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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 xvii. 11.

VOLUME IV.—No. 7.]

QUEBEC, THURSDAY, MAY 13, 1847.

[WHOLE NUMBER 163

THE LORD ASCENDING.

Whence those unusual bursts of joy,
Whose sound through heaven rings?
They welcome Jesus to the sky,
And crown him—King of kings.

Look up, ye saints, and, while ye gaze,
Forget all earthly things;
Unite to sing the Saviour's praise,
And crown him—King of kings.

We hope, ere long, beyond those clouds
To tune celestial strings,
And join with heaven's exulting crowds
To crown him—King of kings.

Kelly.

THE ASCENSION.

It stood not with thy purpose, O Saviour, to ascend immediately from the grave into heaven: thou meantest to take earth in thy way; not for a sudden passage, but for a leisurely conversation. On thy Easter-day, thou spakest of thine ascension; but thou wouldst have forty days interposed. Hadst thou merely respected thine own glory, thou hadst instantly changed thy grave for thy paradise, for so much the sooner hadst thou been possessed of thy Father's joy: we hadst thou continued in a dungeon, when we might be in a palace; but thou, who for our sakes vouchsafedst to descend from heaven to earth, wouldst now, in the upshot, have a gracious regard to us in thy return.

Thy death had troubled the hearts of many disciples, who thought that condition too mean to be compatible with the glory of the Messiah; and thou givest of diffidence were apt to seize on the holiest occasions. So long, therefore, wouldst thou hold footing on earth, till the world were fully convinced of infallible evidences of thy resurrection: of all which time thou only couldst give an account. It was not for fish and bread to trace the ways of immortality; neither was our frail, corruptible, sinful nature a meet companion for thy now-glorified humanity: the glorious angels of heaven were now thy most attendant. But yet, how oft did it please thee graciously to impart thyself to these weak men and not only to appear unto thy disciples, but to renew unto them the familiar forms of thy wonted conversation, in conferring, walking, eating with them! And now, when thou didst near to thy last parting, thou, who hadst many times showed thyself before to thy several disciples, thoughtst meet to assemble them all together, for a universal valediction.

Who can be too rigorous in censuring the ignorances of well-meaning Christians, when he sees the domestic followers of Christ, even after his resurrection, mistaking the end of his coming in the flesh? Lord, wilt thou at this time restore again the kingdom unto Israel? They saw thy Master now out of the reach of all Jewish envy; they saw his power unlimited and irresistible; they saw him say so long on earth, that they might imagine he meant to fix his abode there; and what should he do there but reign? and wherefore should they be now assembled, but for the enjoining and distribution of offices, and for the ordering of the affairs of that state, which was now to be vindicated? O weak thoughts of well-instructed disciples! What should a heavenly body do in an earthly throne? How should a spiritual life be enjoyed in secular cares? How poor a business is the temporal kingdom of Israel for the King of heaven!

And even yet, O blessed Saviour, I do not hear thee sharply control this erroneous conceit of thy mistaking followers: thy mild correction insists rather on the time, than the misdirected substance of that restoration. It was thy gracious purpose, that thy Spirit should by degrees rectify their judgments, and illuminate them with thy divine truths: in the mean time, it was sufficient to raise up their hearts to an expectation of that Holy Ghost, which should shortly lead them into all needful and requisite verities.

And now, with a gracious promise of that Spirit of thine, with a careful charge renewed unto thy disciples for the promulgation of thy gospel, with a heavenly benediction of all thine acclamating attendance, thou takest leave of the earth: when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight. O happy parting; fit for the Saviour of mankind; answerable to that divine conversation, to that succeeding glory! O blessed Jesus, let me so far imitate thee, as to depart hence with a blessing in my mouth: let my soul, while it is stepping over the threshold of heaven, leave behind it a legacy of peace and happiness.—Bishop Hall's Meditations.

SELF-DECEIT.

There are instances of persons having so fixed and steady an eye upon their own interest, whatever they place it in, and the interest of those whom they consider as themselves, as in a manner to regard nothing else; their views are almost confined to this alone. Now, we cannot be acquainted with, or in any propriety of speech be said to know, any thing but what we attend to. If, therefore, they attend only to one side, they really will not, cannot see or know what is to be alleged on the other. Though a man hath the best eyes in the world, he cannot see any way but that which he turns them. Thus these persons, without passing over the least, the most minute thing which can possibly be urged in favour of themselves, shall overlook entirely the plainest and most obvious things on the other side. And whilst they are under the power of this temper, thought, and consideration upon the matter before them, has scarce any tendency to set them right; because they are engaged; and their deliberation concerning an action to be done, or reflection upon it afterwards, is not to see whether it be right, but to find out reasons to justify or palliate it, not to others, but to themselves. In some there is to be observed a general ignorance of themselves, and wrong way of thinking and judging in every thing relating to themselves; their fortune, reputation, every thing in which self can come in; and this perhaps attended with the rightest judgment in all other matters. In others, this partiality is not so general, has not taken hold of the whole man, but is confined to some particular favourite passion, interest, or pursuit; suppose ambition, covetousness, or any other. And these persons may probably judge and determine what is perfectly just and proper, even in things in which they themselves are con-

cerned, if these things have no relation to their particular favourite passion or pursuit. Hence arises that amazing incongruity, and seeming inconsistency of character, from whence slight observers take it for granted, that the whole is hypocritical and false; not being able otherwise to reconcile the several parts; whereas, in truth, there is real honesty, so far as it goes. There is such a thing as men's being honest to such a degree, and in such respects, but no farther. And this, as it is true, so it is absolutely necessary to be taken notice of, and allowed them; such general and undistinguishing censure of their whole character, as designing and false, being one main thing which confirms them in their self-deceit. They know that the whole censure is not true, and so take it for granted that no part of it is.

But to go on with the explanation of the thing itself: Vice in general consists in having an unreasonable and too great regard to ourselves, in comparison of others. Robbery and murder is never from the love of justice or cruelty, but to gratify some other passion, to gain some supposed advantage: And it is false selfishness alone, whether cool or passionate, which makes man resolutely pursue that end, be it ever so much to the injury of another. But whereas, in common and ordinary wickedness, this unreasonableness, this partiality and selfishness, relates only, or chiefly, to the temper and passions; in the characters we are now considering, it reaches to the understanding, and influences the very judgment. And, besides that general want of distinct and diffidence concerning our own character, there are, you see, two things, which may thus prejudice and darken the understanding itself: That over-fondness for ourselves, which we are all so liable to; and also being under the power of any particular passion or appetite; or engaged in any particular pursuit. And these, especially the last of the two, may be in so great a degree as to influence our judgment, even of other persons and their behaviour. Thus a man, who is temper is formed to ambition or covetousness, shall even approve of them sometimes in others.

This seems to be in a good measure the account of self-partiality and self-deceit, when traced up to its original. Whether it be, or be not, thought satisfactory, that there is such a thing is manifest; and that it is the occasion of great part of the unreasonableness of man towards each other: that by means of it they palliate their vices and follies to themselves; and that it prevents their applying to themselves those reproofs and instructions which they meet with either in Scripture or in moral and religious discourses, though exactly suitable to the state of their own minds and the course of their behaviour. There is one thing further to be added here, that the temper we distinguish by hardness of heart with respect to others, joined with this self-partiality, will carry a man almost any lengths of wickedness; in the way of oppression, hard usage of others, and even to plain injustice, without his having from what appears, any real sense at all of it.—From the tenth of Bishop Butler's 15 Sermons preached at the Rolls Chapel.

It is to be supposed that the Preacher, in giving the Self-Deceiver credit for a measure of "real honesty," makes an excuse for self-deceit, the closing passage of the Sermon is added.)

If people will be wicked, they had better of the two be so from the common vicious passions without such refinements, than from this deep and calm source of delusion; which undermines the whole principle of good; darkens that light, that "candle of the Lord within," which is to direct our steps; and corrupts conscience, which is the guide of life.

THE DANGER OF APOSTASY.

On Heb. VI. 4. 5. 6.

1. Minding to stir them up to make progress in knowledge, the Apostle setteth before them the danger of apostasy.

Then 1. He presupposeth, except they study to make progress, they shall go backwards, and that going backwards tendeth to apostasy, and that voluntary and complete apostasy from known truth doth harden the heart from repentance, and cutteth off a man from mercy. 2. He accounteth our natural security so great that there is need of most fearful threatenings to awake us out of it. 3. That the only way to be freed from apostasy is, to be aiming at a progress.

Next observe, 1. That he doth not here speak of every sin against knowledge, albeit indeed these be fearful and dangerous, but of apostasy from religion and the doctrine of Christ. 2. Not of the apostasy of ignorants who never were informed in the matter of religion, but lightly came and lightly went away (albeit the shame done to Christ by them is great and grievous); but of such who, after illumination and feeling somewhat of the power of truth, do revolt. 3. He speaketh not here of apostasy of infidelity, but fear, or a fit of passion or hasty passage of one's life: but of a voluntary and deliberate falling away after clear conviction of the truth. This is that sin against the Holy Ghost which he here speaketh of. 4. He doth not presuppose here that an elect child of GOD, and renewed, may fall into this sin; but that a professor, and some in the visible church, may fall away and die in this sin. Now a professor may be ended with many gifts and yet be a temporizer, and remain unrenewed inwardly and so may fall into this ill. And therefore every professor should be the more circumspect, because of the possibility of some men's apostasy; and the more diligent to attain to that faith which purifieth the heart and worketh by love, which faileth not. 5. In telling what is the danger of a professor's apostasy, the Apostle mindeth not to weaken any man's faith, or discourage him from progress making; but by the contrary his intention is, that men strengthen themselves so much the more in the faith. And therefore such as have felt no more in their own estimation but these tastings, should be so far from discouragement and fainting that rather they must look to a necessity laid upon them to make progress in faith and the fruits thereof, and to draw men to GOD, who can preserve them from falling away.

But, because some do trouble themselves, and other some do harden themselves in error, by this place (as our intended brevity will suffer) let us study to give some light to both. Compare this with verses 9. 10. &c. of this chapter, to the end. 1. In these verses, the 4th 5th and 6th, he

is speaking of professors in general, conditionally: but in verses 9, 10, &c., he is speaking to the true believers amongst these Hebrews particularly.

