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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. 45.]

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## GOD'S TRUTH AGAINST MAN'S ERROR.

We must to God our sins confess,  
And pray to him alone;  
For only he our souls can bless  
With pardon from his throne.  
ISAIAH xliiii. 25.

We must not pray to saints in heaven  
For us to intercede;  
For one alone to man is given,  
One Advocate to plead.  
JOHN xiv. 6. ACTS iv. 12. ROM. viii. 31. 1 THESS. ii. 5. HEB. iv. 14—16. 1 JOHN ii. 1, 2.

Jesus, who once a ransom gave,  
Sufficient, full, and free,  
He to the uttermost can save  
The souls that to him flee.  
ROM. vi. 23. HEB. vii. 24, 25.

No works or penances for sin  
Can cleanse a single stain:  
To change the Ethiopian's skin,  
The ocean's streams are vain.  
EPI. ii. 8. TITUS iii. 4, 5. ROM. xi. 6.

But He who shed his precious blood,  
Our dreadful debt to pay,  
Can rid us of our guilty load,  
And take it quite away.  
MATT. xi. 28. MICAH vii. 18, 19. ROM. v. 1, 2.

He welcomes to his heavenly home  
The vilest of our race;  
He bids the needy sinner come,  
And taste his love and grace.  
ISAIAH lv. 1. REV. xxiii. 17.

Jesus can cheer my bed of death,  
Can bid my fears remove;  
And cause my faint expiring breath  
To sing his wondrous love.  
LUKE ii. 29, 30. LUKE xii. 32. ROM. viii. 16, 17.

My pardoned soul in peace shall rest,  
Till Christ shall come to reign;  
For those who sleep in him are blest—  
Through Jesus death is gain.  
2 COR. v. 6—8. PHIL. i. 21—23. REV. xiv. 13.

Then raised from earth, and cleansed from sin,  
And from corruption free,  
With all his saints his praise I'll sing,  
And His full glory see.  
1 THESS. iv. 14—17. 1 JOHN iii. 2.

Teacher's Visitor.

## HOMILY AGAINST PERIL OF IDOLATRY.

SECOND PART.

Continued.

And whereas images began at that time secretly and by stealth to creep out of private men's houses into the churches, and that first in painted cloths and walls, such bishops as were godly and vigilant, when they spied them, removed them far away as unlawful and contrary to Christian religion, as did here Epiphanius; to whose judgment you have not only St. Jerome, the translator of his Epistle, and the writer of the History Tripartite, but also all the learned and godly Bishops and Clerks, yea, and the whole church of that age, and so upward to our Saviour Christ's time, by the space of about four hundred years, consenting and agreeing. This is written the more largely of Epiphanius, for that our image-maintainers now-a-days, seeing themselves so pressed with this most plain and earnest act and writing of Epiphanius, a Bishop and Doctor of such antiquity, holiness and authority, labour by all means—but in vain, against the truth—either to prove that this Epistle was neither of Epiphanius's writing, nor St. Jerome's translation. Either if it be, say they, it is of no great force: for this Epiphanius, say they, was a Jew, and being converted to the Christian faith and made a Bishop, retained the hatred which Jews have to images still in his mind, and so did and wrote against them as a Jew, rather than as a Christian. O Jewish impudency and malice of such devisers! It should be proved, and not said only, that Epiphanius was a Jew. Furthermore, concerning the reason they make, I would admit it gladly. For if Epiphanius's judgment against images is not to be admitted, for that he was born of a Jew—an enemy to images, which be God's enemies—converted to Christ's religion; then likewise followeth it, that no sentence in the old Doctors and Fathers, sounding for images, ought to be of any authority; for that in the primitive church the most part of learned writers, as Tertullian, Cyprian, Ambrose, Austin, and infinite others more, were of Gentiles—which be favourers and worshippers of images—converted to the Christian faith, and so let somewhat slip out of their pens, sounding for images, rather as Gentiles than Christians; as Eusebius in his history Ecclesiastical, and St. Jerome saith plainly, that images came first from the Gentiles to us Christians. And much more doth it follow, that the opinion of all the rabblement of the Popish Church, maintaining images, ought to be esteemed of small or no authority; for that it is no marvel that they, which have from their childhood been brought up amongst images and idols, and have drunk in idolatry almost with their mother's milk, hold with images and idols, and speak and write for them. But indeed it would not be so much marked, whether he were of a Jew, or a Gentile, converted into Christ's religion, that writeth, as low agreeable or contrary to God's word he doth write, and so to credit or discredit him. Now what God's word saith of idols and images, and the worshipping of them, you heard at large in the first part of this Homily.

St. Ambrose, in his treatise of the death of Theodosius the Emperor, saith, Helene found the cross and the little on it. She worshipped the King, and not the wood, surely—for that is an heathenish error, and the vanity of the wicked—but she worshipped Him that hanged on the cross, and whose name was written in the title; and so forth. See both the godly Emperor's fact, and St. Ambrose's judgment at once; they thought it had been an heathenish error and vanity of the wicked, to have worshipped the cross itself, which was embued with our Saviour Christ's own precious blood. And we fall down before every cross piece of timber, which is but an image of that cross.

St. Augustine, the best learned of all ancient Doctors, in his forty-fourth Epistle to Maximus, saith, Know thou, that none of the dead, nor any thing that is made of God, is worshipped as God of

the Catholic Christians, of whom there is a church also in your town. Note, that by St. Augustine, such as worshipped the dead, or creatures, be not Catholic Christians.

The same St. Augustine teacheth, in the twelfth book of the City of God, the tenth chapter, that neither temples nor churches ought to be builded or made for martyrs or saints, but to God alone; and that there ought no priests to be appointed for martyrs or saints, but to God only. The same St. Augustine, in his book of the Manners of the Catholic Church, hath these words; I know that many be worshippers of tombs and pictures; I know that there be many that banquet most riotously over the graves of the dead, and giving meat to dead carcasses, do bury themselves upon the buried, and attribute their gluttony and drunkenness to religion. See, he esteemeth worshipping of saints' tombs and pictures as good religion as gluttony and drunkenness, and no better at all. St. Augustine greatly alloweth Marcus Varro, affirming that religion is most pure without images; and saith himself, Images be of more force to crooken an unhappy soul, than to teach and instruct it. And saith further, Every child, yea, every beast knoweth that it is not God that they see. Wherefore then doth the Holy Ghost so often admonish us of that which all men know? Whereunto St. Augustine himself answereth thus: For, saith he, when images are placed in temples, and set in honourable sublimity, and begin once to be worshipped, forthwith breedeth the most vile affection of error. This is St. Augustine's judgment of images in churches, that by and by they breed error and idolatry. It would be tedious to rehearse all other places, which might be brought out of the ancient Doctors, against images and idolatry. Wherefore we shall hold ourselves contented with these few at this present.

Now as concerning histories ecclesiastical, touching this matter, that ye may know why, and when, and by whom images were first used privately, and afterwards not only received into Christian churches and temples, but in conclusion worshipped also, and how the same was gainsaid, resisted, and forbidden, as well by godly Bishops and learned Doctors, as also by sundry Christian Princes; I will briefly collect into a compendious history, that which is at large, and in sundry places, written by divers ancient writers and historiographers concerning this matter.

As the Jews, having most plain and express commandment of God, that they should neither make nor worship any image—as it is at large before declared—did notwithstanding, by the example of the Gentiles or Heathen people that dwell about them fall to the making of images and worshipping of them, and so to the committing of most abominable idolatry; for which God by his holy Prophets doth most sharply reprove and threaten them, and afterward did accomplish his said threatenings by extreme punishing of them, as is also above specified; even so some of the Christians in old time, which were converted from worshipping of idols and false gods, unto the true living God and to our Saviour Jesus Christ, did of a certain blind zeal, and as men long accustomed to images, paint or carve images of our Saviour Christ, his mother Mary, and of the Apostles; thinking that this was a point of gratitude and kindness towards those, by whom they had received the true knowledge of God, and the doctrine of the Gospel. But these pictures or images came not yet into churches, nor were yet worshipped of a long time after. And lest you should think that I do say this of mine own head only, without authority, I allege for me Eusebius, Bishop of Cæsarea, and the most ancient author of the Ecclesiastical History—who lived about the three hundred and thirtieth year of our Lord, in Constantine Magnus's days, and his son Constantine, Emperors—in the seventh book of his History Ecclesiastical, the fourteenth chapter; and St. Jerome upon the tenth chapter of the Prophet Jeremiah; who both expressly say, The errors of images—for so St. Jerome calleth it—have come in and passed to the Christians from the Gentiles, by an heathenish use and custom. The cause and means Eusebius sheweth, saying, It is no marvel if they, which being Gentiles before, and did believe, seemed to offer this as a gift to our Saviour, for the benefits which they had received of him. Yea, and of our Saviour himself, be made, and tables to be painted, which I think to have been observed and kept indifferently by an heathenish custom. For the Heathen are wont so to honour them whom they judged honour worthy, for that some tokens of old men should be kept. For the remembrance of posterity is a token of their honour that were before, and the love of those that come after.

Thus far I have rehearsed Eusebius's words. Where note ye, that both St. Jerome and he agreed herein, that these images came in amongst Christian men by such as were Gentiles, and accustomed to idols, and being converted to the faith of Christ, retained yet some remnants of Gentility not thoroughly purged; for St. Jerome calleth it an error manifestly. And the like example we see, in the Acts of the Apostles, of the Jews; who, when they were converted to Christ, would have brought in their circumcision whereunto they were so long accustomed, with them into Christ's religion. With whom the Apostle, namely, St. Paul, had much ado for the staying of that matter. But of circumcision was less marvel; for that it came first in by God's ordinance and commandment. A man may most justly wonder of images, so directly against God's holy word and strict commandment, how they should enter in. But images were not yet worshipped in Eusebius's time, nor publicly set up in churches and temples; and they who privately had them did err of a certain zeal, and not by malice; but afterwards, they crept out of private houses into churches, and so bred first superstition, and last of all idolatry, amongst Christians, as hereafter shall appear.

To be continued.

WONDERFUL COMBINATION.—God! what more glorious? Flesh! what more base? than God in flesh! what more marvellous?—ST. AUGUSTINE.

Lib. iv. de Civit. Dei, cap. iii. In Psal. xxxvi. and Acts xv.

## SUFFICIENCY OF THE HOLY SCRIPTURES.

From the Rev. Edward Bickersteth's Visitation Sermon; continuation of the article "The Help of Divine Teaching," in the Berean of January 20.

While we thus press divine teaching as the chief help required, let us however remember that this help is given for the full and profitable use of a gift already bestowed, as God's own treasury of truth. When the Lord opened the understanding of his Scriptures, Teaching from above may be assumed and not real; it may be wholly unconnected with, and unregulated by the inspired volume, and then can only deceive ourselves and others, and lead them astray. We want thus a test not only for human, but also for assumed divine teaching. Let us then proceed to consider:

### THE REAL SUFFICIENCY OF THE HOLY SCRIPTURES.

From a child thou hast known the Holy Scriptures which are able to make thee wise unto salvation.

