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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. 40.]

QUEBEC, THURSDAY, DECEMBER 30, 1847.

[WHOLE NUMBER 196

TO THE PAST.

Thou unrelenting past!
Strong are the barriers round thy dark domain,
And fetters, sure and fast,
Hold all that enter thy unbreatheing reign.

Far in thy realm, withdrawn
Old empires sit in sullenness and gloom,
And glorious ages, gone,
Lie deep within the shadow of thy womb.

Childhood, with all its mirth,
Youth, manhood, age that draws us to the ground,
And last, man's life on earth,
Glide to thy dim dominions, and are bound.

Thou hast my better years—
Thou hast my earlier friends, the good, the kind,
Yielded to thee with tears—
The venerable form—the exalted mind.

My spirit yearns to bring
The lost ones back—yearns with desire intense
And struggles hard to bring
Thy bolts apart, and pluck thy captives thence.

In vain—thy gates deny
All passage, save to those who hence depart;
Nor to the streaming eye
Thou givest them back—nor to the broken heart.

In thy abysses hide
Beauty and excellence unknown—to thee
Earth's wonder and her pride
Are gathered, as the waters by the sea;

Labourers of good to man,
Unpublish'd charity, unbroken faith—
Love, that 'midst grief began,
And grew with years, and father'd not in death.

Full many a mighty name
Lies in thy depths, unutter'd, unrequit;
With thee art silent fame,
Fogotten arts, and wisdom disappear'd.

Thine for a space are they—
Not shalt thou yield thy treasures up at last,
Thy bolts shall yet give way—
Thy bolts shall fall, inexorable past!

All that of good and fair
Has gone into thy womb from earliest time,
Shall then come forth to war
The glory and the beauty of thy prime.

They have not perished—no!
Kind words, remember'd voices, one so sweet,
Smiles, radiant long ago,
And features, the great soul's apparent seat;

All shall come back, each tie
Of pure affection shall be knit again;
Alone shall evil die,
And sorrow dwell a prisoner in thy reign.

Wm. Cullen Bryant.

* Better years? why should not the years to come be better than those that past?
[I would and fair, according to evangelical estimate; not as good and fair are judged of by fallen man.—Ed.]

BENEFITS OF CHRIST'S COMING.

From the *Homily on the Nativity*.
Before Christ's coming into the world, all men universally were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground, full of brambles and briars, lost sheep, prodigal sons, naughty and unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, blind guides, sitting in darkness and in the shadow of death; to be short, nothing else but children of perdition, and inheritors of hell-fire. To this doth St. Paul bear witness in divers places of his Epistles, and Christ also himself in sundry places of his Gospel. But after he was once come down from heaven, and had taken our frail nature upon him, he made all them that would receive him truly, and believe his word, good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of God. For, as St. Peter saith in his First Epistle, and second chapter, He bare our sins in his body upon the cross; he healed us, and made us whole by his stripes; and whereas before we were sheep going astray, he by his coming brought us home again to the true Shepherd and Bishop of our souls; making us a chosen generation, a royal priesthood, an holy nation, a peculiar people of God, in that he died for our offences, and rose again for our justification. St. Paul to Titus, the third chapter; We were, saith he, in times past, unwise, disobedient, deceived, serving divers lusts and pleasures, living in hatred, envy, maliciousness, and so forth. But after the loving kindness of God our Saviour appeared towards mankind: not according to the righteousness that we had done, but according to his great mercy, he saved us by the fountain of the new birth, and by the renewing of the Holy Ghost; which he poured upon us abundantly, through Jesus Christ our Saviour; that we, being once justified by his grace, should be heirs of eternal life, through hope and faith in his blood. In these and such other places is set out before our eyes as it were in a glass, the abundant grace of God received in Christ Jesus; which is so much the more wonderful, because it came not of any desert of ours, but of his mere and tender mercy, even then when we were his extreme enemies.

But, for the better understanding and consideration of this thing, let us behold the end of his coming: so shall we perceive what great commodity and profit his nativity hath brought unto us miserable and sinful creatures. The end of his coming was, to save and deliver his people, to fulfil the law for us, to bear witness unto the truth, to teach and preach the words of his Father, to give light unto the world, to call sinners to repentance, to refresh them that do labour and be heavy laden, to cast out the prince of this world, to reconcile us in the body of his flesh, to dissolve the works of the devil; last of all, to become a propitiation for our sins, and not for ours only, but also for the sins of the whole world.

These were the chief ends wherefore Christ became man; not for any profit that should come to himself thereby, but only for our sakes; that we might understand the will of God, be partakers of his heavenly light, be delivered out of the devil's claws, released from the burden of sin, justified

through faith in his blood, and finally received up into everlasting glory, there to reign with him for ever.

Was not this a great and singular love of Christ towards mankind, that, being the express and lively image of God, he would notwithstanding humble himself, and take upon him the form of a servant, and that only to save and redeem us? O how much are we bound to the goodness of God in this behalf! How many thanks and praises do we owe unto him for this our salvation, wrought by his dear and only Son Christ! who became a pilgrim on earth, to make us citizens in heaven; who became the Son of man, to make us the sons of God; who became obedient to the law, to deliver us from the curse of the law; who became poor, to make us rich; who became vile to make us precious; who became subject to death, to make us live for ever. What greater love could we silly creatures desire or wish to have at God's hands?

Therefore, dearly beloved, let us not forget this exceeding love of our Lord and Saviour; let us not show ourselves unthankful or unthankful toward him: but let us love him, fear him, obey him, and serve him. Let us confess him with our mouths, praise him with our tongues, believe on him with our hearts, and glorify him with our good works. Christ is the light, let us receive the light. Christ is the truth, let us believe the truth. Christ is the way, let us follow the way. And because he is our only Master, our only Teacher, our only Shepherd and chief Captain, therefore let us become his servants, his scholars, his sheep, and his soldiers. As for sin, the flesh, the world, and the devil—whose servants and bond-slaves we were before Christ's coming—let us utterly cast them off, and defy them, as the chief and only enemies of our soul. And seeing we were once delivered from their cruel tyranny by Christ, let us never fall into their hands again, lest we chance to be in a worse case than ever we were before. Happy are they, saith the Scripture, that continue to the end. Be faithful, saith God, until death, and I will give thee a crown of life. Again he saith in another place, He that putteth his hand unto the plough, and looketh back, is not meet for the Kingdom of God. Therefore let us be strong, steadfast, and immovable, abounding always in the works of the Lord. Let us receive Christ, not for a time, but for ever; let us believe his word, not for a time, but for ever; let us become his servants, not for a time, but for ever; in consideration that he hath redeemed and saved us, not for a time but for ever; and will receive us into his heavenly Kingdom, there to reign with him, not for a time but for ever. To him, therefore, with the Father and the Holy Ghost, be all honour, praise, and glory, for ever and ever. Amen.

THE TIME IS SHORT.

[It cometh that] they that weep, [be] as though they wept not.

There must be weeping of one kind or other in such a world as this. Our very experience of the transitory and uncertain nature of the things of time, will necessarily prove a frequent occasion of sorrow. We must weep over the death of relatives; we must mourn the loss of property; the failure of our favourite projects, the treachery of professed friends, the pains and diseases of a corruptible body, the weariness and helplessness of old age. And however free we may be from immediate causes of distress, we must often mourn with sympathy; as the Apostle tells us, "weep with those that weep." If one member suffer, all the members suffer with it; and if the mind is properly regulated, we cannot come in contact with woe, but to a certain extent at least we shall make that woe our own. But the most fruitful source of a Christian's tears, is his sin. That he should live so little to the glory of his Saviour who died for him; that his affections should be so feebly fixed on things above, that his talents should be so unprofitably occupied, and the spirit of devotion so irregularly maintained; here is his bitterest lamentation. Every earthly endearment may fade away and fail him, and he can endure it; but a spirit smarting under the consciousness of its natural propensity to apostatize from that God whom it loves, and on whose will depend its hopes for eternity, who can bear? But "the time is short;" and it remaineth that they that weep be as though they wept not. A conviction that the object of our regard, however dear and necessary it might seem, was only lent for an appointed and a very limited period, should moderate our regret at its removal. I might well weep rivers of tears on the very possibility of losing my immortal soul and an eternity of bliss; but for the loss of every thing in this world, surely there should be a sorrow commensurate with the narrow limits of its duration. But further: what succeeds to time? What is it which the believer is privileged to anticipate when his pilgrimage is ended? A boundless space of pleasurable existence—a world in which all tears shall be wiped from off all faces—where the mourners cease to weep, where mortality shall be swallowed up of life, and everlasting joy shall be upon our heads. Oh! let us weep then as though we wept not. Let us moderate our grief under the prospect of the certain, and perhaps near, approach of the glory to be revealed. What though we witness the departure of friends? They are only called home a little before ourselves, and soon we shall be for ever with each other and the Lord. What though we feel the adversities of life? Who can fret over a momentary privation, who has a good hope through grace of an inheritance in heaven? What though we feel the earthly house of this tabernacle dissolving? We have a building of God, an house not made with hands, eternal in the heavens, where the inhabitants no more say, I am sick. Come then, my fellow-mourners, with such prospects before us, let us cease to weep. Did the Saviour, for the joy that was set before him, endure the cross and despite the shame? Did the Apostle regard his accumulated trials as light afflictions, because his eye was fixed on eternal realities? Let us go and do likewise. Let us dwell on the contemplation of heaven. Let us reflect upon the bliss of those who have safely arrived there. Let us think how soon we shall take our harps from the willows of this vale of Baca, and join the ransomed in the hallelujahs around the throne. Now, the Father of heaven is engaged in covenant mercy to sanctify all our trials to our souls;

health; and by and bye, one moment spent in glory will make amends for all. Let us weep then, as though we wept not.

They that rejoice, as though they rejoiced not.
Though trouble is the distinguishing feature of human life, and both Scripture and experience lead us to expect its prevalence, there are many sweet intervals of enjoyment, manifesting the divine benevolence, and telling us what would have been the nature of our earthly existence, if sin had not abused the goodness of the Deity. To a certain extent, many have a real enjoyment of human life. There is a temporary absence of disturbance, and a considerable completeness of what nature relishes. Things wear a prosperous and a pleasurable aspect; and for a season at least, men seem at liberty to rejoice, and to let their hearts cheer them. Our children grow up around us with every promise of comfort to ourselves and respectability in society. The pleasures of life, whether confined to innocent recreations, or extended to excess of riot, produce a gaiety and hilarity of spirit, and we feel well satisfied with our present condition; and amid the glare of its specious sunshine, lose sight of its deformities, and forget our eternity. But let us pause, and be sober-minded. What is that we are so fondly handling? Perhaps the cockatrice's egg. The object of our endearment is filled with the seeds of misery, and vanity, and corruption. We are leaning on a feeble reed, we are sheltering ourselves under a gourd, at the root of which the worm is already gnawing. We are basking under the summer's sun, forgetting the certainty of its decline. The time is short. The longest season of earthly pleasure is after all but a fleeting summer's day. We must rejoice then, my brethren, as though we rejoiced not. We are not required to cloister ourselves up from the enjoyments of life, and to temper them with corresponding severities. Far from it. We are not forbidden to rejoice in them. All the creatures of God are good; and our temporal mercies must be duly appreciated, in order that our gratitude may be excited and expressed. But let us seek to maintain a holy indifference to them. Let us rejoice with trembling; and only suffer our unrestrained elevation of spirit to be given to those objects, which will never fail us. Rejoicing in Christ Jesus—rejoicing in hope—rejoicing in the testimony of our conscience—here is a wide and satisfying field—here we may fearlessly rejoice, even with joy unspeakable and full of glory.—The Rev. W. Carus Wilson, on 1 Cor. vii. 30.

