their friends, also fore deeply felt by the members of the mission, Principal of the College in which they have been trained for their present duties,-to be an occasion for them " to thank God and take courage.23

From the Report of the London Society for Promoting Christianity among the Jews. 1848.

THE CHOLERA.

From a Notification by the General Board of Health, dated October 5, 1818.

Experience having shown that the establishment of cholera hospitals was not successful, the best provision practicable must be made for affording assistance to the individuals who may need it at their own houses; and one of the best modes of cf- the extreme republicans of the "veille." fecting this object will probably be the selection of proper persons who may be instructed as nurses in the special services required on this occasion, and paid for devoting their whole time to attendance on the sick at their own habitations, under the direction of the medical officers.

It will also be necessary to engage a sufficient number of medical officers at a suitable remuneration, some to devote their whole time by day and night to the services of the dispensaries, and others to attend the sick at their own dwellings.

As, however, cases may occur of extreme destitution in neighbourhoods and houses wholly unfit for the curative treatment of the sick, provision should be made for the reception of such cases, either in the common hospitals, in the union houses, or in separate apartments specially prepared for ventilated. Medical authorities are agreed that the

remedies for the premonitory symptom are the same as those found efficacious in common diarrhoea; that the most simple remedies will suffice, if given on the first manifollowing, which are within the reach and management of every one, may be regarded as among the most useful, namely, twenty grains of opiate confection, mixed with two table spoonsful of peppermint water, or with a little weak brandy and water and repeated every three or tour hours, or oftener, if the attack is severe, until the looseness of the bowels is stopped; or an ounce of the compound chark mixture, with ten or fitten grains of the aromatic confection, and from five to ten drops of laudanum, repeated in the same manner. From half a drachm to a drachm of tincture of catechu may be added to this last, it he attack is severe.

Half these quantities should be given to young persons under titteen, and still smaller doses to infants.

It is recommended to repeat these reme dies night and morning, for some days after the looseness of the bowels has been stopped. But in all cases it is desirable, whenever practicable, that even in this earliest stage of the disorder recourse should be had to medical advice on the spot.

Next in importance to the immediate employment of such remedies is attention to proper diet and clothing. Whenever Asiatic cholera is epidemic, there is invariably found among great numbers of the inhabitants an extraordinary tendency to rritation of the bowels, and this fact suggests, that every article of food which is known to farour a relaxed state of the AT MRS. WALTON'S, ODD FELLOWS' HALL bowels should, as far as possible, be avoided-such as every variety of green vegetable, whether cooked or not, as cabbage, cucumber, and saind. It will be important also to abstain from fruits of all kinds, though ripe and even cooked, and whether dried or preserved. The most wholesome articles of vegetable diet are -well-baked but not new bread rice oatmeal, and good potatoes. Pickles should be avoided. Articles of food and drink which, in ordinary seasons, are generally wholesome, and agree well with the individual constitution, may, under this unusual condition, prove highly dangerous. The diet should be solid rather than fluid; and those who have the means of choosing should live principally on ani-

mal food, as affording the most concentrated and invigorating diet; avoiding salted and smoked meats, pork, salted and shell fish, cider, perry, ginger-beer, le-monade, acid liquors of all descriptions, and ardent spirits. Great moderation, both in food and drink, is absolutely easential to safety, during the whole duration of the epidemic period. One single act of indiscretion has, in many instances, been followed by a speedy and fatal attack. The intervals between the meals should not be long, cholera being uniformly found to prevail with extraordinary in. tensity among the classes that observe the protracted fasts common in Eastern and some European countries.

PRESENT STATE OF PARTIES IN FRANCE In the ex-Chamber of Deputies care had been taken to avoid nomenclature, which would give either offence or approbation the centre, the right and left, and the ex treme right and left were most convenient designations, implying no particular approbation or disapprobation in their application but this nomenclature is almost, if not alto gether, effaced, in the present Assembly, On the left and the extreme left are found mingled together members of every party and every shade of opinion. MM. Ledru cutions, owing to the complete control which the rabbies had over them, both in civil as well as teligious affairs.

Rollin, and Fiocon, and Lagrange, sit in immediate juxtaposition with MM. Leon Faucher, Wolowski, and others of the same party, as well as with legitimists and Bonapartists. Perhaps the most convenient designation might now be taken from the places of meeting of the different parlin.

have been elected into the Assembly: MM. MM. Berryer, Larochejaquelin, and the and especially by the Rev. W. D. Veitch, the legitimists. It comprises all that party of the new members known as moderate republicans, especially all the republicans of the "lendemain;" it comprises all those members of every shade who have accepted the republic as a political necessity, and not as the object of their free choice. Next in numbers comes the party of the "reuniion" of the Palais Royal, now called the Palais National. The number of this party is variously stated, and indeed, is uncertain, as it has a number of out-liers, who float in somewhat doubtful relation with it. Perhaps, however, it may be stated to vary rom 150 to 200, being a little more than half the number of the Rue de Poitiers. The principles of this party are what would be called ultra-democratic. It includes most of

The next division is the "reunion" of the Institute, which may be counted; per-haps, at 100. To this reunion are attached the members of the late executive commission, and the moderate party of the original Provisional Government. They would fain have the elevation of De Lamartine to the Presidency. They are divided with regard to General Cavaignac. Most of them. however, detest him.

Finally, comes the party known by the title of Montagnards. This party consists of communists and red republicans: its numbers are about SO:-40 red and 40 communist. The leader of the former is now decidedly M. Ledra Rollin, with whom M. de Lamartine and his friends have broken. The red republicans, though not entertaining sincerely the dogmas of communism, are content to coalesce with that party, to gritt numerical strength. The party of the Montagnards has so rapidly and frequently shifted its locale that we have not the same convenient mode of designation from its place of meeting as for the others. It has successively assembled in the Rue de Richelieu and other places, and has lately removed to the Rue Tailbout.

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