In the midst of all the danger of self-deception and of all the errors of human teaching and all the evil men and seducers who wax worse and worse, deceiving and being deceived; in the midst of these perils of the last days there is one pure and holy light. It was the glory of the Reformation to give it to the Church in the vernacular language, as an open book to be read by all. It is a clear, plain and infallible Teacher; not darkness but light, not mixed with error but unmingled truth; not unintelligible doctrines, but truth to be preached to the poor and to be understood by them; a sure, perfect guide using great plainness of speech, 2 Cor. iii. 12. For every simple minded Christian. God himself speaking as the wisdom of this people, says all the words of my mouth are in righteousness, there is nothing froward (intricate) or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Prov. viii. 8, 9.

Let us consider then those properties which mark the sufficiency of the Scripture.

IT IS THE GREAT FOUNTAIN HEAD OF SAVING TRUTH. Nothing is of any value as a doctrine for our salvation, but what is taken from the inspired volume. God gives men varied gifts and capacities for drawing from this fountain, but unless it can be shown to be drawn from the fountain, it is of no worth as a divine doctrine: Scribes well instructed to the kingdom of heaven will bring from this treasure things new and old, but whether it be new or whether it be old, it is worthless if it be not taken from this divine treasure. Here is God's own appointed and freely opened well-head of life, from which flow all the living streams that water and refresh and fructify the whole earth.

IT IS THE GRAND TEST OF TRUE OR FALSE DOCTRINE OR TEACHING. Nothing can be plainer than the testimony of the Church of England here; "Holy Scripture containeth all things necessary to salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an Article of the faith, or be thought requisite or necessary for salvation." Though the primitive Church applied the term Rule of faith to the early creeds, it was only because they viewed them as drawn distinctly from the Scriptures; all the articles, as our much valued Bishop of the Diocese stated in his last charge, being expressly contained in Scripture. Our Church in maintaining those creeds takes care to make this clear, by stating that "they ought to be received, for they may be proved by most certain warrants of Holy Scripture." To make the fathers or any human writers instead of the word of God the test of sound doctrine, is to lean upon an arm of flesh instead of trusting in the Lord, and to magnify man's word above God's word. There is infinitely more danger of our being misled by men's human words however ancient and venerable, than by God's word which is altogether pure, and for the most part far more clear to the poor and unlearned than any human writings.

The Holy Scriptures are also THE PRIVILEGE AND BIRTH RIGHT OF EVERY CHRISTIAN. They were possessed by Timothy long before he was ordained to the Ministry, and even though he was the child of a Greek. Let the papacy put restrictions on their use; keep them from the people, or multiply difficulties in the way of their being read; but it is and shall be the glory of Protestantism to give to all the clear and full exhibition of Christ and his word. In that passage of revelation which foretells the Reformation, Christ is represented as appearing as an angel from heaven with the open book in his hand. The progress of the Reformation is again represented under the character of an angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth; and to every nation, and kindred, and tongue, and people. And thanks be unto our God that he is so at this time blessed among the nations with the full light of the Reformation, and then had given to it a prominent greatness and glory on the earth, in order to convey this glorious privilege and birth right to every part of the world. The Lord prosper all such efforts, and give us willing, and glad hearts to join in them with our respective flocks and parishes. It is a daring insult to God to withhold his word from anyone who would gladly receive it, whether Greek or Jew, barbarian, Scythian, bond, or free. It is an unspeakable privilege to be honoured of God, both in the national power and the disposition in some degree to shine as lights in the world, holding forth the word of life.

THE HOLY SCRIPTURES ARE THE TRUE GUIDE OF ALL CHRISTIAN EDUCATION. Let our text solve all questions on this head. Timothy from a child knew the Holy Scriptures; and so Timothy, under a careful education from pious ancestors, grew up to be that devoted and faithful servant of God, who was counted as a son and a brother, and a like-minded work-fellow by the Apostle Paul himself. It is the glory of education in the Church of England that in our national schools, the Bible is the governing book. It is the glory of our Universities that they are fountains for diffusing the Scriptures. We dare not join in any modern systems of education like those pursued in our sister country of Ireland, which would mutilate or withhold the sacred volume; or alter and deteriorate that noble translation which our Church has given to our country in the authorized version.

But it is not merely in these views that we see the real sufficiency of the Holy Scripture, one more important truth must be added.

THE BIBLE IS THE INEXHAUSTIBLE TREASURY OF THE FAITHFUL MINISTER. Here is his peculiar and increasing study from which he is continually receiving fresh riches of light and knowledge. The Apostle speaks very plainly in the words following my text of the divine and unequalled fulness and glory of this treasury: All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. With a solemn allusion to the return of our Lord, and the future judgment then to take place, he powerfully then exhorts Timothy, preach the word. It contains every thing to perfect the man of God. The more we search the Holy Book, the more we find the mine of divine truth exhaustless: the richest one is that which is discovered and attained after the most lengthened, prayerful, and patient research: pondering over and considering with closest thought each part of the expressions of the Divine Spirit. Let us compare one part with another, not only in its immediate connexion, but in the general scope of each book and of the whole sacred volume, (1 Cor. ii. 13.); we shall find it one great whole, given by inspiration of God; and each word in the original is the word of the Holy Ghost; not the mind of individual writers and thence of private interpretation; but having only one Author the Eternal Spirit, and one mind the mind of the Infinite One that inhabits eternity, running through the whole (2 Pet. i. 20, 21.)

Yes, my brethren, here we have found, and I feel assured I speak your mind as well as my own, here we have found the great help in all our conferences with each other to edify one another in love; here is our grand store of medicine for all the spiritual diseases of our people; here is the sure light amidst the increasing darkness of the world that lies in wickedness. Here is our shield and safe-guard against all errors on the right hand and on the left: the Bible read with much prayer, digested in patient meditation, made our own by being received in true faith into the heart, forming daily the guide and rule of our thoughts, words, and works, and brought into every part of our ministry, through the constant indwelling of its great author the Holy Spirit, residing in us as in his own Temple. Here is the real sufficiency; here is the spring head, the library, the power of usefulness, and the daily delightful meditation of the Christian Minister, enabling him to glorify the God of his salvation, and to be wise to win souls to Christ.

### THE BIBLE FOR CHINA.

From an address by the Rev. J. W. D. Gray, D. D. Rector of St. John, at the Anniversary of the New Brunswick Aux. Bible Society, January 18, 1848.

I know not, Sir, what impressions may have been made upon the minds of others, by the prospects of carrying the word of life into the domains of China, but from the moment these prospects began to open upon us, they awakened, I confess, in my mind, the deepest interest. There are some peculiarities connected with that empire, that are calculated, in a more than ordinary degree, to engender those feelings. There is first its high antiquity. Laying aside its fabulous claims, which would carry us back to ages which Geologists have assigned not to man, but to the monsters of the deep, it seems probable that the Chinese have existed, as a distinct people, from Patriarchal times. Their language is evidently a primitive one; and their religious system, degraded as it has been for ages past, retains some indubitable marks of a divine origin. It is evident that they once had just views of the perfections of the Godhead and especially of the Trinity in Unity. Another interesting point is the vast extent and populousness of these regions.

—There is China Proper alone, covering an area of more than a million of square miles, and with a reputed population of 360,000,000, being more than 100,000,000 beyond the population of all Europe, in short one third of the inhabitants of the globe. It seems on the one hand, as if nothing had been done while that immense region remains in a heathen state, and, on the other, as if the triumph of the Gospel would be well nigh complete, when it has brought into subjection the millions of that empire. There is a further circumstance which awakens, in no ordinary degree, the sympathies of the Christian in behalf of China, and that is the deep and hitherto impenetrable darkness that has rested upon it. Their professors of religion are divided into three classes. There are the followers of Confucius. The Emperor and Literati are of this class. Their system is comprised in a few moral and political maxims. Then there are the sect of Tao, with their worshippers of Buddha, who are mystics and ascetics. The combined effects of these systems is to leave, rather I should say, to lead the people into the lowest state of moral and spiritual degradation.—China is, as the natural result of these, the Land of impurity, of falsehood, of cruelty, of infanticide, in short of all that is degrading to human nature. And then, Sir, as if to proclaim that these evils must be eternal, there have been the two great barriers to the introduction of Christian light among them—namely their formidable language with its 40,000 characters, and their still more formidable determination that foreigners should find no admission into their kingdom, a determination unhappily strengthened by the efforts of the Jesuits to gain political ascendancy among them, about the time of the Reformation.

Now all these circumstances appear to me to give peculiar interest to the efforts to evangelise that country. We look at it with feelings of anxious solicitude, and wonder how God designs to effect the work. And while we look, we see the plain indications of its approach. First we see a Morrison and a Milne, mastering its difficult language: forming lexicons and grammars, and translating the Scriptures; then we see the arms of Britain carried to its centre; then we have several of its Ports declared free ports for the purposes of trade and commerce; then we have devoted Missionaries hastening to its shores; then copies of the Scriptures multiplied—then an edict of the emperor that "no subject of the Empire shall be persecuted for embracing Christianity;"—and then, to sum up the matter,

we have it stated by the agent of the Bible Society, in that country—"that the openings for the introduction of the Gospel into China are being steadily enlarged. Instances have occurred both at Amoy and Shanghai, of Missionaries being allowed by the native authorities to travel a considerable distance into the interior. The jealousy and suspicion of foreigners, which used so remarkably to distinguish them, are rapidly yielding to the new relations to other lands, into which their country has been brought in Providence."—(Gen. Rep. p. 109). Now these, Sir, are indeed "brightening prospects opening for the diffusion of the Gospel among the millions of China;" and I am sure this meeting is prepared to hail them as a subject of cordial rejoicing.

A previous speaker has said that, at the present rate of issuing Bibles from the Depot of the Bible Society, it will require 1550 years to supply the inhabitants of China with Bibles. Yes, Sir, but the present is not to be the rate of issuing in future years. We shall go on by geometrical progression; for every new sphere upon which the light of Christianity shines, will give birth to a new Bible Society, every community that receives the Gospel in those distant lands, will itself become the centre from whence a new agency will be called into action. You must then, my Christian friends, feel the sensation of joy, when you reflect that so large, so populous, so benighted, and hitherto so inaccessible a portion of the world, is beginning to listen to the tidings of salvation. You must experience the impulse of Christian delight when you see these little spots of light upon the dark surface of that vast empire of nights—true, they are as yet but small and few—but like the little isolated spots, which you see illuminated around the edges of the crescent moon, they tell you that the sun is beginning to shine upon it, and that by a sure though gradual process, it will diffuse its light over its mountains and valleys, until like the full-orbed moon, it is all irradiated and glorious.

### THE BIBLE FOR BORNEO.

From the above.

Another scene of increasing interest to which my resolution points, is the beautiful Island of Borneo, one of the largest in the Eastern Archipelago, indeed with the exception of New Holland, the largest in the world. This Island is 900 miles long, 700 broad, and 3000 in circumference. It has been blessed by providence with many natural advantages. It has a fine climate, a fertile soil, rich minerals, capacious harbours, majestic rivers; but alas! we are compelled to say, in the language of Heber's well known hymn,

"Here every prospect pleases,  
And only man is vile."