SCRIPTURE AND TRADITION.

[Illustration of the remark in No. 85 of the "Tracts for the Times," that "any thing has been ventured and believed in the heat of controversy, and the ultimate appeal is to the common sense of mankind."] Mr. Newman, we will suppose, delivers a Treatise on Justification, rather obscurely penned, (for so much we suppose to preserve the similarity of the two cases in Mr. Newman's view of the matter,) to a brother clergyman, to whom also he delivers orally an explanation of its meaning. The book travelling through many hands, accompanied in each transfer with an attempted repetition of the oral comment, comes at last into my hands; and the deliverer gives me also the oral comment. Now I shall get the book safe enough, but shall I be sure to get the explanation safe? If, in controverting the book, I should remark that this or that passage, though obscure as it stands in the book, certainly has such a meaning, because Mr. Newman in his oral comment, which came to me through only a dozen successive deliveries, declared that such was its meaning, might not an opponent reasonably say, My friend, you ought not to be so positive in the matter, for recollect how liable an oral communication is to alteration in passing through so many hands, and would not the rebuke be a very just one? Nay, who knows not how liable a sermon or speech is to be misreported even in its first transit, so that we hold any man to be unjust who condemns another upon such evidence.

And mark whither such a principle would lead us. We receive the books of the Old Testament from the Jews. Therefore, according to this argument, we are bound to receive the meaning of them from the Jews. Therefore we are bound to reject the New Testament and Christianity altogether. "We can never be assured," says our learned Henry Wharton (in his Preface to an old treatise by Bishop Peacock on "Scripture the rule of faith," republished by him in the great Popish Controversy at the end of the 17th century) "that any articles were invariably and entirely without any addition or diminution conveyed down to us by tradition; since it hath been in all times and ages observed, that matters of fact, much more of belief, not immediately committed to writing, presently degenerated into fables, and were corrupted by the capricious malice or ignorance of men. Nothing can exempt the tradition of the Christian religion from this fate, at least from our reasonable suspicions of it, but the infallibility of that society of men which conveys down this tradition. But the latter can never be known till this certainty of tradition be first cleared and presupposed, since the belief of this supposed infallibility must at last be resolved into the sole truth and certainty of tradition. In the next place, tradition cannot certainly and invariably propose the belief of Christianity to all private persons. For from whence shall this tradition be received? From a Pope, or a Council, or both, or from none of these, but only the *Universal Church*? In every one of these cases infinite difficulties will occur, which will singly appear insuperable. As, Who is a true Pope, What his intentions in defining were, Whether he acted canonically, In what sense he hath defined. What Councils, whether *Oecumenical*, *Patriarchal*, or *Provincial*, may be securely trusted? What are the necessary conditions and qualifications of a general Council? Whether all these conditions were ever observed in any Council? What these Councils are, what they have defined, what is the true sense and intention of their definitions? From whom must we learn the belief of the *Universal Church*, if Popes and Councils be rejected? From all Christians, or only from the clergy? If from the latter, whether the assent of every member of the clergy be required? If not, how great a part may safely dissent from the rest? From whom the opinion of the major part is to be received? Whether from the writings of doctors or the teaching of living pastors? If from the latter, whether it be

sufficient to hear one or a few Parish Priests, or all, or at least the major number, are personally to be consulted? All these difficulties may be branched out into many more, and others no less insuperable be found out; which will render the proposal of religion by way of tradition, if not utterly impracticable, at least infinitely unsafe. Thirdly, tradition is so far from being independent on other articles of the Christian faith, that the belief of all other articles must be presupposed to it. For since all sects propose different traditions, and the truth of none of them is self-evident, it must first be known which is the true church before it can be determined which is the true tradition. Now, the knowledge of the true church can be obtained only two ways, either from the truth of her doctrines, or from the external notes of the true church. If the first way, then it must first be known what are the true and genuine doctrines of Christianity, the steadfast belief of which causeth this society to become the true church. But if the true church be known only from some external notes, these notes are either taught by Scripture, or found out by the light of reason. If taught by Scripture, then the knowledge of the Divine authority of Scripture is antecedent to the knowledge of the true church, and consequently independent on it. For otherwise Scripture will be believed for the authority of the church, and the church for the authority of Scripture; which is a manifest circle. Lastly, if the notes of the church may be found out by natural reason, then to pass by the infinite contradictions which would arise from such a proposition, these notes can be no other than antiquity, universality, perpetuity, and such like; every one of which doth some way or other presuppose the knowledge of the true doctrines of Christianity, as well as those of the present church. For the end of these notes is to compare the former with the latter, and consequently both of them must be first known."

PROCESSION OF THE BARA.

On the Sunday after our arrival, the great Feast of the Assumption was celebrated by the annual procession of the Bara; an exhibition too curious to be omitted, as the reader may possibly recognise in it traces of heathen idolatry, of the ancient sacrifices on the fire-altars of the sun, or the immolation of human victims at the shrines of Diana.

The pomp commences with a train of nobles and city magistrates, with all their insignia, decked in splendid habiliments; then follow the soldiers cavalry and infantry, with banners flying, to the sound of martial music: next come the fraternities of monks and friars, a motley crew, black, white and grey, bound round with knotted cords and loaded with relics and crucifixes: these precede an immense car, equal in height to the tops of the houses, which is dragged tottering along by hundreds of cattle in the shape of men; and is followed by crowds innumerable from town and country. The lower story of this moveable tower, formed by silk and velvet hangings into a sepulchre for the Virgin, is filled with a choir, chanting solemn dirges over the imaginary body of the deceased; whilst twelve youths, with brazen glories on their heads, encircling it externally, personate the twelve apostles: round them a circular frame carries with horizontal motion, from right to left, several little children as angels, in flowing robes and painted wings. Upon the platform of the second story stands a company of prophets chanting the Madonna's praise; and in front of this prophetic choir a large image of the sun, revolving vertically, carries round six infants affixed to its principal rays, and styled the cherubim: six more on the other side perform similar revolutions on a figure of the moon. The third story is decorated with a tribe of singing patriarchs, round whom a circular frame moves horizontally, from left to right, with a train of glittering Seraphim. Over the heads of the patriarchal family, and surrounded with azure clouds, is a sphere painted sky-blue, and figured with golden stars: little winged infants flit round this, under the denomination of "moving intelligences;" or "souls of the universe;" and upon the sphere itself stands a damsel fifteen or sixteen years old, decked out with embroidered robes and trowsers, in the character of our Saviour: in her right hand, stretched out and supported by iron machinery, she holds a beautiful child, who represents the soul of the blessed Virgin.

When this car begins to move with its celestial freight, it is welcomed with reiterated shouts by the Dutch concert in the machine commences, and thousands of pateraores fired off by trains of gunpowder make even the Calabrian shores re-echo with the sound: then cherubim, seraphim, and intelligences all begin to revolve, in such implicated orbits as might make even the spectators giddy with the sight; but alas! for the unfortunate little actors in the pantomime: they notwithstanding their heavenly characters, soon experience the infirmities of mortality: angels drop—cherubim are scared out of their wisdom—seraphim set up outrageous cries—souls of the universe faint away, and moving intelligences are moved terribly by an inversion of the peristaltic motion: then thrice happy they to whom an upper station has been allotted! Yet some of the young brats in spite of the tumult seem highly delighted with their ride, and eat their gingerbread with great composure whilst they perform their evolutions: it not unfrequently happens that some of these poor innocents fall victims to this revolutionary system, and earn the crown of martyrdom. But imagination can scarcely conceive the violent gestures and frantic exclamations of the crowd below, beating their breasts and tearing their hair, calling upon the Madonna in the most impassioned manner, and trampling each other down in eager haste to kiss the sacred car, or to touch it with wax tapers, which thus become impregnated with all the virtues of an

apothecary's shop: the scene can be compared to nothing but Bedlam broke loose, or to a set of ancient bacchanals celebrating their mystic orgies. At different stations the pageant stops: then, whilst all is silence, the pageant representing our Saviour addresses to the soul of his mother [a number of lines] in Sicilian verse; . . . the soul of the Virgin returns [a] poetic answer. This ended, they both make signs of the cross in the air and pronounce a benediction over the people, who receive it even with tears of devotion. Then the tottering car again moves forward, the pateraores roar, and the sky is rent with reiterated shouts. The pageant closes in the great square opposite the cathedral, where two gigantic and equestrian statues of paste-board are erected, representing Cham, or Zanclus, and Rhea, the supposed founders of Messina; they are called by the vulgar Madre, or Mata, and Crifone, and serve to frighten children like our Gog and Magog. The festival lasts three days, during which a large stuffed figure of a camel is paraded through the streets, attended by horsemen habited as Saracens, in memory of their expulsion from the island. A splendid galley also is exhibited in the piazza di San Giovanni, to commemorate the arrival of certain ships laden with corn, during a scarcity of that article, which was produced by the vast concourse of strangers assembled at this very festival of the Bara; which vessels, as soon as they were delivered of their heaven-sent cargoes, suddenly disappeared.

During the following week the principal performers in this celestial drama pay their visits to the inhabitants, in full costume, to receive their contributions. As all these children are considered sacred and under the peculiar patronage of the Madonna, a place upon the machine is eagerly sought for by their parents, and a ray of the sun or moon brings no inconsiderable profit to the proprietors. In this manner is the "Santissima Vergine" honoured on the festival of her assumption. In passion week, when she assumes the title of "Virgine Dolorosa," the frauds and follies practised are still more disgusting: but her day of glory is the third of June, the anniversary of her ever memorable Letter, when she parades the streets under triumphal arches and accompanied by a magnificent procession, in her best powdered wig, and all the treasures of her wardrobe.—Rev. T. S. Hughes' *Travels in Greece and Albania*.

COGSWELL SCHOLARSHIP.

Agreeably to notice, a public meeting was held in the National School Room on Monday last, at 3 o'clock, p. m., to take into consideration the noble and desirable object of founding and endowing a Divinity Scholarship at King's College, Windsor, in memory of the Rev. William Cogswell, and to assist in the education of pious and talented young men for the Ministry of the Established Church, in Nova Scotia.

The Archdeacon was called to the Chair, and Mr. Carteret Hill appointed Secretary. The Rev. Mr. Bullock opened the Meeting with prayer. The Chairman then stated briefly the object of the Meeting, and expressed his earnest desire to honour the memory of one with whom he had been so long associated as Rector of the Parish of St. Paul's.

The Rev. Mr. Uniacke, who had been appointed Chairman of a provisional Committee, to draft and submit a prospectus, then read a letter from the Rev. Mr. Leaver, of Truro, with whom the idea of founding this Scholarship originated; he also read the Prospectus of the Committee, and a letter from the Hon. H. H. Cogswell, approving of the terms and conditions upon which the Scholarship was to be endowed and awarded.

The following is a copy of the Prospectus submitted, approved, and agreed upon by the majority present:

1st.—It is proposed by the friends of the late William Cogswell, that a Divinity Scholarship be founded and endowed in the University of King's College, Windsor, as a tribute of their affectionate remembrance and admiration of his piety, zeal, principles and talents; to be called the *William Cogswell Scholarship*.

