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The Bazaar.

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

VOLUME II.—No. 40.]

QUEBEC, THURSDAY, JANUARY 1, 1846.

[WHOLE NUMBER 92.]

NEW YEAR'S DAY.

Evil have been my years, and few;
Of these one more has roll'd away;
Come, then, my soul, the past review
This new year's day.

By the Redeemer's cleansing blood
Dust thou appear in white array?
Art thou, my soul, at peace with God
This new year's day?

In flow'ry paths where dangers roam,
Has folly taught my steps to stray?
Or am I nearer to my home
This new year's day?

And would I rise on wings of love,
And heavenward speed my joyful way,
If God my soul should hence remove
This new year's day?

O God! I bow before thy throne,
And thus with quivering lips I pray:
Accept and seal me for thine own
This new year's day!

Mary S. B. Dana, in the
Am. Christian Observer.

THE LIVERPOOL CONFERENCE.

The following is the introduction to the address referred to, with a short extract, on the second page of our last number:—

To those throughout the World who love the Lord Jesus in sincerity.

The Church of Christ has all along been one. It is made up of all those, and only those, who in every place, and of every party, believe on the Lord Jesus as their Saviour, and obey him as their Sovereign. One life pervades the whole band of discipleship—that life of which the regenerating Spirit is the source: so that they are vitally one. And in the eye of Omniscience one prevailing character marks them all—a character predominating over all singularities of creed, and peculiarities of temper and practice—the all-absorbing feature of oneness with Christ. Vitally one,—viewed from the highest of all standing points, they are visibly one.

And there was once a time when nothing was more notorious than the Church's unity. From no peculiar garb, from no studious uniformity, but from the warmth of their affections and the depth of their sympathies, so obvious was their oneness that mere onlookers said, "Behold these Christians, how they love one another!" Filled with the Holy Ghost, "the multitude of believers were of one heart and of one soul."

But these days have passed away, and for ages a divided Church has been the lamentation of the holiest men; and the healing of its divisions has been the anxious problem of many of the Church's wisest members. Various schemes have been suggested. Some have sought the remedy in vigorous legislation. They have recommended as the cure of discord a general council followed up by the edicts of kings and emperors. They have said, "Let the most learned divines assemble and determine the true theology; and then let the rulers of the land enforce it. Let royal proclamation or act enjoin one creed, one worship, and one polity throughout the country, and then we shall have unity." And it is with this view that the decrees of councils have so often been enforced by civil law, and that dissent from the legalized religion has so often been made a crime forbidden by the statute and punished by the judge. But another and milder class—aware that compulsion is not concord, and that a forced confession is not faith—have tried another plan. They have taken up the points of difference, and have defined and explained and distinguished, and have attempted to show that after all there is no diversity, but that Lutherans and Calvinists and Arminians mean the same thing, though they have an unfortunate way of expressing their mutual harmony; or if there really be some discrepancy, it is so slight that they might well consent to split the difference. On this system Richard Baxter tried to reconcile the advocates of a limited and a universal atonement, and Archbishop Usher sought to unite the opposing forms of Episcopacy and Presbytery. But the usual upshot of these eclectic efforts is a new division, and the *via media* proves a *via tertia*. The difference is split, but the division is not healed. Another and an increasing class have, therefore, felt that Christian concord can never be effected by civil compulsion on the one hand, nor by a scheme of giving and taking on the other. They feel that Christian Union is an affair of neither legislation nor logic; but, as in the beginning, must be the result of love. Intelligent enough to distinguish the outward differences of his brethren, but perspicacious enough, through all peculiarities, to discover their vital identity—magnanimous enough to overlook much that he may reckon odd or erroneous, for the sake of more that he deems noble and right—full of that regenerate instinct which loves the Saviour's image more than his own fascinate, and shining in those holy beauties which win each Christian heart—so amiable as to make his fellowship an object of desire, so cordial and catholic that he rejoices to give it, but withal so loyal to the truth, and so explicit in his conduct, that he can give it, without suspicion of his personal soundness—a style of Christianity far above that truncated sectarianism which, to fix it in the chain of orthodoxy, has nothing but on the one side the book of rigid opinionativeness, and on the other the eye of some iron article—he is the complete and right-hearted disciple, and his the true attitude for Union, who lays the warm hand of affection on one, and holds out the pure hand of attraction to another. In healing the dissensions of a divided Church, legis-

lation will fail, and logic will fail, but Love will never fail.

The address proceeds to describe efforts which have been made for drawing Christians more closely together, followed up by the meeting of the Conference at Liverpool, and the basis of union as printed in our number of Nov. 13:—it offers the recommendation of forming an institution to be called THE EVANGELICAL ALLIANCE, and, to prevent misconception, it is at once stated that it is not intended to ask any surrender of conscientious convictions—nor that any one should conceal his religious convictions—nor that any denominational effort or attempt at ecclesiastical development should cease. These disclaimers are enlarged upon at some length, and the aim of the Alliance is proposed to be, "1st, to promote a closer intercourse, and warmer affection among the people of God now scattered abroad." Under this head we find the following passage:—

Dear Brethren,—The Evangelical Alliance is primarily a Society for the increase and diffusion of Christian love. Love is a noble grace, and any pains expended in fostering and spreading it will be well bestowed. The magnanimity which bears the infirmities of the weak, the charity which receives one another as Christ also received us, the consideration which denies itself and pleases a neighbour for his good, the love which "beareth all things, believeth all things, hopeth all things, endureth all things,"—this love is as rare as it is Christ-like—as difficult as it is divine. To our proud carnality there may be something more commanding in the boisterous and belligerent attributes; but to a sanctified apprehension there is something more sublime in his brave charity who quells a feud, or subdues his own offended spirit. He may be a valiant man who points his gun in the hour of battle; but he is a bolder man who lifts the shield from the crowded deck and flings it hissing into the surge. He may be a valiant spirit who, muzzle to muzzle, piles his roaring artillery on a belaboured and reluctant Church, and waves his victorious stump as he sees the hostile flag come down; but he is the truest hero, who, espying an explosive mischief on deck—a bomb fraught with foolish questions and logomachies, contrives to pitch it timely overboard. There may be something august in the dark thunder-cloud as it thunders and grumbles over quaking fields; but there is something mightier and more wondrous in the lightning-rod which is gradually stealing from that cloud its fiery elements, and converting its dingy wrath into harmless vapour. And there is something commanding in the flashing zeal and muttering orthodoxy of the surcharged disputant—something that calls a rufel attention to himself in the wilful spirit as he heaves his towering bulk between a happy Church and the smiling firmament; but there is something nobler in that wise and quiet spirit, that lightning-rod, whose gentle interference and noiseless operations are drawing off the angry sparkles, and thinning the gloomy mischief into azure and daylight again. And there may be grandeur in the hail-storm which hurls its icy boulders over a dismantled province—which strews the battered sod with dead birds and dragged branches, and leaves the forest a gristly waste of riven trunks and leafless antlers. But who does not rather bless the benignant rain as it comes tenderly down on the mown grass, or the rainbow as it melts in fragrant drops and glowing flowers, and then from grateful fields and laughing hills glides back into its parent sun? Even so, there may a terrible importance attend the rattling zealot, who sends a storm of frozen dogmas through Christendom or through his particular society, and leaves it a desolation—who certainly kills some weeds, but demolishes each radiant flower and annihilates the season's crop. Yet who does not rather pray that his may be the brotherly kindness which dissolves in mild enchantment on sullen natures, and in genial invigoration on such as are drooping or dying—a transforming love like his whose calm descending is forthwith followed by the flourishing of righteousness and the abundance of peace?

We extract a passage on the second aim proposed by the Alliance, namely:—

To exhibit as far as possible the existing oneness of the Christian Church. It may sometimes be a mere pretext for carelessness, but we believe it is often a real stumbling-block to earnestness, that Christians are so divided; and though it may be very just to argue that amid all this diversity there is an actual identity, it would be more convenient to exhibit it. The communion of saints is a tenet in every creed, and a matter of regenerate consciousness with every Christian; but to a worldly man it is a thing so reconcile, an affair of such delicate induction, and contradicted by so many appearances, that he may well be excused for overlooking it. As a source of comfort to Christians, this latent unity is valuable; but before it can become an argument and an element of influence on those who are without, this latent unity must be made obvious and palpable, and if possible, notorious.

And does not this unity exist? Independently of the outward character which they exhibit, are there not certain great facts which all Christians credit, and certain feelings which all Christians share in common? That the Bible is the word of God—that our earth was visited eighteen centuries ago by the Son of God incarnate—that in his sufferings and death he effected an atonement for sinners of mankind—that this atonement is available to the entire and instant justification of the sinner who believes in Jesus—that Christ now lives and reigns the Head of his ransomed Church—and that the Holy Spirit is sent

forth into the world to convince of sin, and to conduct souls to the Saviour, and to sanctify the children of God: truths like these every Christian credits. There may be favourite ways of stating them, and there may be different ways of systematising and arranging them; but there is no variance as to their revealed reality and historic verity; they are facts which have the suffrage of consenting Christendom. And even so there are certain feelings which distinguish the whole family of the faithful—completeness in the revealed character of the living God, love to his holy law, hatred of sin, a desire to do his Heavenly Father's will and possess his conscientious favour, zeal for his honour, love to his people, and delight in his worship; these affections, whether constant or intermittent—whether vivid or more vague, every disciple of Jesus knows them. Every man is a Christian who rests on the Lord Jesus as his Saviour, who obeys him as his Lord, and who rejoices in him as his all-sufficient Friend. And as all Christians are united in LOVE AND LOYALTY TO THE LORD JESUS CHRIST, why should they not proclaim to the world their one opinion regarding HIM?