2. Here in these verses are glorious gifts, illumination and tasting of spiritual things; there, in those verses, is faith working by love, to the glory of Jesus and weal of his saints. 3. Here are men enrolled amongst Christians, so holden and esteemed both of themselves and others; there are sensible souls in the feeling of sin and fear of wrath and hope of mercy, flying to Jesus as to a refuge, and casting the anchor of their tossed souls within the veil where Jesus is, in heaven. 4. Here, men receiving from the Holy Ghost good things: there men receiving from him, beside these good things, better things also. 5. Here things glorious indeed, yet not always accompanying salvation, but in some going before saving grace; but there, possibly alone, without saving grace; in others, saving graces always joined with salvation. 6. Here in these verses the apostle is not confident, but such as have received these things here mentioned may fall away, except they go forward and study to make progress; but there in those verses the Apostle is persuaded that they shall not fall away, but be saved, and thereupon encourageth them to go forwards.

From this comparison it is clear, then, 1. That there is a possibility of the Apostasy of professors and titular saints, but not of the apostasy of renewed souls and true Christians, true saints. 2. There is a ground of fear from those words to such as are secure and puffed up with the conceit of their spiritual gifts, but not of those who in fear have fled to Christ. 3. That in this plan carnal confidence only is shaken in such who, as if they had done well enough, study not to make progress; but faith no ways weakened in such who will study to advance and make more and more progress: That here fruitless light and fruitless feeling is called in question, but not faith and laborious love, bringing out fruits to Christ's glory, and the good of his saints.

Again, from this comparison it is evident, that the Holy Ghost is author both of these common spiritual gifts, and of these special saving graces also. Of these common gifts he is author, as dwelling amongst professors, and distributing good things unto all professors that are in the visible house of his church. But he is author of all those saving graces, as dwelling in true professors, who are his own house; bringing with himself better things than these gifts, and salvation unto them infallibly.

Thirdly, from this comparison it is clear, 1. That there are some converts, external from the world to the church, who yet stick in their natural, and are not, in the sense of sin, fled unto Christ for refuge, nor converted from nature to saving grace: to whom the Apostle will not deny room in the church, if they will study to make progress. And 2. That illumination, and tasting of spiritual things, may be given as well to such who are not renewed in their heart, as unto sound converts.

For 1. The natural man may be convinced that the church is a blessed society, and join himself unto it: 2. yea, change his outward conversation, and cast off his pollutions which are in the world through lust, and take himself to be ruled outwardly by Christ's discipline, and call him Lord, Lord: 3. and be so blameless before men that he may look with his lamp like a wise virgin waiting for the wedding, and yet be a graceless fool inwardly: 4. yea, he may be illuminated, not only by learning the literal knowledge of the Gospel, as men do their philosophy; but also be illuminated supernaturally, with insight in many profound things in the scripture. For supernatural gifts may be in a natural and unrenewed man, so as he may say to Christ: I have prophesied in thy name, and yet be unrenewed in Christ's estimation. 5. He may taste of the Heavenly gift, partly by historical believing the truth of the Gospel, partly by contemplation of the truth credited. Now historical faith, is a taste of that Heavenly gift of justifying faith, because it is a good degree towards it; and contemplation of the truth bringeth a taste of the thing credited; and so of the Heavenly gift revealed in the Gospel. For the contemplation of every truth bringeth with it, naturally, a delectation, such as philosophers do find in their studies. And the more eminent the truth be, no wonder the delectation be the greater. For many heard Christ's sermons, and wondered and believed his words to be true; but Christ did not commit himself unto them; for he knew what was in them. 6. He may be made partaker of the Holy Ghost, and have his share of church gifts, distributed by the Holy Ghost, so as he can, from the light which the Holy Ghost giveth him, answer other men's doubts, comfort the feeble minded, and edify others in their faith by his speeches; yea, have the gift of expressing his brain-light, both in conference to man, and in formal prayer to GOD, if he be a private man only; and if he be in public office, may have the gifts of formal preaching, and praying in public: yea, in those days of the Apostle, might have had the extraordinary gifts of tongues, prophesying, and miracles working. Therefore saith Christ, many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works? To whom Christ will answer, I never knew you; depart from me, ye that work iniquity. Mat. vii. 22, 23. Now this knowledge, convincing light, and gifts of utterance &c., are from the Holy Ghost; or else, how could such apostates as here are described, sin against the Holy Ghost? 7. He may taste of the doctrine of the Gospel, and be convinced of the goodness and mercy of GOD toward sinners, shining therein: yea, and by beholding the possibility of his own salvation, upon this condition, if he will sell all, and buy the pearl, he may taste of God's mercifulness, in the blocking for them; beside all the false joys, and delusions, which he may get by presuming of the certainty of his own salvation; and yet in the mean time, as a fool, will not lay down the price; will not renounce his earthly and beastly affections; will not deny himself and his own corruptions; the care of this world, and the deceitfulness of riches, choking the fruits of the word heard, or they who receive the seed amongst thorns; wherefore in time of persecution for the word, he may by and by be offended, and quit the truth, albeit with the stony-hearted hearers, in time of prosperity, he heard the word, and anon with joy received it, Mat. xiii. 20, 22. 8. Lastly, he may taste of the power of the world to come; that is, in the contemplation of the blessedness promised to

the saints in heaven, be taken with admiration of it, yea, and may have a natural desire of it, as Balaam did, when upon such a speculation, he did wish to die the death of the righteous, and to have his last end as his; and yet love the wages of iniquity so well, as he forsook not his covetousness, for all his wish of heaven. In a word, it is possible that a man impenitent, and unrenewed in his heart, may be a glorious professor, for his outward behaviour, and have fair gifts; and yet make apostasy from the truth, when he getteth a fit temptation; or else, how should it be possible that the devil should make glorious professors, and churchmen in all ages, apostates, persecutors, betrayers of the truth to the adversary, underminers of the Church of Christ; except they, under all their show, did lodge, in their heart, the love of money and worldly riches, more than the love of heaven? the love of the praise of men, rather than GOD'S approbation? the lust of their fleshly ease and pleasure, more than the pleasure of GOD? the fleshly fear of those that can kill the body, more than of GOD, who can cast both soul and body into hell? And therefore, no wonder, if for satisfaction of their advance, ambition, lusts, and earthly affection, they become ready to sell Christ and his truth, and his Church, and their country and all, when they find their merchant, and the beloved price offered unto them.

4. Observe here; how glorious soever their illuminations, and gifts, and tastings seem, yet there is no further here granted, but tastings to such rotten professors. That which they get, is either only in the brain, by knowledge; or, if there be any feelings, they are but floating motions, flowing from temporary grounds, which proceed not from any spiritual life in the man, nor from a root in himself; that is, not from the Spirit dwelling in him. Such feelings do neither foster nor strengthen him for any spiritual obedience; but vanish without changing the heart. It is true, all that the godly get in comparison of what he shall get, is but tastings; yet in comparison of those fruitless tastings of the ungodly professors, that which he getteth is true eating and drinking, a real feeding; holding his soul in life, and enabling him to work the work of GOD; to mortify his lusts, and serve GOD in his Spirit.

5. Observe, That here he doth not challenge those who have felt these tastings for unsound, nor threaten them, if they hold on, and make progress. Then 1. The having of illumination and spiritual gifts, tastings of heavenly things, is not to be lightly esteemed of; but accounted as steps and degrees unto a further progress; wherefore as it is possible some fall away, so it is a piece of advancement, to encourage men to go on, that they fall not away: 2. There is no danger in having this illumination, or these light tastings; but all the hazard is, to rest upon them, and not to tend towards perfection; or to fall away after receiving so much encouragement. 3. And therefore we must not rest on illumination, or common gifts, how glorious soever; nor tastings and feelings how sweet soever; but seek into a more near communion with Christ, and still more to mortify our lusts, and still to abound in the fruits of love to Christ and his church.

Verse 6. The apostle saith not, It is impossible they should be saved; but that they shall be renewed by repentance.

Then apostates' salvation is not impossible, but because their repentance is impossible; and where repentance is, there is no impossibility of salvation, but a certainty of salvation rather. For he that giveth the repentance, he declareth his purpose, to give remission also.

2. He giveth a reason why they cannot get repentance; because they maliciously renounce Christ, and crucify Him afresh unto themselves. That is, draw on themselves the guiltiness his enemies who crucified him did lie under, by apostasy, allowing their crucifying of him.

Then 1. An apostate from Christ's doctrine, doth Christ as open shame as he can; and saith in effect of Christ, that his doctrine is false, and not to be maintained. 2. An apostate alloweth Judas and the Jews, for crucifying of Christ; and accounteth Christ no more worthy than so to be dealt withal. 3. Renouncing of Christ, maketh repentance impossible. For he is a prince, to give repentance unto Israel. And therefore he who will not quit Christ, nor his true doctrine, is not debarred from having repentance, nor from salvation.—David Dickson, A. M., Short explanation of the Epistle of Paul to the Hebrews, reprinted from the edition of 1641.—Communicated by a Friend.

THE APOCRYPHA.

The extract subjoined contains the reason why the Church of England rejects the apocryphal books from the canon of the divinely-inspired scriptures. It is taken from a recent publication by the Rev. T. Hartwell Horne, B.D., entitled "Supplementary pages to the seventh and eighth edition of 'An Introduction to the critical Study and Knowledge of the Holy Scriptures,' London, Longmans;" and is inserted in this work at the suggestion of its learned and laborious author. "In former editions," writes Mr. Horne to the editors, "I gave a brief outline of the evidence on which we reject the apocryphal books as uninspired; my plan admitted no more. When my ninth edition was far advanced at press, I learned from a popish French journal, that two octavo volumes had been launched against me by one of the professors of the propaganda of Rome. Obligated to work in the dark, I felt it a duty to vindicate our canon of Scripture. I procured Bellarmine's great work of 'Disputationes,' from which all modern popish polemics draw most of their arguments: the result is contained in the 'Supplementary pages,' &c., in which I have, I hope, refuted all he could say in behalf of the apocryphal books. I have now obtained, through the kindness of a friend, the loan of my antagonist's two volumes; and I find, at least I hope, that I have taken the right mode of treating the subject—by exhibiting in the strongest light I can, the general evidence against the canonicity of the apocryphal books. If life be spared so that I can see another edition through the press, I hope to refute what my antagonist has said on each apocryphal book in particular; however, I have done what I could; may the divine blessing attend my labours!"

All protestant Churches are fully justified in rejecting the apocryphal books from the canon of the divinely-inspired scriptures:—1. First, because these books possess no internal

evidence or authority whatever to procure their admission into the sacred canon. Not one of them is extant in pure ancient biblical Hebrew. They were all written subsequently to the cessation of the prophetic spirit; and not one of the writers or authors of them, in direct terms, advances any claim to inspiration. Moreover, the apocryphal books contain many things which are either fabulous or contradictory to the canonical Scriptures in facts, doctrines, and moral practice, as well as contradictory to authentic profane history.