2nd.—The object of this Scholarship is to perpetuate to future generations the name of one dear to the memory of all classes in this community; who, after the faithful discharge of a laborious Ministry as Curate of St. Paul's Church in this City for fourteen years, was, at the early age of 37 years, called home to the enjoyment of his everlasting rest. Also to assist in the education of pious and talented young men for the ministry of the Established Church of England and Ireland in this Diocese.

3rd.—The conditions under which the Scholarship shall be conferred, are as follows, viz: The successful candidate must have attained the full age of nineteen years, and bring satisfactory testimonials of his moral conduct and religious principles for the preceding last three years. He must be a Communicant of the Church, and prepared to enter into College, he must be distinguished for talent and literary attainments, and above all for piety, and fervent belief in the fundamental doctrines of the Gospel, be sincere in his attachment to the doctrines and principles of the Church as expressed in her authorized Formularies, viz: her Articles, Homilies, and Liturgy, and be prepared to sign the same, ex animo, in their plain, literal, and grammatical sense.

4th.—The sum of £500 shall be raised by subscription, and held by the Associate Alumni in their corporate capacity, the interest to be paid half-yearly to the successful candidate upon the order of the Trustees, to be hereafter appointed.

5th.—The Trustees or the majority of the same shall decide upon the merit of the Candidates, have power to examine themselves, or appoint Examiners in Divinity and the Classics. The Trustees must be Communicants of the Church, and hold their principles and doctrines as expressed in her authorized Formularies, viz., her Articles, Homilies, and Liturgy. Upon a death vacancy the Trustees, or a majority of the same, shall immediately appoint a successor. The scholarship shall be held and enjoyed for four years, and should the person holding it, forfeit it by improper conduct, or any avowed change of sentiment, the Trustees shall have power to deprive him of the benefit of the scholarship.

* Pref. to "A Treatise proving Scripture to be the rule of faith, writ by Reginald Peacock, Bishop of Chester, before the reformation, about the year 1450." Lond. 1688. 4to.—Goode's *Divine rule of Faith and Practice*.

* This car is called the barn, from some simple machinery in the interior, consisting of moveable iron bars. It is there any allusion here to the symbol of the winged globe, which is supposed to signify the "anima mundi," or soul of the universe, and is so frequently observed on the ancient monuments of Egypt?

* This sacred machine was once used for a profane purpose in the triumphal procession which conducted Charles V. through the city of Messina; on the top stood a statue of that emperor, holding an armed victory in its hand.

6th.—In the event of the College not continuing in connexion with the Church of England, the Trustees shall have power to appropriate the Annual Interest for the benefit of the Church of England and Ireland in this province.

Lastly.—It is distinctly to be understood that the object of the Scholarship is, the glory of God, the advancement of Christ's Spiritual Kingdom and Church on earth, and especially in this Diocese, through the Ministry of the Word and Sacraments, by faith in the atoning sacrifice, and all prevailing merits of our Lord and Saviour Jesus Christ.

Some discussion arose as to the peculiar character and principles of the Scholarship, when it was distinctly stated by the majority of those present, that it was intended to honor the principles and views of him whose name the Scholarship bears.

The several clauses of the Prospectus were then read seriatim, moved, seconded, and agreed to by the majority present. The meeting then proceeded to nominate, under the 4th section of the Prospectus, the Trustees, when the following gentlemen were appointed, viz., Rev. Dr. Twining, Rev. R. F. Uniacke, Rev. Thomas C. Leaver, Hon. H. H. Cogswell, Captain Hill, John W. Ritchie, and Henry Pryor, Esquires.

It was then moved that the above gentlemen be a Committee to carry out the object of the present meeting, fill up the trust in the event of any declining to act, and do every thing necessary to complete and perfect the endowment of a Divinity Scholarship at King's College, Windsor, in memory of the late William Cogswell.

The thanks of the meeting were voted to the Chairman, and the meeting adjourned.—Morning Courier, Dec. 2. Halifax.

If any of our Subscribers should have copies of the first number of this volume of the BEREAN (1st April of this year) which they could return to our Publishers, we should be glad to receive them, for the purpose of completing files. Our Publisher would pay the value, or we would put the amount into a Missionary Box.

The Berean.

QUEBEC, THURSDAY, DECEMBER 30, 1847.

The recent celebration of the festival of the Nativity, and the approaching close of the year combine in calling the mind to devout meditation. If the delightful affection of gratitude may legitimately result, it has, that it may be profitable, to spring forth from a humiliating consciousness of the utter insufficiency of every return made on our part for the manifold favours bestowed upon us by Him who sent forth his Son, that we might be redeemed from the curse of the law, and be blessed with adoption into his family.

Many of those who read these columns have been called, during this year, to mourn. To every one that mourns after a godly sort, a source is open which, pouring the balm of Gilead into the wounded heart, turns sorrow into joy. Sin has brought disease, death, misery into the world. Let grief over the afflictions incident to this life be moderated by a sense of the severer sufferings to which a just God might consign a guilty world, if he were extreme to mark what has been amiss: yea, let it be resolved into meek submission to that lesson set by the divine Teacher which brings forth patience—experience—hope which maketh not ashamed.

Yet, it may be assumed that by far the greater number of our readers have been dealt with so gently that, on looking back upon the year now nearly closed, they find themselves constrained to admit that goodness and mercy have visibly followed them; and theirs is the time of "wealth," in the language of our Litany, which opposes that word to that in the preceding clause "tribulation." Of their well-being, have they rendered to the Lord who gave it? Have they lived to his praise—have they acknowledged him as the Giver of their prosperity—and of it, have they contributed, with a willing mind and a liberal hand, to the necessities of their less favoured neighbours?

It is to be thankfully acknowledged that this community has been generally forward in giving towards purposes of benevolence; and if the contributions for the relief of the poor are bestowed by the givers as the willing offering of thankful hearts out of that which was the Lord's before it was theirs, and which became theirs, to be held as a trust—then the stewardship which they have exercised will meet with a recognition far exceeding in joyfulness even the gratification which might be derived from the blessing of the destitute, the orphan, and the widow.

Much suffering remains to be relieved, or will arise day after day, as the season increases in severity.

Many a one who once was in affluence has been brought to feel the bitterness of poverty. Sympathy with the destitute is the proper state of mind of those who are now enjoying abundance. The Saviour, for the sake of us all, became poor; and we shall only be the richer for any offering we make out of our temporal possessions, from a desire to follow after him who told us before that we should have the poor with us always.

Directing our readers to the privilege of becoming conformable to the Saviour's own example; and earnestly praying that both in the care of the poor and in the other relations of life, they may be found in the Saviour's footsteps, we express the best wishes we can form for them in the closing hours of the present year, and in the prospect of their being spared to enter upon the duties and privileges of that which will have commenced before we have to address them again in the columns of the Berean.

Thursday of next week being the festival of the EMPEROR, the publication of the BEREAN will be deferred till the following day—Friday.

Two of our Exchange papers from the United States have not reached us since the time when the regulation took effect requiring them to pay the postage to the lines, as we have to do; that is, putting

them on an equality with ourselves in that respect. We shall cease addressing our paper to them from this day, but we make this remark, because it may have been an oversight.

WIDOWS AND ORPHANS OF THE MILITARY.—Next Saturday morning, a sermon is to be preached at the Cathedral, and a collection to be made, in behalf of the Asylum for the relief of Widows and Orphans of the Military, in this town. We have often heard this charity highly spoken of; and from conversation with a military friend, we learn that 18 widows and orphans lodge within the walls of it at this moment:—these are dependent upon its funds for their support; besides which, much out-door relief is afforded. It appears that the funds are in a very low state, and as it is well known that the officers of the garrison, (independent of the soldiery) contribute liberally towards the support of our local charities and poor, the Military-Asylum, by which its inmates are prevented from becoming also a burden upon local funds, may claim a liberal response to the appeal made to the inhabitants on behalf of the fatherless and widow of the British soldier: the sum hitherto contributed by civilians towards this charity is calculated to amount to no more than twelve or fifteen pounds annually.

MISSION TO CHINA.—A private letter from London, dated 3rd ultimo, mentions the gratifying fact that on the Wednesday preceding, the Committee of the Church Missionary Society, besides sending forth two labourers for the trying field in Sierra Leone, delivered its instructions to three Clergymen, proceeding to China. One was, till now, Curate of Melton Mowbray, and has given up good prospects that he may devote himself to Missionary labours. The other two took their degree at Trinity College, Dublin, but obtained ordination on the Society's nomination. The Earl of Chichester was in the chair; the Rev. G. Smith, late from China, addressed the Missionaries, and afterwards Chevalier Bunsen gave the students an address on languages in the library. It was an interesting meeting.

This short notice which we had laid aside, has been recalled to our mind by having a letter communicated to us, addressed to a friend in this garrison from Liverpool, dated 17th of last month, and which gives evidence of the interest taken at that port by the friends of missions in the brightening prospects before the Society with regard to its efforts for China. We are permitted to insert the following extract:

"We had a most pleasant circumstance, last week, in the parting with three ordained missionaries on their voyage for China. They go forth under the banner of the Lord, and through the instrumentality of the Church Missionary Society. You never saw better specimens of men for their work, apparently: combining grace and talent. One carried a beloved wife with him; two were English, one from Ireland. It occurred to me to propose a Communion service in our church in the way of parting; and about sixty, many of whom were Clergy, met at nine in the morning, under the impression that they were to sail that forenoon. This did not prove to be the case: they stayed till Wednesday for a wind. Still we passed a precious hour at the table of our Lord. The men our Church Missionary Society sends forth are for the most part very happy venturers; and though she has once or twice been stayed in her efforts for China, I hope the Lord will bless us at last."

The Pope's condemnation of the GOVERNMENT COLLEGES FOR IRELAND having been remarked upon by the London Times, the Earl of Arundel and Surrey has volunteered a defence, by way of a letter to the Editor of the Times, in which he describes the Pope as the spiritual father of the [R.] Catholic Church, and justifies the step he has taken as coming within the province of parental authority. The Times, speaking as an advocate for the government Colleges, winds up a short article in reply in the following manner:

"A rescript is quickly enough obtained which renders nugatory the acts of the British Parliament. De par la Reine must give way to De par le Pape, and the youth of Ireland be consigned again to the slattern scholarship and chilling bigotry of such seats of learning as Conglows, St. Jarlath, &c. This is as complete a disappointment to all thinking men as has happened in our time. It has required centuries to cool down the inveterate prejudice against Papistry which seems from a long course of associations to be part of the very nature of Englishmen. We, in common, we believe, with the soundest thinkers of our time, had long fought the battle of the Roman Catholics. Mr. Watson's exertions were, we hoped, but to erase from the statute book the last trace of the acrid legislation of former times. The accession, too, of the present Pope, and the enthusiastic admiration excited by his political career, was another point in favour of obtaining the sanction of law to the most perfect equality between ourselves and our Roman Catholic fellow-subjects. This Papal rescript, however, which the Earl of Arundel seeks to justify, has intervened between his Romanist fellow-subjects and success. He will soon be made to understand that a child's hand would as soon arrest the blow of a torrent as any effort he or his friends can make avail to calm the indignation, which will follow on this interference of the Pope's with the course of English legislation. One month of imprudence will undo all that the combination of England's best men has scarcely been able to effect in half-a-century. Lord George Gordon, or any other madman of his stamp, would yet find disciples in the public streets. Let the Earl of Arundel and others of his sect, who should be enlightened and discreet men, explain at Rome the feelings of the English people, and entreat Pius IX. to be warned in time."