In treating of united measures for the defence and extension of the common Christianity, as a third object, the address says:—

Even now there are many Antichrists. The priestly office of our blessed Lord is nullified by Socinianism, and similar systems, which make the sinner his own Saviour. His prophetic office is assailed by Romanism and Romanizing theology, which reserve what the Saviour revealed, and shut those Scriptures which the Saviour bids us search. And his kingly office is impugned, and his royal claim rejected by a lawless world, and a large amount of licentious professorship—whilst each office of the Saviour is impugned by many of the afore-mentioned, and other forms of error. There are many adversaries; and it is time that right-hearted men were striving together in the defence of the Gospel. To meet the insidious Infidelity and Atheistic blasphemy of some—the soul-deluding superstition of others—the profligacy and flagrant immorality of many more—to meet the entire ungodliness of this Bible-burning, Bible-wrestling, and Bible-abhorring age, demands the united energies of all to whom the Bible is inspiration and the Saviour Divine.

The small progress and scanty triumphs of that Gospel are not owing to its inherent weakness, nor to the fewness of its friends. The Gospel is mighty. The truth of eternity—the power of God is in it; and its believers are many—perhaps never so numerous as now; and their aggregate resources are immense. It is astonishing, when you consider the amount of learning and intellectual opulence, and social influence—it is delightful to recount the various accomplishments and talents which, in one form or another, and within this living age, have been laid at the Saviour's feet. And whilst the Church is numerous and powerful, there is no lack of zeal. There are vitality, and energy, and sometimes stupendous exertion; but the misery is, that so much of it is zeal mispent—that so much of it is energy devoted to mutual destruction. The elastic vapour which murmurs in the earthquake, or explodes in the mud volcano, if properly secured or turned on in the right direction, might send the navy of an empire all round the world, or clothe with plenty an industrious realm. And the zeal which has hitherto tumbled in ecclesiastical earthquakes, and left no nobler mementos than so many steaming cones—so many mud-craters, on the sides of the great controversial Jericho,—if rightly directed, might long before this time have sent the Gospel all over the globe, and covered a rejoicing earth with the fruits of righteousness. The river which Ezekiel saw was a tiny rill when it first escaped from the temple, but a course of a thousand cubits made it a deep, and a few more furlongs saw it a river that he could not pass over—the waters were waters to swim in. And this is the course of the Gospel, when Christians do not hinder it. But instead of clearing the common channel, and strengthening the main embankments for its universal and world-gladdening flow, the effort hitherto has been to divert it all into denominational reservoirs. Each one has gone with his spade and pickaxe—has breached the grand embankments, and tried to tempt the mighty stream into his own more orthodox canal. And the consequence of these sectarian efforts—these poor attempts to monopolize the Gospel—the consequence is, that like a certain river in the southern hemisphere which has only been known to reach the ocean once during the last thirty years—betwixt the scorching secularity over head, and the selfish interruptions of the stream, it is only now and then that the Gospel is allowed to flow far enough to fertilize new territory, and gladden weary souls. But a better day is coming, and these movements we hail as its dawn. Instead of monopolizing or dividing the stream—instead of breaking its banks, or interrupting its course—our individual and our united efforts shall hereafter seek to clear its channel and deepen its flow; and the work of our different denominations shall be, not to pierce the bank or dig diverting canals, but each to strengthen the enclosing moulds and remove the interrupting rocks as it sweeps along against their respective territories. Thus acting, thus seeking not their own things, but the things of Jesus Christ; we shall soon behold the little stream which welled up at Jerusalem eighteen hundred years ago, holding on its prosperous course. We shall see life leaping in its sunny ripple, and a joyful world resorting to its genial current; we shall see one fold reposing on its green margin, and beside the still waters one shepherd leading them. And best of all,

on its teeming brink we shall again behold the long exotic Tree of Life—its laden branches mirrored in the tranquil tide, and showering on the azure amplitude its leaves of heavenly healing.

As means by which the friends of union may most effectually advance their object, the address recommends: Personal adhesion to the Alliance—the diffusing of information on the subject—pecuniary contributions—simultaneous weekly petitions to the throne of grace, in secret and in families, suggesting the forenoon of Monday as the time for that purpose.

A GERMAN CHRISTIAN

ON THE TRACTARIAN VIEWS OF EPISCOPACY.

Allow me to add in a few words, in what way and for what reasons I do and ever shall protest against another and widely different view of Episcopacy and its absolute right. Not, if apologetically a Church, like that of England, says, through some of her not authoritative organs, although it may be by fathers and luminaries, that the apostolic succession of Christ's appointed ministers (which we call the *successio apostolica divini ministerii*, taking this ministry as an indivisible body, but as a ministry in the Church, not as the Church itself) is only manifest and efficient if it includes Episcopacy; and therefore it is even identical and exclusively identical with Episcopacy. I certainly cannot consider this otherwise than many similar points in English life, viz., as the *insular idiosyncrasy* in declaring and embodying a catholic truth, and as the national expression of a catholic principle. If the national Church finds it convenient to express thus a principle in a national form, the misunderstanding of which she has guarded against by Liturgy and Articles, and the unlimited acknowledgment of the paramount authority of the Bible, no wise man will therefore quarrel with her, although it may be good she should from time to time be made aware of the difference between idea and form, of relative and absolute right, and above all, between right and truth. But if and whenever Episcopacy is to be made the badge of churchship not constitutionally and nationally (which is a lawful act of national sovereignty), but of principle and catholicity:—if the Church, as manifesting itself and existing through Episcopacy, is to take place of Christ and the Spirit who alone can give real churchship, because new life (viz., filial thankfulness and self-devoteness springing out of the divinely free will, instead of the feeling of a cursedness and despair, consequences of the bondage of self)—if *covenanted salvation* is to be made dependent upon this Episcopacy, then I think the *deathblow* is aimed at the Church's inmost life, the eternal decree of condemnation is passed upon her, unless she repent. For she is seeking salvation in man, and not in God—in the beggarly elements of this world, and not in the Divine life, source of all life, and sole deliverer from death and corruption; she is attacking the glorious liberty of the children of God; Christ's redeemed, and the native citizens of Christ's kingdom; she is crucifying Christ, and practically denying the merits of his sacrifice. Not the Gentiles, but the Jews crucified Christ, and so they do still. Of all this I feel convinced, as I feel convinced of the existence of God, and as I believe in the saving death and divinity of Christ, and in the ever renewing almighty power of the Spirit. I hope I should feel so, although to my deep affliction, if God had made me to be born in the Romish Church. I do not say any particle of this as a Protestant, although I bless the Reformers for having taught it me, opening to me the sense of Scripture and Church history. But it is unnecessary to add, that I should consider it as a parried act (besides its being godless in my mind, at all events) if I did not vow to devote all the energies of my mind, insignificant as they are, and the last drop of my blood, to protest against such an Episcopate in the Church of that nation to which it is my privilege (I say so in thankfulness) to belong. If an angel from heaven should manifest to me, that by introducing, or asserting, or favouring only, the introduction of such an Episcopacy into any part of Germany, I should not only make the German nation glorious and powerful over all the nations of the world, nay, combat successfully the unbelief, pantheism, atheism of the day—I should not do it, so help me God. Amen! We may be doomed to perish, Church and State; but we must not be saved and cannot be saved by seeking life in externals.—Letter from Chevalier Bunsen to the Right Hon. W. E. Gladstone, M. P.

TRACTARIAN DEFERENCE TO EPISCOPAL AUTHORITY.

Pastoral Letter from the Right Rev. M. Eastburn, D. D., Bishop of the Prot. Ep. Church in Massachusetts, to the Clergy of his Diocese.

REVEREND AND DEAR BRETHREN:—A deep sense of the responsibility attached to my office, as the chief Pastor of this portion of our common fold, has constrained me to address you on a subject, in regard to which I would fain, if duty would have permitted, have remained silent.