The present occupants of this Island, are distinguished into three classes. 1st. There are a few Chinese who are the principal artificers; 2nd. there are the Malays who are the dominant people on the coast; and 3rd. the aborigines of the Island, who are called Dyaks, and who are driven, by the Malays, into the interior, where they live in a state of perfect barbarism. Of the Malay Tribes, I need say but little. They are uniformly known as a savage and treacherous race, but as possessed of a natural vigor of character, that under Christian influence might be turned to good account. Of the origin of the Dyaks little is known. They are evidently a distinct class. "They have no priesthood, no temples, no distinction of caste, but they build small altars upon which they place food, as an offering to their Deity." They are a superstitious people, relying greatly upon omens, but remarkable for simplicity of character and purity of morals. Their condition is regarded by those best acquainted with them as peculiarly favourable, in rendering them "open to the conviction of truth and religious impressions." The circumstance which at present adds the highest interest to the prospects of this Island, is the Mission of Mr. Brooke. Mr. Brooke is an Englishman. He went out to India as a cadet, and highly distinguished himself in the Burmese war. His attention was turned to this Island in the year 1830, when passing from Calcutta to China, in search of health. From that moment he determined to devote his life to the interests of that and the adjoining Island. He returned to England, fitted out his Yacht, and sailed for Borneo in 1838.

At the moment of his arrival there, the Rajah of Sarawak, who was brother of the Sultan of Borneo, was in difficulty. Mr. Brooke rendered him assistance. This and other circumstances, led to Mr. Brooke's appointment as Governor of Sarawak, a post which he holds at this moment, and where with vast power and influence, not over that district alone but over the whole Island, he is applying all his energies to promote the civilization and Christianizing of the inhabitants. Of this Island, Mr. Brooke himself says—"In the present day, I know of no field for the Missionary, which promises such a harvest as his firm belief, that the triumph of the cross in Borneo will be as signal and successful as in New Zealand, that the movement among them will become national, that whole tribes will together come forward to be received into the Church of Christ; and thus, in all probability, will the foundation be laid for the conversion of the millions who inhabit the Islands on the South East coast of Asia, and of those that are scattered over the Pacific Ocean. Now what, Sir, does the agent of the Bible Society state in regard to this people?—He says, that "the Dyak version of the Scripture is completed as far as Galatians: that there are 100,000 persons who speak that language, in the Island, and that there seems to be a great desire among that people to possess the Scriptures."—(General Report p. 111.)—Here then is a new sphere open for Christian Philanthropy to act upon. Here is a fertile and populous Island, of immense size, situated in the midst of those extensive and interesting groups of islands, which we class under the title of Oceania, placed in a position most favourable for the reception of the Gospel, with its Governor a Christian, and its natives calling for instruction in the truths of revelation; all things, in short, ready, for receiving the intelligence, and bowing to the sceptre of Christ.—Is not this meeting prepared to rejoice in these facts?—to hail them with delight? and, by their benevolent efforts in the cause of Bible circulation, to further these designs? True; these inhabitants of Borneo, are far distant from us. They are almost our antipodes. To picture to ourselves their position, on the globe, we must turn our faces to the south, and im-

agine a line drawn almost through the centre of the earth, and at its opposite extremity we shall find them. But what is the diameter of the earth? What is 8000 miles in the way of Christian sympathy and Christian effort? They are descended originally from the same parentage, they are occupants of the same planet, and, if converted to Christ, will go to the same holy heaven. Let us, then, hail the brightening prospect in regard to them, with sincere delight, and cheerfully give of our worldly means to further their reception into the fold of Christ.

LIFE INSURANCE.

If there be any one class in society on whom the obligation more strongly rests than others to avail themselves of the provision of this wise arrangement for meeting the casualties of humanity, it is the clerical. And yet it is probable, in this country at least, either for want of thought, or utter ignorance, or imperfect acquaintance with the character of these Institutions, or general scantiness of means, no professional class is marked by greater indifference to the entire subject. We do not mean to intimate that ministers of the gospel are less concerned for the welfare of their wives and children than other men, or that they are free from all anxious feelings in reference to the fate of those dearest to them, if they should be deprived of their natural protector. But in most instances it unfortunately happens that the clergyman is hard pressed to keep himself unburdened by debt—he wishes to owe no man any thing but love, and it is only by the strictest economy—personal and family self-denial—that he can manage to limit his expenditures to his small and sometimes precarious stipend. If at the close of the year he finds himself square with the world, his debts paid, and a trifle in hand to enter upon a new struggle with numerous wants, he takes courage by pressing to his bosom the precious promise, "Thy bread shall be given, thy water shall be sure." Still there are all the contingencies of sickness, bereavement, and death, to be encountered, and if in the inscrutable providence of God he should be removed from the walks of the living, the prop of his family will be gone. The pastor may have enjoyed the affectionate regard of his people, who will be ready to do something for his bereaved family, yet it will not be much, neither will it continue long. New tenants will soon require the parsonage, if there happens to be one; a new voice will sound from the sacred desk, and there will thus become a new centre of influence around which the sympathies of the parish will speedily and, as we suppose, properly cluster. The widow, with the weighty charge of dependant and helpless children, must now look for her father's house, if such there be, able and willing to receive her; or, she must resort to the common work under such circumstances, of teaching the children of others, that she may obtain bread for her own. Her position as the honored wife of an honored husband had given her a station in society which she now finds it difficult to maintain. She enters upon the struggle and it proves too much for her failing strength: a few short months or years remove her to a quiet resting place, and the children are left to buffet the storm of life as best they may.

This is no picture of the imagination, but one of those stern realities of frequent occurrence which observation has often brought painfully to our view. Solomon has told us that "a prudent man foreseeth the evil, and hideth himself."

Our object in this article is to direct the attention of our brethren in the ministry to the comparatively cheap, easy and secure mode of anticipating such a breaking up of family comfort, and to advise their providing against it, by a life insurance. We have sometimes been written to on this subject, and in one or more instances aided in effecting the desired object. Well do we remember receiving a letter of thanks from a most excellent brother, who is blest with what may be called the clergyman's heritage, a large family. The insurance was for \$5,000 payable at his death. "What a weight of anxiety," said he, "is rolled from my mind." Now I can prosecute my work with a light heart, for although it will be attended with difficulty to make the annual payment, still the consciousness that my family will not be destitute, in case of my decease, will sweeten every sacrifice I may have to make for its accomplishment."

We knew a clergyman who, in the vigor of youth, was last year removed from his earthly labors. He had a wife and one child. By the annual payment of \$24, he had secured \$2,000 for his family at his death. He had only paid, if we remember right, one year's premium when taken to his reward, and we have no doubt it would give solace to his dying hour, as he gazed upon his wife so soon to be a widow, and his child fatherless, to know that God had put it in his heart and in his power, to secure for them this help in the time of need. The widow was unable to bear the shock. Her health yielded to the blow, and in a few months she followed her loved one to where "the mourners never go about the streets." The child still lives, and, with the addition of his mother's patrimony, is saved from being at all dependent upon the cold charities of the world.

In some instances parishes have moved in this matter, deeming it only just, if their minister died in their service, to secure by this means a moderate competency for his bereaved family. This might be easily effected in most congregations, without any other feeling than one of pleasure and satisfaction from the arrangement.

We would direct the attention of the clergy of this Diocese to the "Corporation for the relief of Widows and Children of Clergymen." Its funds are large, well invested, and under wise and judicious management. The willingness and ability of the Board of Managers to do much more in extreme cases, than the bare payment of the promised amount has been proved, and the wonder is, that so few avail themselves of its provisions.—*Episcopal Recorder.*

The Berean.

QUEBEC, THURSDAY, FEBRUARY 3, 1848.

Notwithstanding that God has so graciously tempered the weather as to moderate, in an unusual manner, the wants of the poor this winter, as regards the article of fuel, and also to keep off a great amount of sickness which would probably have attended the closer confinement of air usually arising at this season from economy in fuel—yet the stagnation of trade, especially in the ship-building, causes a vast amount of suffering at this time. Many have no means to procure food, and it is a source of much satisfaction to find that liberality of

heart and openness of hand have been manifested to a considerable extent towards the relief of the bitter destitution which exists.

A branch of benevolent effort, which has been quietly commenced and is probably as yet but partially known, calls for some special remarks from us. The respected widow of the late Minister of St. Peter's Chapel has entered again, as has been her wont, unknown to most in the community, during successive years, upon an effort towards providing wholesome and nourishing soup, prepared at her house, for a number of poor families or persons living within the limits of the Chapelry. The applications have been found more numerous than usual, this year; a benevolent public, we understand, has to a certain extent contributed towards sustaining the effort; but it would be a great benefit if the privilege of being supplied with soup could be extended beyond the limits prescribed by the original design: we feel persuaded that a willingness exists to carry it to the whole extent that the means furnished may allow; and donations directed into this channel may be anticipated to produce as much substantial temporal relief as they could by any other imaginable mode of bestowing them. Not only money, but also articles which may be turned to account in making soup would be highly acceptable. We understand that twice a week a supply from the garrison barracks is sent to the place of distribution, which forms a great addition to the means of relief at the kind distributor's disposal, and does much credit to the officers who have befriended and the troops who are so willingly supporting the benevolent scheme.

THE LATE HON. JOHN NELSON.—The Editor of the *Mercury*, in paying a tribute of respect to the memory of the above gentleman, whose decease we have the painful duty of recording in this number, inserts two articles from the last number of the *Quebec Gazette* (Monday's) penned as if to be the legacy of a dying man to the public in the midst of which he had occupied an influential position during the many years of his public life. We gladly transfer them to our columns. The first bears reference to the Statistics of Offences—an abstract of which is found in this number:

"The corruption of morals and the degradation of the population, which is thus clearly proved, is afflicting enough. When the expenses, costs, loss of property, of the time of parties and witnesses are considered, there is a prospect of the increase of the evil, by the diminution of the proceeds of industry among the people.

"There must be a want of parental, moral and religious instruction, to produce such a state of things. How easy it would be to impress on the minds of all their obligation of living by honest industry, restraining their vicious appetites, of not doing to others what they would not wish to be done to themselves, avoiding evil speaking and offensive language, living peaceably with all men? Above all, those in authority, or who have been more favoured by fortune, ought to avoid setting a bad example."

The second is a comment upon a passage from an article in the *Journal de Quebec*, alleging a progress in this Province towards "annexation"—a state of things "which must arrive, whatever may be done to prevent it." The late Editor of the *Gazette*, with the last effort of his pen, remarks:

"It is almost needless to observe that any British subject, not authorised by the Crown, who would attempt to annex any portion of the British dominions to a foreign state, would be guilty of High Treason; and any individual, by publishing that such annexation is inevitable, would be guilty of seditious and treasonable practices, tending to dissuade or prevent the subject from performing the duties of his natural and sworn allegiance.

"As to the 'destinies' of this continent, and particularly of the North American Union, there is no means of predicting them, except by reference to the fate of other ambitious Republics. There are men, however, who see nothing in the future, but through the passions and feelings of the moment, and the forgetfulness of those principles, an adherence to which is the safest guide for the wise and the foolish."

The deceased was a native of the borough of Gatehouse, Kirkcudbrightshire, Scotland. It had for some time been observed that his health was declining; but no one thought that his dissolution was so near at hand.

ENGLISH MAIL.—Our readers will please to notice that, contrary to what we thought would be the probable time for making up the next Mail for England, Saturday next has been fixed upon; and the latest hour for receiving unpaid letters is 2 o'clock.