Secondly, the apocryphal books possess no external evidence, to procure their admission into the sacred canon; for they were not received into that canon by the ancient Jewish church, and were not sanctioned by Jesus Christ, or by his divinely-inspired apostles. No subsequent Jewish writers have recognised the apocryphal books as forming part of their Canon of the Old Testament. Further, these books were not admitted into the Canon of Scripture in any catalogue of the sacred books recognised by any Council of the ancient Christian Church, whose decrees were received as binding upon the universal Church; neither are they to be found in any catalogues of the canonical books of Scripture published by the fathers or ecclesiastical writers of the first four centuries. Moreover, we have the consistent testimony of numerous writers in regular succession, from the fifth to the fifteenth century, all of whom depose against the canonicity of the apocryphal books, besides the voluntary admissions or confessions of learned advocates of the modern church of Rome, who lived before and after the so-called council of Trent; and, though some of them, in many other matters of religion, were violently carried away with the abuses and streams of time; yet in this particular, which we have examined and followed through all the ages of the church, the current ran clear and smooth among them.

Lastly, the apocryphal books are rejected by the oriental or Greek church from the canon of divinely-inspired Scripture; so that, as bishop Burnet has well observed "we have the concurring sense of the whole Church of God in this matter." Nor were these books received into the canon of Scripture until the eighth day of April, 1516; when five Cardinals, eight Archbishops, and forty one Bishops of the Roman obedience (who were almost wholly Italians) arrogating to themselves the appellation of the oecumenical council of Trent, at their fourth session, presumed to place the uninspired apocryphal books in the same rank with the inspired writings, and denounced an anathema against every one who should not receive them and every part of them as sacred and canonical."—Church of England Magazine, August 1846.

MISSIONARY SETTLEMENT ON THE ISLAND OF ACHILL, IRELAND.

Achill is a large Island off the coast of Mayo. Along with that portion of the mainland which is considered as part of the Parish, it contains a population of more than 6,000 souls.

Previous to the establishment of the Mission in 1833, there were no Protestants in the Island with the exception of a few Coast-guard's. There was no resident Minister; no stated Public worship; no preaching of the Gospel. In a word, in this neglected district, no means whatever were in operation for the conversion of Romanists, or the instruction of the few Protestants sojourning in it.

The plan of the Mission was formed in 1831, and the approval of the late lamented Archbishop of Tuam having been sought and obtained, it commenced its operations in 1833. In the midst of many difficulties arising out of the virulent hostility of the Romish Priests and other causes, the Mission, by God's blessing, daily acquired strength.—The land around the Mission houses was gradually reclaimed, and rendered productive.—The Services of the Church of England were regularly performed, and the Sacraments administered in English and Irish.—The congregation was enlarged by persons who came over from the ranks of Popery from among the natives of Achill, or the adjoining Coasts or Islands. The room which had sufficed for the congregation being too small for the growing numbers, a small Church was built, then a gallery was erected in it; and last year another addition, which was much required, has been made to it. The

"Bp. Cosin, 'Scholastical History of the Canon,' p. 203."

"Bp. Burnet on the Thirty-nine Articles, pp. 111, 112, sixth edition."

"The names of these persons, together with the places or Seas whence they derived their Episcopal titles, are given by Labbé and Cossart, Concil. tom. 14—Col. 745, 746."

"As they had neither council, nor father nor schoolman, nor other writer that ever wrote like them in former ages, so that at this very time they had none but their own small and inconsiderable number to give a suffrage to their synodical, or (as they most untruly and vainly called it) their oecumenical decree. For, of the Greek Church they had not one (a); of the Helvetian, German, and northern churches, none; of the French seven two; of the Spanish, not many; (and no such great number of them neither); among whom divers were the Pope's pensioners, and sent thither (a), and some of them unlearned. And was it ever heard in the world before, that forty bishops of Italy, as a general council for all christendom? Wherein, as there was not any one greatly remarkable for learning that voted this canonical authority to those books; which by the consent of the oriental and occidental churches were ever held to be uncertain and apocryphal, some of them were lawyers, perhaps learned in that profession, but of little understanding in religion." And though other some were divines, yet many of them were of less than ordinary sufficiency; but the greater number were courtiers, and bishops of such small places (or dignities only titular); that supposing every one to represent the clergy and people from whom he came, it could not be said, that one of a thousand in christendom was represented in this pretended council." (Cosin's scholastical Hist. of the Canon pp. 215, 217.)

(a) In order to keep up the semblance of oecumenicity the Tridentine assembly, by the fourth session of the same, elected Mellotanus, a titular bishop of Melitopolis, in Crete, which was an episcopal see in the early ages of the christian church. The first bishop of Melitopolis, nominated by popes, was appointed in 1344. De Quen' orientis christianis tom. 1 Col. 935.

Sunday School at the Settlement is attended by upwards of 100 Children, and 26 gratuitous Teachers. The Mission at present affords spiritual instruction (including the children attending the schools), to nearly 600 souls. This year another Church has been nearly finished at Meelan in the Island of Achill, seven miles from the present Settlement, where there are already fourteen families of converts. Also, a lease has been taken from Sir Richard O'Donnell, of the Island of Innishbeg, in Achill Sound, where it is hoped will be erected a Church, School house, and Minister's residence next year.

A Hospital, consisting of eight Wards, has been erected, under the direction of the Physician, which has proved a great blessing to both old and young, during the prevalence of infectious disease. The services of medicine average 600 per month. For the first five years the Dispensary was supported out of the Mission fund—the county now grants a sum equal to that contributed by the friends of the Mission. Persons desirous of aiding this branch of the Mission, will please to send in their contributions to Dr. Adams, Achill, Newport, Mayo.

There is in connexion with the Missionary establishment an Institution, in which an Hundred Orphan Children, of Roman Catholic parents, are lodged, clothed, fed, and educated. In receiving these children from their surviving parent, or nearest relation, it is distinctly stated that they are to be instructed in the Holy Scripture, and trained up in the Protestant faith, as set forth in the Articles and Liturgy of the united Church of England and Ireland.

The Orphan Institution is wholly dependent for support on voluntary contributions. The maintenance of each child costs about £5 per annum. Several friends have undertaken to collect this sum for a particular Orphan, of whose name, age, and other circumstances they are informed. If many could be induced to do the same, it would greatly relieve the anxiety of the managers in fulfilling the arduous trust committed to them.

There is also at the Missionary Settlement, an Asylum for the reception of converted Priests, of good character.

Persons desiring more particular information are referred to the Rev. E. NANGLE, Achill, Newport, Mayo.

Sept. 1846.

The Famine in the Island, from the Achill Herald, March 31, 1847.

During the past month a constant supply of Indian meal was on sale at the Government store.

On the first of the month, the Expedition of Milford, a small sloop laden with sixty tons of food, and five tons of seed oats, arrived at the strand under the Missionary Settlement, after a quick and prosperous voyage from Dublin. The whole cargo was deposited in our store without any loss or damage. The Admiral had kindly ordered the Government Steamer, *Acheron*, stationed in Blacksod Bay, to tow our vessel to the beach until she was discharged, but the fineness of the weather enabled us to dispense with this service. The police were also in attendance to preserve order at the landing, but the orderly conduct of our poor neighbours rendered their presence unnecessary, and at our request, after a few hours attendance, they returned to their barracks. We are thankful to be able to repeat this testimony to the exemplary manner in which the natives of this island conduct themselves under their great trial. They are deeply grateful for the assistance given to them through our Missionary establishment, and such is their respect for our property, that we can send sacks of meal on horses through every part of the Island without any guard; nor has our confidence in the good feeling of the people been shaken by a single instance of plunder. This kindly feeling has risen up in spite of all the Romish Priests could do to repress it. As confirmatory of this statement, we may mention that one of them, in a sermon preached last month, assured his hearers that *we were doing more harm than good in the parish*. But the people are beginning to treat such statements as many of them do the doctrine of transubstantiation; indeed they have the same proof of the falsehood of the one as of the other—THE EVIDENCE OF THEIR SENSES.

The Berean.

QUEBEC, THURSDAY, MAY 13, 1847.

The Government measure for education continues to excite great interest—giving satisfaction to some, and provoking the determined opposition of others—in the mother-country. To a question respecting the amount of money which it was proposed to apply to the purpose of education, Lord John Russell has replied that it would be £100,000. For Great Britain. Inquiries made out of Parliament have led to official assurance being given, that the schools to be benefited by the grant should be either in connection with the National Society, or with the British and Foreign School Society, or, if with neither, should at least show that they provided for the daily reading of the Scriptures by their scholars. By the Scriptures, it was further explained, was to be understood, not books of extracts, but the unadorned volume, in the authorized version.

Lord John Russell, on the 15th of April, replied to the same effect, in the House of Commons, when an enquiry on the subject was made by Sir J. Graham; but he added that, though the minutes of the Committee of Privy Council, now in force, confined aid within those limits, the Committee "would not feel" themselves at all precluded from preparing and agreeing to another minute, by which aid might be given to other schools, in cases in which it was thought fit, considering the constitution of such schools, that such aid should be granted. Adverting to the objection which Roman Catholics would take to the use of the authorized version of the Scriptures in schools for their children, Lord John Russell said "he was not prepared to say that there might not be cases of Roman Catholic schools in which it might be fit to give aid; but the terms on which such aid was to be given would require very mature deliberation."

A public Meeting of bankers, merchants &c., of the city of London, as well as of the rectors of the various parishes, was held on Friday the 16th of last month, the Lord Mayor presiding, at which the following resolutions were passed:

"That the official Reports of Inspectors of Schools, and the information, collected by Societies and voluntary Associations, agree in showing the great deficiency which still exists in this country in the means of elementary education, and that until some quality as well as to increase the quantity of primary instruction, there will be little hope of any speedy and effectual improvement in the untaught masses of the population of Great Britain.

"That it is the duty of a wise and paternal Government to promote religious and moral instruction as the best means of preventing crime and securing a succession of good and useful citizens; and that this meeting, believing ignorance to be one of the prolific sources of vice, considers it a solemn duty to support such public measures as may tend to remedy the social evils which are the result of moral and religious destitution.

"That the experience of many years has now proved the inadequacy of voluntary exertions for supplying the educational wants of the poor and industrial classes of the community; and this meeting views with satisfaction the measures which have recently been announced by Her Majesty's Government, offering assistance to voluntary efforts without superseding them, and at the same time respecting the religious scruples of those who decline to acknowledge the Established Church as the authorized teacher of the people.