Perhaps there are a few of the "thinking men" to whom the Pope's rescript has been no disappointment at all:—those who were not imposed upon by the professions of liberality proceeding from Rome.

QUEBEC ALMANAC, published by Gilbert Stanley, 4 St. Anne Street; price 4d.—We have to acknowledge the receipt of a copy of this publication, which, on a very large sheet, in excellent type and tastefully arranged, contains a great mass of information useful for all classes of persons:—it gives a list of Chief Officers of the Government; Corporation, Clergy, Court Terms, Interest and Currency Tables; and the arrival and departure of the Mails. It seems well adapted for use in every class of offices.

CANADIAN CHRISTIAN OFFERING, a Collection of original sacred poems, by Canadian Authors, edited by the Rev. R. J. MacKenzie.—We find, in several of our exchanges from Upper Canada, some notice of a publication now in the press, and speedily to appear, price 2s. 6d., neatly done up, the proceeds to be devoted towards the liquidation of the debt affecting Trinity Church, Streetsville. The advertisement in The Church mentions that "among the list of Contributors will be found the names of the Right Rev. the Lord Bishop of Montreal; the Rev. Geo. Mackie, D. D., Quebec; the Rev. W. T. Leach, A. M., Montreal; the Rev. H. Scadding, M. A., the Rev. W. Stennett, B. A., Toronto; the Rev. W. S. Darling, Scarborough, &c. &c. The following, from the pen of the Rev. Dr. Mackie, is a specimen in one of the notices before us:

CHARITY THINKETH NO EVIL. Think kindly! little dost thou know, How keen the strivings were, Of those who smug beneath the blow, Or yielded to the snare. Thou seest the fault, but canst thou see The heart by sorrow riven? Or note the conscious agony,— That pledge of sin forgiven? Think kindly! how wilt thou presume To fill thy Maker's place? How dare to seal another's doom,— Thyself the child of grace!

KIRWAN'S LETTERS TO THE ROMAN CATHOLIC BISHOP HUGHES, OF NEW YORK.—Two series of letters, signed KIRWAN, upon the errors of Romanism, have been published in a New York paper, addressed to the above named ecclesiastic; they have since been published in a more permanent form both in the States and in Great Britain, and are attributed to the Rev. Mr. Murray, a Presbyterian Clergyman at Elizabethtown, New Jersey. Roman Catholic publications have affected to treat these letters slightly; but Bishop Hughes has at length thought good to notice them in a letter to the New York Freeman's Journal; and though he also speaks of them as if he had not so much as read them through, he acts like a man that is aware of a powerful effect from them which must be counteracted; and so he is about publishing a series of Letters also upon the topics treated by KIRWAN.

WATER DROPS. By Mrs. L. H. SIGOURNEY. "Temperate in all things."—St. Paul. New York: Robert Carter, 55 Canal Street, 1848. Pp. 275, 12mo.—This volume contains between forty and fifty articles, both in prose and poetry, from the pen of Mrs. Sigourney, all bearing on the subject of temperance, which gives rise to the title, "Water Drops." A number of the articles contain interesting narratives to illustrate the evils of intemperance and enforce the only unfailing preservative and remedy, total abstinence. Several of the small poems are in Mrs. Sigourney's best manner. It is a valuable contribution to the cause of temperance, and calculated, especially in many circles, to operate most favourably in its promotion.—Christian Intelligencer.

TEMPERANCE.—The Rev. Mr. Wight, of Corpus Christi College, Cambridge, recently delivered a temperance lecture in Manchester, England, which contains many important facts respecting the progress and influence of dram-drinking in England. The lecturer, among other things, stated the whole number of paupers in the country to be 911,295. If this is the pauper population of England alone; it gives one pauper to about every sixteen inhabitants; if this is the pauper population of the United Kingdom, it gives one pauper to about twenty-eight inhabitants. In either case the story is a frightful one. The chief cause of this pauperism, the lecturer declared to be the drinking customs of the country. To the same cause might be chiefly attributed the fact that there were 114,193 children (according to parliamentary statistics) without education, in that enlightened country. To the same cause might be ascribed the fact that in a provincial town, in a single year, 16,000 persons had been taken into custody; and that nearly five-sevenths of the entire population of the country neglected, habitually, public worship on the Sabbath.

Mr. Wight further stated, as illustrative of the benefit of total abstinence, that in those districts in Ireland, where the people had abandoned the use of intoxicating drinks, crime and pauperism had well nigh disappeared; and that scarcely an individual had fallen a prey to famine in any of the teetotal districts. About 500,000 drunkards had been reclaimed in England and Wales; of whom 70,000 had united with Christian Churches.—Boston Traveller.

THE QUEBEC TOTAL ABSTINENCE SOCIETY, on Tuesday evening last held a public Meeting in the schoolroom of the Mariners' Chapel at Diamond Harbour.

The meeting was addressed by several gentlemen, all of whom appeared to feel deeply the importance of the cause they advocated. Amongst other interesting topics introduced by the different speakers, were some very striking and valuable statistical statements connected with the effects of intemperance, which tended to place the subject in its proper light; by showing the long and startling array of evils, moral and physical, that are inseparably identified with this most destructive vice.

The meeting was very well attended, and such as to encourage the hope of effecting some good in that quarter of the city, where a reform of this kind is so much needed.

The Society on this occasion obtained an accession to its number of 26 new members, juvenile and adult. At the close of the proceedings, a vote of thanks to the Clergyman and Warden of the Chapel, for their obliging grant of the Schoolroom, was proposed and adopted unanimously.

The stomach plates belonging to the society were exhibited to the meeting, and the injurious effects of alcohol liquors upon that important organ were forcibly pointed out by one of the speakers, who is a medical gentleman.

The accompanying Resolutions were supported by the respective speakers, and concurred in by the audience.—Communicated.

1st Resolution.—That the wide-spread evils of Intemperance are such, as to demand the serious attention of every benevolent and philanthropic mind, with a view to the dissemination of the principles, and the adoption of the practice, of total abstinence from every thing which can intoxicate.

2nd Resolution.—That the fact is plain and undeniable, of a fearful amount of the poverty, disease and crime which almost universally prevail being attributable to the practice of using intoxicating drink; and that a large proportion of this evil is to be ascribed to the existence of those baneful and pernicious customs of society which not only sanction but encourage the indulgence of this habit.

3rd Resolution.—That parliamentary and other documents of a public nature are all unani-

mously attributing to Intemperance the heavy losses both of life and property which annually occur throughout the world;—that vice being the acknowledged cause of a great number of the fires that take place, as well as the direct agent in producing many of those disastrous shipwrecks by which such fearful sacrifices are involved.

CHARITY BALLS.—From a letter in the Kingston Chronicle and News (written by one who appropriately signs himself "A Hearer but not a Doer," inasmuch as he seems to be an attendant upon a faithful, outspoken ministry, and yet defends the mockery upon which he addresses the Editor) we learn that "A Charity Ball for the benefit of the House of Industry" is to come off at Kingston next Wednesday, and that "nearly all the Clergy-men in the city alluded to" the subject, on Sunday the 19th instant, "in terms of disapproval." We gladly record a fact so creditable to the Kingston Clergy.

MERCIFUL DELIVERANCE.—Extract of a letter from a British Officer, dated Kandy (island of Ceylon) 14th October, 1847, to a friend in Quebec:—"I must mention a most appalling sight I had to witness a few days ago:—at the same time it will give you pleasure to learn the result of the matter. A heathen, who had been convicted of a double murder, was sentenced to be hanged: a few days before the execution was to take place, he was converted from heathenism by one of our Missionaries; at the scaffold the same Missionary prayed with him, and, on parting with him, as he supposed, for this life, bade him trust in Christ. The sentence was read—the bolt withdrawn—but lo! the rope broke: on being asked how he felt when being cast off, he said 'happy; for in his fall he distinctly saw his Saviour waiting to receive him.' The unfortunate man, however, had again to go through the same dreadful ordeal, when, wonderful to relate, the rope (though much stronger than the first) broke again! and in the fall his head was severely cut. When, on being raised, he felt the blood trickling down his face and shoulders, he meekly remarked, before all present, 'it is nothing I have much more did Jesus Christ bleed for me.' The Europeans present interceded for his life; and the Governor being just then in Kandy, the man was reprieved. Poor fellow—I saw him the day after in his cell; he seemed most grateful, knowing we had interferred for him: he said nothing, but pointed in a significant manner to his Cingalese Bible which lay beside him."

LIFE INSURANCE.—We heard accidentally of an instance which occurred recently, strikingly illustrative of the prudence of effecting an insurance on life. Mr. Henry M. Elliot, an iron-founder, residing in Taunton, last November insured \$1000 upon his life, at the office of the New England Mutual Life Insurance Company. The insurance was effected for the benefit of his wife and children. Within less than a month he died of typhus fever, having paid to the Company, only the sum of \$23. When the insurance was effected he was in excellent health, with no peculiar probability of death; and by this act of precaution his family find themselves in possession of an important sum.—Boston Daily Advertiser, December 21.

Nothing is more uncertain than the life of a single individual; and it is the sense of this insecurity which has given rise to such institutions as Life Assurance. They are, in their nature and objects, the precise reverse of gambling speculations, their object being to equalize vicissitude; and to place the pecuniary relations of numerous masses of mankind, in so far as they extend, on a footing independent of individual casualty.—Herschell.

ECCLESIASTICAL.

DIocese of Quebec. PARISH OF QUEBEC.—Next Saturday, being the festival of the CIRCUMCISION, divine service will be performed in the morning at the usual hour, 11 o'clock, at the Cathedral—on which occasion a collection will be made for the Military Widows and Orphans' Asylum—likewise divine service at the Chapel of the Holy Trinity, to commence at 3 past 10.

DIOCESE OF NOVA SCOTIA. The Bishop of the Diocese held an ordination at St. George's Church, Halifax, on Sunday the 19th instant, when Mr. GEORGE HILL, B. A., of King's College, Windsor, was admitted to the office of deacon. Mr. Hill has been appointed by the Rector of the parish, the Rev. R. F. Uniacke, to officiate as Curate.—Halifax Times.

NEW YORK. CHURCH AND HOSPITAL FOR EMIGRANTS.—We understand that a project which has for some time past been contemplated, for erecting a church and temporary home for the benefit of destitute emigrants of British origin, is in a fair way of being carried out successfully, through the liberality of the Vestry of Trinity church, and a number of our philanthropic citizens.

A grant of a plot of land containing 24 building lots, on the corner of Fifty-third street and Fifth street, has been made, and as soon as the necessary funds are obtained, the erection of a church and hospital, or temporary home will be commenced. The design of the proposed institution is, to furnish a temporary home for the indigent emigrant on his arrival—a place of refuge for the sick and destitute; and also the comforts of religious solace, under the name of the Church and Hospital of St. George the Martyr. Its benefits are to be open to emigrants of all religious beliefs, and it will likewise be in the nature of an hotel, where emigrants can leave their wives and families temporarily, until they have made arrangements to settle in such parts of the country as they may select. The expense of constructing the necessary buildings, is estimated at \$30,000, a portion of which it is expected, will be contributed by the British Government and the Church of England. The condition on which the grant of the ground is made, are that the plans of the building shall be submitted to and approved by the mayor, and the buildings erected within three years.