The regular Halifax mail leaving this on Monday afternoon, it is not unlikely that letters sent by that conveyance may get to Halifax in time for the steamer which is to leave Boston on the 12th.

QUEBEC ACADEMY.—We do ourselves the pleasure of directing attention to the advertisement in another column, from which we learn that the respected Principal of this Seminary has made arrangements which will allow of his accommodating a larger number of boarders than he has hitherto been enabled to admit. The character of the patronage which has been steadily extended to him since his establishment in this city as a Tutor of youth, speaks for the value of the services rendered by him, and we sincerely trust that his willingness to undertake increased responsibilities will be appreciated by sufficient and liberal patronage.

NEW BRUNSWICK AUXILIARY BIBLE SOCIETY.—This institution held its Annual Meeting at St. John, on Tuesday the 18th of last month. A very full and interesting account of the proceedings is given in the *New Brunswick Courier*, from which we learn that "the attendance was very large and respectable; many were obliged to retire from the doors, not being able, on account of the crowd, to gain admission." The Hon. Judge Parker, President, was in the chair, and introduced the business of the meeting by an address in which he adverted

to the satisfaction derived by him from the opportunity he had, during a visit to England in the course of last year, of attending the anniversary of the Parent Society in London.—[We have inserted, in a previous column, extracts from the report of a speech by the Rev. Dr. Gray, Rector of Trinity Church; and we add a quotation from the Rev. William Stewart's address:]

"Dr. Phillip, a distinguished missionary in Southern Africa, says,—I recollect going one day into a house to visit a chief. This chief, a few years before, did not know that he had a soul—did not know the God who made him. He was then about ninety years of age. When we entered he burst into tears, grasped our hands, thanked God for the visit we paid him, and began to talk about his situation.—Scraping up some of the dust from the floor with his hand, he said:—'In a little time I must mingle with dust; but in this flesh I shall see God. I am blind—I see not the light of day; but by the light of faith I see Jesus standing on the right hand of God, ready to receive my soul.' I remembered, continues the Doctor, at that moment, that I had read in the life of Trajan, a soliloquy that he held with his own soul, immediately before his death. 'This head,' says he, 'shall no more wear a crown; these feet shall no more stand on the necks of princes; these hands no more sway a sceptre; this heart no longer be flattered with the praises of men; these ears no more be delighted with harmony, nor these eyes with fine sights:—and my soul—oh, my soul! what is to become of thee?' Now, remarks the Doctor, contrast the feelings of this poor man with the feelings of the ruler of the Roman Empire, in his dying moments, and you find that when you give a Bible to a poor savage, and it produces this effect on him, you do more for that man than if you had given him the government of the world. This man had been taught by the Bible alone: a little child read the Bible to him every day, and in this way he was enlightened in the knowledge of the truth, and made 'wise unto salvation.'"

A PLEA FOR MILK DEALERS.—We have received an appeal to the public in behalf of milk dealers. In a large city like our own, where more than two hundred thousand people are receiving this beverage from day to day, it is worthy of serious consideration whether it be not practicable to save the dealer in this article from much of his present toil on the Lord's day. A Boston gentleman, writing to a friend in this city, says, "a large proportion of the milk brought to Boston, is conveyed by cars on our several rail-roads, and comes on Saturday for Sunday use. We have taken ours in this way for years. Refrigerators keep it perfectly sweet. This custom is becoming very popular in this city, among those who do not wish to take it on Sunday."—*Epis. Recorder, Jan. 22nd.*

CLERGY RESERVES.—A *Gazette Extra* has been published, containing a Notice to the effect that there is now a residue of the annual fund arising from the sale of Clergy Reserves in Upper Canada; that according to the provisions of the Imperial Parliament such revenue is to be "applied by the Governor of Canada, with the advice of the Executive Council, for purposes of Public Worship and Religious Instruction in Canada," and therefore that "any Religious Body, in that part of the Province of Canada heretofore constituting Upper Canada, that may be desirous to receive a share of the said Residue, under the provisions of the said 7th Section, shall, on or before the First day of July next, make an application to that effect, addressed to the Clerk of the Honourable Executive Council, at Montreal, stating for which of the purposes mentioned in the said 7th Section they would desire the share of the said residue, which may be allocated to them, to be applied, and setting forth, also, as nearly as possible, the number of persons, in the said last mentioned part of the Province, belonging to their Religious persuasion."—This has respect to religious bodies other than the Church of England and Church of Scotland.

IMPUDENT FORGERY.—We find the following in the *Achill Herald* for December last:—"Sir—Through the columns of your paper I beg to correct a false rumour that has gone abroad respecting me in this country—namely, that I had relapsed into the abominations of popery. Such is not the case, and, with God's blessing, shall never be. It is true that a letter appeared in the *Freeman's Journal*, dated August 11th, 1847, upon my alleged relapse. The authenticity of that letter I solemnly and distinctly deny. It was concocted by a Jesuit, and my name affixed to it; I shall give the letter for the information and astonishment of your readers.

"Now, I beg leave to reiterate that I never wrote, indited, or—until after its publication—read one line of that letter; I emphatically and utterly deny the truth of the statements contained in it, from beginning to end.

"I not only re-assert the opinions I have professed in my published letter to the people of Ireland, entitled, 'Farewell to Rome in Ireland,' but I shall maintain them in open controversy with any, or all of the priests of Rome. I challenge them now to the discussion; I dare them to the contest. I am still a Protestant, and, with God's grace, I shall live and die one; and war, eternal war, I wage, and shall ever wage, with Rome. I shall not trespass more on your columns at present, but I promise, through you, to my poor, priest ridden, and afflicted countrymen, a second letter, not inferior to my 'Farewell to Rome;' and believe me to be, your faithful servant, N. BEATTY, D. D. 'Dublin, Dec. 3, 1847.'"

The following is the forgery put forth in Dr. Beatty's name:—"RETURN OF THE REV. NICHOLAS BEATTY TO THE BOSOM OF THE CATHOLIC CHURCH. 'Dublin, Aug. 10, 1847. 'Feast of St. Lawrence, Martyr.

"My Lord—I address you in the profound bitterness of my soul. I trust I may do so without offence, although my conduct has rendered me unworthy of your notice. Your charity will not refuse to receive the submission of an unworthy priest, who has disgraced religion and the sacred character with which he has been entrusted, but who now bitterly deplores his guilt, and is determined to repair, to the fullest extent, the scandal he has given. 'This letter I intend as the first step in reparation, and I address your lordship as it was in your diocese that I last officiated as a Roman Catholic clergyman. I declare to your lordship in the presence of God, and I desire my words to be proclaimed throughout the church of Ireland, that in renouncing the holy Roman Catholic faith as I lately did, I acted against the dictates of my conscience, and I was instigated only by the evil passions of my heart; by anger, and a want of submission to the lawful authority of my superiors. The writings which have been published in my name I intend more fully to

retract; but I wish to say here that they are, and ever were, totally opposite to my convictions. In fact, I never for a moment doubted the doctrines of that one true and holy Roman Catholic Church, in which I had been baptised and educated, and to the bosom of which I have now returned. May I entreat of your lordship that you will cause this letter to be published from the altars of every parish in your diocese, in order that the faithful people whom I have scandalised may know my repentance, and may offer their fervent prayers for me that my sins may be forgiven. Pardon me, my lord, the troubles and afflictions I have occasioned you, and remember in the adorable sacrifice of the altar him who has the honour to be, with profound respect, your lordship's most unworthy, but repentant servant in Christ, "NICHOLAS BEATTY. 'To the Right Rev. Dr. O'Higgins."

We are very thankful for the exposure of this forgery. In truth, we ourselves have been subject to the influence of the fabricated letter, which met our eyes several months ago, and caused us a good deal of pain, though really we were in hopes of soon seeing a contradiction. It is on this account that we have hitherto abstained from making use of Dr. Beatty's "Farewell to Rome" which has been a good while among our papers, and which a kind friend some time ago addressed to us by mail from England. We need not say that he assigns good reasons for having left the communion of the Church of Rome, himself, and for inviting her members to follow his example, especially calling upon them to search the blessed word of God.

"There is nothing the Church of Rome becomes so startled and so terrified at as the spread of scriptural knowledge amongst its members, as they well know that as soon as the people become enlightened, their power is at an end; for light must necessarily exclude darkness. Yes, read, by all means, 'the Sacred Scriptures, which will make you wise unto salvation;' and pray to the Holy Spirit to enlighten your minds; and there is no doubt but the God of all mercy who imparts his heavenly blessings, and infuses his divine grace into the hearts of all who humbly and sincerely ask for it, will at length look down upon you with an eye of compassion, and will bring you into the narrow way that leads to eternal life and happiness."

The detection of the forgery of the letter purporting to be Dr. Beatty's leads us to copy the following paragraph from the *Philadelphia Episcopal Recorder*, furnishing a similar instance of those tactics which put forth falsehood with unblushing effrontery, knowing that it will be read in many quarters, and will produce a certain effect, where the denial has no opportunity to follow.

"The *Freeman's Journal*, (a misnomer by the way) of New York, gave currency to a communication from Washington, which contained the following sentence:

"As another evidence of the rapid progression of liberal and enlightened sentiments towards the Catholic Church and its clergy here, the Whig majority of the House of Representatives sent a committee of their body to the Rev. James P. Donelan, last week, to inform him that they had concluded to elect him their chaplain if he would agree to serve; but this was impossible for him, from the fact that all his time is required to attend to other and more important duties."

"This statement is proved to be utterly false. No attempt was made to agree upon any person for the office of Chaplain. No person's name was mentioned in connection with that appointment. No committee was deputed by the Whig majority of the House to inform him that they had concluded to elect him; far distant be the day when the Representatives of a Reformed Christian country shall be found dallying with the harlot of abominations, to the extent aspired after in the above extracts. We may be called Protestant bigots, but believing most firmly the truths contained in the following words of the Rev. Henry Melville, we dare not fold our arms in silent indifference:

"Make peace, if you will, with Popery; receive it into your Senate; shrine it in your churches; plant it in your hearts; but be certain—certain as there is a heaven above you and a God over you, that the Popery thus honoured and embraced is the very Popery that has degraded and loathed by the holiest of your fathers; the very Popery—the same in haughtiness, the same in intolerance—which lorded it over kings, assumed the prerogatives of Deity, crushed human liberty, and slew the saints of God."

PREFERRMENT OF A PROTESTANT IN BAVARIA.—The King of Bavaria has just testified his liberal spirit and his dislike of the exclusive and intolerant spirit of the Jesuits and Roman Catholics by choosing the celebrated Hellenist, M. Thiersch, as rector-in-chief (*rector magnificus*) of the University of Munich. This is the first time that the chair has been occupied by a Protestant. The appointment has given great satisfaction. The students inaugurated it by a procession by torchlight, and a select deputation to the professor. It need hardly be added, that the elevation of M. Thiersch is gall and wormwood to the Jesuit or retrograde faction."—*Quoted by the Achill Herald.*

PROTESTANTISM IN AUSTRIA.—The Protestant pastors of the present day must resort for their education to Vienna, where a Protestant theological faculty has existed for the last twenty years. It possesses five professorships, with salaries (paid by government) of from 1,500 to 2,000 gulden per annum (or from £150 to £200 sterling), and also some bursaries for poor students. The theological course is fixed at three years (the subject for study being exactly prescribed), and at the end of each year a public examination is held and testimonials of progress and conduct bestowed. What we should call a clerical examination with a view to pastoral qualifications is unknown, yet, when a candidate, on completing his course of study, presents himself for ordination before the Consistory Superintendent, that functionary subjects him to an ordination trial before admitting him to holy orders. The Consistory, which has its seat likewise in Vienna, consists of a president (who must be a member of the Roman Catholic communion) two clerical members, and one lay Protestant member, as counsellors. These offices are at the present time filled by the Austrian Privy Counsellor, Count de Hohenwart, the Rev. Messrs. Gunesch and Professor Stahlin, and Landrath de Kaler.