"That the thanks of this Meeting are due to the Lord Bishop of London for attending to take part in the proceedings, and for calling the attention of the Diocesan Board of Education, over which His Lordship presides, to the importance of co-operating with the scheme of education announced by Her Majesty's Government.

ERON MONTM. A great deal of dissatisfaction has arisen, amongst those who ought to know better, at the abolition of this foolish custom (see BEREAN December 17.) Lord John Manners presided at a meeting of "Noblemen and Gentlemen educated at Eaton" convened "for the purpose of taking measures to prevent the threatened suppression of 'Montem' by the College authorities," and there has been publication of letters from the Provost and the Head Master of Eaton, and also from Lord John Russell, from which it appears that when the Provost, upon consultation with the Head Master, and having also ascertained the mind of the Lower Master, had formed his decision as to what the prosperity of the institution demanded, he applied to the Crown, "in order to ascertain the bias in the highest quarter upon this question." It appears that the Queen was rather in favour of continuing the custom; but when leave had been obtained by the Provost to lay before Her Majesty the information which he had received from the best authorities, the result of his communication was stated in a note from Lord John Russell, in the following terms: "Her Majesty would be very unwilling to sanction by any direct act of her own the abolition of a custom so ancient, and which has been popular in the school. But the Queen will not interpose to prevent any decision on the subject which the authorities of Eaton may form upon their own experience and judgment." Upon receiving this letter, the authorities acted in accordance with their convictions of duty, by abolishing the custom of "Montem"; and no wonder the Provost expresses his "grateful acknowledgment of that constitutional regard for the free action of Her Majesty's subjects in their own sphere of duty which has been shown on this occasion, and which has marked the whole reign of our gracious Sovereign."

The following extract from the Provost's letter to Lord John Manners will be read with interest: "And now, my Lord, will you allow me, as briefly as I can, to put a few questions to your own better judgment on the point itself?"

"Can it, then, be denied that habits of great indulgence and extravagance are encouraged by the circumstances preceding, attending, and following Montem? Is it not to many, who can ill afford it, the beginning of such expenses as end in lasting difficulty and debt? Has not the captain, in a great number of known instances (say for the last half century) been injured rather than benefited by the collection? It would be quite improper to mention names, but I could do so to a large extent. Then it is argued that this might be prevented by taking the money out of his own hands, and the bills being paid by experienced persons. The Head Master has so managed the matter on the two last occasions, but with most imperfect success, notwithstanding all his exertions. Indeed, it ought to be plain to reflecting persons, who have had opportunities of judging, that from the very character of the custom, which has so long afforded a harvest (not surely of the best description) to all sorts of tradesmen, tavern-keepers, money-lenders, and loose characters of every kind, it is impossible to correct its long-rooted abuses, and experience fully justifies the assertion; and ought even the risk to be run when we consider what is at stake?"

"With regard to the pageant itself, picturesque as it is allowed to be, let us just withdraw the veil of its outward attractions for a moment, and see beneath it the serious and painful evils which it must engender. They are not visionary. Facts have proved them repeatedly, as those who can best judge on this spot would assure you. And then as to the antiquity of the custom. It has no such prestige. It is considerably less than a century old in its present form and character. Its origin, however obscure, appears to have been wholly different from anything retained in the modern ceremony. In the statutes of the College there is no reference to it whatever."

WAGES ON THE FAST-DAY.—We understand that the farmers generally throughout the country paid their labourers the full amount of their wages on the Fast-day. In many parishes not a single labourer was absent from his parish church.—Stockport Advertiser.

THE FAST IN NOVA SCOTIA.—A Proclamation in the Royal Gazette, of yesterday, announces that Friday the 14th day of May next, is to be observed as a day of public fasting and humiliation in this Province. We have no doubt that it will be sincerely and religiously observed.—Halifax Standard.

TOLERATION IN PRUSSIA.—Berlin, March 23rd.—The edict of toleration, about which so much has been said, will appear shortly, the deliberations of the Council upon it having been closed. From what has transpired, it appears that the principal points of it will be as follows:—A distinction will be made between the churches which are recognised, and the tolerated sects. The united Evangelical Church, which is at present the state Church, and the Roman Catholic Church, form the category of the recognised forms of worship; all Dissenters, such as the ancient Lutherans or Palcolutherans, the German Catholics or Dissenters, are to be comprised in the category of tolerated sects; and are to be placed under the control of the Minister of the Interior and

of the police. The other two churches are to remain in the attributions of the Minister of worship. The ecclesiastics of the tolerated sects may administer the sacraments, draw up civil acts, and keep registers, which will consequently possess an official character. A question of some importance, which presented itself in the course of the discussion, was, to whom the property of the Church was to belong, in the event of the inhabitants of a commune passing from the recognised Church to one of the sects? This question has, it is said, been decided in favour of the Church of the State, no matter how small may be the number of persons remaining faithful to it.

AN ATTEMPT AT THE UNITY OF THE CHURCH.—The Gazette des Tribunaux publishes a decree of the Emperor Nicholas, dated the 6th inst., prohibiting conversions to any other creed than the Greco-Russian religion. According to the provisions of that intolerant and despotic enactment, any person abjuring the Greco-Russian religion is to be placed at the disposal of the ecclesiastical authorities; his property is to be confiscated, and if he does not re-enter the bosom of the Church by law established within a given period, he is to be confined for life in a convent. Should the proselyte have children under age, the government undertakes to decide on their fate. Any individual who should advise another to abjure the tenets of that religion shall forfeit all his prerogatives and civil rights, and be banished for ever to Western Siberia. Persons preaching or publishing doctrines calculated to shake the faith of the true believers, incur a similar penalty when guilty of the offence for the third time. The fathers and mothers professing the Greco-Russian religion, who should cause their children to be baptized by the ministers of another Christian sect, are to be punished by two years' imprisonment, deprived of their children, who are to be confined to the care of the Greco-Russian members of their family; and if they have no relatives professing that creed, the government will entrust them to guardians of its own choosing. The clergyman of any other persuasion who should receive the abjuration of a Greco-Russian, is to be deprived of his situation and of all the prerogatives attached to it. Catholic clergymen, moreover, are forbidden, in the western provinces, to retain in their service any person belonging to the Greco-Russian religion, under the penalty of forty effective roubles (£7 8s.) per servant.

The Senatus Academicus of the University of King's College of Aberdeen have conferred the Degree of Doctor in Divinity upon the Rev. Alexander Niel Bethune, Rector of Cobourg, Professor of Divinity, and Senior Chaplain to the Right Rev. the Lord Bishop of Toronto, Upper Canada.—Aberdeen Journal, of the 24th March.

THE TEN HOURS' BILL; Favourable Prospect.—To the Short Time Committees of the counties of Lancaster, Chester, and York. London, March 15, 1847.—Gentlemen,—It is impossible that I should omit to congratulate you on the glorious victory obtained by your friends, yesterday, in the division on the Factory Bill, when a majority of seventy-eight affirmed the limitation of labour to ten hours in the day, sixty-six Members only having been found to vote against it. We cannot be sufficiently thankful to Almighty God for this important progress towards the full attainment of a measure so indispensably necessary to the moral and physical welfare of yourselves and your children. But we must not relax any of our efforts; too great confidence as to success, might, even now, be fatal to our hopes; I implore you, therefore, to persevere, by every legitimate means in your power, until the Bill shall have received the Royal assent. You are deeply indebted to Mr. Fielden and your supporters in the House of Commons for the vigour and fidelity with which they have maintained your cause; they seemed determined to enter into the full spirit of the approaching day of national humiliation, and choose the observance of a true fast, which, as we are told in Scripture, is "to undo the heavy burdens and let it be oppressed go free."

I am, Gentlemen, your very sincere friend and servant, ASHLEY.

PAINLESS SURGICAL OPERATIONS.—The inhalation of Ether as a means of relieving the suffering to which patients have hitherto been unavoidably exposed when undergoing surgical operations, has of late excited great attention, and is now attested by many reports of its efficiency, coming from quarters which admit of no contradiction. A new thing is the application of Mesmerism to answer the same purpose. The May number of the Brit. Amer. Journal of Medical Science contains an article on Dr. Esdaile's "Mesmerism in India," from which we have extracted one short specimen of the cases detailed by the author, in which mesmerizing was perfectly successful to answer the end proposed; [see our fourth page] the Editor of the Journal, though evidently not prepossessed in favour of Mesmerism, treats the author's statements with respect; and really it is a comfort to hear at last of some practical use to which Mesmerism may be turned, and which may save it from the discredit into which it had well nigh fallen through the strange purposes which some of its practitioners had attempted to make it answer.

INCORPORATED CHURCH SOCIETY.

The CENTRAL BOARD met yesterday at 2 o'clock, according to appointment, and continued in deliberation until six, when it adjourned, to meet again this afternoon, at 3 o'clock.

The SPECIAL MEETING of the Society, according to notice, will take place at 2 o'clock, P. M.

St. THOMAS'S CHURCH PAROCHIAL ASSOCIATION, MONTREAL.

By previous public invitation from the Minister of St. Thomas's Church, Montreal, a meeting of the members of that congregation was held in the school-room belonging thereto, when the Rev. C. Bancroft, as the Minister, opened the meeting with the prayers appointed for such occasions by the Lord Bishop of the Diocese, and the singing of the hymn "Jesus shall reign where'er the sun" &c. After which S. Yarwood, Esq., R. N., having been called to the chair, the following resolutions were passed and adopted.

1st Resolution. Moved by Rev. M. WILLOUGHBY, seconded by Capt. HORNBY, R. E.;

"That the Church of Christ being based upon the principle of Self-extension—inasmuch as the great Head thereof has said "Go ye into all the world and preach the Gospel to every creature"—This meeting hereby recognises the duty implied by that command, to employ all suitable means for the propagation of that Gospel throughout the world, and especially in this province.

2nd Resolution. Moved by the Rev. C. BANCROFT, seconded by THE ASSISTANT SECRETARY;

"That an association be now formed, to be called THE ST. THOMAS'S CHURCH PAROCHIAL ASSOCIATION, in connexion with the Incorporated Church Society of the Diocese of Quebec, in accordance with the provisions of the 10th and 11th articles of its Bye-laws; and that a subscription of Five shillings, annually, shall constitute a membership thereof.