It is already known to you, that towards the close of the last year, a parish was incorporated in the north-western part of this city, under the name of the Church of the Advent. Its commencement afforded me sincere pleasure; and, having been begun with the avowed intention, on the part of the respectable persons engaged in it, of establishing a Church with free sittings, I commended it to the liberal aid of the Episcopalian of Boston. On the evening of Sun-

day, the 23rd of last month, according to previous appointment, I visited the temporary place of worship of this parish for the purpose of administering the apostolic rite of Confirmation; and there observed, to my inexpressible grief and pain, various offensive innovations upon the ancient usage of our Church. In the form of the Communion Table; in the decorations of golden candlesticks, and of a large wooden cross, by which it is surmounted; and in the postures used in front of it by the Assistant Minister, who, as I learned from the Rector, was only conforming to the constant practice of the latter on all occasions except the service of that evening; I perceived with sorrow superstitious peculiarities of the same description with those, which already, in the case of another parish Church of this Diocese, had called forth a public expression of disapprobation, first from my revered predecessor, now resting from his labours, and subsequently from myself, in the Address to the Convention of 1841.

I feel, my reverend brethren, that I should be guilty of a dereliction of plain duty, were I not to express, in this public manner, my utter and unqualified condemnation of these practices, carried on in the principal city of the Diocese, and under my own immediate eye. Were these novelties nothing more than childish, they would be on that account sufficiently objectionable to call forth my censure: for it certainly must be a fit subject of rebuke, that there should be found a disposition among any of the Clergy to abandon, in their mode of conducting divine service, that masculine simplicity and dignity, by which our beloved and venerable Church, both here and in England, has been so long and so justly distinguished. But chiefly do I condemn these innovations upon established custom, because of their pointed and offensive resemblance to the usages of that idolatrous Papal Communion, against which our Prayer Book so strongly protests; and because, where a Communion Table is fitted up like a Roman altar, and certain postures are used by the Clergy indicative of reverence towards that altar, the certain effect of such a spectacle is to produce gradually among the congregation those very convictions, in regard to the sacrament of the Lord's Supper, from which, by the good providence of God, we have been graciously delivered. Those who are to be ministered, by the officiating minister, with the forms of error, will fall, by an imperceptible but sure process, into error itself, and thus our people will be led, by the very services in which they engage while actually within the bosom of our own Protestant Church, into doctrinal departures of the most grievous and vital character. And in addition to these considerations, I will not dissimulate the pain which such practices give me on another account,—namely, the ridicule and contempt to which they expose the Church of our affections, from all sensible and enlightened persons of other Christian bodies.

In view of the dangers above stated, and considering this subject as far from being a mere matter of taste and fancy, about which men may safely differ, I have already privately remonstrated against the novelties adopted in the Church of the Advent; and have expressed my views, as opportunity offered, to various individuals. But, knowing that this mode of signifying disapprobation must, of necessity, be limited in the extent to which it reaches, and fearing lest my supposed silence should, in any part of this Diocese, be construed into acquiescence in those which I condemn, and which I regard as pregnant with evil, I embrace the present method of letting my sentiments be more widely known. It is a pleasure to me to feel well assured, that with the usages referred to, and with the unsound and unchurch-like theology to which they belong, a great majority of the Clergy over whom God has given me the oversight have no sympathy. But others are constantly entering our ranks; and may need, especially the younger of them, to be warned against the imitation of such examples. Whether the course adopted in the parish referred to will be continued or not, it is beyond my ability to conjecture; but however this may be, I shall have the satisfaction of feeling that I am clear of the responsibility of being a silent spectator of irregularities, degrading to the character of our Church, and perilous to the souls of our people.

That your heart's desire, my reverend brethren, in your high and holy calling, may be set forth the unsearchable riches of Christ to a world lying in sin and death, is the prayer of your affectionate Diocesan,

MANTON EASTBURN.

Boston, December 2, 1845.

TESTIMONY TO THE WORK OF CONVERSION IN FRANCE.

Sir,—As the letter of Monsieur le Pastour-Roussel to the Committee of the Foreign and Society, which was published in the *Recorder* of the 30th ult., refers to me as having visited, with him, the scene of his labours in the Haute-Vienne, I beg leave to state, that during the last month, on my return from the south of France, I met this devoted servant of God at Limoges, and accompanied him, partly on foot, to visit the stations of the Haute-Vienne; and I saw the church he mentions at Limoges, then nearly finished (and which has since been opened), as also the church at Baldent. On the Sabbath I attended divine service in the morning at the church of Rancon, where I had the pleasure of hearing Mr. Roussel preach to a congregation of about 250 persons, male and female. The service was solemn and impressive, and the attention of the congregation was very marked. From thence we walked some leagues to Ville Favard, where

I had an opportunity of seeing the new school house, built by the voluntary labours of the inhabitants. Certainly for appearance and accommodation it is equal to very many in the provincial towns of England. We arrived at the church bell was ringing for service. It was delightful to see the people come down the chestnut avenues to the place of worship, headed by the mayor and ex-mayor. The church is an ancient stone building, formerly used by the Roman Catholics, but as the commune has become entirely Protestant, it has been given over for its present use. On entering, I was much struck by the decent and orderly appearance of the congregation, which consisted of from 300 to 400 persons, about an equal number of males and females. The children of the schools sat on the front forms nearest the pulpit, which had been erected in place of the stone altar, now removed. In front of the pulpit was placed the benitier, or vase which formerly contained the holy water, reversed, and on its base rested the upper slab of the altar, thus forming a communion-table. The image of the virgin had been removed from the niche over where the altar had stood, and on each side were placed two tablets; on one was inscribed the second commandment, and on the other, "God is a Spirit, and those that worship him must do it in Spirit and in truth." The children sang during the service several hymns in a sweet and pleasing manner. M. Roussel conducted the prayer, reading, and sermon, and altogether the whole congregation seemed wrapped in the deepest attention, and all must have returned exceedingly edified. I am convinced that M. Roussel is a highly-favoured servant of the Lord, and that through his instrumentality, very many have been brought to the knowledge of the truth, and added as precious gems to our Redeemer's glorious diadem. I beg leave to add, that towards the amount for which M. Roussel has made himself responsible, viz. £800., two gentlemen at Liverpool have offered to contribute £100. each, provided the residue is subscribed by other Christian friends.

I remain, Sir, in the best of bonds,
Very faithfully yours,
SAMUEL THORPE,
Major Unattached.
God's Oak, Herts, Nov. 22, 1845.
(To the Editor of the Record.)

The Berean.

QUEBEC, THURSDAY, JAN. 1, 1846.

Though part of our Editorial remarks last week bear reference to the change from the old year to the new, we advert to it once more as a fitting opportunity for noticing a sympathizing inquiry, which now and then reaches us from some of our respected Correspondents, and which probably springs up in the minds of others also who have not had an opportunity of addressing us on the subject. We have been asked what has been the success of our enterprise in the business-like aspect of it: and we have to reply, with sincere gratitude for the great interest taken in our labours, and for the support given to them, that our list of Subscribers has not ceased to be on the increase, and has manifested a degree of steadiness which encourages us to believe that this periodical will meet with permanent support. It has not been in our power to acquire such an insight into the somewhat intricate accounts of the undertaking, at this advance of the current volume, as to enable us to say what prospect there is of its yielding remuneration to the individual who unites in himself the twofold character of Editor and Proprietor. This, indeed, will in a great measure yet depend upon our success in collecting arrears of Subscription. But as the receipts have all along been sufficient to meet the demands of our Publisher, we are well content to leave the question of emolument undecided, and we have put matters in train for the enlargement of the BEREAN in size, without increasing the terms of subscription, which we hope to effect at the commencement of another volume in April—or at an early period after the opening of the navigation. In the mean time, we solicit a continuance of the good offices hitherto so kindly rendered to us by voluntary agency, and declare our own intention of undeviating adherence to the principles which have hitherto guided us in the performance of our duty; we also trust that we shall have credit for conscientious motives in particular cases where our practice may not be entirely in accordance with the views of friends who upon the whole believe our course to be for the advancement of truth and godliness.

Since the negotiation between a representative of the Prussian monarch and the heads of the Church of England which terminated in the establishment of the Jerusalem bishopric, endeavours have been used in various quarters, to interpret that interesting event into an indication of anxiety on the part of the Prussian National Church to form a junction with the Church of England on the basis of the introduction of English Episcopal orders in the place of those of the Church in Prussia. This interpretation subserves the purposes of the Tractarian party who are ever ready to make the essence of the Church consist in outward order and arrangement, and to place the Church in the room of Christ, the Church's Head.

It is somewhat remarkable that a Tractarian has been the means of drawing forth one of the most authoritative disavowals that could be obtained, of such views on the part of those concerned in the above negotiations on behalf of the Prussian Church. It ap-

pears that Dr. Aheken was directed by the King of Prussia to present to the German public a connected statement of what had been done in regard to the erection of the Jerusalem bishopric. The book published by this divine reached Mr. Gladstone, who was alarmed by one part of it which seemed to threaten an interchange of ministerial services between the Clergy of the two national Churches, without previous renunciation of the Prussian orders, derived in the Presbyterian line, and adoption of those of the Church of England, coming down in the line of Bishops. He entered into correspondence on the subject with Chevalier Bunsen, the confidential agent employed by the King of Prussia in these negotiations, and this distinguished layman quieted Mr. Gladstone's alarm as groundless, but took the opportunity of letting his correspondent know the view which German Christians take of the Tractarian notions of Episcopacy. We have placed the most striking part of his letter on the first page of this number. In the former portion of it, the Envoy speaks in the highest terms of an Episcopate, and not less respectfully of the Episcopate of the Church of England, fully acknowledging her right to surround herself with any fences she may think needful, in order to prevent intrusion upon her by bodies of separate organization. His own views with regard to Episcopacy he expresses in the following terms: "Its establishment (as I believe, in spite of the bad arguments produced to prove its existence before the decease of the surviving apostle) became very soon general, although in two very different forms as to the appointment (i. e. consecration) of bishops." In the subsequent corruption of "the ideas of Church, Sacraments, Priesthood, Sacrifice," he attributes no more blame to the Episcopate than to other portions of the body professing Christianity. "It is true, the bishop became and remained long time the appointed means of strangling the life of the Church in its convulsive but vital movements; but in that state of things any government might have done the same; at all events, to proscribe Episcopacy on that account would be even worse than proscribing royalty on similar grounds."