Under the direction of the consistory officiate two Superintendents, the one for the Protestant churches of Lower Austria, Styria, and Carinthia, the other for the congregations of Upper Austria. The inspection of the schools is committed to the care of a Protestant clergyman, who, while holding that office is distinguished by the title of Senior.

Respecting the number of congregations in Styria and Carinthia, I have not as yet been able to obtain certain information, but all accounts concur in painting their situation as one of grievous desolation. Scattered at far intervals in the mountain gorges, their pastors (chiefly unordained Hungarian students of theology), almost unsalaried, their religious life is described as at the lowest ebb; and from their isolated and dispersed position, deprived of all awakening or encouraging influence from without, the poor people seem alike unable, and indifferent to cultivating intercourse even with each other.

In Vienna itself there are three Protestant clergymen, set over a population of nearly 20,000 souls; besides whom, however, there exists (as far as is known to me) but one Lutheran Congregation in Lower Austria—viz., that of Witterberch, with its affiliated villages. In respect of the Upper Austrian congregations the following list will, it is believed, be found tolerably correct:—

Table with 3 columns: Names of Congregations, Pastors, No of Members. Includes entries for Wells, Goisern, Hallstadt, Thening, Linz, Attersee, Auzenmoor, Wallern, Scharfen, Gosau, New-Kemmaten, Pfersdorf.

In all, 16300 Evangelical Christendom.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY. PAYMENTS to the Treasurer at Quebec, on account of the Incorporated Church Society in the month of January, 1848.

Table with 2 columns: Name, Amount. Includes entries for S. Codman, A. T. Whitten, Do. at Lambly's Mills, S. George, 25 Ples, Rev. R. G. ditto, Brown, W. ditto parochial.

FUND FOR WIDOWS AND ORPHANS OF THE CLERGY. 1848.

Table with 2 columns: Name, Amount. Includes entry for Jany. 17 Collection at Bourg Louis, per Rev. R. G. Ples.

T. TRIGGE, Treasurer, Inc. Church Society.

DIocese of Fredericton.—On Wednesday evening, a meeting of the Parishioners was held at the new Sunday School Building, for the purpose of laying before them a statement of the progress and advancement of Episcopal Missions in various parts of the world, and to draw the attention of Churchmen to the state of the Church of England in the British Provinces of America.—There was a large attendance of both ladies and gentlemen. His Lordship the Bishop of Fredericton took the Chair at seven o'clock, and after opening the meeting with prayer, stated the object of their being called together on this occasion; and showed the rapid advancement of Church principles, both at home and abroad—alluding to the extraordinary impetus which benefactors in the Mother Country, by their vast contributions, had given to Church extension, in the appointment of Bishoprics in various Colonies and Dependencies—and in particular to the immense exertions which Churchmen in England had made, in providing Church accommodation for the poor. A number of Resolutions were afterwards submitted, and passed.

The meeting was addressed by the Rev. Dr. I. W. D. Gray, the Rev. Mr. Harrison, the Rev. Mr. Coster, the Rev. Mr. Stewart, the Rev. Mr. Wiggins, and His Honor Judge Parker; afterwards His Lordship the Bishop again addressed the Parishioners, and warmly expressed his concurrence with the various sentiments which the speakers had given utterance to, and stated his deep regret that there were not present a class of persons, who he felt were too much neglected among Churchmen in this part of the world—he alluded to the poorer brethren. He should have rejoiced to have seen the room filled with them, and he hoped it would not be long before something would be effected in this portion of his Diocese towards the erection of a free Church, where the poor in particular could enjoy the benefit of the Church Services—to further which he would at any time be ready, either by his advice, support, or his means, as far as they were able to go. His Lordship hoped that such a meeting as the present would help to serve as an additional bond of union and brotherly love among Churchmen; and that the day would soon arrive when all petty jealousies and dissensions would be buried in the bonds of Christian brotherly love. There were too many distinctions which were apt to create divisions—he wished to see the richer and the poorer classes of Churchmen evincing more sympathy and Christian love for each other—without which it was utterly useless to move in the matter of Church extension. A satisfactory statement of the funds of the Church Society was laid before the meeting by one of the speakers, which showed a large balance in hand for the purposes of that excellent institution. We learn that it is the desire of His Lordship that meetings of the members of the Church should be frequently held in this Parish, as they certainly must tend to excite within the breasts of all who attend a common bond of unity and fellowship; and we hope that it will not be long before the Bishop's wishes shall be realised, and a Free Church erected by contributions from the body in this Parish, whose members possess such ample means to effect it. In our opinion there ought not to be the slightest difficulty in raising funds sufficient to erect two more additional churches, particularly when we reflect that there is no more church accommodation in this Parish than there was twenty-five years ago, while in different country districts, within a much less time, upwards of thirty churches have been erected.—*St. John News.*

CLERGY FOR THE COLONIES.—A singular question has arisen between the Bishop of London and a College at Oxford. About 200 years ago, a native of Glamorganshire founded a fellowship in Jesus College for persons educated at Llandaff, and

The Pastor of Attersee is further entrusted with the supply of the spiritual wants of the Protestants in the city of Salzburg.

made it a condition that the holder of it may be sent abroad as a missionary, if the Bishop of London thought fit. The Bishop has determined to enforce the provision for the first time, in consequence of the great demand for colonial clergymen, but the Rev. Mr. Morgan Davies, who holds the fellowship, refuses either to go abroad or resign; and the college supports him. Mr. Davies resigned the curacy of Ramsgate, and obtained the chaplaincy to a man-of-war to escape the dilemma, but the First Lord of the Admiralty, on the representation of the Bishop, has cancelled the appointment. The College having an interest in having fellowships bestowed which it is desirable to hold, consequently which may be held without being compelled to go abroad, will endeavour to resist the Bishop's demand, and it is not unlikely that the law may have to decide.

UNIVERSITY OF KING'S COLLEGE, TORONTO.—By notice from the Secretary's office, dated 26th ult., we learn that His Excellency the Governor General has been pleased to appoint The Reverend JOHN McCART, LL.D., President of the University of King's College, in the place and stead of the Right Reverend John Strachan, D. D., Lord Bishop of Toronto, resigned.

PAYMENTS RECEIVED: Miss Hale, No. 157 to 208; Mrs. W. Hale, No. 157 to 208; Mrs. Dr. Racey, No. 157 to 208; Mr. Wm. Allen, No. 200 to 225; Mr. Th. Luckham, No. 155 to 191.

To CORRESPONDENTS: Received a Lover of Truth, crowded out this time.

Local and Political Intelligence.

The arrival of the English Mail Steamer Acadia at Boston, on the 1st instant, is announced by telegraph; the express with the letters from Halifax is probably near at hand, but we can not hope to be in possession of news by her in time to communicate in this number.

ROYAL ARSENAL, WOOLWICH.—An entirely new description of gun, invented by an officer attached to the Service of the King of Sweden, has been received at the Royal Arsenal during the past week.—The pieces sent over to this country for experiments consist of five 32-pound guns, cast from the best Swedish iron, which it is well known is superior to that of any other country. The guns are grooved through their entire internal surface, on the principle of the common rifle. The gun is not loaded at the mouth, as is the common gun, but at the breech, there being two plugs, one at the side, the other at the head of the breech. The charge is put in at the side of the breech, and both plugs being pushed in to their place, the gun is then ready for firing. The alleged advantages of this gun are freedom from danger of explosion, which is now of frequent occurrence, and the concealment of the Artillerymen employed in loading the gun. The spiral motion which the shot, on leaving the gun, receives from the convolute course it has travelled over previous to being propelled from the muzzle, insures that accuracy of direction which is so notorious in the common rifle.

The Pax mail steamer from Southampton to the West Indies, put into Corunna on the 11th Dec., with head and cutwater parted from the stem, and slight damage to upper works.—She started again on her voyage in 48 hours, all well.—In consequence of the delay, the Captain intended to proceed direct to St. Thomas, without calling off Bermuda; by which arrangement he would make up for lost time.

EGYPT.—The Minister of the Interior, Basilios, died at Cairo on the 25th, aged seventy years. His funeral was a splendid one. Being a Catholic, all the Christian clergy followed him, and, by an express order of the viceroy, all the Mussulman authorities; the capital was in mourning for three days. The life of this man would form the subject of a romance. His father was beheaded by Ibrahim Pacha. A few years ago, Basilios himself received five hundred blows of the cane by order of Mehemet Ali. He afterwards regained the confidence of his sovereign, and preserved it to his death.

MEXICO.—Morn. Chronicle's telegraphic report from Buffalo.—It is no longer a matter of doubt that the basis of the treaty of peace has been signed in Washington. This comes to us on the authority of members of both political parties, who assert, further, that the treaty is such as the government will accept.

CONSPIRACY IN ST. DOMINGO FRUSTRATED.—The New York papers of recent dates bring intelligence of a serious conspiracy against the white inhabitants of St. Domingo, which had been discovered and foiled, but apparently not wholly suppressed. Accounts from St. Domingo to the 1st inst. say that troops from the French portion of the island were marching towards the lines, for the purpose of repelling an invasion from the Spanish portion. Nothing is said of the execution, previously reported, of the conspirators in the city of St. Domingo.

ANOTHER OCEAN STEAMER OBLIGED TO BEAR UP FOR HALIFAX.—The Steamship Missouri, which found the way to Halifax on a previous occasion, paid us another visit, and added another testimony to the excellence of our port, on Thursday. These instances will tend to impress upon the British Government the paramount necessity of making Halifax, permanently, a place of call for their own steamers between England and New York. They will also turn attention to the erection here of a dock where those vessels can be repaired, if it should be needed. Until much greater improvements are made in Steam navigation, the length of the passage to New York will always be a drawback upon the application of steam conveyance direct from Great Britain to that port. At one time or another nearly all the Steamships that have been built to cross the Atlantic have paid us a visit—and they will continue to do so, until their capacity is enlarged to carry fuel to serve them over 20 days. This, preserving the necessary attention to speed, it is pretty evident has not been attained by any of the French or American Steamers—and we doubt much if the Cunard line would not suffer depreciation from the same cause, if the Steamers were obliged to make the passage to New York without taking this port as an intermediate house of supply.

The Missouri sailed for New York on Saturday last.—Halifax Times, Jan. 18.

NEW BRUNSWICK.—The Legislature was opened in due form by His Excellency the Lieutenant Governor on the 19th ultimo. Twenty nine out of thirty eight members of the House of Assembly were present.