3rd Resolution. Moved by Rev. W. THOMPSON, seconded by Mr. JAS. TUNNY, D. A. C. G.;

"That the following gentlemen be appointed as a Committee for the ensuing year, to conduct the business of the Association, in conjunction with the Ministers and Wardens of the Church—who shall be permanent members thereof—and that five of their number shall constitute a Quorum for the transaction of business; furthermore, that Mr. YARWOOD be requested to act as the Secretary-Treasurer of the Association:

Messrs. Thos. Molson, The Churchwardens, Wm. Molson, Mr. Procter, S. Yarwood, Mr. Newbury, Capt. Hornby, J. Tubby, Mr. G. Shaw, W. Shaw, McGinn, Gordon, Fleet, E. E. Shelton,

4th Resolution. Moved by the Rev. C. MORICE, seconded by Mr. NEWBURY of the Rides;

"That the incumbent of St. Thomas's Church, as "Ex officio" President of the Association, shall have power to call a meeting of the Committee, whenever business may require.

5th Resolution. Moved by Mr. MCGINN, seconded by Lieut. CARRO, R. N.;

"That an annual meeting of the Association shall be held on the last Thursday in April; when a Report shall be presented; together with a statement of the accounts of the Association.

6th Resolution. Moved by Mr. THOMAS JONES, seconded by the Rev. C. BANCROFT;

"That no alteration or amendment shall be made in the Rules and Regulations of the Association, except such alteration or amendment be first communicated to the President, in writing, through the Secretary, at least one month before the annual meeting; and it be adopted by the majority at such general annual meeting of the Association.

The meeting concluded by singing the Doxology.

The Montreal Herald, in mentioning the meeting held for the above purpose, states that "several excellent and appropriate speeches were made by the Revs. M. Willoughby, W. Thompson, C. Morice, and the incumbent; also by Captain Hornby, R. E., and other members of the congregation.

"The Assistant Secretary attended, and entered into many details respecting the objects of the Society, and the desirableness of an enlarged and general support of it by the members of the Church. The meeting concluded with the doxology.

"The attendance, which was numerous, was almost exclusively composed of members of the congregation; all present evidently entered warmly into the object of the meeting, the whole was animated by the best spirit, and they seemed disposed to respond with cordiality, according to their ability, to the call made upon them in behalf of the Society."

With deep regret we mention the accounts brought by the mail just arrived, that the newly created Bishop of Sodor and Man, Dr. Shirley, was lying dangerously ill.

COLONIAL BISHOPS.—The following is found under the head of PREFERENCES, announced by last mail: The Rev. Robert Allwood, B. A., of Caius College, Cambridge, has been appointed Bishop of Morpeth, Australasia.

CHINA.—Letter from the Right Rev. W. J. Boone, M.D., Missionary Bishop, to the Foreign Committee of the Board of Missions, Prot. Ep. Church, U.S. States.

I am thankful to be able to say that we have made steady progress in our work during the past year. A Catechism, intended as a guide to candidates for baptism, and the translation of the Morning and Baptismal Services, occupied our time during the first months of the year, and prevented my giving much attention to the study of the local dialect, which delayed the commencement of public worship and preaching.

After I was prepared to commence regular services, we were delayed by the dilatoriness of the Chinese workmen, in preparing the building we had rented for a school-house and chapel.

We held our first service in this chapel on Sunday, Nov. 29th. About one hundred and fifty persons were present, of whom fifty were females. Since then it has been full every Sunday, and I am listened to with much attention.

The members of my catechetical class are regular in their attendance, and are getting on well in the attainment of Christian knowledge.

Mr. and Mrs. Syle are both engaged in the study of the language, and Mr. S. will soon be able to take a class.

The school has increased to twenty-three, and at the Chinese New Year, now near at hand, we shall enlarge it to thirty-six, the extent of our present accommodations. Under the tuition of Miss Jones and Miss Morse, of whose entire devotion to, and indefatigable discharge of their duties, I cannot speak too highly, the boys have made excellent progress in their English studies, and I entertain most sanguine hopes that, ten years hence, they will be a great aid to us in our Missionary work.

The source of greatest encouragement to us at Shanghai, is the listening ear which is given by the people. Dr. Medhurst's chapel is crowded every Sunday, and on two evenings of the week. Our own little place is full, and also Mr. McClatchie's, so that it is estimated that more than a thousand people hear the Gospel preached in Shanghai every Sunday. This, I believe, is quite unprecedented in the history of Protestant Missions of China—indeed, we have lived to see a new era. Oh! that God would give us all, both those at home and those in China, grace to profit by the opportunities now afforded of doing good to this people.

This promising state of things induces me to request the Committee, and I entreat them not to refuse, to send to me, at the earliest time possible by the over-land mail, funds to build a church. I might just as well have six hundred persons to hear me preach, as the two hundred or two hundred and fifty who now come to listen to me. I am satisfied, that if I had accommodations in the city, and held two services on Sundays, I could preach the Gospel to over one thousand persons. Dr. Medhurst has at least four times the number to hear him in his new edifice, that he had when he was preaching in a Chinese house.

The Revd. Mr. Willoughby acknowledges, with thanks, to "a Friend of Widows," the receipt of £10 for the Widow of a Clergyman, and £10 to the District Visiting Society of Trinity Church, [Montreal] "for the benefit of Widows."

The EDITOR OF THE BEREAN begs to acknowledge the receipt of Two Pounds, being the amount of a private collection made by Miss P. R. Bent, for the French Protestant Church du Saint Sauveur, New York.—Likewise of Ten Shillings, donation to the Achill Mission, from a Friend.

TO CORRESPONDENTS.—Received C. Y.—B. D.; —T. J.;—J. W.;—W. S.;—W. W. W.

PAYMENTS RECEIVED:—Messrs. J. Wilkinson, No. 105 to 208; R. Peniston, No. 157 to 208; John Smith, No. 140 to 191; J. Armstrong, No. 105 to 156; C. Gethings, No. 144 to 195; J. Anderson, No. 105 to 156; T. C. Panton, No. 137 to 196; Wm. Hall, No. 137 to 188; W. H. A. Davies, No. 157 to 208; W. Macrae, No. 157 to 208; V. Titus, No. 157 to 208; Mrs. Geo. Rice, No. 157 to 208; Mrs. J. Grey, No. 105 to 156; Messrs. Chas. Forest, No. 157 to 208; Jas. Bissett, No. 105 to 208; Rev. Wm. Dawes, No. 157 to 208; Rev. C. Bancroft, No. 157 to 208; Major Fraser, No. 157 to 208; G. C. H., No. 157 to 208; Rev. E. J. Senkler, No. 157 to 208.

Local and Political Intelligence.

The English Mail, from Liverpool by Steamer Caledonia on the 20th ult., arrived in town on Tuesday; we have extracted the most striking pieces of intelligence brought by it, acknowledging our indebtedness to Willner & Smith's European Times for the greater number of them.

Rear Admiral Pigot, in command of the Cork station, has written to the Cork harbour Board to the effect that the Lords of the Treasury have received a communication from the United States Government, declaring its intention to despatch a sloop of war for Ireland, with a cargo of provisions supplied by Boston and the state of Massachusetts. The admiral asks that all port dues and charges should be remitted to the Jamestown on arrival, "in consequence of the service in which the ship is so generously engaged;" and the old heart of oak adds, "All the repairs and defects of the Jamestown will be made good at Hawthornline to the best of my power." After invoking a blessing on the good people of New England for their offering, an order was instantly made to remit all dues, and offer any other aid in the power of the board to the admiral.

ARRIVAL OF THE JAMESTOWN AT CORK.—The United States ship-of-war Jamestown, under the command of Captain Forbes, laden with bread-stuffs and provisions for the relief of the distressed Irish, left Boston on the 28th ult., and after a splendid voyage of 15 days, arrived at Cork on the 12th inst. on her mission of mercy.

"The relief thus nobly sent may be regarded as one of the proudest events in American history; it speaks trumpet-tongued, for the national benevolence, and is probably the noblest charity on record.

"At eight o'clock, Doctor Parks, surgeon of the vessel, landed at Cove, bearing despatches for the Lord Lieutenant and Mr. Labouchere, which he delivered at the consulate, with directions to have them forwarded as speedily as possible. On the intimation of the vessel's arrival being notified to Rear Admiral Sir H. Pigot, he despatched an officer to ascertain if any immediate assistance was required; at half-past one o'clock on Monday her Majesty's steamer Avenger went out to tow her in. Her arrival called forth the liveliest sensations of joy and gratitude, and thousands flocked to see the noble ship.

"A meeting of the Cork District Railway Committee was held on the 13th, when a requisition was promptly prepared, calling on the Mayor to summon a meeting of the citizens, to devise the best means of welcoming and acknowledging the gift. The Bells of Shandon and of the Cathedral were joyfully rung, and the Cove was splendidly illuminated, on the evening of the 14th."

The European Times adds to the above, taken from its columns, some account of a dinner given, and addresses delivered.

DUBLIN, March 28.—The great economist, since his arrival in Dublin, has been actively engaged in superintending the making of soup, after his own prescription, in several of the charitable institutions in this city; and, upon the whole, his experiments have been so far attended with complete success. With regard to the quality of the soup itself, I have spoken to two persons who were present last week at its preparation in the North Dublin Union work-house, and although both entertained strong prejudices against Mr. Soyer's plan, they fairly admitted that the trial they had witnessed had totally changed their preconceived opinions. In favour they pronounced the cheap soup to be far more palatable than that extracted almost solely from meat; but its nutritious qualities—of which, however, there appears to be but little doubt—cannot, of course, be correctly judged until it is more generally used as an article of diet. The first of the model soup-kitchens is in progress of erection in the large rail-yard in front of the Royal Barracks, and will, it is expected, be open for public inspection before the end of this week.

It may not be amiss to give here Mr. Soyer's (the great economist's) Recipe for the cheapest of his three qualities of soups, which, as will appear, furnishes one gallon of nutritious soup for 3d.

Two ounces of dripping..... 0 3d. Quarter of a pound of solid meat, at 4d. per lb. (cut into dice one inch square). . . 1 Quarter pound of onions, sliced thin. . . 1 Quarter pound turnips; the peel will do, or one whole one cut into small dice. . . 1 Two ounces of leeks; the green tops will do, sliced thin. . . 1 Three ounces of celery. . . 1 Three quarters of a pound of common flour. 1 Half a pound of pearl barley, or one pound of Scotch. . . 1 3 Three ounces of salt. . . 0 2 Quarter of an ounce of brown sugar. . . 0 Fuel. . . 0 Two gallons of water. . . 0

The presence of Mr. John O'Connell, duly announced in the Repeal organ of this morning, and a report (which however, had no foundation) that the Hon. Gentleman had come over, post haste, either to dissolve or adjourn the Irish Parliament, failed to attract an audience at Conciliation Hall to-day, the attendance being of the average wretchedness, both as regards the quantity and quality of the visitors.

