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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 III.—No. 33.]

QUEBEC, THURSDAY, NOVEMBER 12, 1846.

[WHOLE NUMBER 137.]

## ISRAEL'S WOE AND ISRAEL'S HOPE.

"His blood be on us, and on our children."  
MATT. XXVII. 25.

The curse was answered; and how well  
Let Salem's ruined towers tell,  
Her burning smouldering fane,  
The hurrying tread of hostile feet,  
The carnage heaped in blood-stained street,  
And help implored in vain.

How well—O fearful is the tale!  
The heart is sick, the cheek is pale  
At Israel's weight of woe,  
Her lonely groans, her bitter tears,  
Accumulated wrongs of years  
The lingering curse still show.

And yet, we shrink not from the word,  
Thy blood be on them, gracious Lord,  
On all thy chosen race!  
They've known its deep-rending power:  
O haste the time and speed the hour  
Of mercy and of grace.

The blood which Jewish hands have spilt  
Alone can expiate their guilt,  
And for their crime atone:  
The prayer, in ignorance preferred,  
In mercy let it now be heard,  
Before thy Father's throne.

By all the pangs of deepened thought  
Which in thy prophet bosom wrought  
Of patriotic love;  
By pitying tears o'er Salem poured,  
The tears of her rejected Lord,  
Let Israel's curse remove.

It shall remove. Egypt's Land  
Even now beholds Jehovah's hand  
Stretched o'er her seven-streamed Nile:  
In lofty joy shall Judah spring  
To bow before her Saviour King,  
And bask beneath his smile.

It shall remove. Yea, once again  
Shall Zion lift the exulting strain,  
"All hail to David's Son!"  
And gathering nations catch the sound,  
And Judah's hills the notes rebound,  
Which hymn Messiah's throne.  
[A Fragment of "Scriptural Lyrics,"  
by Miss M. A. Stewart, in the  
of England Magazine.]

## THE WORK OF THE MINISTRY.

Concluded.

### THE ACTS OF FAITH.

With regard to the acts of faith—we are taught that "it possesses the heart," bringing forth fruit unto holiness. How can it be otherwise? An awakened sinner, who has trembled under the curse of the violated law, but has found a refuge from the wrath under the cross of an agonizing and bleeding and expiring Saviour, must see in that victim an expression of the evil of sin which will divorce him from it—insulate him with reverence against it, and set him on perfecting holiness in the fear of the Lord—and this purifying process will spread and prevail, just in proportion to the steadiness, distinctness, and intensity with which faith gazes on the Lamb of God that taketh away the sins of the world.

Another act of faith consists in "overcoming the world;" and to this noble and necessary conquest it is incited, as well as sweetly aided in the action, by the blessed influence of the affectionate grace with which it is inseparably allied—by love. Where the treasure is, there the heart will be also; and as the heavens have received "him whom not having seen we love," the affections not finding their object here, are detached from the world, and "set upon things above at God's right hand where Christ is." "This is the victory that overcometh the world, even your faith." There is nothing like it to loosen the entanglements of earth and tighten the bands of the celestial citizenship—elevating the spirit into an increasing fellowship with the saints in light, and fixing the heart there upon him who is its brightness and its bliss.

One action more. We read of "the obedience of faith." In its nature it is preeminently an obedient grace, and this, not from terror or mere calculating interest. There is no such mental, selfish spirit in faith. It is spontaneous, cheerful, and generous in its service. Bought with a price, even the precious blood of Jesus, the believer thankfully realizes that he is not his own, and gladly yields himself, without qualification, to him who died for him and rose again. The first and the habitually prevailing inquiry of his grateful heart is, "Lord what wilt thou have me to do?" for he regards conformity to the will of Him by whom he has been redeemed, as the bounden duty and chief delight of his life. Not from coercion, therefore, but from choice, he surrenders himself in obedience, and seeks to work righteousness, not to procure pardon and acceptance of God—for of this he already has humble hope through Christ—but being justified by grace through faith, he works from love as the expression of a dutiful and devoted spirit.

Such is the grace, and the companionship and acts of that grace by which *only* the sinner is virtually ingrafted into Christ, and derives through him the benefits of redemption. And in making manifest this truth, with great care and accurate discrimination, consists a most important part of the work of the ministry.

We have now, I conceive, arrived at the right point and found a proper subject for the application and use of the sacraments of the gospel. Of course we speak of the case of an adult, and of one by whom no sacrament has yet been received. Having, as in the case of Cornelius and his household, received the Holy Ghost, of which fact the credible declaration of faith, as in the case of the Eunuch, is the assurance, "who can forbid water that he should not be baptized?" The grace being given, the ordained sign is properly applied.—The covenant being embraced, the sacred seal of its promises is rightly affixed.—The vital union being established, the instrument of engraftment into the Church is appropriately employed. And then in this work of the Ministry and obedience of the believer, further blessings may be expected—"faith is confirmed and grace increased, by virtue of prayer to God."