Captain the Hon. WILLIAM FITZWILLIAM OWEN, a member of the Legislative Council of New Brunswick, and who proceeded to England lately in the

Surveying-steamer Columbia, was promoted on the 21st Dec. to be a Rear-Admiral of the Blue.—St. John's Courier.

GREAT WESTERN RAILWAY.—We visited the wharves &c., which are being constructed at the terminus of this important work, in this city, on Tuesday last, and were agreeably surprised to find that so much had already been done. There are at present over sixty men and twelve horses employed on the works; and we are informed by Mr. Frazer, who has charge of that section, that this number will be considerably increased during the next month, and continued during the winter. It is the intention of the Company to prosecute the work with vigour, and to have it completed as soon as possible. The steam pile-driver, about which we have heard so much, is certainly the most effective machine of the kind that we have ever seen, and the best calculated for the purpose for which it is used. The machine was hard at work driving piles, in two parallel lines at the rate of 120 per day and is well worthy of a visit from those who are in any way curious about such things.—Hamilton Sentinel.

THE LATE ASSAULT UPON MR. LEEMING.—Judgment upon the application of Prudent Beaudry, to be admitted to bail, was pronounced yesterday, by the Honourable the Chief Justice, the president of the Court, by which the application was refused. The Court was unanimous upon the judgment.—Montr. Gazette.

We are sorry to state that a melancholy occurrence took place yesterday afternoon about five o'clock. Mr. Hulton Perkins, (formerly proprietor of the Montreal Times) committed suicide, by cutting his throat with a razor, during a fit of temporary insanity.—Dr. Scott was immediately called in, but any surgical aid was found to be of no avail. A Coroner's Inquest was held directly afterwards, by Col. DeSalaberry, and a verdict returned according to the circumstances of the case.—Montreal Herald.

REPRESENTATION OF THE COUNTY OF SHEFFORD.—Private letters from the County of Shefford communicate the fact of the death, on the 24th ult., of Samuel Wood, Esq., lately the Conservative candidate for that County in opposition to Mr. Drummond. His illness was contracted during his canvass of the electors. His previous habits of life had been very regular; and at his age he could not withstand the change and severe exertion necessary for the contest which he undertook. Mr. Wood formerly represented the County of Shefford in the Parliament at Quebec.

The Legislature of this Province is summoned, by Proclamation from His Excellency the Governor General, to meet for THE DEBATE OF PUBLIC BUSINESS, on Friday the 25th of this month.

EXPLORING NORTH OF QUEBEC.—We learn from a gentleman who has arrived in town from Chicoutimi, that the exploring party from Stoneham to Lake St. John were at Chicoutimi on the 12th instant. They had penetrated to Lake St. John, but the want of snow had prevented their depot of provisions being forwarded to the lake. On the 2nd of January there was not a trace of snow at the lake or in the vicinity. The party had hardly ever been reduced to wear snow shoes on the way to the lake. They are to recommence their survey southward from the lake as soon as possible.—Gazette.

QUEBEC FIRE BRIGADE.—We understand that our Fire Companies have been formed into a Brigade under the above title, as has been done with the Montreal Fire Companies. The Mayor is to be the Lieut. Colonel commanding. The several officers are to enjoy militia rank, and all the privileges thereunto appertaining.—Mercury.

ABSTRACT OF STATISTICS OF CRIME AND OFFENCES IN THE CITY AND DISTRICT OF QUEBEC, shewing the number of persons brought before the Inspector and Superintendent of Police, R. H. Russell, Esq., and the manner in which they were disposed of, from 1st January to 31st December, 1847.—

Manslaughter 1, Administering poison with intent to murder 1, Burglary 1, Maiming 1, Stealing in a dwelling house, a person being put in fear 2, Arson 3, Stealing from the person 2, Larceny 138, Forgery 2, Assaults with various intents 4, Perjury 1, Wounding Cattle 1, Uttering Counterfeit Coin 6, Obtaining money under false pretences 6, Sending threatening letters 1, Riot and Assault 40, Rescue 1, Escape 2, Forceful Entry 4, Suspicion of Larceny 10, Disorderly House 13, Assault and Battery 487, Threats and Insults 213, Breach of the Peace 9, Desertion, apprentices and servants 18, Damaging Property 41, Total 1008.

Of these were sent to Queen's Bench 104, Sent to Quarter Session 179, Sent to Weekly Sittings 12, disposed of by Summary Trial 439, Bailed to keep the Peace 248, Discharged 23.

OFFENCES UNDER POLICE ORDINANCES. Drunk and impeding passengers 1625, Vagrants 232, Breach of the Peace 117, Neglecting to Work 11, TOTAL OFFENCES CHARGED 1955.

Fines imposed upon Persons up to £5 currency, and the same being paid, they were discharged, 151, Commitments to House of Correction, for periods varying from 24 hours to 2 months, 761, Discharged 1070.

OFFENCES UNDER THE MERCHANTS' SEAMEN ACT, total charged 873, of which 112 were discharged, 459 were convicted but sent on board, 291 were committed for periods varying from 20 to 40 days.

The Chief of Police, from whose official returns to the Chairman of the Police Committee, the above is condensed, follows up his statement by the following Recapitulation:

Table with 4 columns: Comparative Statement, 1847, 1846, Increase for 1847, Decrease for 1847. Rows include Total number of Offences under Common and Statute Laws, Do. under Police Ordinance, Do. Merchant Seamen's Act, Grand Total.

Amount of fines paid under the Police Ordinance and Provincial Statute 4 and 5 Vic. cap. 27, from 1st January to 31st December, 1847. £342 13 7 Do. do. for the year 1846 606 1 7

Decrease for 1847. £263 8 0. 488 were seamen, 1 649 were seamen.

FIRE.—The premises in Garden street formerly occupied by Mr. Kirkwood, and latterly rented by Mr. Bradford, were discovered to be on fire on Friday morning, shortly before noon. The engines and Hose Company were promptly on the spot, and to their combined and persevering efforts alone the confinement of the flames to the interior of the building and their further spread was owing. They worked hard and well. The Police and a detachment from the 93rd Highlanders were on the spot, (the latter kindly furnished by the commanding officer,) all of whom rendered valuable assistance.

The building was insured at the Quebec office. Mr. Flanagan, who with his family and that of his brother-in-law resided in the upper story, suffered considerable loss, and we have been informed by Mr. Bradford that his insurance will not cover his loss.—Mercury.

We find the following Statistics in the Mercury. Return of Emigrants Admitted, Discharged, and Died at the Quarantine Hospital, Grosse Isle, during the season, ending 3rd November, 1847.

Table with 6 columns: Description, Admitted, Discharged, Died, Total, Diseases. Rows include Men, Women, Children, Total.

In consequence of the great prevalence of fever and dysentery, it was found necessary to restrict, as much as possible, the admissions to these diseases and Small Pox.

TABLE shewing the number of Clergy, Medical men, Hospital Attendants, and others who contracted Fever, and died during last season in attendance upon sick Emigrants at Grosse Isle.

Table with 4 columns: Number who attended the Hospital, Number who contracted Fever, Number who died. Rows include Roman C. Priests, Clergymen of the Church of England, Medical men, Hospital Stewards, Nurses, Orderlies and Cooks, Policemen, Carters employed to remove the sick, dying and dead, Clerks, Bakers & Servants of Mr. Ray, sutler, Do. of Mr. Bradford, Deputy Emigrant Agent, Clerk to ditto, Custom House Officers employed to examine baggage, Servants of Roman Catholic Clergymen.

Many of the Hospital Orderlies, Nurses, and Cooks were Emigrants, who were employed after their convalescence from fever, otherwise the proportion of sick would have been greater; as nearly all those who came down from Montreal and Quebec to be engaged contracted fever, either at Grosse Isle or soon after leaving it.

The average number of sick in Hospital during last August was 2021. The deaths during the whole season amounted to 37.26 of the number of admissions. The number of admissions amounted to 8.86 out of the whole number of Emigrants arrived (98,106.) The highest average of admissions of the number arrived during any year since 1833 was in the years 1834 and 1816 when it amounted to 2.72 in both alike.

THE WEATHER has continued exceedingly mild, with a moderate fall of snow since our last; thermometer 28° above zero this morning at eight.

Table with 2 columns: QUEBEC GAOL CALENDAR 1ST FEBRUARY, 1848. Number of prisoners under sentence by the Courts, do. under the Police Ordinance & Victoria Cap. 27, Selling Liquor without Licence, Military prisoners, Untried prisoners, Debtor.

Total 108 (45 of the above are females.)

BIRTHS. At Stony Creek, on Saturday the 15th ult., the wife of the Rev. J. L. ALEXANDER of a son. On the 27th ult., Mrs. DANIEL MCGIE, of a son.

DIED. Tuesday morning, at his country residence, Cap Rouge, the HONORABLE JOHN NEILSON, at the age of 70 years. The remains will be brought to town this evening, and the funeral will take place to-morrow morning, at half-past eight, from his late residence in Mountain Street, to St. Andrew's Church, from whence it will proceed to Valcartier.

On Saturday last, the Rev. JOHN BOWLES, Congregational Minister, in consequence of driving into a hole in the ice in the Chateaugay basin. The remains were discovered on Monday, and brought to Montreal for interment.

On the 28th ult., at Montreal, of scarlet fever, ISABELLA HANNAH, only remaining child of S. C. SEWELL, Esq., M. D.

On Friday morning, the 28th ult., at Montreal, of scarlet fever, JOSEPH FREDERICK, fourth son of the Rev. W. AGAR ADAMSON, aged 15 years.

At Barrie, on the 15th ult., Capt. ROBERTLY, of the Royal Navy.

At Stony Creek, on the 18th ult., JAMES, infant son of the Rev. J. L. ALEXANDER, aged three days.

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, on SATURDAY the 5th February. PAID letters will be received at TWELVE o'clock, Noon; and unpaid at TWO o'clock, Afternoon. Post-Office, Quebec, January, 29th, 1847.

QUEBEC MARKETS. Corrected by the Clerk of the Market up to Tuesday, the 1st Feb., 1848.

Table with 4 columns: s. d. s. d. Rows include Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Fire-wood, Cheese, Butter, Ditto, Veal, Pork, Eggs.

QUEBEC ACADEMY, 14, ESPLANADE. A PRIVATE AND SELECT SEMINARY.

THE undersigned, PRINCIPAL AND PROPRIETOR of the above Institution, designs (D. V.) opening on the 1st May next, the spacious and commodious premises connected with it, for the purpose of BOARDING, AND EDUCATING A LIMITED NUMBER OF YOUNG GENTLEMEN in the various branches of Classical, Mathematical, and Polite Literature.

Unaffectedly grateful for the kind and generous confidence so unhesitatingly reposed in him since he has been engaged in the tuition of youth, Mr. Clarke will exert his most earnest endeavours faithfully and conscientiously to fulfil his increased responsibilities, and will scrupulously make it his undeviating aim, so to train up those who may be entrusted to his care, that they may realize the combined character of the Christian, the Scholar, and the Gentleman.

The discipline of the establishment will be strictly parental, and an affectionate family intercourse will be assiduously cultivated within it, thus divesting it, as far as practicable, of the atmosphere of a mere Boarding School, and diffusing around it the comforts of a Home.