The Member for Kilkenny, in one of his series of speeches, spoke rather despondingly of the chance of his father ever again taking part in public business, or of even his once more revisiting his native land alive. Mr. J. O'Connell, being in a somewhat melancholy and forgiving mood, held out the right hand of fellowship to Young Ireland, and treated those pea-green gentlemen to forget just jealousies; and return, like truant sons, to that Hall, whose deserted benches and empty exchequer bore fatal testimony to the rapid decline of the giant humbug played off with profit for so many years upon the credulity of the "most impoverished people upon the face of the earth." The rent for the week amounted to 29s. 9s.

On this subject of Repeal Rent, the following remarks passed in the House of Lords, on Thursday March 18th:

Say 6d. announced in the Repeal organ of this morning, and a report (which however, had no foundation) that the Hon. Gentleman had come over, post haste, either to dissolve or adjourn the Irish Parliament, failed to attract an audience at Conciliation Hall to-day, the attendance being of the average wretchedness, both as regards the quantity and quality of the visitors.

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Lord Brougham wished to ask the Noble Lord if he had seen a letter purporting to have been issued from Conciliation Hall, calling imperatively on the Repeal wardens to bestir themselves to collect subscriptions towards the Repeal rent.

The Marquis of Lansdowne replied, "there could be but one opinion on this subject; but he had nothing to say in explanation, as he had not seen the letter referred to."

PROGRESS OF DISEASE.—The reports from the country are, generally speaking, of a much less alarming nature than they have hitherto been; while in the metropolis, notwithstanding the vast numbers of destitute, fever cases are represented to be unusually few at this period of the year.

TYPHUS FEVER OF THE MOST MALIGNANT CHARACTER still on the increase, attacking all classes, ages, and sexes, and with every variety of combination, that with dysentery, however, being most prevalent.

CATHOLIC PREDOMINANCE BILL DEFEATED.—The Bill introduced by Mr. Watson for removing certain disabilities under which the Roman Catholics labour, was thrown out last week on going into committee, principally owing to the opposition of Sir Robert Inglis.

THE YOUNG NOBLEMAN'S "INDISCREET" SPEECH adverted to in the above, is thus condensed in a London paper: Lord Arundel and Surrey supported the bill, and in the course of his observations let fall the remarkable expression that a contest between the Roman Catholic and the Protestant Churches was going on, and that, in his opinion, it would not cease until Protestantism should be extinct.

FINANCES.—The accounts which have been published respecting the quarterly and yearly finances show that England, at least, has suffered little in its commercial prosperity, or in the capacity of the people to consume articles which bring "grist" to the Chancellor of the Exchequer's mill.

THE GENERAL ELECTION.—We believe we may confidently announce that every effort will be made by the Government to bring the business of the session of Parliament to a speedy termination, with a view to a general election.

MR. O'CONNELL'S HEALTH.—The Courier of Lyons states that Mr. O'Connell had suffered very severely from his journey, and was unable to proceed without several days' rest, and that it had been found necessary to call in a physician of Lyons to prescribe for him.

EMIGRATION.—Emigration from all parts of the country proceeds at a rapid pace. The greater number are conveyed to Liverpool, but many ship directly at Dublin.

THE WEATHER AT HALIFAX.—The approach of St. George's day, in the capital of Nova Scotia, was announced by a thunder-storm on the 22nd ult.; the following day brought a continued fall of snow, which at night was lying 5 or 6 inches deep.

BYTOWNS.—The first raft, this season, left on the 30th of April, for Quebec.—The steamers have commenced running between Lachine and Bytown.

HONORS OF THE SLAVE-TRADE.—The following has just been received from a very intelligent naval officer at Ascension. The detail is one of the most appalling proofs of the calamities which the slave-trade leads to, and we trust the efficiency of the blockade may put an end to its being continued in that part of Africa, at least, for some time to come.

FIRST STEAMER FROM MONTREAL.—FIRST ARRIVAL FROM SEA.—The steamer Queen arrived at Gilmour's Cove on Friday afternoon, about 4 o'clock, from Montreal, which port she left at 1 past 4 p. m. the day previous.

THE FRENCH IN CHINA.—The Constitutionnel states that a French clockmaker who established himself in Macao two years since has completely succeeded. The Chinese are most anxious to purchase clocks, chronometers, and all instruments which serve to measure time with precision.

LAUNCH.—Yesterday morning, from the shipyard of Messrs. G. H. PARKE & Co., a fine ship of 1,100 tons, called the "Kingfield."

MONTRÉAL AND LAKE CAAMPLAIN TRAVELLING.—Passengers leaving Montréal at 12 N., will find the steamer Burlington leaving St. John's at half-past 2 o'clock, P. M., for Whitehall on Tuesdays, Thursdays, and Saturdays.

WE LEARN FROM THE MONTREAL GAZETTE that Mr. Taschereau's resignation of the Solicitor Generalship has been accepted, and that His Excellency has been pleased to offer that gentleman a Circuit Judgeship, to which an assent has been given.

ROME AND TURKEY: Diplomatic Intercourse.—A letter from Rome states, that the Pope has come to a determination to send Cardinal Fieschi to Constantinople as his Nuncio.—The Diario di Roma contains a full account of the audience granted by Pope Pius IX. to Cheikh Effendi, the Envoy Extraordinary from the Ottoman Porte, whose arrival at Rome on his way to Vienna has been noticed.

THE CAPE.—Accounts have been received from the Cape, which report that Captain Gibson and Dr. Howell, of the rifle brigade, accompanied by the Hon. Wm. Chetwynd, 73rd regiment, went on an amateur excursion among the Caffers, fell into an ambush, and all of them fell a sacrifice to their imprudence.

THE INDIAN GOVERNMENT has resolved, at the request of the Council of Education of Bengal, to found a university at Calcutta, on the model of the University of London.

MEXICO AND THE U.S. STATES.—New York, May 25.—A. M.—A despatch from the South, received this morning, announces the particulars of a battle at Cerro Gordo between the American forces under Gen. Scott and the Mexican under Santa Anna.

THE BATTLE COMMENCED on the 17th ult. by Gen. Twiggs's advanced division. It was renewed on the 18th by the full American force under Gen. Scott, and a complete route ensued.

EXPORTATIONS FROM NEW BRUNSWICK.—The ship had arrived in the Commercial Docks, London, from St. John's, New Brunswick, has brought, in addition to an extensive cargo of wool goods, the very large number of 637 boxes of herrings in a preserved state, and four firkins of butter, the production of that British province of North America.

BYTOWNS.—The first raft, this season, left on the 30th of April, for Quebec.—The steamers have commenced running between Lachine and Bytown.

BRITISH AMERICAN LAND COMPANY.—From the Company's report for 1846, the Sherbrooke Gazette gathers that the sales of land during the year amount to 17,350 acres for £12,639 13s. 8d. currency, being an average of 12s. 8d. per acre for unimproved lands, and £1-11 10s. for town lots in Sherbrooke.

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

THE FARM 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—13 miles from the terminus of the St. Lawrence and Atlantic Railroad, and 2 1/2 from Bishop's College.

THE ABOVE offers many advantages to a purchaser, (as property must rapidly rise in value directly the Railroad is opened,) at a small present outlay. Address, post paid, G. F. BOWEN, Esquire, Sherbrooke; or Lieut. LLOYD, R. N., office of the Church Society, Montreal, Montreal, March 25, 1847.

THE SHIP St. Andrew, from London, sailed into the harbour on Saturday morning about 11 o'clock. The Bark Port Glasgow, from Mainford, followed on Tuesday. Bark Miramichi, from New York; Brig Leo, from Galway; Bark Charles Jones, from Liverpool, bringing general cargo for Quebec and Montreal, and consigned to Gillespie and Co., arrived yesterday.

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BRITANNIA Life Assurance Company, 1, PRINCES STREET, BANK, LONDON. Empowered by Special Act of Parliament, IV. cap. 9. Reduced rates of Premium—Half Credit Rates of Premium.

THE great and decided success which has attended this Institution, has induced the Directors to reduce the rates originally required in British North America, to the ordinary European rates.

THE Directors have also resolved to extend to British North America the advantages afforded by the Half credit rates of Premium, which have been so highly approved and are so generally adopted by Policy holders in the United Kingdom.

London, 1st Jan., 1847. Resident Director. Detailed prospectuses and every requisite information as to the mode of effecting Assurances, may be obtained on application to RICHARD PENISTON, Agent to the Company for Quebec.

HALF CREDIT RATES OF PREMIUM. Annual Premiums for an Assurance of £100 for the whole term of Life—half the amount of the first seven premiums remaining as a charge upon the Policy (without security), the holder paying interest thereon at the rate of 5 per cent per annum.

Table with 4 columns: Age, Half prem 7 yrs, Whole prem 7 yrs, Half prem 7 yrs, Whole prem 7 yrs. Rows for ages 21 to 25.

TABLE A. Annual, half yearly, quarterly premiums for an Assurance of £100 for the whole term of Life.

Table with 4 columns: Age, Annual Prem, Half Yearly Prem, Quarterly Prem. Rows for ages 16 to 30.

EXAMPLE—A person aged 30 (next birth day) may secure £1000 at his death, by payment of—£24 18 s 4d annually, or 12 12 s 6d half-yearly, or 6 6 s 8d quarterly.

TABLE B. HALF CREDIT TABLE. Annual Premiums for an Assurance of £100 for the whole term of Life.

Table with 4 columns: Age, Half Pre. 5 Years, Whole Pre. 5 Years, Half Pre. 5 Years, Whole Pre. 5 Years. Rows for ages 16 to 22.

EXAMPLE—A person aged 30 (next birth day) may secure £1000 at his death by the payment of—£12 9 s 2d annually during 5 years, and £21 18 s 4d annually after 5 years; and be entitled to participate in the profits in the manner stated in the Prospectus.

R. PENISTON, Agent, Quebec and Canadas.

FOR SALE THAT pleasantly situated House in St. Anne Street, at present occupied by Mr. BURNET—with a spacious Yard, Stabling and Out-houses. Apply to ARCHD. CAMPBELL, N. P., St. Peter Street, Quebec, 27th January, 1847.

QUEBEC BANK. NOTICE is hereby given, that at a Meeting of the Directors of the QUEBEC BANK held this day, it was Resolved—That the Stock of this Bank be increased £200,000, and that application be made to the Legislature to that effect, at the next Session of the Provincial Parliament, and that a Subscription List for the proposed additional Stock of 8,000 Shares of £25 each, be immediately opened at the Bank, conditionally that the application is acceded to by the Legislature.

By order of the Board, NOAH FREER, CASHIER. Quebec, 12th April, 1847.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association. PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1846.