We do not know of any individual whose opinion on the subject could be more justly regarded as an index to the state of the public mind in Germany than that of the Chevalier Bunsen; and it is right that English Churchmen should be delivered from the delusion which it is attempted to practice upon them, as if Germany was looking with desire upon an apostolic succession to be gotten from the Church of England on the admission that the German Evangelical *successio apostolica divini ministerii* does not confer valid orders. So far from such a desire having to be inferred from the establishment of the Jerusalem bishopric by the Prussian monarch's co-operation, we are confirmed in our view formerly expressed that the English Bishops, on that occasion, gave an implied recognition to the continental Churches by authorizing the ordination of candidates who will not subscribe to the articles, nor become amenable to the jurisdiction, of the Church of England, any more than they will acquire any right to officiate within her fences; who have had their admission to the Christian Church from a Presbyterian ministry, will never be required to renounce its offices as if they were invalid, but on the contrary will go to intermingle their ministerial services with those of the National Churches in Germany, whenever their call to labour shall lead them in that direction. We need not pledge ourselves to the adoption of every one of Bunsen's views, but we must wish and pray that these solemn words may have their due effect upon men of Mr. Gladstone's views: "If covenanted salvation is to be made dependent upon this Episcopacy, then I think the deathblow is aimed at the Church's inmost life, the eternal decree of condemnation is passed upon her, unless she repent."

Accounts of the progress of defection to Romanism have not come to us by the last mail from England in so authentic a shape as to make us willing to introduce them into our columns. We may expect, at some future time, to find a list which may be depended upon, and then we shall give it to our readers. Painfully certain it is that the Tractarian errors continue to carry their victims into the bosom of the Church of Rome, and that the prominent characters among them are members of the University of Oxford.

LORD'S DAY OBSERVANCE.—The *Morning Post* states, that on the arrival of the Archduke Constantine of Russia in Plymouth harbour on Sunday the 16th of November, His Imperial Highness studiously avoided any formal reception; he landed privately after sunset, and proceeded to the suite of apartments prepared for him at the Royal Hotel; on Monday he received the official persons connected with the port and garrison, and inspected the dockyard, arsenal, &c.

The LETTER CARRIERS of Chippenham have addressed an appeal to the inhabitants of the town and neighbourhood, in the introduction of which they say: "We desire respectfully to appeal to a generous public, trusting that it will not be in vain to lay before them the increasing amount of the Sunday delivery, which has at length become a real grievance,

excluding, as it does, the possibility of our enjoying the Sabbath as a day of rest, and of thus recruiting our bodily strength after the fatigues of the bygone week, whilst the mind is also liable to become callous to all religious feelings, and we are thus in danger of becoming both physically and mentally depraved."

They enter into various details respecting the disadvantages under which they are lying as regards their "physical welfare, religious interests, and social comforts;" and call upon "all who have at heart the interests of their fellow-beings" to use their influence towards abolishing Sunday-delivery of letters.

The following remarks from the *New York Commercial Advertiser* were called forth by certain Post Office arrangements inconsistent with the sacredness of the Lord's Day. It is pleasing to observe how widely a sense of the sinfulness, even as of the destructiveness of its profanation is coming to be diffused.

"The keeping of the Sabbath is not only as binding as any of the commandments of God, but it is one of the great commandments. In the ancient church the one who broke the eighth commandment was condemned to restore double, but the breaker of the Sabbath, by the express command of God, was to be put to death. In some parts of the Bible the keeping of the Sabbath appears to include the whole law, and to carry with it every blessing. 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it.'" Isaiah, lviii., 13, 14. "Thus saith the Lord: take heed to yourselves, and bear no burden on the Sabbath day, nor bring it in by the gates of Jerusalem. But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the places of Jerusalem, and it shall not be quenched." Jeremiah, xvi., 21, 27. Experience has abundantly proved that the strict observance of the Sabbath is better in a temporal as well as in a spiritual point of view.

"Men and beasts will thrive better, and do more labour, in the long run, by working six days and resting on the Sabbath, than those who do not observe that day; and a glance at the nations of the earth will show, that where the Sabbath is not observed, vice, immorality and irreligion prevail; and our prisons bear witness that Sabbath breakers are also likely to transgress the laws of man, as well as the other commandments of God.

"God visited the sins of Jeroboam upon Israel; and many nations have suffered for the sins of their rulers. As a nation we are peculiarly responsible for the acts of those in authority; and every citizen should watch, and pray, that we may be kept from national sins. For national judgments will certainly follow; and nothing will bring a surer curse than national Sabbath breaking. Righteousness exalteth a nation, but sin is a reproach to any people. Happy is that people whose God is the Lord."

REDUCTION OF EXPENDITURE AT COLLEGE.—An address has been presented to the Honorary Board of the University of Oxford, stating the need which is felt of a less expensive mode of University education, to meet the wants of youth for whom school-education has recently been provided at moderate charges—such as the schools for the sons of poor clergy at Marlborough and Eton—and among whom might be found those who are very much wanted for the supply of newly created pastoral charges. The address is signed by a number of public men favourably known, headed by Lords Sandon and Ashley, and offers the following suggestion:

"We are anxious to suggest, that the link which we find thus missing in the chain of improvement should be supplied by rendering academic education accessible to the sons of parents whose incomes are too narrow for the scale of expenditure at present prevailing among the junior members of the University of Oxford, and that this should be done through the addition of new departments to existing Colleges, or, if necessary, by the foundation of new collegiate bodies. We have learned, on what we consider unquestionable information, that in such institutions, if the furniture were provided by the College, and public meals alone were permitted, to the entire exclusion of private entertainments in the rooms of the students, the annual college payments, for board, lodging and tuition, might be reduced to £60. at most, and that, if frugality were enforced as the condition of membership, the student's entire expenditure might be brought within the compass of £80 yearly."

STRANGERS' FRIEND SOCIETY, MONTREAL.

At a meeting at the Bible Society's Depot, on the 4th December, to devise means for the relief of the poor, a deputation was appointed, in conformity with a unanimous resolution, to wait on the Committee of the Strangers' Friend Society, as conducted by the Wesleyan Methodists, to request them to extend so far the constitution of that Society, as to admit to a share in its management, the various Protestant denominations of the city. This object was at once obtained, and the desire promptly met by that Society. A request was made that the parties from whom issued the desire, would attend the next Committee meeting of the Strangers' Friend Society, then about to organize for immediate operations.

This meeting for consideration of the feasibility of forming a union of all denominations, took place on the 11th instant, and, by adjournment, on the 16th instant, attended by Ministers and laymen of several denominations; when the following constitution was adopted of a Society, which might meet the present requirements.

Art. 1. The name of this Society shall be the "Strangers' Friend United Society," for the relief of Protestant destitute strangers, and the sick and industrious poor of every Protestant denomination.

2. The Officers of the Society shall consist

of a President, Vice President, Treasurer, Secretary, Committee, Visitors, and Auditors, who shall be chosen or re-elected at each annual meeting; except the Vice Presidents, who shall consist of five Ministers of the different denominations named in Art. 3.

3. This Society shall henceforth be thrown open to include in its management the Protestant Clergy and laymen of the following denominations, viz.—Church of England, Wesleyan, Congregationalists, Baptists, Scotch Presbyterian, American Presbyterian, and Methodist New Connexion.

4. The Committee shall consist of four persons chosen from each congregation in connexion with this Society.

5. The city shall be divided into twenty four districts (as per plan offered), to each of which one or more visitors shall be appointed, such visitors to be ex officio members of the Committee, and the visitors of one district not in any case to interfere with the district of another.

The following shall be the rules of the United Society:—

1. Every person may have the privilege of recommending any Protestant for relief.

2. The Committee shall meet every Thursday, at four o'clock, as long as the season for its operation continues.

3. All applications for relief shall be referred to the Committee, except urgent cases which the visitor, on his own responsibility, may have supplied with relief on the instant, such relief to be limited to 2s. 6d. in money, or 7s. 6d. in necessaries, and subject to the approval of the committee;—at the weekly meeting all orders for relief shall be issued, and the accounts adjusted.