Its situation is one of the most delightful and salubrious in the City, and enjoys, in the public grounds which front it, very agreeable opportunities of exercise and recreation.

There will be an USHER resident in the Institution, and facilities will be afforded by competent Masters for the attainment of the usual elegant accomplishments.

Cards of terms, and further particulars, may be ascertained on application to the undersigned, J. S. CLARKE, A. M. 1st February, 1848.

NOTICE IS HEREBY GIVEN, that application will be made on behalf of the Undersigned and their Associates, at the NEXT SESSION of the Legislature, for an Act to incorporate a JOINT STOCK COMPANY, to establish and manage a PROTESTANT CEMETERY, in the vicinity of this City, under the name of THE QUEBEC PROTESTANT CEMETERY ASSOCIATION.

- G. O. STUART, JOHN GILMOUR, H. JESSOP, Dr. MACDIARMID, THOMAS H. OLIVER, J. MUNSON, NOAH FRER, JEFFERY HALE, R. CASSELS, W. S. HENDERSON, CHRISTIAN WURTELE, H. LEMESURIER, A. JNO. MANHAM, JOHN BONNER, W. PETRY, HENRY W. WELCH, HENRY S. SCOTT. Quebec, 21st January, 1848.

TO LET, THE HOUSE and premises in the Upper Town Market Place, facing the Butchers' Shambles, at present occupied by Mrs. Vannovos, as a Hotel, together with a Yard, Stables and outbuildings. Possession will be given on the first of May. Apply to the undersigned, GEORGE ALFORD, GEORGE POZER. Quebec, 19th January, 1848.

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 high-respectable testimonials from England. For particulars apply at the Publisher's.

WANTED, A SITUATION, as a servant, or to acquire 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.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY. HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years, standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

THE CANADA LIFE ASSURANCE COMPANY. Established, 21st August, 1847.

CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT. JOHN T. BRONDGEEST, VICE PRESIDENT. BUTTON & SADLEIR, SOLICITORS.

PHYSICIANS: G. O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect ASSURANCE UPON LIVES, and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most material reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.

Assurances can be effected either WITH OR WITHOUT participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half of the first SEVEN premiums, secured upon the Policy alone.

Annual Premium to Assure £100, Whole Term of Life.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows include 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

The above rates, For Life without Participation and Half Credit, will, upon comparison, be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share in three-fourths of the whole profit of that Branch of the Company's business.

Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local Agents.

Agents and Medical Officers already appointed:

- Brantford: William Muirhead. Cobourg: James Cameron. Colborne: Robert M. Boucher. Dundas: Dr. James Hamilton. London: George Scott, Dr. Alex. Anderson. Montreal: Frederick A. Wilson, Dr. S. C. Sewell. Paris: David Buchan. Port Sarnia: Malcolm Cameron. Quebec: Welch and Davies. St. Catharines: Lachlan Bell. Toronto: Edmund Bradburne, Dr. Geo. Herrick. Woodstock: William Lapointiere, Dr. Samuel J. Stratford.

By order of the Board, THOMAS M. SIMONS, Secretary, Hamilton.

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. MEDICAL REFEREE, J. MORRIN, Esq., M. D.

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

FOR SALE. THREE SHARES in Bishop's College, Lennoxville:—the property of a Clergyman deceased. Inquire, if by letter, Post Paid, of the Rev. W. BOND, Lachine.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire of the Rev. C. L. F. HAENSEL, No. 15, Stanislaus Street.

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.

Pouth's Corner.

THE CITY OF NUREMBERG. Continued.

"Those Sacra, or holy things, were remarkable for the costliness of the casing in which they were preserved, at all events, if some of them had no great value in themselves; and moreover they cost the city of Nuremberg so much that it had to borrow money from time to time, and in the end became insolvent. But then it was a grand thing, every year, on Friday after Easter, to have the Bishop of Bamberg come to exhibit those things and vouch for the truth of all the stories about them; and to have people almost squeezing each other to death from an eagerness to get sight of the show. It was in the year 1424 that the Emperor Sigismund committed to this city the Jewels of the Empire, which were consecrated for the purpose of giving solemnity to the Emperor's coronation, and so they were called Sacra. The Nuremberg authorities had to send for them at their own expense all the way from Ofen, a city on the Danube, in Hungary; and it was so hazardous a business that they did not let even the carrier know what was in the wagon he was driving, until he came in sight of Nuremberg, where all the Clergy, Monks, Fraternities, Senate and Council, and the citizens, men, women, and children came to meet the treasure in a solemn procession. The poor carrier was so frightened, when he found out what holy stuff had been jolting behind him as he was whipping his horses into a smart trot before, that he jumped off and fell upon his knees in front of his own wagon. Indeed his services were no longer required, for the Nurembergers had provided a car of honour on which were placed little boys of the highest families, dressed as angels holding lighted wax-candles, and then the procession returned to Nuremberg with great pomp and rejoicing. And whenever an Emperor was to be crowned at Francfort on the Maine, Nuremberg had to convey the Jewels of the Empire thither, which was an expensive job, for it required splendour and safety; so there had to be men of rank and men of strength to accompany the car, drawn by six horses; and these gentlemen had to do credit to the city which deputed them, that is to say, they had to spend plenty of money in eating and drinking, though that did not agree very well with the professed sacredness of the articles they had charge of.

"And what were the articles, if you please, Sir?" asked my little daughter, as soon as the elderly gentleman made room for her question by taking a sip out of his afternoon's cup of coffee. "The first of them which the Bishop of Bamberg produced, after having told the people how many sins would be forgiven them for believing his stories, was a chip from the manger in which the child Jesus was laid by his mother at Bethlehem. It was well that the Bishop made some promises to the people before he told them that tale; because some of them might have been aware that the whole manger was also exhibited at Rome, and that there were chips of it at Vienna, Paris, Bamberg and other cities, as many as would make more than one good-sized manger besides. But the chip was set in a gold case, shining with jewels, and it would have been a pity to spoil so good a sight and to lose the pardon of sins by doubting the Bishop's story."

My children made incredulous faces; but they did not know, was the elderly gentleman in fun or in earnest. He looked quite serious, as he continued. "The next consecrated article was an arm of Saint Anna. Now it was worth something to believe that, for there is a church in the town of Apt in France, where they show the entire body of the Saint; and besides that, they have one of her arms at Cologne and another at Rome. But there is nothing so strange in it after all, for that makes only five arms; and as there is one of her heads at Turin, another at Trèves, and one more at Annaberg, the Saint who had three heads is entitled to six arms in all reason."

The young ones were ready to laugh now, but the gentleman gave them no time; he still preserved his gravity as he went on: "A tooth, set in gold, suspended in the midst of rays of glittering crystal, was next produced. It belonged to John the Baptist. It is true that there are so many teeth of the son of Zacharias and Elizabeth as would fill the jaws of Goliath; but you need not doubt that for every two and thirty teeth belonging to the Baptist, there will be found somewhere or other a head to match, and that must satisfy you."

The elderly gentleman here stopped with a good-natured look, and the young ones burst out into a laugh, which he met with an indulgent smile and with the remark: "I see you would not do to act as angels on the car of honour to the chip and bones moving in procession to Nuremberg." But having indulged their fun-loving mood so far, he resumed deeper gravity while he said:

"Remember that the time, when the Nurembergers counted it such a distinction and privilege to be made the guardians of those pretended relics, was just ten years after the burning of the faithful martyr John Huss in the city of Constance by order of those who professed to be the successors of the apostles. You wonder at the credulity of the people who could endure such bare-faced imposture; but bear in mind that none of them could obtain the Bible to read for himself; and if he could obtain it, he could read it only in secret and at the peril of his life. To doubt the truth of what the Bishop of Bamberg vouched for, would have been a crime; and to express such a doubt would have brought imprisonment,

\* It is called Buda, on English maps.

scouring, or death. You, dear children, are safe from any violence of man now, while you laugh at the ignorance exhibited by grown men and women four hundred years ago: give thanks to God for the blessed work of the Reformation; honour the memory of his servants Luther, Melancthon, Calvin and Zwinglius, Latimer and Crammer, whom God honoured to bring to light the truth of the Gospel which a corrupt priesthood had covered up under its own inventions; and pray that the light of saving truth may shine into your hearts, give you peace in believing, and guide you into a course of willing service to your neighbour, from love towards the Saviour who calls you to follow him in self-denial and cross-bearing."

We all became serious at the solemn turn which our new acquaintance had given to his conversation. He stirred his cup of coffee, took a slow long draft, and then turned the cup upside down, in German fashion, to show that he was not going to have any more. He then resumed his account of the Jewels of the Empire, grave, though cheerful.

"There were several other articles connected with stories out of the ancient history of Christianity: one of the nails with which our Lord was nailed to the cross, five thorns out of the crown which was put upon his head, a long chip from the cross, the spear with which they pierced his side, and so on. One is at a loss how to speak of these matters. A disposition to laugh is uppermost, of course; but when you consider the impious trickery of the men who kept God's word from the people and gave them these childish shows instead, indignation would be a more proper feeling: yet sorrow and compassion are the most becoming state of mind, together with gratitude for our mercies.

To be continued.

THE MANUFACTURE OF MAPLE SUGAR. By M. H. Perley, Esquire, Government Emigrant Agent, New Brunswick.

The extraction of sugar from the maple is a valuable resource in a country where all classes of society daily make use of tea and coffee.

The process by which it is obtained is very simple, and is everywhere nearly the same. Though not essentially defective, it might be rendered more perfect and more profitable by a little more attention to science.

The work usually commences in the month of March, while the cold continues intense, and the ground is still covered with snow. The sap begins to be in motion at this season, nearly two months before the general revival of vegetation.

A sufficient number of maple trees being found growing in close proximity to each other, the ground is occupied by a party, and is termed a "sugarie;" and those who first commence tapping the trees consider that possession for one year constitutes right for those years that follow. Without having any tenure of these lands from the Crown, these parties often receive consideration from others for the right of possession.

In a central situation, convenient to the trees from which the sap is to be drawn, a rough shanty is constructed, called a "sugar camp," to shelter those who attend the kettles from the weather. The articles required are, axes to cut and split fuel, kettles of fifteen or twenty gallons capacity, an auger of three-quarters of an inch diameter, numerous small troughs to receive the sap, slips of wood or tubes, eight or ten inches long, corresponding in size with the auger, buckets for emptying the troughs and carrying the sap to the camp, a tree hollowed out, or large tubs, to receive the sap as brought in, from which to supply the kettles, and moulds to receive the syrup when sufficiently boiled to form into cakes.

The trees are perforated in an obliquely ascending direction, eighteen or twenty inches from the ground. Care should be taken that the auger does not enter more than half an inch within the wood, as experience has shown that the most abundant flow of sap takes place at that depth. It is also recommended that the tree should be tapped on the south side, but this useful hint is not always attended to.

The troughs, which contain two or three gallons each, are made of birch bark, pine, spruce, or fir; one of these is placed on the ground at the foot of each tree. The sap is collected every day, and temporarily poured into casks, or more frequently a large trough, made of a birch tree hollowed out like a canoe. The evaporation is kept up by a brisk fire night and day, and the scum is carefully taken off during this part of the process. Fresh sap is added from the reservoir as required, and the heat is maintained until the liquid is reduced to a syrup: after which it is left to cool, and then strained through blanket or other woollen stuff, to separate the remaining impurities.