EDINBURGH ACADEMY FOR THE EDUCATION OF THE DEAF AND DUMB.

MR. KINNIBURGH, and his son Dr. KINNIBURGH, of the Edinburgh Institution for Deaf and Dumb, having intimated their intention of retiring from their present charge on the 26th of May next, intend to open an ACADEMY and BOARDING HOUSE in 28 Inverleith Row, on the 1st of June, for DEAF and DUMB CHILDREN of the higher ranks of Society.

The Academy is situated in the healthiest part of Edinburgh; and the services of a most efficient Assistant have been secured. INSTITUTION FOR DEAF AND DUMB, EDINBURGH, March 1847.

Extract from Minutes of Meeting of the Directors of the Deaf and Dumb Institution, Edinburgh, 1st February, 1847.

The Directors unanimously expressed their deep regret that no alternative appeared to remain but to accept Mr. Kinniburgh's resignation, and at the same time they felt constrained to express their strong sense of the valuable services which Mr. Kinniburgh had rendered to the Institution, by his faithful and laborious exertions in connection with it for a period of more than thirty-five years.

Extracted from the Minutes, by JOHN CADELL, SECRETARY. For terms, and other particulars, apply to Mr. KINNIBURGH, 22 INVERLEITH ROW.

FOR SALE, 150 QUINTALS Merchantable large Table Cod-fish.

- 127 Barrels Green do.
35 do. Salmon,
53 do. Mackerel,
39 do. Herrings,
6 Kegs Cod Soulds and Tongues,
23 Barrels Cod Oil.

- 65 Hogheads Bright Muscovado Sugar, do. Bastard do.
20 Boxes Twankay Tea,
15 do. Superior Macaroni and Vermicelli,
70 Boxes, half do., and quarters Bunch Muscatel Raisins,
50 Tinnets River Ouelle Butter,
30 Boxes Scheidam Gin,
45 do. English Starch,
10 do. Fig Blue,
12 do. Composite Candles,
15 do. English Wax Wick do.
85 Dozens Corn Brooms.

Its usual assortment of Liquors and Groceries consisting of—

- Champagne, Sherry, Madeira, and Port Wines,
Martel's Pale and Cognac Brandy,
Spanish White do.
Holland and English Gin,
Scotch Whiskey, Jamaica, Demerara, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c. By A. LENFESTEY, 17 St. Peter St. Quebec 24th Decr. 1846.

QUEBEC BANK. NOTICE is hereby given that a Semi Annual Dividend of Three and a half per cent, has been this day declared upon the amount of the Capital Stock, and the same will be payable at the Bank, on or after the 1st of JUNE next.

The Transfer Book will be closed on the 15th May till the 1st June.

The Annual General Meeting of the Stockholders will be held at the Bank, on MONDAY, the 7th of JUNE next, at ELEVEN o'clock, when a statement of the affairs of the Corporation will be submitted, and when the election of Directors for the ensuing twelve months will take place. By order of the Board, NOAH FREER, Cashier. Quebec, 15th April, 1847.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY.

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. 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, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada, Quebec, August, 1845.

Pouth's Corner.

WHO STOLE THE BIRD'S NEST?

BY MRS. L. M. CHILD.

To what! to what! to what! Will you listen to me? Who stole five eggs I laid, And the nice nest I made?

Not I, said the cow, Moo-oo! Such a thing I'd never do, I gave you a wisp of hay, But I didn't take your nest away; Not I, said the cow, Moo-oo! Such a thing I'd never do.

To what! to what! to what! Will you listen to me? Who stole five eggs I laid, And the nice nest I made?

Bob-a-link! Bob-a-link! Now what do you think? Who stole a nest away From the plumb tree to-day?

Not I, said the dog, bow-wow! I wouldn't be so mean, I row; I gave hairs the nest to make, But the nest I did not take; Not I, said the dog, bow-wow! I wouldn't be so mean, I row.

Coo-oo! coo-oo! coo-oo! Let me speak a word, too, Who stole that pretty nest From the little yellow breast?

Not I, said the sheep, oh no, I wouldn't treat a poor bird so; I gave the wool to line, But the nest was none of mine; Baa-baa! said the sheep, oh no, I wouldn't treat a poor bird so.

Caw! caw! cried the crow, I should like to know, What thief stole away A bird's nest to-day?

Cack! cack! said the hen, Don't ask me again; Why, I haven't a chick Would do such a trick.

We all gave her a feather, And she wove them together. P'd scorn to intrude On her and her brood; Cack! cack! said the hen, Don't ask me again.

Chir-a-whirr! chir-a-whirr! We will make a great stir, And find out his name, And all cry for shame!

I would not rob a bird, Said little Mary Green; I think I never heard Of anything so mean.

'Tis very cruel, too, Said little Alice Neal; I wonder if he knew How sad the bird would feel?

A little boy hung down his head, And went and hid behind the bed; For he stole that pretty nest, From the poor little yellow breast; And he felt so full of shame, He didn't like to tell his name.

Gospel Messenger.

GOOD LUCK AND BAD LUCK.

Concluded.

"It is thus," added my grandfather, "that I have learned to cultivate my farm; by observing circumstances, sometimes very minute circumstances, which yet I have proved by experience to have an important influence on my crops. I don't mean that any observations or precautions of mine can control seasons; but though I cannot regulate the weather, I can regulate my movements according to it. And though I cannot prevent noxious insects from entering my fields, I can do something to oppose their ravages, by carefully observing the time of their appearance, and having my seed or my crops in such a state as to be least susceptible of injury. There is a sufficient degree of regularity in the appearances of nature to form a pretty safe guide to the husbandman in his operations; and by observing and noting, for a series of years, the exact time at which any particular kind of grub or worm is seen, I know that it is better to do certain things a few days earlier than that period, or defer them till a few days later. This is experience; and those who take experience and common sense for their guides, have seldom made to say about good or bad luck. The proverb says, 'Diligence and forecast are the parents of good luck.' I should rather say that success, which worldly people term good luck, is the ordinary blessing of Providence on the exercise of forecast and diligence."

"But, grandpapa, there is another proverb which says, 'An inch of good luck is worth a fathom of forecast.' What do you make of that, grandpapa?"

"Why nothing at all, Lydia. It is not true. It is among the dreams of idle and improvident people, that one stroke of good fortune, as they call it, would set them above all their difficulties, and place them in the very circumstances they desire, without the labour and application they abhor. But suppose the unlikely, though desired, station obtained; even that would not be better than, nor half so good an attainment as, the qualities with which it is set in competition. Give an idle and improvident person what you will, you cannot make him rich. He will not take care of his property, or make a good use of it while he has it. He will soon squander it away, and become poor again; and then, if his character remain the same, he

has no resources within himself to provide for the future. On the other hand, a person who is diligent and thrifty, though he may meet with many adverse circumstances, and experience repeated disappointments, possesses within himself the means of making the best of things as they are, and of improving any favourable turn that may occur. I admit that a favourable conjunction of circumstances, beyond human control or foresight, sometimes occurs most opportunely, and effects at once what years of care and toil have failed to accomplish; but, then, diligence and forecast put a man in a position to improve the advantage which ill luck and inconsideration would have thrown away. In the course of my life, I have seen several instances in which persons have had every advantage of circumstances that could possibly have been desired, and which, if success could be secured apart from conduct, seemed to insure it; but which have been squandered away; and in a few years, perhaps in a few months, the idle, thriftless individual, despite of his good fortune, as it is called, is far worse off than his diligent, prudent neighbour, who has had as many difficulties and discouragements to contend with, as the other has had advantages and opportunities showered down upon him. A favourable gale will do more for the diligent mariner than much laborious toiling and rowing; but it will be lost upon him who has been idling on shore when he ought to have been loading his vessel, or slumbering on board when he ought to have been hoisting his sails."

The Christian is taught to refer all to the overruling power and providence of God. 'The lot is cast into the lap; but the whole disposing thereof is of the Lord,' Prov. xvi. 33. From him come our prosperity and success; and he it is that breaks our measures and blunts our hopes, to teach us that 'the way of man is not in himself,' but subject to the Divine will. We must take measures, but not trust to them: if we succeed, we must give God the praise; if we are crossed, we must acquiesce in his will, and take the lot that is cast for us. Then, if we are conscious of love and submission to God, we may indulge the confidence that we are loved of God, and that all these trials are sent in love. This is enough to make us happy, however the world may frown upon us; while the frown of God can make a wicked man miserable, however the world may smile upon him.—From "Common Sayings" in "The Visitor."

UNNATURAL CONDUCT OF PARENTS.—A girl under thirteen years of age, convicted for theft, being brought up to be sentenced by Mr. Serjeant Adams, at the late Middlesex Sessions (England) that judge declared the course he was going to take, and his reasons for it, in the following terms: "In the case of this child, he should order the father to enter into recognizances to produce her, or for her appearance, at any future occasion when the prosecutor might resolve upon pressing for judgment. Experience had taught the Court how often it happened that parents endeavoured, by inducing their children to commit crime, to throw them upon the State for support, and thus relieve themselves altogether from the cost of their maintenance, and from the care of their rearing up and eventual introduction to well-doing in life. In fact, those duties which as parents they ought themselves to discharge, they endeavoured to cast upon the State. It was only a few days since that he had four cases where the parents had endeavoured to rid themselves of the natural burden of their children by prosecuting them; whilst at the last session there had been a clear ground for suspicion that the money had been intentionally placed in the way of the law by his parents. Thus the children committed an act of felony for which they were convicted, and being thereupon sentenced to imprisonment, the parents were at once relieved from the performance of one of their first duties—namely, the maintenance and care of their offspring."

PAINLESS SURGICAL OPERATION, Performed upon a Patient, under the influence of Mesmerism. From Dr. Esdaile's "Mesmerism in India."

May 5th.—Rantonee Buttachangie, a Brahmin, aged forty. There is a prodigious fungus hæmatodes protruding from the left elbow-joint. A swelling took place at the joint when he was five years old, and has gone on increasing gradually, but the skin remained entire till an incision was made by a native doctor, twelve days ago, when the bloody mass started through the integuments. It exactly resembles the contents of an old aneurism; the structure of the fungus having been broken up by the actual cautery applied to it all over, in order to stop the bleeding; it was a frightful mass. I desired him to be carefully mesmerised, and went to Chinsurah, to consult with Dr. Elton, in charge of the troops there. We returned to the hospital together, and found him in a profound sleep, and decided to take the arm off instantly. It was removed without his moving or complaining, and Dr. Elton assured me that his countenance had never changed. He awoke immediately after the limb was off, and declared, again and again, that he was aware of nothing having been done to him till he awoke and saw his arm was gone; and he then saw Dr. Elton for the first time.