4. [This Resolution contains the nomination of lay-members of the Committee made by the Revd. Messrs. Willoughby, Bancroft, Ritchie, Churchill, Davis, Carruthers, Wilkes, Girwood, Taylor, Crofts, and Strong.]

5. That a Secretary shall be appointed whose duty it shall be to keep a register of the names and residences of the poor relieved;—how often, and in what way relieved, with the age, number in family, nation, and religion.

6. The visitors shall be expected to visit wherever applications in their district shall be referred to them: they shall relieve, by an order to be furnished by the secretary on parties selected, and shall bring in to the weekly meeting all their accounts, to be settled and recorded by the Secretary.

7. No persons shall be received prior to their characters and circumstances being ascertained by a visitor at their own dwellings, except as provided for in rule 3.

8. Every visitor shall be required to use the utmost care and impartiality in distributing the bounty of the Society, and shall be expected earnestly to recommend cleanliness in the persons and dwellings of the poor, and, as opportunity offers, to read the Word of God, pray, and offer religious counsel; urging the observance of the Sabbath, and attendance on the worship of God.

9. Every subscriber and benefactor of this Society to be entitled to a copy of the annual report: the annual meeting to be held in the second week of November in each year.

Mr. John Hilton was appointed Treasurer, and Messrs. John Holland and F. Sabine Secretaries; besides a body of gentlemen as Collectors and Visitors.

THE MONTREAL WITNESS, WEEKLY REVIEW AND FAMILY NEWSPAPER.—We have received a Specimen Number of a projected weekly paper under the above title (John Douzall, Proprietor) which is very respectably got up, and contains some good selections, besides able original pieces. We find in it a proposal to contribute towards a "D'Aubigné Testimonial;" founded upon the fact that, though this writer's work on the Reformation has had an almost unparalleled circulation, the most of it has been effected practically—for the gain of booksellers and the convenience of readers who get the work cheap, while no remuneration is yielded to the learned and pious author. For the copy-right of the forthcoming fourth volume of the work, D'Aubigné is to receive £4000 from an Edinburgh bookseller; but the capability of a purchaser to secure copy-right derived from a foreign author is doubted; and a publishing-house has announced its intention to try the question, by printing a cheap edition of the fourth volume, as soon as it appears.

PROTESTANT ALLIANCE.—The *Dublin Statesman* states upon what it considers sufficient authority, that a meeting of influential noblemen and gentlemen was held at Arranagh on the 7th of November, at which it was resolved to form a Society under the above name, for the purpose of uniting all Protestants in Ireland in opposition to the Anti-Protestant measures of the present Administration and the progress of Romanism.

THE POPE'S SUPREMACY OVER A PORTION OF HER MAJESTY'S SUBJECTS.—The Revd. Dr. Kirwan's acceptance of the office of Principal to the new College at Galway has become the subject of consideration at the Synodical meeting of the R. C. Bishops in Dublin, and they have resolved upon laying before the Pope a statement of the whole matter, in connection with the general question of the Government scheme of education. In the event of the Pope's decision being unfavourable to the godless Colleges, Dr. Kirwan must either resign the office to which he is appointed by the Sovereign of Great Britain, or be suspended from the priesthood which he holds at the will of the Sovereign of Rome. How strongly does this remind one of the forcible language of the Oath of the Queen's Sovereignty: "I do declare, that no foreign Prince, Person, Prelate, State, or Potentate, hath, or ought to have, any Jurisdiction, Power, Superiority, Pre-eminence, or Authority, Ecclesiastical or Spiritual within this Realm?"

THE JESUITS.—There are at this moment in Italy 150 houses of the order of the Jesuits, containing nearly 4,000 persons, of whom 1,800 are priests. In France there are 56, containing 872 Jesuits, of whom 362 are priests. In Germany there are 88, of which 14 are situated in Bavaria; 21 in Austria, 3 in Wurtemberg, 7 in Baden, 2 in the two Hesses, 2 in Nassau, 5 in the province of Rhenish Prussia, 3 in Westphalia, 6 in Silesia, 3 in Saxony, 1 in Anhalt-Köthen, and 8 in Han-

over and the Free Cities. In the Grand Duchy of Posen there are 7; in East and West Prussia, 5; in Pomerania, 2; in Brandenburg, 2; in the province of Saxony, 1. The total number of the Jesuits living in these houses is 1,000, of whom 400 are priests. In Spain there are 87 houses, containing 536 Jesuits, of whom 220 are priests; and in Portugal 83, containing 160 Jesuits, of whom 75 are priests.—*Frankfort Postamt's Zeitung.*

DIOCESE OF PENNSYLVANIA.—We regret to perceive by an American paper that Bishop Potter met with a very serious accident on Sunday the 21st of last month, by which one of his ankles was severely sprained and one of his legs bruised, an injury which will necessarily cause his confinement for several weeks. Surgical aid was immediately afforded and, at the last accounts, the Bishop was doing well.

DEATH OF THE REV. DR. WADSWORTH.—This Clergyman, who had acquired an undesirable notoriety as the friend and supporter of the late radical leader Henry Hunt, died suddenly from an attack of apoplexy on the 15th Novr. He was Rector of St. Nicholas, Warwick, and had a considerable private income besides.

QUEBEC HIGH SCHOOL.
List of prizes distributed after the Examination (see last BEREAN).
William Campbell, Dux of the School—a silver medal.

- CLASSICS.**
5th class—William Campbell, Francis Russell, Andrew Thomson.
4th class—John Reade and Chas. Buckley, equal; E. J. Senkler, Wm. Stewart, William Dean.
3rd class—Peter Gourdeau, Wentworth Stevenson, Deverd Fisher, George Macaulay.
2nd class—Archd. Laurie, Arch. McNider, John McLeod, Wm. Wood, Chas. Bonner.
1st class—Ramsay Stewart, Walter Moedie, Fred. Sewell, Thomas Cary, Thos. Bent, John Richardson, Jas. F. Turnbull.
MATHEMATICS.
5th class—William Campbell, Mat. Irvine, Fes Russell.
4th class—(1st Division)—Francis Primrose, W. Leggo, E. J. Senkler, Fred. Bent.
4th class—(2d division)—James Noad, Geo. Shaw.
3rd class—(1st Division)—John Cole, Wentworth Stevenson.
3rd class—(2d Division)—Deverd Fisher, Alexr. Clearline.
NATURAL PHILOSOPHY.
William Campbell.
ALGEBRA.
E. J. Senkler, Francis Primrose, Fred. Bent.
ENGLISH.
5th class—Andrew Thomson.
4th class—James Lowndes, James Noad.
3rd class—James Douglas, Wm. Leggo.
2nd class—Archd. McNider, Wm. Wood.
1st class—Ramsay Stewart, Jas. Turnbull.
ARITHMETIC.
James Lowndes, Wm. Graddon, Archd. Laurie, John Cole, Richard Pentland.
PREPARATORY DEPARTMENT.
2nd class—Wm. Henderson, Chas. Walker, John Thomson.
1st class—Charles Jeffery, Thos. Oliver.

NATIONAL SCHOOLS.—The Annual Examination of these Schools took place on Tuesday of last week. 125 boys being present in one room and 96 girls in the other, which numbers include the Orphans of the Male and Female Asylums. The neat and decent appearance of the children as well as their orderly deportment, their precision in the movements belonging to the system of mutual instruction, and their proficiency in the various branches of knowledge belonging to an English education for usefulness in life gave great satisfaction to the friends who attended, and the specimens of needlework offered for inspection in the girls' department gave evidence of successful attention paid to that important branch of instruction. The Lord Bishop of Montreal was present, and made some appropriate remarks, at the close, upon the importance of these institutions, for the preparation of the young in the lower walks of life, not only for the duties of this life, but for the higher blessings of the world to come.

The usual Christmas dinner to the scholars was given on the day before yesterday, by the liberality of the friends who contribute for that purpose.

DEAR MR. EDITOR,
I have to thank you for a copy of the Charge of your Diocese—so full of that moderation on all points where difference of opinion is not disaffection to the Church, dear to us all—whether Lay or Cleric.
If I understand His Lordship, he suggests that no innovation on long usage take place; but that we should await the united decision of the Bishops. The advice is good. It is but an echo of that of the Metropolitan. But is it heeded? I fear not! In perfect keeping with Tractarian policy—the word on the lip and the language of the life contradicting each other—the innovators will not allow things to remain as they were, when we, of this generation, entered on our ministerial duties. With them, Bishop's words are weighty, if agreeing with them, but wind if otherwise!
His Lordship's remarks at pp. 8, 9.—on the use of the term *Protestant*—should be read by those who object to the term. Let them ask those who were before the days of Pusey—did they ever hear the word objected to, then, and is not this objection an *Innovation*?
At p. 12, there is an allusion to a former letter respecting the use of the surplice in the Pulpit. How any of those clergymen who profess such entire submission to even a Bishop's private judgment, can ascend their pulpits in that garment of the Church, I leave them to settle with consistency.
Having lately seen it stated as an *invariable rule*, that the Clergy of Catholic

preach in the surplice, I may be allowed to say, that twelve years' knowledge to the contrary, so far as the practice of the University of Oxford may be considered authority, leads me to deny this.