One thus taught and blessed—having received

the initiatory ordinance, either in infancy, or at years of discretion—may without distrust be presented as a suitable candidate for the apostolical rite of confirmation, and on the renewed exercise of repentance and faith, seek and receive what our Heavenly Father is more ready to give than we to ask—the increased communications of the spirit of life through Christ Jesus. A simple, scriptural, salutary service indeed;—in aiding persons to prepare to engage in it aright, the minister finds a delightful and productive part of his sacred work, blessed of God, not only to those who are immediately concerned in it, but often to others—to those who have years gone by so ratified their baptismal vows—to those who only came to witness, but retire with unexpected impressions—and to the minister's own heart which is revived and invigorated by the very labours and solitudes of the service.

To introduce to the supper of the Lord those who have been thus advanced, no other work is necessary on the part of the minister than to see to it that the nature and design of the ordinance are rightly apprehended, and to remove such doubts and difficulties as may arise to prevent them from participating in this Holy Institution.

It is strange indeed, and not to have been anticipated by human foresight, that a service so simple in itself should have been abused, to the introduction of the most "blasphemous fables and dangerous deceits" which have perverted and degraded the Church of Christ. Who could have supposed that an ordinance instituted for the continual remembrance of Christ's death, and of the benefits which we receive thereby, would ever "of a memory be made a sacrifice," and thus the sufficiency of the one great sacrifice, offered once for all, be impeached by the perversion of the symbolical service which was intended as its memorial? Who could have supposed that the sign which as such necessarily denotes something which is not, should be regarded as transformed by consecration into the very thing itself? Who could have imagined that the true spiritual presence of Christ vouchsafed in this and all his institutions rightly used, and realized to the heart of the believer by faith, should be mystified into the real presence of his body and blood in or under the elements of bread and wine? I need not say to you that these dangerous deformities have obtained—nor need I say, what is more surprising, that having once obtained and been repudiated, language is beginning to be used upon this subject, and practices to be adopted, the inevitable tendency of which is to reintroduce those superstitions and perilous errors. I believe that an important part of the work of the ministry in this day, lies in exposing and driving away such strange doctrines so contrary to God's word, and in exhibiting the sacraments in their scriptural simplicity, that they may be truly apprehended in their nature and design, and rightly received by those who partake of them. Then they will indeed be the means of confirming faith, increasing grace, and strengthening and refreshing the souls of believers.

To suppose that the work we are now contemplating is finished when persons are thus brought to a full profession of religion, would be to take a defective view of the ministry. It is intended for the edification of the body of Christ—to build up believers in the most holy faith—to promote the growth, symmetry, usefulness, and comfort of those who are pledged to be "the servants and soldiers of Jesus to their lives' end."

Labour must be bestowed to provide for them both the sincere milk, and the strong meat of the word—giving to each his portion in due season that they may grow thereby; so passing "from strength to strength"—"till all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Labour must be bestowed in meditating and proposing to them opportunities and ways of usefulness, that they may bring forth fruit abundantly to the glory of the Master.

Pains must be taken to present those considerations which may stir up their pure minds by way of remembrance, and quicken and inspirit them in their course.

Time must be given to watch for and over them, so as to detect and faithfully disclose to them their general and peculiar exposures, that they may avoid all these scenes, associations, and influences which would prove detrimental to their piety. Then, there must be a heart of true and lively sympathy and quick and strong response, in reference to their varying circumstances and experience, producing, on the part of the minister, a readiness to rejoice with those who do rejoice, whilst he reminds them of the necessity of moderation, lest prosperity prove a snare—and, on the other hand, a willingness to weep with those who weep, entering into and seeking to solace them in their sorrows, and to assist them to gather from their grief the full benefit of sanctified affliction. In seasons of sickness, when enfeebled and embarrassed and pained by disease, he must be with them as a brother, sustaining them in their languor and soothing under their suffering, by the refreshing and invigorating power of the exceeding great and precious promises of God's Covenant.—When the last sad struggle is at hand—when symptoms of approaching dissolution thicken upon the person of a beloved parishioner, and heart and flesh begin to faint and fail, then the work of the Ministry is of intense solemnity and unequalled interest. To aid the soldier of the cross, in gently loosing the remaining ligaments which had lawfully connected him with earth, but which, at such a moment, might entangle and disturb him—to assist him to adjust to advantage the whole armour provided of God—to revive and enforce those animating considerations which brace the spirit and render it undaunted—to help him to enter upon the mysterious conflict in the heroism of faith, lifting with firm voice its triumphant anthem, "O death, where is thy sting! O grave where is thy victory! thanks be to God who giveth us the victory through Jesus Christ our Lord!" Such is the service of which we speak. And when the last note of that anthem ceases to vibrate upon the ear, and the tongue which uttered it is silent, and the eye, which under its influence had kindled to supernatural lustre, stands fixed and glazed in its socket—when the spirit has departed and is with Christ—then, and not till then, the work of the Ministry is done. Nothing remains but to