Such an establishment is much needed in this city, and when erected, will, unquestionably, be the means of doing much good. Such being our opinion, we take pleasure in recommending it to the attention and favourable consideration of the public. Donations and subscriptions for the object, will be received by the Rev. Moses Marcus, Rector of the Church of St. George the Martyr, and by Thomas Dixon, Esq., 51 William Street.—Un. St. paper.

HIGH SCHOOL.

The annual Examination of the Pupils of this Institution took place on Wednesday and Thursday last, in presence of the Directors and a large number of the parents of the pupils, and others interested in the cause of education. We were unfortunately

absent on this occasion, but have heard that the pupils acquitted themselves in a most satisfactory manner, reflecting the highest credit on their instructors.

The following is a list of the prizes awarded:— FIFTH CLASS. Latin, 1st prize, Peter Cameron, 2nd do. Wm. Deane, Greek, Wm. Deane, Mathematics, Matthew Irvine, English, 1st prize, Edward Dupont, 2nd do. Peter Cameron, 3rd do. Edward O'Connell, French, 1st do. E. Scott, 2nd do. Peter Cameron, Good Mark prize, do. FOURTH CLASS. Latin, 1st prize, Archibald Laurie, 2nd do. Wm. Freer, Greek, Archibald Laurie, Mathematics, 1st prize, Ed. O'Connell, 2nd do. Archibald Laurie, 3rd do. Wm. Freer, Arithmetic, E. Scott, Writing, do. Good Mark prize, John White.

THIRD CLASS. Latin, 1st prize, Ramsay Stuart, 2nd do. Wm. White, Greek, do. English, 1st prize, do. 2nd do. Hammond Gowen, French, do. Arithmetic, E. Black, Writing, H. Gowen, Good Mark prize, Wm. White.

SECOND CLASS. Latin, 1st prize, Frederick Andrews, 2nd do. Chs. Maxwell, 3rd do. Robert Maxwell, English, 1st prize, F. Andrews, 2nd do. C. Maxwell, French, do. Arithmetic, A. Fraser, Writing, Js. Pentland, Good Mark prize, F. Andrews.

FIRST CLASS. Latin, 1st prize, Joseph Reynar, 2nd do. Michael Birchall, English, 1st prize, Joseph Reynar, 2nd do. Michael Birchall, French, Henry Threlkell, Arithmetic, James Wilson, Writing, John Wilson, Good Mark prize, J. Reynar, Extra prize for general proficiency, J. Barnard.

PREPARATORY DEPARTMENT. Good Conduct, Thomas Leggo, Third Class. 1st prize, John Gibson, 2nd do. Robert Shaw, French, Alex. Frew, Second Class, Henry Thompson. —Gazette.

QUEBEC ACADEMY.—J. S. CLARKE, M. A., PRINCIPAL.—We had the pleasure of attending, for a few hours the other day, the examination of the Classical Academy, on the Esplanade, and were very much gratified indeed by the orderly deportment and behaviour of the boys, generally, as well as by their manifest proficiency in the various branches of learning. It was indeed a treat to the lovers of ancient literature, to witness the fluency, and, in some cases, the elegance, with which boys of such an age, and for the short time they have been pursuing the higher branches of study referred to, translated various passages from Homer, Xenophon, Demosthenes, Virgil, Horace, and other authors; and it reflects no little credit on the tact and abilities of the Principal. It is only a pity that publicity had not been given to the day of examination beforehand, that more might have had an opportunity of being equally gratified. As it was, however, the attendance was numerous, and manifested a marked interest in the prosperity of the Institution.—Communicated.

The Revd. Dr. Mackie begs to acknowledge, with many thanks, the receipt of £7 10s. sent to him by an anonymous donor for the relief of the poor.

The undersigned begs to acknowledge with thanks the receipt of Five shillings for the AGRI-CULT. MISSION, from a friend. C. H. GATES. Quebec, 29th Dec., 1847.

PAYMENTS RECEIVED.—Rev. C. Lloyd, No. 137 to 188; Rev. Dr. Wiggins, No. 137 to 188; Rev. H. Cooper, No. 137 to 188; Rev. H. Reade, 3 copies No. 137 to 188; Rev. Dr. Jenkins, No. 53 to 208; Capt. Bayfield, No. 157 to 208; Lieut. Hancock, No. 137 to 188; Messrs. R. L. Orlebar, No. 129 to 180; Ranald Smith, No. 137 to 188; Geo. Reynar, No. 53 to 208; J. C. Overell, No. 157 to 208; Wm. Booth, No. 157 to 208.

TO CORRESPONDENTS.—Received J. O;—W. S.—E. A;—A. T. W;—C. Y;—I. H. J.

MR. THOMAS JONES, No. 1, Eric Street, is collecting Agent for the Berean, for Montreal and neighbourhood.

Local and Political Intelligence.

After some surprise and, perhaps, anxiety at the delay of intelligence respecting the arrival of the Mail Steamer Ithiermia at Boston, all apprehension was relieved by the receipt of the letter-bags which she landed at Halifax on Thursday morning; the express performing the journey to this city in 4 days and 2 hours, so as to arrive here last Monday about nine in the morning, in advance of telegraphic news. Though the newspaper bags have not yet reached the city at the time of our writing, the correspondents of our city papers furnish the most important news which, we are happy to say, is of a much less gloomy character than what has reached us from Europe of late. The commercial pressure has been much relieved. The Correspondent of the Gazette says: "The condition of our manufacturing districts is improving, and the orders received from abroad have now a very fair chance of being executed to the full extent, money being considerably easier. Yesterday the Bank of England reduced the rate of interest to 6 per cent, and you will hear probably in the spring of next year, that cash is not worth more than 5 per cent, so extraordinary is the vitality of this country. Indeed, but for the gradual absorption of our surplus capital by the railway companies, we should, doubtless, be complaining soon of money being a drug, and this after discounts upon long-dated bills being scarcely obtainable at any price, and 8 and 9 per cent. having been paid upon 3 months' paper."

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Another item of intelligence which is of a highly satisfactory character is that which announces the settlement of affairs in Switzerland. It is reported that Lucerne surrendered to the Federalist troops, and the Sonderbund (separate league) was dissolved. It is a subject of much congratulation that this result was brought about without foreign intervention.

From these gratifying topics, it is painful to turn to the state of Ireland. The Times describes it in the following terms:

"We regret to state that crimes and outrages continue undiminished in Ireland. The state of Tipperary, Clare, Westmeath, King's County, Roscommon and Limerick is most deplorable. The offences perpetrated in these six counties bring a sad stain upon the history of Ireland, and render it absolutely necessary for the preservation of the peace of the remaining parts of the country, that a rigour beyond the present laws should be exercised by the government, for the protection of life and property. The details which daily reach us from ill-fated Ireland are almost all returned in the same unvarying fatal characters of blood. The pressure of want amongst the people, serious as it undoubtedly is, appears secondary in intensity to the insane desire of destroying human life. The lives of the best benefactors of the people seem more peculiarly devoted to sacrifice."

The deliberate, cold-blooded murder of a Clergyman in the county of Roscommon, of the name of Lloyd, is among the events reported by the late advices.

The Gazette Corresp. says that the attention of Parliament "is aroused to the urgency of the case, a Coercion bill is under discussion and will be passed by a large majority, and we shall then see if the majesty of the law cannot be vindicated. Simultaneously, however, 'justice to Ireland' will not be forgotten."

SHIPWRECK.—The recent loss of the American Packet Ship, the Stephen Whitney, bound from New York to Liverpool, off Cape Clear, involving a sacrifice of no fewer than ninety-two lives, a calamity attributed to the circumstance of one light being mistaken for another, has had the effect of drawing attention to the necessity of an improvement in the construction of beacon lights at dangerous points of the coast. The monster iron steamer the Great Britain, had well-nigh met her total destruction from a similar cause. It is argued that the application of modern discoveries in chemical science to this important object would greatly tend to diminish the number of shipwrecks which now take place in thick and foggy weather. Certain it is that no subject deserves to undergo more serious investigation on the part of all persons engaged or interested in the navigation of the seas, than that to which we are now alluding: and it is to be hoped that whatever can be done for the improvement of lighthouses will be carried into effect without delay, particularly on the coast of Ireland. The Cambrian from Quebec to Gloucester, was also wrecked in a hurricane.—Mercury.

CAUTION TO SEAMEN.—On Thursday, a seaman named James Cummins, of the ship Barber, claimed £15 for wages alleged to be due to him. It turned out during the investigation of the case that the plaintiff had deserted his vessel, and Mr. Rushton accordingly dismissed his claim. A man of colour, named Gabriel Sedon, was brought up on a charge of deserting from the ship Agnora, at Quebec. It appeared that the prisoner left the vessel after agreeing to perform the voyage out and home, in order to get higher wages, and the captain was in consequence subjected to an expense of £7 13s 4d. Mr. Rushton said he had committed as great a robbery upon the ship as if he had stolen her sails, ropes, or any part of her rigging, and that he must pay the £7 13s 4d, or, in default be committed for two months. The money not being forthcoming, the defendant was sent to gaol for the term specified by the court.—Liverpool Mercury, Nov. 19.

A mutiny took place in the night of the 30th of November, at Malta on board the Superb, 80 guns, in consequence of an order of Commander Wilnot forbidding the men to smoke. The mutineers extinguished the lights, broke the crockery belonging to their messes, and insulted their officers. At 10 o'clock, however, they had returned to their duty, thanks to the fitness of Commander Wilnot, and several of the mutineers were placed in irons.

PAINLESS SURGICAL OPERATIONS.—By a letter from Edinburgh, it is reported that a preferable agent for producing insensibility to pain than ether has been discovered, and that several operations under the effects of it have been very successfully performed by eminent surgeons. It is the Perchloride of Formyle, or Chloroform, a little of which being dropped on a sponge or handkerchief, and inhaled half-a-dozen times, will produce unconsciousness. The Correspondent who gives the information adds the following valuable caution: "It is to be hoped the discovery will not be pounced upon and used indiscriminately in all sorts of cases, as much harm may ensue, not only to the public, but to its character for usefulness."

Captain GROVER, whose generous and unwearied exertions in the cause of Colonel Stoddart and Capt. Connolly will be fresh in every body's recollection, died at Brussels on the 7th ultimo, after a brief but painful illness.

TESTIMONIAL TO CAPT. FORBES.—The inhabitants of the city and county of Cork have presented to Captain Forbes, of Boston, a large and massive silver, 30 inches by 20, beautifully worked of solid silver, and valued £150, in acknowledgement of his successful exertions and philanthropic mission to Ireland in 1846-7, when large supplies of food, the voluntary contributions of inhabitants of the United States, were carried to Ireland in the Jamesstown, Macedonian, Reliance, and Tartar, for the relief of the sufferers from famine.

THE NEW CUSTOMS' UNION IN ITALY.—The French Journals publish a customs' league between Sardinia, Tuscany, and the Papal states, and agree in regarding it as the foundation of a political union. Even in a commercial sense the treaty is of importance, as it will, if fully carried out, establish a uniform system of trade, and remove many existing annoyances to merchants and travellers. The treaty states that the King of Naples and the Duke of Modena have been requested to join the league, but there is no mention of the Duchess of Parma. Without the co-operation of Modena and Parma, there can be no communication between Piedmont and the Papal states and Tuscany.

ANOTHER SAMPLE OF FRENCH ATLANTIC NAVIGATION.—Packet ship Louis Philippe, Castoff, of and for New York from Havre, was discovered from the Island of Nantucket early on Thursday morning, on Pochick rip, off St. Scazonet, at the E. end of the island, with signals of distress flying.