I would, Mr. Editor, that the Bishop's words (p. 12, &c.) on the "impossibility of receiving without some limitations, exceptions, and qualifications, the principle of obedience, at this day, to the letter of our rules and rubrics," were studied by all, especially by the younger clergy; since I am persuaded that many a tender conscience would be relieved.

In connection with that discretion which I for one, after nearly twenty years' experience, find myself obliged to use, allow me to ask these champions for enforcing obedience to the letter of Rubrics and Canons: Is there not a canon enjoining a sermon four times a year against Popery—do they attend to it?

I must take this opportunity of advertising to the observance of Black Letter Days. Few I suppose, in these Dioceses, have yet gone so far towards Rome. But may I ask, why all these have been introduced into the Churchman's Almanack? The reason for retaining them in the Prayer Book (now no longer existing) cannot be urged for their being placed in that periodical. There must be a reason, and a reason, too, which did not exist two years ago, for if I am not mistaken, last year was the first when they received such honour.

Mr. Editor—Same talk of the licentiousness of the press—and doubtless, not without cause—but I feel truly thankful, that your principal will put these queries before many of my brethren, and from these I await an answer.

Let me assure you readers that Tractarianism is checked, indeed, but not one which it is less active. It is alluring our youth—attacking the unstable—attempting to do Rome's work in the Church of England—so that the Church of England may once more labour for Rome, in Rome's trammels.

Should you see fit to introduce this, at my first leisure I will send you more on the same subjects.

Believe me yours, Mikros.

(We do not remember that the Charge contained any reference to a united decision by the Bishops. It seems doubtful whether the Bishops can promulgate any decision in the matter; but it is quite certain that sufficient deference was shown to the known wishes of Bishops, and thus uniform practice was in a great measure secured, until the Innovators broke down that generally satisfactory state of things, and threw every thing into confusion.)

To the Editor of the Berean.

Sir.—The judicious and timely remarks in one of the editorials in your last number as to the necessity of our trying to secure the favour of the Almighty Ruler of the Universe, in any preparations which we make for approaching troubles, were such as could not fail to please every true Christian and lover of his country.

seem disgraceful that such a desecration of the Sabbath should be allowed to go on in the heart of the town, without any effort to check it being made; it is too bad that the feelings of those families who live in the vicinity of the Glacis, and who wish to enjoy the quiet and repose which ought to characterize that sacred season, should thus be outraged Sunday after Sunday, as I have seen them.

A SUNDAY SCHOOL TEACHER. Quebec, 29th Dec. 1845.

To CORRESPONDENTS.—Receive I Pamphlet from S. & S. New York—Watchman's Song, rather long—our young friend T. B. Parcel from Boston by G. A. S.

Payments received.—From Mrs. J. Racey, No. 1 to 111; Messrs. Geo. Swallow, No. 53 to 108;—R. Peniston, No. 53 to 104.

Political and Local Intelligence.

THE BORNED PRIVATE.—The stronghold of this nest of lawless beings has been destroyed by a squadron under the command of Sir T. Cochrane. The leader of the pirates, a fierce Arab, escaped, but about twenty of his followers were killed. The loss on the side of the British was seven killed and two wounded.

DESTRUCTION OF A STEAM FRIGATE.—On the morning of the 29th ult., a ship was noticed on shore off Weymouth, Devonshire, on examination, by a party of the Coast Guard, it was found that she was without masts, and burned down to the water's edge.

NAVAL FORCE ON THE COAST OF AMERICA.—The British men of war now on the North West Coast of America, are the Collingwood, 53; the Moleste, 18; the Frolic, 16; the America, 50; the Fishguard, 42; the Talbot, 26; the Dolphin, 18; the Salamander and Cormorant, at sea-ships.

On the South East Coast, are the Eagle, 50; the Vernon, 51; the Racer, 18; the Firebrand, steam-frigate, and the Cyclops, steam-ship; the Grecian, 16; the Resistance, Spider, and Crescent, troop and receiving ships.

TRAVELLING POST-OFFICE.—It is stated to be in contemplation to place a Post-Office on the railway between London and Newcastle-upon-Tyne, which is to contain a clerk, and move with the train; a saving of time of several hours will thus be effected, the sorting of letters going on during the journey.

Capt. Ford, R. E. has been ordered to Trincomalee, in place of Capt. Baddeley, who suffered from repeated attacks of fever.

The cutting of a small canal, only a mile and three quarters in length, through the neck of the peninsula of Cantyre, in Argyshire, will diminish the length of the voyage from Glasgow to the entrance of the Caledonian Canal and the Western Islands of Scotland not fewer than one hundred and forty miles.

BUICKS.—A new invention for making bricks has been planned by Mr. Samuel Lowry, Philadelphia, which it is estimated will turn out 30,000 in a day, without the aid of steam. It consists of an inclined plane, upon which run cars connected by a rope that passes over a pulley at one end of the plane.

THE ARMY.—The circumstances which called forth the following General Order from the Duke of Wellington were briefly these. Some of the 4th Light Dragoons, after dinner at the Mess, were engaged in wrestling matches and other athletic exercises.

A dispute arose between two officers who were wrestling, and one of them, Lieut. Kirwan, who was excited by wine, ran for his sword in a rage. A brother officer, who tried to calm his fury, was stabbed and received a severe wound. An investigation was made by the civil authorities, and Lieut. Kirwan was discharged upon his own recognizances, as it was proved that no malice existed on his part towards the sufferer.

Horse Guards, Nov. 20, 1845. The Commander-in-Chief having considered it his duty to order a court of inquiry to assemble, in order to inquire into the transactions which occurred in the 4th Dragoons on the 28th of September last, desires that the report of that court may be published in the general orders of the army.

He entrusts the commanding officers of regiments to draw the attention of the officers under their command, respectively, to the evil consequences resulting from the practice of gymnastic exercises after the mess dinner.

The mess dinner of the officers of a regiment cannot be deemed a private convivial meeting, considering the interest which has been manifested by the public authorities in promoting its comfort and respectability; and considering that it is not unusually attended by officers and by private gentlemen of character, and respectable on account of their rank and station (whether professional or social) or age, it is desirable that conduct and

practices should be avoided in which men of that description cannot take part, and that nothing should pass which is otherwise than usual in the societies of persons of that description; and indeed, at all times, and under all circumstances, gymnastic exercises, wrestling and boxing by officers, and such practices of youths in colleges and schools rather than of men intrusted with the command of soldiers by commission of their Sovereign, should be discontinued, excepting strictly in private; and that no officer or gentleman should ever think of raising his hand against another.

The Commander-in-Chief has been informed that the practice of smoking, by the use of pipes, cigars or cheroots, has become prevalent among the officers of the army, which is not only in itself a species of intoxication occasioned by the fumes of tobacco, but undoubtedly occasions drinking and tipping by those who acquire the habit; and he entrusts officers commanding regiments to prevent smoking in the mess-rooms of their several regiments, and in the adjoining apartments, and to discourage the practice among the officers of junior rank in their regiments.

Lieutenant Kirwan is released from his arrest, and to return to the performance of his duty. By command of Field Marshal the Duke of Wellington, Commander-in-Chief. JOHN MACDONALD, Adjutant-General.

THE POTATO DISEASE.

The following directions are attached to the Fifth Report of the Commissioners appointed by the Lord-Lieutenant to inquire into the potato disease:— TO THE FARMERS & PEASANTRY OF IRELAND. Directions for making wholesome food from diseased potatoes.

1. The potatoes should be well washed with water, so as to cleanse them from all dirt. 2. Grate down the potatoes by means of a grater, which may be made of a piece of sheet-iron, or tin, punched up into holes and fastened on a board; or a better machine may be had for four or five shillings, consisting of a cylinder of punched sheet-iron turned by the hand, with a hopper to hold the potatoes. This grater should dip nearly half into a bucket or tub of water, into which the pulp will fall according as it is produced.

3. When the pulp has settled completely down, pour off the dirty reddish water, and put more fresh water on. Stir up well together, and then let the pulp settle down again and pour off the liquor. If necessary, this is to be done again, if the liquor comes away reddish or brownish; but two washings will usually be enough to leave the pulp clean and free from the diseased parts, which all go off with the water.

4. Recollect that the starch is not to be washed out of the pulp, but only the reddish diseased stuff. The starch must be left to settle down along with the pulp, for they are both required in the food.

5. The wet pulp is then to be taken out of the tub and is to be freed as well as you can from water, by draining and pressing it. To every three stone weight of this wet pulp is to be mixed one stone of oatmeal, and as much salt as you may think well. The mass is then to be rolled out into a thin cake, and this is to be baked on a griddle until it is quite dry and slightly browned on the outside.

6. These cakes will keep for a very long time without souring or spoiling, if moderate care be taken to keep them dry. A good way is to put them on a string and hang them up to the ceiling near the fire.