Some persons recommend leaving the syrup in this state twelve hours before boiling it for the last time, others proceed with it immediately. In either case the kettles are only half filled; and by an active, steady heat, the syrup is rapidly reduced to the proper consistency for being poured into the moulds. The evaporation is known to have proceeded far enough when, upon rubbing a drop of the syrup between the fingers, it is perceived to be granular. The molasses being drained off from the moulds, the sugar is no longer deliquescent, like the raw sugar of the West-Indies.

If the syrup is in danger of boiling over, a bit of lard or butter is thrown in, which instantly calms the ebullition. The larger the boiler, the more sugar is obtained from it. A copper vessel affords a sugar of a fairer colour than an iron vessel. The sugar is lighter coloured in proportion to the care with which it is made, and the judgment with which the evaporation is conducted. When refined, it equals in beauty the finest sugar consumed in Europe.

The sooner the sap is boiled the better; it should never be kept longer than twenty-four hours. Lime, eggs, or new milk, are mixed with the boiling sap to clarify it. A spoonful of slaked lime, and the white of one egg, or a pint of new milk, are the usual proportions to fifteen gallons of sap; the latter is esteemed the best, but clear sugar may be made without any of them.

The sap continues to flow for six weeks; after which it becomes less abundant, less rich in saccharine matter, and sometimes even incapable of crystallisation. In this case it is consumed in the state of molasses, superior to that from the West Indies, and bears the name of "maple honey."

After three or four days' exposure to the sun, maple sap is converted into vinegar by the acetous fermentation. The Indians of New Brunswick have practised sugar-making time out of mind, and the Acadian French have pursued it from their first settlement in America. The French of Madawaska still make several thousand pounds annually; in fact they make nearly all they consume, and some seasons have a considerable surplus for sale.

The amount of sugar manufactured in a year varies from different causes. A cold and dry winter renders the trees more productive than a changeable and humid season. When frosty nights are followed by dry and warm days, the sap flows abundantly; and from three to five gallons are then yielded by a single tree in twenty-four hours. Three persons are found sufficient to attend two hundred and fifty trees; each tree of ordinary size yields, in a good season, twenty to thirty gallons of sap, from which five or six pounds of sugar are made, but the average quantity, in ordinary seasons, is about four pounds to each tree.

It has been remarked, that in districts which have been cleared of other trees, and even the less vigorous sugar maple, the product of the remainder is, proportionally, more considerable. In all sugar plantations, therefore, it will be advantageous to cut out the different sorts of timber which grow intermixed with the sugar maple, and even such of that species as are not thriving trees. The timber so cut out will serve as fuel for the boilers, and leave openings for the sun to enter, which will improve and enrich the sap.

Trees which grow in low and moist places afford a greater quantity of sap than those which occupy rising grounds, but it is less rich in the saccharine principle. That of insulated trees, left standing in the middle of fields, or by the side of fences, is best. A farmer in the United States, who has planted these trees in his meadow, obtains each year, one pound of sugar from every three gallons of sap.

Wild and domestic animals are immediately fond of maple sap, and break into enclosures to taste themselves with it.—Simmonds' Colonial Magazine.

INSUFFICIENCY OF THE OUTWARD ACT, TO INDICATE THE INWARD MIND.

Lieut. W—— was at the storming of *Morne Fortunée*, in the West Indies; his behaviour on that occasion excited general admiration. He was the first to ascend the breach, and plant the King's colour on the captured rebel fort. His gallantry was recorded in the orderly book, and he was recommended for immediate promotion. Strange to say, the following morning he waited on his commanding officer, then Lieutenant-Colonel V——, and requested leave of absence to return to Ireland, his native country, and to resign his commission in favour of a younger brother, who was desirous of entering the service. The colonel, surprised at this extraordinary request on the part of a young officer with such bright prospects before him, very naturally asked him what motive induced him to make so singular a proposal; when the young man frankly told him, that when the troops were moving forward for the attack, and the enemy's fire had opened upon them, he felt a strong—almost an insurmountable—disposition to fall out, and he believed that nothing but the rapidity of the advance and the shouts of the men prevented him from disgracing himself; but after a short time, he added, his brain was on fire, he knew not what he did, nor where he was, and he found himself on the summit of the breach with the colours in his hand, he knew not how; but he added, not without some hesitation, that he felt that the profession of arms was not his vocation, and fearing that at some future period he might not have sufficient moral courage to overcome his fear, he was desirous to leave the service with honour while it was still in his power.—Milligen's Mind and Matter.

THE FASHION OF THIS WORLD PASSETH AWAY. 1 Cor. viii. 31.

Believe me, even to the lightest, and, apparently, most frivolous dispositions, it is a melancholy task to search under these cold ashes for the few sparks which they still cover: it is a melancholy task, after the lapse of two generations so full of life—the life of wit, grace, genius, beauty, and courage—to pass over the same spot, now abandoned to nameless old men, to children, to invalids—to every thing which is silence, oblivion, repose. When you walk on these sounding flagstones, the noise of your steps terrifies you, and you turn round your head to see if some one of the heroes of old days is not following you.—La Trémoille, Lavardin, Condé, Lauzun, Benserade. In the midst of this darkness and silence, you ask yourself, why have not the people of M. de la Rocheaucault, of Gabrielle d'Estrees, and Madame de Montespan, lighted their torches to show the way to the carriage or the sedan of their mistress? Hush! from whence came that sound of music and *petits violons*? It came from the Rue du Parc; and this crowd of eager-looking citizens, whither are they going? They are following the invitation of

their friend Mollière; they are hastening to the Comedy, the new source of excitement which attracts them: they are bound for the Hotel Carnavalet, where *Georges Dandin* is acted to-night. And all the great hotels which I see here, of which the gates are closed and silent—and all these lofty windows, where no one shows himself except some servant-girl in rags, how were they called heretofore? These were the Hotel Sully, the Hotel Videix, the Hotel d'Aligre, the Hotel de Rohan, the Hotel Rotrou, the Hotel Gueménée—noble dwellings turned into ill-furnished lodgings, against which the cobbler of the corner, and the public scribe, have reared their squalid stalls! What may these aristocratic walls think of seeing themselves thus decayed, silent, disdained! What stillness in these saloons, once so animated with powerful conversation! What sadness on these gilt ceilings, all charged with loves and with emblems! What incessant change—what ultimate wretchedness! And does it not need some courage, once more to be said, to trace out all the remembrances of this fair spot, in which lived, and thought aloud, the rarest wits, the noblest geniuses, the most delightful satirists, the most excellent characters of that singular age which preceded so closely, as if to foreshadow it, all the French seventeenth century; great names before which every one bows with reverence; illustrious frequenters of the Place Royale, and component parts of its history. Nevertheless, this evocation of old times is thus far useful, that it may help to console us for the oblivion and silence which threatens us in turn. When we think of how few years the glory, and renown, and popularity of this world are composed, we end by troubling ourselves a little less about them.—Jules Janin, describing the streets of Paris.

[The disappointed man of the world will end as here described; he that desires to rise above the world will not be satisfied until he has discovered where stability is to be found, and has connected his own future with that place of final rest and unchangeableness.]

TRUTHFULNESS OF THE INFIDEL HUME.

From Review of *Burton's Life and Correspondence of David Hume*, in the "Edinburgh Review." The writer endeavours to speak as well as he can of Hume. What was the value of all his "other virtues" may be inferred from the measure applied by himself to the question of dissimulation—in other words, lying.

There remains only one further point to mention. We do it with pain. But the transaction was an act of moral delinquency on the part of Hume, so fatal to all obligations and to all trust, that some charitable forbearance, we think, is necessary to reconcile it with his other virtues. It is a warning to all men against that indulgent and relaxed morality, to which the most loveable dispositions, by their calm and gentle natures, are most exposed. Hume discriminates in his writings between moral principles and speculative opinions. Errors or excesses in religion, he says, are not to be imputed as a fault; till they get possession of the heart, and alter the boundaries of vice and virtue. But, alas! irreligion, too, has its monks, its fanaticism, and its pious frauds, as well as religion; and we think it but too plain that the irreligious spirit of Voltaire, Hume, and Gibbon, had fatally confounded their sentiments of morality; wherever religion or the clergy were concerned. For instance, late in life Hume was consulted by Colonel Edmonstone, whether a young man, who did not believe in the Thirty-nine Articles, and who had no inclination for the Church, should go into orders. He advised in this case as, we feel assured, he would not have advised in any other. We are ashamed to print his answer: It amounts to *Fiat sacrificulus, et pagum decipiat; populus vult decipi—decipiatur*. 'It is putting (answers the false oracle) too great a respect on the vulgar and on their superstitions, to pique one's self on sincerity with regard to them. Did ever one make it a point of honour to speak truth to children or madmen? If the thing were worthy being treated gravely, I should tell him that the Pythian oracle, with the approbation of Xenophon, advised every one to worship the gods—*νομῶ πολέως*. I wish it were still in my power to be a hypocrite in this particular. The common duties of society usually require it: and the ecclesiastical profession only adds a little more to an innocent dissimulation, or rather simulation—without which it is impossible to pass through the world.'

The letter to his publisher, (1755), endeavouring to persuade him by the precedent of Bolingbroke, that a few strokes of irreligion might rather promote the sale of his books than hurt it, looked awkward. We cannot wonder that Dr. Brown attacked him on it, however it might be capable of being explained. But after advising a young man to compromise himself for life, by one of the most irreparable and irrevocable of all measures, he could no longer have rested his defence against any imputation upon his conduct, by an appeal to his unquestionable veracity.

RESPONSIBILITY OF A DEAF MUTE: *High Court of Justiciary, Dec. 18th.*—Archibald Burke alias McDonald alias Clark, who was tried at Perth in the Autumn Circuit, for a criminal assault upon a woman, but whose case was remitted to Edinburgh on account of objections taken by his counsel that he had no moral sense of right or wrong, being deaf and dumb, came before their lordships to-day. [It had come before them before, but they took time to consider.] The judges on the bench were—the Lord Justice-Clerk, Lords Moncreiff, Medwyn, and Cockburn. Mr. Kinniburgh, of the Deaf and Dumb Asylum, was examined as to the fitness of the prisoner to undergo examination, and related several circumstances which occurred in course of conversation with him, which led to the conclusion that the prisoner was by no means so defective in his mental constitution as not to know right from wrong. He knew well that parties committing crime were liable to punishment; he also knew the value of money, kept a note of the days of the week, and of the

months and seasons of the year. Mr. Kinniburgh said, he would tremble if the idea got abroad through the country that the deaf and dumb should not be as responsible for acts of crime as any in the full possession of their senses and faculties. Their lordships unanimously concurred in this testimony, that the prisoner was a fit subject for trial, and accordingly ordered him to be committed upon a new warrant.

A USEFUL WAR-CRY.—During the late incursions of the Kaffirs into the British territory, at the Cape of Good Hope, a party of them attacked a train of wagons, partly drawn by mules, animals with which they were unacquainted. While the Kaffirs were rushing towards the wagons, one of the mules suddenly began to bray; and the unknown sound struck them with such fear, that they instantly took to flight.

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