On Sunday morning, 7 o'clock, (Mr. Tuck's latest date,) the weather is moderate with a fine W. wind. Both boats are at the ship, and the probability is, they will make an attempt to get her around the East end into the sound to-day; but they will have a strong head tide all the forenoon.

Mexico.—The following information is from the New York Herald:

The most important—painfully important intelligence by our Express, is the arrest of Generals Worth, Pillow, and Col. Duncan, by order of Gen. Scott. They are charged with reflecting in an improper manner, upon the general in chief of the American army. The charge is founded upon the correspondence, which has fallen into his hands.

Gen. Anaya was elected President of Mexico on the 11th inst. He has once before been Provincial President. His present term of office extends only to the 8th of January next. He is known to be in favour of peace.—The steamer Virginia arrived at New Orleans on the 13th, with news from Vera Cruz to the 7th, bringing over 80 discharged and sick soldiers.

The large train under the command of General Butler had nearly all left Vera Cruz. The number of men accompanying it is estimated at 8000. Gen. Scott will soon have from 25,000 to 30,000 men.

By last accounts, Gen. Filizola was at Queretaro with a force of 2000 men. The General in chief, Bustamante, had yet his headquarters at Guanajuato with an army of 9000 men. Many members of the Congress, displeased with the election of the new president, gave up their seats, and retired in disgust from the city of Queretaro. However, there remained yet more than the fixed number which is required to form a quorum.

NEW BRUNSWICK.—The legislature is called together, for the despatch of business, to meet on the 19th of next month.

Sergeant ABRAHAM TAGG, the unfortunate man whose case was mentioned in our last number as having made an attempt at destroying himself in Court at Halifax, was falsely reported dead, immediately after; it is however now stated that he not only lives but manifests deep repentance at his criminal act.

INSECURITY OF THE TIMBER TRADE, &c.—We regret to hear that the Hon. Jos. Cunard, Miramichi, extensively engaged in the timber trade and ship-building, has been compelled to yield to the pressure of the times in England. It is assumed that Mr. Cunard's assets will cover all his liabilities, but it is impossible at present to make them available, consisting as a great part of them do of ships and timber of all kinds, unsold in Liverpool. Mr. Cunard experienced a similar difficulty at a former crisis, but was enabled to resume his business. We may hope that the present will be but temporary. The deprivation to Miramichi of such a business as he conducted will be incalculable.—Halifax Times.

WELLAND CANAL.—We are happy to learn from Saint Catharines, that the business on the Welland throughout the season has been brisk—that many new and handsome vessels have been added to the Lake trade, varying in size from 200 up to 400 tons—and that the tolls for the season have amounted to the sum of one hundred and twenty thousand dollars!

Now that the Welland and St. Lawrence canals are in a fit state to pass vessels of 400 tons from the Sault Ste. Marie, or the shores of lakes Huron, Michigan, Erie and Ontario, to the ocean, it is not easy to foretell what will be the amount of trade from the coasts of such mighty inland seas—more especially when the flags of all nations shall be permitted to pass and repass through them. Nor is it easy to estimate the revenue which the Province may derive in a few years from these new sources of wealth. It is fully expected the Welland Canal will pay 6 per cent, in 1848, upon the whole amount expended—of which expenditure, the greater part was obtained at 4 per cent.—Toronto Patriot.

BUCKVILLE.—A fire broke out in a blacksmith's shop on Friday last, which was, indeed, soon extinguished, but, melancholy to say, a man perished in the flames. His name was O'Neil.

Last night (23rd) at half-past eleven, the police arrested a man named Devin, in Champlain Street, in the act of stealing two sheep and two turkeys off a gallery.—Morning Chron.

The coloured people of Toronto have addressed a letter of thanks to Mr. Attorney-General Badgley, for the assistance which he rendered to the Rev. Samuel Young, of New York, who visited Canada last summer, for the purpose of securing the safety of a slave who had escaped from Southern bondage.—Montreal Courier.

The Montreal Board of Trade have memorialized his Excellency the Governor General on the subject of the detention at Burlington, of the special messenger with the letters, &c., for the 16th of December packet, praying that he will bring the circumstance under the notice of both the Imperial and United States Governments, and adopt such other measures in relation thereto as may seem meet.

To obviate the difficulties arising from existing postal arrangements, it has been suggested to employ an express to Halifax, at the latest moment, carrying letters only; and His Excellency has been pleased to state that he will immediately communicate with the Postmaster General on the subject.—Morning Chronicle.

POSTAL ARRANGEMENTS.—The Hon. Mr. Cayley has referred to the promised improvements in the Provincial Post Office management, in his Election speech, in the following terms: "Adverting to the future policy of the Government—the Post Office question will occupy a very prominent position. I am happy to be enabled to inform you that the Commissioners from the several provinces, appointed by the Governor General to meet at Montreal on that subject, have concurred in a report recommending the adoption of a General Provincial Post Office scheme, under local management, and the reduction of the present high charges for colonial and inter-colonial correspondence, to rates at least as low, if not within the limit adopted in the neighbouring States, namely, three pence per half ounce for distances under 300 miles, and six pence for all greater distances."

The foreman of Mr. Cowan, shoe-maker, was arrested yesterday on a charge of embezzlement, but contrived to escape from the police. We learn this morning from Mr. Russell, that through the active exertions of Sergeant Hayes, he was retaken in the woods near Indian Lorette, and brought to town last night, and lodged in jail.—Morning Chron.

The sagacity and perseverance of Police Sergeant Hayes in tracking and capturing the Culprit Connors, Mr. Cowan's foreman, are spoken of as deserving the highest commendation.

THE QUEBEC DISTRICT AGRICULTURAL SOCIETY announces that a cattle show and exhibition of agricultural produce, implements, and domestic manufacture, open to the farmers of this district, will be held on Wednesday, the 9th of February next, to commence at 10 a.m. in St. Paul's Market. They publish a long list of prices.

Point Levi Post Office.—We are happy to find the following notice in the Gazette:—On Thursday,

the 6th January next, a Post Office will go into operation at Point Levi; R. Buchanan, Post Master. The Mail for Point Levi will close at Quebec, at 9 o'clock A.M., and 3 o'clock P.M., and at Point Levi for Quebec, at 7.30, A.M., and at 1.30, P.M. on every day save Sunday.

New Post Offices.—There is also a list of new Post Offices which have gone into operation, namely:—Albion, Township of Ernestown, Midland District;—Brooklin, Township of Whithy, Home District;—Columbus, Township of Whithy, Home District;—Dorchester, Township of Dorchester, London District;—Lobo, Township of Lobo, London District;—New Aberdeen, Township of Waterloo, Wellington District;—Mitchell, Township of Logan, Huron District;—Arthur, Township of Arthur, Wellington District;—Normanby, Township of Normanby, Wellington District;—Bentick, Township of Bentick, Wellington District;—Sullivan, Township of Sullivan, Wellington District;—Hayfield, Township of Goderich, Huron District;—Lowville, Township of Nelson, Gore District;—Port Daniel, District of Gaspé;—Portage du Fort, Township of Litchfield, Montreal District.

ELECTIONS.—The following are reported:—Town of Cornwall: Solicitor General Cameron, by a majority of 16.

Stormont: Alexander McLean, majority 16. Glengarry: John S. Macdonald, majority over 200.

Frionkac: H. Smith. Magantic: D. Daly. County of Montreal: A. Jobin. " " " Dorchester: Lemieux.

THE WEATHER became exceedingly mild yesterday, with a little snow, which in the evening turned to rain. It is mild this morning, with the sky overcast.

BIRTHS.—At Mussonie, India, on the 27th September, last the lady of Major G. Z. MONTZAMBERT, H. M. 10th Regiment, of a daughter.

DIED.—On the 17th Nov. at St-Pierre-du-Buis, Guernsey, aged 77 years, JOHN LEMESURIER, Esquire, Junior Jurat of the Royal Court, and for a period of forty years Vavasseur of la Cour St. Michel.

QUEBEC MARKETS. Corrected by the Clerk of the Market up to Tuesday, the 25th Dec., 1847.

Table of market prices for various goods including Beef, Mutton, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, salt, in tins, Veal, Pork, and Eggs.

AUCTIONS. Will be sold THIS EVENING, precisely at SEVEN o'clock, at the subscriber's Sale Room:

VALUABLE Importation of Books adapted for New Year's Gifts; also, a number of other valuable Works; handsomely gilt and bound in a superior manner; by Messrs. Fisher, Son & Co., publishers, London, and consigned to Messrs. Moore, Grainger & Co., for sale. Catalogues to be had at B. COLE, A. & B.

Will be sold, on Friday [to-morrow] the 31st inst, at the Stores of the Subscriber, Palace Street, A QUANTITY of HOUSEHOLD FURNITURE, the property of an officer leaving Quebec, consisting of—Tables, Chairs, Carpets, Portable Iron Sofa, Beds and Bedding, Chest of Drawers, an excellent Clock, &c.

Two Horses, Sleights and Robes, two Piano Fortes —Without the least reserve. Sale at Two o'clock. Conditions—CASH. B. COLE, A. & B.

SITUATION, WANTED. A trade, and to make himself generally useful, a young man, lately from Ireland, a member of the Church of England, who has been accustomed to gardening, farming, taking care of a horse, and partly house-work; and can keep a simple account. For particulars, apply at the Publisher's. Quebec, 30th December, 1847.

FOUND, A BUNCH of KEYS—Inquire at this office for the person who found it.

BISHOP'S COLLEGE, LENNOXVILLE. THE Council of BISHOP'S COLLEGE beg to announce to the public that LENT TERM commences upon FRIDAY, the 21st JANUARY, 1848. Candidates for MATRICULATION are requested to present themselves on that day to the Principal for examination, and to give him immediate notice of their intention of so doing. Quebec, 21st, Dec., 1847.

FOR SALE, At the Book-Store of G. STANLEY, 4, St. Anne St., SERMON Preached on the occasion of the death of Mr. MICHAEL MASON, By the Rev. R. V. ROGERS, Minister of St. James' Church, Kingston. (Printed from the BUREAU of Dec. 16, 1847.) Price 3d. each.

NEW BOOKS. JUST RECEIVED PER "ELIZA HALL" From Liverpool on the 12th inst., AND FOR SALE AT THE BOOK-STORE OF GILBERT STANLEY, No. 4, St. ANNE STREET. CATALOGUES are now ready, and may be had at the Shop. Quebec, 18th Nov., 1847.

VISITING CARDS, In Copper Plate or Letter Press PRINTED on short notice and on moderate terms, at the Bookstore of WM. STANLEY, 22, St. John Street. Quebec, 20th Dec., 1847.

FOR SALE, BRIGHT MUSCOVADO SUGAR, Yara Tobacco, for making Cigars, Lance Wood Spars, for Carriage Shafts. J. W. LEAYCRAFT. Quebec, 8th Dec., 1847.

THE CANADA LIFE ASSURANCE COMPANY. Established, 21st August, 1847. FOR THE THREE-FOLD PURPOSE of making the knowledge and practice of Life Assurance, in its various branches, general amongst all classes in British North America; of affording to all residents therein the opportunity of availing themselves of these important benefits at the lowest cost compatible with safety; and of retaining within this Province the accumulations thus made, to the equal benefit of our country and the assured.