7. If you do not like to make all the potatoes into this sort of bread, dry the pulp on the griddle without the oatmeal and do not let it brown. You will then get the pure potato meal, which will keep if you do not let damp get at it. This meal will serve very well for making broth and soup, and for mixing with oatmeal to make bread.

In this way almost every diseased potato can be made into wholesome food.

From Montreal Gazette.

The United States papers, up to Saturday night, contained nothing new on the Oregon question. There seemed a kind of lull in it. The annexation of Texas had been formally assented to by the Senate. It had been hurried through, not so much with a disregard to the forms of the House as with a dexterous use of them. The Washington correspondent of the Boston Atlas thus speaks of the consummation:—

Thus the nefarious act has been performed. The deed may be justly denominated a deed of darkness. It was conceived in sin, and brought forth in iniquity. By this Resolution, Texas is admitted, as a State, into this Union, and the blighting curse of Slavery is, by an Act of Congress, extended over a territory forty times as large as Massachusetts. Nor is this all. Slavery is not only allowed but it is secured—it is guaranteed by the Constitution of Texas, which we have accepted; and that, too, in violation of the Resolution of the last Congress, which provided that slavery should never exist north of longitude thirty-six and a half—and to render the act still more infamous, it gives to Texas two R. S. representatives, when the best evidence we have in the case shows that she is scarcely entitled to one.

Here are the facts. Comment is unnecessary. If the God of Heaven rules among the nations of the earth, and sin is the bane of empire—we have reason to say, with Jefferson—We tremble for our country, when we consider that God is just.

The Steam-Ship Cambria, left Boston on the 16th of Dec. under a heavy North-East wind and a rough sea. She had 62 passengers and a mail of 20,000 letters.

MONTECAL.—The Gazette of Monday says:—No Quebec mail came up on Saturday. The weather continues tolerably mild, with falls of snow. The traverse on the ice, from Montreal to St. Lambert, is completed, and on Friday and Saturday a considerable quantity of provisions and produce were brought to market by this route. The traverse is not yet made to Laprairie.

STRENGTH.—On Tuesday, at 9 A. M., the thermometer stood at 15 deg. below 0 in this town. On the 12th it was 18 below in the morning about sunrise. The St. Francis is not yet frozen over.

From the Times we take the following account of interments at Montreal from the 19th to the 26th of December:—

Table with 2 columns: Category and Count. Males: Boys 23, Married Men 3, Widows 1, Bachelors 1, Total 26. Females: Girls 30, Married Women 0, Widows 1, Unmarried 0, Total 31. Grand Total 57.

THE MILITIA FORCE.—By a General Order from Lord Cathcart, the hope is expressed that all Commanding Officers of Battalions will forthwith place the same in the most efficient condition compatible with the present state of the law: the limits of the several Companies to be defined, the due number of officers assigned, rank and file enrolled; non-commissioned officers appointed, &c. Every officer commanding a Company to make a Report of its strength to his Commanding Officer—to be by him transmitted to the Adjutant-General for the information of His Excellency.

FERRY TO POINT LEVY.—A notice, signed by H. N. Patton, Esq., as Chairman of Committee, and by 17 names of firms and individuals extensively engaged in the timber trade at the different Coves on each side of the river, appears in the Quebec Gazette, to the effect that "an application will be made at the next Session of Parliament, for an exclusive Privilege of the FERRY throughout the year from Quebec to Point Levy, extending for three miles below and three miles above Quebec, and three miles above and below Luzon Wharf on the Point Levy Shore—the said privilege to be vested in the Corporation of Quebec and Point Levy.

NEW RAILWAY SCHEME.—We have received some particulars connected with a line from Melbourne, in the Eastern Townships, to Pointe Levy, which we intend to lay before our readers in our next. The scheme appears to be extremely feasible and to promise infinite advantages to Quebec. It is already in the hands of some gentlemen of influence, who are acquiring the necessary preliminary information.—Mercury.

The Toronto Herald announces the sudden death of Lieut. Col. Elliott, commanding the Royal Canadian Rifles. He expired about ten days since, at Niagara, of apoplexy.

A proclamation in Saturday's number of the Canada Gazette further prorogues the Provincial Parliament to the 7th February next, the words "for the despatch of business" being omitted.

SECRETARY'S OFFICE, Montreal, 12th Dec. 1845. His Excellency the Administrator of the Government has been pleased to associate Francois Buteau, Esq., in the Commission of the Peace for the District of Quebec; and to make the following appointments, viz:— Marcel Poirier, Gentleman, to be a Public Notary in and for that part of the Province of Canada, heretofore Lower Canada. Henry Aylwin, Esquire, to be a Barrister, Advocate, Attorney, Solicitor and Proctor in all Her Majesty's Courts of Justice in this Province.

QUEBEC MARKETS.

Table of market prices for various goods like Beef, Mutton, Pork, etc. as of Tuesday, 30th Dec. 1845.

Corrected by the Clerks of the Markets up to Tuesday, 30th Dec. 1845.

Beef, per lb. 0 2 a 0 5. Mutton, per lb. 0 3 a 0 6. Pork, per lb. 0 5 a 0 6. Butter, per lb. 0 10 a 0 9.

Pot Ashes per cwt. 21s. Od. a 21s. 6d. Pearl do. 22s. 6d.

MARITIME EXTRACTS.

A letter has been received here by Wm. Price Esq., from Mr. Louis Roy, dated from Metis, which confirms the melancholy loss of the bark Montreal. She was lost at the River Grand Capelin, but the date is not given. The vessel is completely broken up, and the only way in which her name was discovered was by the long boat, on the stern of which is painted "Montreal of London." Four bodies have been found, one of the poor fellows, it is stated, was still alive when he reached the shore, but died in about 5 hours after. Forty-seven barrels of flour and one of lime juice are all that have been saved of her cargo.

The reports relating to the loss of lives on Red Island, &c. are not confirmed. Mr. Nesbit, who has come up from below, reports the bark William, ashore at Port Neuf River, near Mile Vaches, on the North Shore. The William, first cleared hence on the 28th of October, but returned on the 9th of Nov. water-logged, was repaired and sailed a second time.

BIRTH. On the 30th ult. the lady of G. G. Dunlevie, Esquire, of a daughter. At Montreal, on the 24th ult. Mrs. Dyde, of a daughter. At Milverraig, Carrillon, on the 24th ult. the lady of Francis Thurlow Cunningham, Esq., of a daughter. At St. John's, C. E. on the 23rd instant, the lady of Capt. MacKenzie, 69th Rifles, of a son.

DIED. On Tuesday last, aged 52, after five days illness, of a severe attack of paralysis, James Hastings Kerr, Esquire. At Montreal, on the 27th ult., Duncan Fisher, Esq., Q. C. At Berhice, West Indies, on the 4th of October last, after an illness of four days, Henry Archer Oriel, Esquire, Deputy-Assistant-Commissary-General.

At Matanzas, Island of Cuba, on the 11th of November last, Mrs. Maria Brooks, 50 years old, born at Medford, Massachusetts. She was author of the poem "Zophiel," had resided for a considerable period at Boston, but of late years chiefly near Matanzas. The deceased was sister to Hammond Gowen, Esq. of this city.

CONFIRMATION.

VARIOUS short and familiar TRACTS on the above subject, are for SALE at the Repository of the Society for the Promotion of Christian Knowledge, National School, D'Autheil Street, Dec. 1845.

St. John's Church Sabbath School. A SERMON will be preached in St. John's Church, on Sabbath Evening 4th Jan'y. and a Collection taken up in aid of the funds of the Sabbath School of that Congregation. Service will commence at Half-past 6 o'clock. Quebec, 1st January, 1846.

OFFICE OF LOSSES IN 1837-8, L. C. WARDROBE OF THE LEGISLATIVE ASSEMBLY, Montreal, December 22, 1845.

PUBLIC NOTICE is hereby given that the COMMISSIONERS appointed for inquiry into the LOSSES sustained by Her Majesty's Subjects during the Troubles in Lower Canada of 1837-8, and also arising from and growing out of the same, sit DAILY in the WARDROBE of the LEGISLATIVE ASSEMBLY, in this City, from Ten o'clock, A. M. until THREE, P. M. All claims to be made in writing, and addressed to J. G. Barthe, Esquire, Secretary to the Commission.

J. G. BARTHE, Sec. Com. on Losses. To be inserted twice a week in all the Public Papers of Lower Canada until further orders.

F. H. ANDREWS, OBEAN & PIANO-FORTE TUNER. NATIONAL SCHOOL, Nov. 1845.

NOTICE. The partnership heretofore existing between the subscribers under the firm of THOMAS FROSTE & Co., Quebec, and FROSTE & HARRISON, Montreal, is this day dissolved by mutual consent.

R. M. Harrison is hereby authorized to settle all outstanding accounts in America, and Thomas Froste in Great Britain and Ireland. THOMAS FROSTE, R. M. HARRISON. Quebec, 6th Dec. 1845.

THE Subscriber will continue the business of THOMAS FROSTE & Co., in his own name and on his own account. R. M. HARRISON. Quebec, 6th Dec. 1845.