May 13th.—Is doing well. May 16th.—He complains of pain in the stump to-day.—To be mesmerised. May 17th.—He was easily put to sleep yesterday, and slept for three hours; was free from pain when he awoke, and continues so.

GERMAN RAILROADS.—Railway communication is proceeding rapidly in Germany. Next year the line will be complete between Cologne and the extreme frontier of the east; north, and

south of the Germanic Confederation. Vienna, Breslau, Berlin, and Hamburg are now connected together by a continuous railway. The Augsburg Gazette informs us that a meeting has just taken place between the directors of the different railway companies possessing this vast range of lines. Between Vienna and Stettin there is a distance of 225 French leagues, and between Vienna and Hamburg 250 leagues. This is the greatest extent that a railway line has yet run. The various directors have agreed on an arrangement of departures in correspondence with each other, so that the distance between Vienna and Hamburg may be cleared in 48 hours, comprising stoppages, and between Vienna and Stettin in 40 hours. The train leaves Vienna at 7 o'clock in the evening, and arrives at Breslau the next day about noon, leaves Breslau at 4 o'clock, and arrives at Berlin at 5 o'clock in the morning; it leaves again at 7 o'clock for Hamburg and Stettin. The back train leaves Hamburg at 1 o'clock in the afternoon, and Stettin at 4; it reaches Berlin at 9 o'clock at night, leaves again at 11; arrives at Breslau next day at 11 o'clock, and at Vienna the second day at 7 in the morning. The works on the southern line—from Vienna to Trieste—are proceeding rapidly. When this line is finished, travellers may book themselves from Hamburg to Trieste.—Galignani's Messenger.

AUSTRIA. Signs of a wish for improvement.—The liberal movement appears to extend its influence even to immovable Austria. A certain activity manifests itself in the provincial Diets of that monarchy. The States of the province of Lower Austria, of which Vienna is the capital, terminated on the 8th March their session, opened on the 1st. In that short period the States voted several petitions to the throne, which are not without importance. One of these petitions demands a reduction in the taxes on provisions and stamps, and proposes to substitute thereto a general tax on incomes. The condition of the roads, the abolition of forced labour and tithes, and the position of schoolmasters in villages, were the object of animated debates and of the resolutions submitted to the Emperor. But the most important event of that session of the provincial Diets was the proposition to admit representatives of the burgesses into those assemblies. Hitherto the members of the orders of prelates, of lords, and knights enjoyed alone that privilege. The deputies of the burgesses, or, as the order is legally called in Austria, of the fourth state, can no longer be excluded from that Assembly, and denied permission to assist at the exposé of the financial burdens read at the opening of each session. Last year the states, on the motion of a lord, Count Brenner, had agreed to solicit from the Crown the admission of deputies to participate in the deliberations of the Assembly—a right which, according to another orator, Baron de Stiff, the representative of the district, they had possessed in the old provincial assemblies down to 1790.—Constitutionnel.

CHINA.

Though the Chinese have not in the arts approached the excellence of the ancient Greeks and Romans, their attainments are of a more useful character, their skill having been displayed chiefly in the construction of instruments for domestic, agricultural, and mechanical purposes. In the sixteenth century China had more of the arts and comforts of domestic life than the Europeans, but since that period the latter have advanced in those matters at railroad speed, while China has been almost stationary. The description of the arts and implements of the Chinese given by Marco Polo will apply at the present day, they having made but little improvement. They have great lack of invention, but are good imitators; and now that their intercourse with other nations is extending, will doubtless adopt many things from foreign countries. There are four great inventions for which the world is indebted to China: the mariner's compass; manufacture of porcelain; printing; and gunpowder. The use of gunpowder was known in China about the time of the Christian era; but cannons have only recently been introduced among them.

Agriculture.—Agriculture is patronized by the imperial court, in the annual ploughing ceremony, which takes place at the vernal equinox, when the emperor in person guides the plough. The agriculturists of China may rather be termed gardeners than farmers; and their success is more owing to their tedious and minute attention to the details than to any knowledge of cultivation as a science. All the land professedly belongs to the emperor, but the occupiers so hold it that as long as the taxes are regularly paid he cannot dispossess them. The occupier, however, cannot alienate the land from his family: if he dispose of it, his sons, after his death, can reclaim it. The daughters have no share in the patrimony. When land is mortgaged, the mortgagee is responsible for the taxes. Land is registered in the district office, where also the titles are deposited. It is estimated that there are 596,000,000 acres of arable land, of which a greater proportion is under cultivation for food than in any other country.

Three-fourths of all the grain sown is rice. Before sowing, the seed is soaked in liquid manure; and it is sown so plentifully that its sprouts come up as thick as grass. It is then taken up and transplanted, and the ground put under water. Where there is no stream or river at hand, the contrivances for irrigation are very numerous and ingenious. The first crop ripens in April, the second in November. Wheat and buck wheat are both grown, and are sometimes transplanted, as rice; indeed nearly every thing is transplanted by the Chinese. They commonly mature the seed ra-

ther than the land; and are entirely ignorant of the art of improving the soil by rotation of crops.

The Chinese excel almost all other nations in the cultivation of flowers, for which there is great demand.

They have no hedges nor fences, the land being separated by dykes. Their agricultural instruments are very simple. The principal animals used in agriculture are buffaloes and asses. In the northern parts of the country they use also cows and camels; and sometimes a buffalo and an ass, or a cow and a camel, may be seen yoked together.

The practice of cultivating the hills in terraces is not so common as has sometimes been represented; it prevails to no great extent, except in the vicinity of large towns, where the ground is valuable. The wages of a labourer in the country is about thirteen cents a day, in towns about twenty cents.

Weaving, etc.—Weaving is all done by hand looms. The Chinese have no extensive manufactories; six or eight looms being as many as are commonly seen in one room. Two persons attend at each loom: the treadles are worked by a boy at the top. They never employ steam power in their manufactures; the only use they ever make of steam is to cook rice. The yellow cotton fabric called nankeen is not dyed; it being the natural colour of the material of which it is made.

The embroidered shawls brought to this country from China are manufactured at a place about eight or ten miles from Canton, entirely for exportation; the Chinese themselves use no such article of dress.

The porcelain all comes from a single town, King-tu-ching; but the common stone and blue ware is made in many provinces. The people are exceedingly fond of household ornaments of porcelain; some of which are imported into this country. These are sometimes elegant, but more often grotesque; as the Chinese never imitate nature, always preferring to make something odd. The common earthenware of the country is very cheap; a whole establishment for a family may be bought for five or six shillings.

The Chinese have a method, unknown to us, of making copper white by means of alloys. In the manufacture of gongs and bells, experience has taught them to mix the metals in about the same proportion as we do. Their iron utensils, and also locks, &c., are always cast. In gold and silver work they are probably equal to any people; and in carving and chased work they take the lead in many respects. Gold leaf is extensively used in China, and they also export a considerable quantity; they make it in the same way that we do.

Lantern making is a very extensive business, and the Chinese display their fancy more in the manufacture and adornment of this article than in any thing else. They have one kind called the horse-racing lantern, the frame-work of which is so constructed that the heat of the lamp sets in motion a variety of small figures which keep moving as long as the lamp continues to burn. Lanterns of very elegant patterns are made expressly for the religious festivals. Some of these are very high and cost as much as one hundred dollars; but they are generally about a foot high, and sold for five dollars. Tallow is procured from the tallow tree which in appearance resembles the aspen popular. The seeds of this tree are boiled in water, which causes a fatty substance to exude, which is run into moulds; but as this very easily melts, it is commonly covered with a coating of wax, and colored with vermilion. Their lamp oil is made of peanuts; they use no whale oil.—Mr. Williams' Lecture; Chr. Advocate. Concluded from last number.

ARAB LABOURERS,

Employed by Mr. Layard, in excavations of the ancient Nimrod near Mosul.

The most arduous part of the undertaking appears to have been the organization of a body of labourers. Could he, like the French at Khorsabad, have employed trustworthy overseers, there would have been comparatively little difficulty; as it was, he had everything to do himself, to take drawings of the sculptures, to copy the inscriptions, and to keep a strict eye upon the workmen, almost all of whom were idle, careless, or dishonest. Not only, if left unwatched, would they cease to work, or mutilate the marbles, but actually pilfer the most precious fragments of the bas-reliefs. After repeatedly changing his labourers, the worst of whom, sad to relate, were the Christians of Mosul, Mr. Layard had at length made up a body from a wandering Arab tribe called the Djebour. These were the men employed at the period of my visit, and certainly it was a curious sight to observe these children of the Desert at their labour—to see them rushing to the sound of their accented war-cry to the trenches, waiving their empty baskets wildly above their heads, or issuing forth again and capering in the same frantic manner beneath their baskets full. The Arabs are certainly the most excitable race in existence,—they are the Irishmen of the East. I have seen a party of the workmen in question returning, after their day's labour, to their tents, and who, having overtaken a flock of sheep, were immediately and simultaneously impressed with the idea that they were driving home a booty (an imaginary one of course) which they had captured from the enemy, setting up at the same time a wild and appropriate chorus on the subject; the fiction was no doubt a pleasant one, and so loud and lively was their enthusiasm, that the shepherd must have had serious misgivings lest it should turn out to be something more than a friendly joke of theirs. But what amused me most was the superstition of these people—the terror or delight with which, according to their beauty or deformity, they looked on the different sculptures that were dug up. Some of them they kissed most affectionately, and some they

spat upon with horror. At the period when Mr. Layard discovered the colossal lions which guard the entrance of the great hall, the first thing that appeared above ground was the enormous human head of one of these monsters, at the sight of which the labourers setting up a shout of "Nimrod! Nimrod!" threw down their implements and fled in every direction. The report soon spread through the country that the mighty hunter himself had once more visited the earth, and multitudes flocked to the ground to witness the prodigy. But the superstition of the Arabs proved a source of serious inconvenience to Mr. Layard. Nimrod, as you are perhaps aware, is classed among the Mussulman prophets, and the Cadi and the Ulama, of Mosul, having heard of his disinterment, were greatly scandalized, and declared that this unceremonious way of digging up a prophet's remains was a profanation not to be connived at. They accordingly assembled a Divan, in which the whole affair was discussed with great solemnity, and the result of their sage deliberation was the publication of a Fetva, in which any further excavation of the mound was prohibited under the severest penalties. To the great annoyance of Mr. Layard his operations were suspended for several days, till the pious scruples of these absurd old wiseacres could be satisfactorily resolved on the subject. Such are the people and such a small part of the difficulties Mr. Layard has had to deal with.

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