CAPITAL, £50,000. HEAD OFFICE, HAMILTON, CANADA WEST. BOARD OF DIRECTORS: HUGH C. BAKER, PRESIDENT. JOHN T. BRONDGEEST, VICE PRESIDENT. The Hon. Geo. S. Boulton, Sir Allan N. MacNab, John Davidson, Nathaniel Merritt, Richard O. Duggan, Miles O'Reilly, The Hon. Adam Ferguson, James Osborn, Daniel C. Gunn, E. Cartwright Thomas, John O. Hart, E. Cartwright Thomas, Archibald Kerr, George S. Tiffany, Samuel Kerr, John Wettenhall, William P. McLaren, John Young.

BANKERS—THE BANK OF MONTREAL. SECRETARY—T. M. SIMONS. SOLICITOR—G. W. BURTON. AGENTS AT QUEBEC, WELCH & DAVIES. MEDICAL REFEREE—J. MORRIS, Esq., M. D. Office, No. 3, St. James Street, Quebec.

Premiums to insure £100 upon a Single Life.

Table showing premiums for single life insurance based on age and sex, with columns for 'For one year only', 'For seven years only', and 'FOR LIFE' (without and with profits).

The Premiums for LIFE may be paid in quarterly or half-yearly instalments, with the understanding, that should death occur in any year before the payment of all the instalments, those remaining unpaid shall be deducted from the policy.

EXAMPLE.—A person aged 26 next birthday, can, by the payment of £1 11s. 1d., secure the sum of £100, should he die within the year. By an annual payment of £1 12s. 7d. he can secure the same sum should his death occur in Seven years.

By an annual payment of £1 15s. 5d. he can insure the same sum at his death, whenever it may happen. By the increased yearly payment, of £2 4s. he can secure the same sum at his death, whenever it may happen, and participate in all the profits of this branch of the Company's business.

Policies will be granted upon a single life at the above rates, for any sum from £50 to £1000. The lives of Females will be insured at one year below actual age. All policies will be payable within three months after proof of death is lodged with the Secretary. The travelling and residence limits are very liberal. The Medical Fee for examination will in all cases be paid by the Company, and no entrance fee or stamp duty will be required. At any time he has the option of discontinuing the payment of the premium, by which means the Policy becomes void. But policies taken out FOR LIFE become of immediate value, and the Company pledges themselves to purchase them, if required, after a duration of five years.

Again; should the Assured be desirous at any time of discontinuing the payment of the Annual Premium, the Company will grant him a Policy payable at death, (without any further claim for Premiums) for a sum which will equitably represent the value at his past payments, deferred until death.

In addition to the preceding Tables, the Company is prepared to grant Policies to meet any particular case which may occur, either upon Joint Lives or Survivorships, upon two or more Lives; or Deferred or Temporary Assurances for any desired term. As also ANNUITIES, whether immediate, deferred, reversionary, or certain; or ENDOWMENTS.

To the intended Assurer, who may feel disposed to make an absolute Contract with the Company, (being interested neither in its profits nor risks) this Company offers a scale of premiums from 10 to 15 per centum below the rates of the generality of British offices—an important reduction in an annually recurring payment.

TABLE OF IMMEDIATE ANNUITIES, For every £100 invested with the Company.

Table of immediate annuities showing age, amount, and interest rates for various ages from 20 to 40.

EXAMPLE.—A gentleman aged 55, depositing £1000 with the Company, will receive a Deed, guaranteeing to him a payment of £96 12 6 for every year he may survive; or, for a triling reduction in the amount, he may receive the same either half-yearly or quarterly.

Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. James Street.

W. LECHERANT, No. 1, Fabrique Street, OFFERS FOR SALE the following articles, all warranted of the very best quality, viz:— Superior Porpoise Oil, Sperm, Olive and Salad Oils; Sperm, Adamantine, Wax Wick and Tallow Candles; Castile and Toilet Soaps. —ALSO— Smoked Hams, Dried Bacon, Smoked Bacon, Fresh Lobsters, and Salmon in tins; and a variety of Preserved Meats, hermetically sealed. —AND— Spanish Grapes, Lemons, Prunes, Raisins, Almonds, Apples of various kinds, &c. &c. Quebec, 7th Dec., 1847.

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

The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, DOESKINS, CASSIMERES, VESTINGS, &c. &c., having just received per "DOUGLAS" from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charges. H. KNIGHT, 12, Palace Street. Quebec, 13th Oct., 1847.

COALS! COALS! FOR SALE—NEWCASTLE AND SUNDERLAND GRATE and d: s: NUT COALS. Apply to H. H. PORTER, No. 36, St. Paul Street. Quebec, June 21st 1847.

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.

FOR SALE AT THE BOOK-STORE OF G. STANLEY, No. 4, St. Ann Street, Quebec, AND R. & A. MILLER, St. Francois Xavier St., Montreal, HYMNS, Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book.

Selected and Arranged by THE REV. CHARLES BANGORFF, M. A., (Now Rector of St. John's, U. F.) Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

WANTED A SITUATION for a good steady boy, 14 years of age, has been accustomed to help in the house, and also in the stable. The country would be preferred. Apply at the office of this paper. Quebec, 15th Dec. 1847.

Youth's Corner.

RULES OF A SCHOOL IN GERMANY, THREE HUNDRED YEARS AGO.

About the middle of the sixteenth century, the Gymnasium, or Grammar-school, of Goldberg, in the dukedom of Liegnitz, now forming part of the kingdom of Prussia, was presided over by Valentine Friedland Troitzendorf, who raised that seminary to a high degree of efficiency and renown.

"We Henry, by the grace of God duke of Silesia, Liegnitz, and Brieg, herewith make known to every one that in like manner as no government can prosper without laws and discipline, so schools require the same equally, or rather in a greater degree: seeing that thoughtlessness is more general among the young than the old, and that it is for the advantage of both Church and State that youth be trained from their early days to submit themselves to authority."

I. Tres Tyrusque mihi nullo discrimine agetur! there shall be no distinction here between Trojan and Tyrian, says Queen Dido in Virgil; and so say we, to whom are gathered many from distant and varying climes. None shall claim preference before his neighbour.

II. Factus tribulis serua ordinem! Once admitted to the craft, observe its rules. Such was the way among the Spartans, and such shall be ours. No matter what thy rank or family; the nobleman ceases where the Goldberger Scholar begins.

III. Offence must bring punishment: the rod, the prison, the disgrace. Should you think that you cannot submit to be punished, because you are of advanced years or of genteel birth—two ways are before you: commit no offences, or else ask your parents to find another school for you. We allow of no fines, by money which is paid instead of suffering punishment; that would fall upon the parents, when it is the child that has offended.

IV. Before a new scholar has his name registered, he shall give his promise to the Rector that he will comply with all the rules of the school. After this also he shall go to the Master in whose Form he is placed, ask his favour, and promise obedience and diligence. It is proper also, that every one should express thanks towards the Masters, before he leaves the school.

V. He that is a member of our school, is also regarded as a member of our Church. He shall be taught our faith, as being steadfastly founded upon the truth of God's holy word; and it shall not be our fault if any one turn out forgetful of God and regardless of his duty. We will not draw down God's anger upon the whole multitude of youth under our care."

Rules. A. The head of all: GODLINESS. (1) "The fear of the Lord is the beginning of wisdom," says the Psalmist; and Christ, our Lord, himself says: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

(2) Let every one have an exact and ready knowledge of the chief truths of the Christian faith. (3) Early in the morning on rising, in the evening on going to bed, before and after meals, likewise at the commencement and close of studies, let not prayer and hymns to God's glory be forgotten.

(4) On Sunday, Wednesday, and Friday let public worship be attended, the singing in God's house be joined in, the sermon attentively heard, so that it may enter into the heart, and let its chief heads be also written upon paper.

(5) Manifest the fruit of a true faith in leading a life of godliness; that includes diligence in study, obedience towards those set over you; temperance in meat and drink, modesty in word and deed, civility towards every one. When you are reproved, do not murmur; if punished, rebel not. Let no curse, nor swearing, nor indecent words be heard, no enticing arts be practised, nor superstition permitted to creep in. If scandalous sin be committed, the severest punishment must follow; and should the hope of amendment fail, the leprous member must be cut off from the school, lest the evil spread through the body.

To be continued. THE LIBERATED SLAVE.—While engaged in conversation, a tall, fine looking man advanced towards us, with a pleasing and expressive smile on his countenance. "To my great astonishment this man made me a bow, and addressed me, first in Spanish and then in English. I can scarcely remember any occurrence in my lifetime that gave me, for the moment, more pleasure than this; such an incident being so little anticipated by me in a region so distant from civilized intercourse. This poor fellow gave me a brief but interesting account of himself, which I here set down in a few words as possible. Ho was a native of Bornou, but, in the wars, was taken and sold as a slave. From one party to another he was disposed of, till he was brought to Whydah, where he remained some months, and was well treated. He was then shipped from thence to Bahia, and remained there as a slave for the space of twenty-one years. During ten years of that period he was principal or head cook to the firm of Boothby & Johnston, of Liverpool. When I told him I was acquainted with Liverpool, he seemed quite delighted, and expressed great anxiety to accompany me thither. He spoke very highly of his former masters, and of the time of his bondage as the happiest days of his life. I asked him how he came to leave them. He informed me, that he was liberated at the emancipation of slaves held by British subjects, and that the early dreams of his childhood were still so strongly imprinted on his memory, that he preferred visiting his birth-place to remaining a hired servant in Bahia. Well, he returned in a Brazilian schooner to Whydah, where he was landed, and there fell in with several of his acquaintances of Bahia. At Whydah he remained some months, then went to the Yarriba country, and after some months arrived at his native town. But now the spell was broken, and all his happy dreams of more than twenty years had vanished. His native town had twice been burnt down by the enemy, and was chiefly inhabited by strangers from a far country. He was now an obscure stranger, was looked upon with suspicion, and his long-cherished home was a desolate waste. With a lonely heart he again turned from the place, and when on his journey, intending to return to the coast, and to Bahia, if possible, he happened to meet Terrasoveca, at a town where he was trading. He was readily employed, and had since travelled a great deal in different directions with his master, whom he described to be an excellent man. Before leaving my friend, I ought to mention that he wrote his name, and described in Spanish, the time he remained in slavery, and also the names of Boothby and Johnston. I have, since my return, called on the firm of Messrs. Boothby and Johnston, and found this story perfectly correct. His old master gave him an excellent character.—Duncan's Travels in Western Africa.

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ENGLISHMEN REBUKED BY NEW ZEALANDERS.—One essential benefit resulting from missionary operations in distant lands, is the blessed effect which is often produced upon the minds of professing Christians in those countries. Often has it been the case, that those who remained wholly unaffected by the exhibition of Christian principle at home, have been deeply struck by it abroad. An instance of this kind occurred a few years ago in New Zealand. The officers of a king's ship on that station had invited some of the neighbouring chiefs to dine on board their vessel. Having sat down to dinner, the officers were not a little surprised to observe their guests, who are not generally considered bad trencher men, declining to partake of any of the provisions. Fearing that they suspected that something was wrong, that the food was poisoned, or some want of courtesy towards them had been exhibited—the officers became quite uncomfortable. At length, however, the matter was explained. The eldest chief present arose from his seat, and in a reverent and dignified manner, which was participated in by his brother chiefs, offered up a suitable prayer to Almighty God, for a blessing upon the food set before them. This had been the omission which had so disconcerted all parties. The officer who related this circumstance, declared that he had never been so abashed in his life, as when these lately savage New Zealanders thus silently rebuked the ungodliness of a company of professedly Christian Englishmen.—Churchman's Monthly Penny Magazine.