CHAMBLAY CANAL TOLLS TO LET. NOTICE is hereby given, that TENDERS will be received until Monday, the TWENTY-NINTH day of DECEMBER next, from parties desirous of LEASING the TOLLS of the CHAMBLAY CANAL, possession to be given on the 1st January next ensuing.

Tenders to be sent to the Commissioner of Customs, Montreal, marked on the outside, "Tenders for the Tolls on the Chamblay Canal." Security will be required in the sum of Five Hundred Pounds for the proper tending of the Locks of the Canal, providing a sufficient number of Lock Tenders therefor, tending the lamps, and furnishing the oil necessary for the same, and for the protection of all property belonging to the Board of Works placed under the charge of the Lock Masters or Lessee.

All information respecting the revenues of the Canal can be obtained, by application, at the Inspector General's Office, Montreal, November 18, 1845.

SIGHT RESTORED.

NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF

Patronized by the ROYAL FAMILY OF GREAT BRITAIN. Recommended by the most eminent PHYSICIANS.

For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORCEPS, 14th Dec. 1844. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen. The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous.

THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

Pouth's Corner.

IMPULSE AND PRINCIPLE.

All people have some reason or other for doing whatever they do; and this is called the motive of their actions.

To make all this still more plain, I will suppose that at the next Missionary meeting, your dear minister were to introduce a negro from Africa, and that this black Christian (once a heathen) had been telling the meeting, how, when he was but a child, as young as most of you, he had been torn away from father and mother, and brothers and sisters, and home and country; how he had been sold, by the robbers, to wicked and cruel white people, how these had put him with hundreds more into a dark and crowded ship, intending to take them all several thousand miles across the sea, and sell them again as slaves to masters who would beat them for the least offence!

I have heard an African speak very like this, and I am only supposing that you had heard him too. Well now, just look at that little boy in the front row! See how eager he seems. He cannot wait till the meeting is over, but shuffles off the bench, pulls his Mother's head down to his, and says, "Please mother, lend me a shilling."

That little boy is Master Forward: he had listened very attentively; the tears ran down his cheeks as the poor negro told his tale, and he felt that he wanted to do a good deal, and to give a great deal that very minute. His kind young cousin, Miss Littleshow, sees his trouble and quietly slips a sixpence into his hand.

Here then, you see something of the difference between acting upon impulse and upon principle.

Master Forward puts the sixpence he has borrowed into the plate, and then hurries down the stairs jumping down two at a time all the way. The moment he gets out of doors, he begins smacking his whip, and teasing his cousin to be his coach-horse.

Miss Littleshow, generally so ready to please her cousin, and to put the reins on her arms, walks thoughtfully home to-day, trying to remember what has been said, secretly praying that God would help her to be more useful, and thinking what indulgence she can part with, that she may have more to give for the poor heathen.

Now can you not see what is the great difference between these two children? In the one case, the desire to do good is lasting. This is principle. In the other it comes on by fits and starts, and goes away just as fast. This is impulse.

HISTORICAL SKETCHES.

SOMERS.—John Somers was born at Worcester in the year 1652, and had become a lawyer of some reputation in 1688, when a case occurred which gave him an opportunity of distinguishing himself highly as a skilful and eloquent defender of the rights of the people against an arbitrary monarch.

Now it came to pass that King James issued an order by which he did away with a law made by King and Parliament; but it was said by the people, such a law could not be done away with, unless Parliament consented; the expression was, that the King had no "dispensing power."

In the years 1700 and 1701, he got into some trouble, and had to defend himself against accusations; but he was acquitted upon his trial, and in 1708 he got into office again as Lord President of the Council.

THE EARL OF CHATHAM.—This celebrated statesman was born in the year 1708; his name was Mr. Pitt, and his father was not a nobleman. He entered into the army as an officer of dragoons; but as he showed great talent, it was so managed by his friends that he was elected member of Parliament, even before he was twenty-one years old; and his eloquence soon procured him great power against Sir Robert Walpole, who was at that time Prime Minister.

In the year 1760 George II. died, and his grandson George III. ascended the throne, very young. The Earl of Bute had great influence over the new King, which did not please Mr. Pitt, and he therefore resigned his office in 1761, with great marks of distinction from the King and Parliament.

The Earl of Chatham suffered a great deal from the gout, and he was exceedingly ill in the year 1778, when a most important question was to be debated in the House of Lords, upon which he was anxious to deliver his opinion personally.

These had broken out in an insurrection three years before, and many of the people in England thought that the government had provoked them into it by harshness, and that it ought now to yield to them.

It is necessary to point out to you here, that the Earl's son, Mr. William Pitt, became a very distinguished statesman, and had also, like his father, a Mr. Fox for a rival: you will hear about those ere long, and you must not confound the one with the other.

IN many cases, while much is to be said of splendid qualities possessed by great public characters, there is an absence of satisfaction about the more important features of their character in private life.

ON inquiring of the boatman in which direction Maeno lay, I was answered, in the west-north, the wind as I was informed, being east-south. We do not say so in Europe, thought I; but imagine my surprise when, in explaining the utility of the compass, the boatman added that the needle pointed to the south!

At that moment my attention was drawn by several old Chinese, some of whom had grey beards, and nearly all of them huge goggling spectacles. A few were chirping and chuckling to singing birds, which they carried in bamboo cages, or perched on a stick: others were catching flies to feed the birds: the remainder of the party seemed to be delightedly employed in flying paper-kites, while a group of boys were gravely looking on, and regarding these innocent occupations of their seniors with the most serious and gratified attention.

I was resolute in my determination to persevere, and the next morning found me provided with a Chinese master, who happily understood English. I was fully prepared to be told that I was about to study a language without an alphabet, but was somewhat astonished, on his opening the Chinese volume, to find him begin at what I had all my life previously considered the end of the book.

SELF-CONGRATULATIONS OF TIENKEESHE, A CHINESE.

I felicitate myself that I was born in China! It constantly occurs to me, what if I had been born beyond the sea, in some remote part of the earth, where the cold freezes, or the heat scorches: where the people are clothed with the leaves of plants, eat wood, dwell in the wilderness, lie in holes of the earth; are far removed from the converting maxims of the ancient kings, and are ignorant of the domestic relations; though born as one of the generation of men, I should not have been

It should properly be the heart; that is where the Chinese place the seat of the understanding.

different from a beast. But how happily I have been born in China! I have a house to live in, have drink and food, and commodious furniture. I have clothing and caps, and infinite blessings. Truly the highest felicity is mine.—The Chinese, by Governor Davis.

GRATITUDE AND LIBERALITY OF A CHINESE.

The following anecdote, from a miscellaneous volume, by Sir George Staunton, is a favourable specimen of Chinese character, as it has appeared even at Canton. A considerable merchant had dealings with an American trader, who attempted to quit the port without discharging his debt, and would have succeeded out for the spirit and activity of a young officer of one of the Company's ships.

PRAYER is chiefly a heart-work; God heareth the heart without the mouth, but never heareth the mouth acceptably without the heart. Your prayer is odious hypocrisy, mocking God, and taking his name in vain, when you utter petitions for the coming of his kingdom and the doing his will, and yet hate holiness in your heart.

REALITY OF RELIGIOUS EXPERIENCE.—That the blessed God can impress on the mind so strong a sense of pardon, as to leave a repenting sinner, beyond all question, satisfied of its coming from him; none can doubt, but those who are for limiting the power of the Almighty, and for prescribing to the wisdom of the All-wise. And that, in many instances, God is most graciously pleased in this manner, to manifest himself and his love, none can dispute, who have been happily acquainted with the lives and deaths of the excellent of the earth.—VENN.

THE GOOD CHOICE.—Let Diotrophes say, it is good for me to have the pre-eminence. Let Judas say, it is good for me to bear the bag. Let Demas say, it is good for me to embrace the present world:—But do thou, O my soul, say, with David, it is good for me to draw near to God.—ARROWSMITH.

A penitent, though formerly as bad as the worst of men, may, by grace, become as good as the best.—BUNYAN.

NOTICE.

THE undersigned has been appointed Agent for the AETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses.

DANIEL MCGIE, Quebec, 7th July, 1845. Hunt's Wharf.

PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M.

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.

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.

R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Quebec, 29th May, 1845.

THE Girls' department of the British and Canadian School will re-open on Monday, the 6th instant, in a room in the Military Asylum. JEFFERY HALE. Quebec, 2nd Oct. 1845.

EDUCATION.

MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.

For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. & C. E. REVD. E. J. SENKLER AND NATURAL PHILOSOPHY W. S. SMITH. ENGLISH.....LEWIS SLEEPER. ARITHMETIC.....DANIEL WILKIE. FRENCH AND DRAWING.....H. D. THIELCKE. PREPARATORY DEPARTMENT.....REVEREND J. MCMORINE.

DIRECTORS. REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATTERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REV. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10 above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—TERMS, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

MONTREAL TYPE FOUNDRY.

TO THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c.

THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry. Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent.

A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taker in Exchange at 6d. per Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. June 12th, 1845.

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