A DOMESTIC ESTABLISHMENT IN INDIA. The greatest expenses here are servants and house-rent. I pay for my house, one of the cheapest in Midnapore, forty rupees a month; a rupee is two shillings. I keep as few domestics as I can, but am obliged to have eleven men and one woman. The men are one consummar or headman; one kit-mojar or waiter at table; one sirdar who attends to lamps, furniture, &c.; one bearer who works the punkah and helps the sirdar; one dirgee, or tailor, who mends stockings, and makes gowns, coats, shirts, &c.; two maistrees or carpenters; two mollees or gardeners; one motee who sweeps the rooms and keeps them in order; one beaste or water carrier. We neither feed nor clothe them; indeed their food consists of nothing but rice, except the consummar and kit-mojar, who are Mussulmans. Their pay varies from three to ten rupees a month. Many people keep forty or fifty men. The sirdar, or bearer, sleeps on a mat in the verandah; the others in houses in the compound. They are all forbidden by their religion to do the work of any other; their fathers and grandfathers performed the same duties, and so will their sons and grandsons also. They are a thievish set, and we dare not have anything in their way that they can steal. It is curious to observe how the different castes or ranks here keep distinct, and it is this which renders so many necessary. The man who lays the cloth would feel degraded by dusting a chair, and he who dusts the chair would rather leave his place than dust the room. Again, two men of different castes will neither eat, drink, nor sleep together. Their bed is a mere mat, which explains well that saying of our Saviour, "Take up thy bed and walk." The other day my basin had not been emptied. I told the bearer of it, whose business it is to attend to my apartment, and he went a hundred or more yards to call the motee, because it would have been beneath his dignity to throw the water out into the adjoining bath room.—Rev. C. Acland's Manners of India.

[The above has been selected for us by a friend. The attempt at Scripture explanation in it is not worth much. The sick, to whom our Lord spoke, had no doubt a somewhat softer bed than a mere mat; and somewhat heavier, too, which showed, since they were able to "take it up" and walk away with it, as soon as the Lord had spoken the word, that they were healed by a miracle, and not by natural process. The beds in ordinary use in the Holy Land were not mere mats; else how could a candle be put "under a bed!"—EDITOR.]

THE CANADIAN BALD EAGLE. Mr. Editor,—I have long wished that the several species of birds, killed in Canada, were more noticed in the newspapers than they are, and also, when noticed, more fully described. In the splendid bird shot by Colonel Prince, we have only the name, the extent of the wings, and its weight; but in order to compare it with other eagles of this particular species, we ought to know the sex of the eagle, as there is considerable difference, in the size and weight, between the male and female, and the condition of the bird must be noticed. This species, the white headed eagle, commonly called the bald eagle, from the head and upper part of the neck having short white feathers which lie close on each other, is a bird which subsists wholly by fishing, and its nest is always close to the banks of rivers, or lakes: it has, generally, two, and never more than three young; like all birds that live on fish, its eggs and flesh have a bad taste; its fat, especially that of the inside, is highly purgative, and if feeding on trout, extremely so; its mode of catching fish is by hovering over the water, marking where a fish is near the surface, wheeling quietly down, and dashing its claws into each side of the back close to the fin, thus lift it out of the water and carry it off; at first, the struggle is somewhat doubtful, but the fish soon dies, and the eagle carries it to its nest; if too weighty, the eagle alights on the shore, and with its sharp crooked beak, eats off the head; yet, with all its sagacity, it sometimes attacks a trout too powerful for it; in this case, before it can disentangle its claws, the fish carries it under water, where it lets go the fish, and comes up half drowned, its feathers all wet, and unable to fly—and must drift ashore to take flight; its power appears limited to about three pounds weight. I once came to a trout on the surface; it was dying, the eagle having struck it behind the gills; we took it, weighing about ten pounds. The eagle was floating near, which we knocked on the head.—Correspondent Mont. Gazette.

NEW SOUTH WALES. The last papers from New South Wales contain the details of an exceedingly interesting experiment undertaken by Mr. Boyd, at Sydney, with the view of increasing the supply of labour. It appeared to this gentleman that it would be desirable to obtain immigrants for the colony from the South Sea Islands, and he accordingly despatched a vessel for that purpose, the captain being instructed to call at as many islands as possible, so that he might satisfy himself not only as to the people most fitted for the wants of the colonists; but also as to the number likely to be procured. In due time the vessel returned with sixty-five of the natives of the New Hebrides group (distant about three weeks' sail from Sydney), of various ages, from fourteen to twenty-five, while the general accounts given of the cruise were such as to warrant an expectation of satisfactory and extensive results. Mr. Boyd's wish was that in the first instance only fifty should be engaged, but, so eager were these people to be taken on board, that it was only through the authority of their chiefs that the number could be limited, the explanation of this desire for removal being that the inhabitants of all the Coral Islands are in a condition, during upwards of eight months of the year, little short of starvation. With respect to the habits of the people and their fitness for the occupations of civilized life, it is stated that although cannibalism and infanticide prevail among them to a fearful extent, they manifest in their intercourse with strangers a very great degree of tractability and intelligence; and hence it is considered that their vices may be attributed rather to the influence of the sufferings to which they are periodically exposed than to any ineradicable peculiarity. The expense of introducing them is about £8. per man, and Mr. Boyd's intention is to employ them as shepherds. At the same time, from the description given of them, it would seem that they might easily be instructed for other services. Regarding the conduct of the party during their three weeks' voyage, the master of the vessel reports as follows:—"My first care on getting to sea was to limit the quantity of food for each person, particularly salt meat; to have the hold well aired and constantly cleaned, &c.; and so successful have I been in my endeavours to preserve all in a healthy state that I landed them all at Twofold Bay, with only one slight case of dysentery having occurred during the passage; and I cannot refrain from mentioning the grateful attachment they have all shown to me, as it exhibits a trait in their characters rarely found amongst savages, and one which will contribute in no small degree to render them manageable during their residence in the colony; but on this score I have no doubt, as, short as the time is that they have been with me in the Velocity, they have already learned to make themselves useful; and the alacrity with which they endeavoured to obey any order I give fully proves their inclination to work." With reference to the numbers to be procured, he adds:—"I have no hesitation in assuring you that from the various groups in the vicinity of New Holland, this vast island, now nearly uninhabited, may be supplied with an almost unlimited number; for, as the miseries of an over-population are removed by emigration, the crime of infanticide will cease, and the desolating effects of perpetual warfare, not only carried on for the purpose of eating the slain enemies, but also in the hopes of plundering the enemy's country for the fruit and roots produced in it, will end when the principal cause is removed."—London Record.

FOUR QUALIFICATIONS FOR A TEACHER. Be not discouraged if you do not possess all—the thankful for one. Use it diligently, and pray for the rest: pleading, "whoever hath, to him shall be given, and he shall have more abundance." (Matt. xiii. 12.)

I. GODLINESS. This is the principal; all others are worthless without it. It includes 1. A spirit of prayer in and for the work. 2. Faith, that it is God's work. 3. Hope, that you shall, with God's blessing, succeed. 4. Love, for the work, and to the children for Christ's sake. 5. Humility, so as to be willing to be taught yourself. 6. Perseverance, notwithstanding discouragements. 7. A continual regard to God's purpose and grace given in Christ to his people.

2. ORDER. This will regulate the exercise of Godliness. It includes 1. Power to secure it. 2. Firmness, to maintain it. 3. Quietness, to effect it with the least disturbance to the School. 4. Quickness, to do it with the least loss of time.

3. CONDUCT. This will furnish an example to the children. It includes 1. Reverential manner in holy things; soberness in all things. Investigation of grievances. Conscientiousness in giving attention to each child, quick or dull. Impartiality in all things; guarding against likes and dislikes. 2. Justice. 3. Diligence. 4. Meekness. 5. Punctuality. 6. Accuracy. 7. Care—Caution in expressing any resolution. Sarcasm—Not to speak merely for the sake of inspeak—saying something; but only when you have something to say. 8. Strict fidelity to what has been said. The above qualities will ensure respect and confidence. These latter qualities will win affection. 9. Kindness and gentleness of manner. 10. Cheerfulness and evenness of temper. 11. Forbearance.

4. ABILITY. This will give practical efficiency to the whole. It includes 1. Aptness to teach, so as to be able to impart instruction. 2. Attractiveness of manner, so as to secure attention. 3. Discrimination of character and temper. 4. Wisdom, in treating different dispositions. 5. Judgment in expressing approbation; how to notice, expose, or punish faults, and when to pass them over.

The whole to be enriched and sanctified by an earnest, simple "looking unto Jesus" in prayer and in his word; by self-cultivation and preparation out of School, that in School there may be no hesitation as to what to do or say; and by a loving spirit, which makes the School felt to be a place where good things are taught both by example and precept.

"Consider what I say; and the Lord give thee understanding in all things." (2 Tim. II. 7.)—Teacher's Visitor. THE HEROINE OF TAMPICO.—Mrs. Ann Chase, the woman who so distinguished herself at the surrender of Tampico, by mounting the enemy's works, hauling down the Mexican flag, and running up the stars and stripes upon the approach of the American squadron under Commodore Conner on the 14th of November, 1846, we learn, from one of the daily papers, has signified to the American Tract Society her desire to receive and distribute, by sale and gift, as many of the Society's publications as they may see fit to forward to her—thus to become a colporteur for that city. At her suggestion, some thousands of Spanish tracts have been issued by the Society, and among the rest "La Hija del Lechero," or "The Dairyman's Daughter," having its opposite pages printed in Spanish and English, for that object. So the prediction that the existing war may become the means of the evangelization of Mexico, seems more likely to be verified. This estimable woman has long been pained to see the people kept in ignorance by a gambling, Sabbath-breaking priesthood—has often seen their spiritual guides going from the 'cock pit' to the sanctuary on the sabbath; and no doubt in her zeal she will be as successful in diffusing evangelical religion among that benighted people, as she was in delivering the city without the shedding of blood.—Christian Intelligencer.

WANTS A SITUATION, AS resident or daily GOVERNESS, a young person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle-work, and who can produce highly respectable testimonials from England. For particulars apply at the Publisher's.

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NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846. JUST RECEIVED AND FOR SALE, A VALUABLE and extensive assortment of GROCERIES, viz:—Teas,—Fine Old Hyson; Imperial; Sonchong and Young Hyson; Gunpowder Tea, of very superior quality, in small boxes. Sir Hans Sloane's, Dunn's Soluble, and Clark's Am. Sweet Chocolates. Mocha and Jamaica Coffee. Grapes—very fine Raisins in layers. Zante Currants, Lemons, Apples. Prunes in jars, &c., &c. 50 Demi-pint of English Gin. 76 do. Hollands. 200 dozens Fine Old Rum, 32 years old, Scotch Whiskey in bottles, 11 do. Dark Brandy do. 8 do. Pale do. do. 5 do. Copenhagen Cherry Cordial, Maraschino, Curacao, &c. Preserved Lobsters, Mackerel, and Salmon. Westphalia Hams. Cheese: North Wiltshire, Double Gloucester, and Cheshire. Sardines in Oil, &c. English Sperm Candles, long fours. do do. short sixes. Belmont do. do. Carriage Wax do. do. Sperm and Olive Oil. With a large assortment of Pickles, Mustard Sauces, &c. JOHN BRADFORD Quebec, 1st Decr. 1847. 2m.

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