commit the mortal part to the ground—"earth to earth, ashes to ashes, dust to dust," in hope of a glorious resurrection, and to inscribe on the tomb, the Heaven dictated epitaph, "Blessed are the dead who die in the Lord!"

You see your calling, dear brethren in the ministry, and the nature of the work for which you are commissioned—"to turn sinners from darkness to light and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Christ." Immortal man is your subject, and your labour is to tell upon his destiny for eternity.

[The above, together with the articles under the same heading in our last two numbers, is the main part of a Sermon, preached at the opening of the last Annual Convention, by the Right Rev. J. Johns, D. D., Assistant Bishop of Virginia. The headings given to the different portions into which we have divided our selection are our own.—Ed.]

## NO ALTAR, NO SACRIFICE IN THE REFORMED CHURCH.

From Address to the Convention of the Protestant Episcopal Church in Ohio, by the Right Rev. C. P. McIlvaine, D. D., Bishop of the Diocese.

Concluded.

I know it is pleaded that in the Office for the Institution of Ministers the table is called "the altar." But I cannot perceive any room to argue from that source in justification of an altar-form structure, instead of a table, in our churches. I have already told you of the late introduction of that office. It speaks of "the altar" some six or seven times. Was such a thing as an altar, in a literal sense, known in the churches, at that time? We answer no, unless possibly as some very rare exception to a general custom. What could the Office then have meant by the altar but the table; and inasmuch as the table was no figurative table, but the literal thing, in the ordinary sense how could it be called an altar but in a figurative sense, just as we speak of "the family altar," and why should we any more infer from such use, that it is consistent with good taste, or church-propriety, to have a literal altar in our houses of worship, than we should infer from the common expression "family altar," that people really erect altars in their houses of residence; or why, if the Prayer Book speaks literally when it speaks of "the table" and figuratively when it speaks of "the altar," should we have for our article of furniture for the communion literally an altar, and only figuratively a table?

But all this aside. It does seem most singular that we should allow a word used only some five or six times in the whole Prayer Book, and that in an office so recent and so little used, to overrule the use and interpretation of centuries; that instead of requiring it to take its interpretation from all the communion office, where, if any where, the true doctrine and use of the Church, on this head, should be expected, and from the whole history of the Prayer Book, and of the Prot. Ep. Church, we should on the contrary oblige these able authorities to receive their interpretation from that one word. We have no disposition to deny that the communion table may in some sense be rightly called an altar. When Romish writers, in controversy with our Reformers, adduced the use of the term among the fathers, they were answered by Dean Nowell as follows: "If St. Basil and some other old writers, call it an altar, that is no proper but a figurative name, for that, as in the old law, their burnt offerings and sacrifices were offered upon the altar, so are our sacrifices of prayer and thanksgiving, &c., offered to God at the Lord's table, as if it were an altar. But such kind of figurative speech can be no just cause to set up altars, rather than tables, unless they think that their crosses also should be turned into altars, for that like phrase is used of them, where it is said Christ offered up himself upon the altar of the cross."

2. My second reason is, that the form of a table is according to the institution of Christ, the practice of the primitive Church, the practice of the Church of England, and, until recently, the almost unvaried practice of the Prot. Ep. Churches in these United States; while on the other hand the form of an altar is no older in the Christian church than those grievous corruptions of Christianity which became prevalent in the 4th and 5th centuries, and is identified with the whole history of the Romish apostasy.

3. My third reason is, that the form of a table is according to the nature of the sacrament of the Lord's Supper; while that of an altar is not. This was one of the reasons given by Bishop Ridley, when he issued his injunction for the placing of tables in the churches of his Diocese, and I am content to use his words: "The use of an altar (he says) is to make sacrifice upon it; the use of a table is to serve for men to eat upon. Now when we come to the Lord's board what do we come for? to sacrifice Christ again, or to feed upon him that was once only crucified and offered up for us? If we come to feed upon him, spiritually to eat his body, and spiritually to drink his blood, which is the true use of the Lord's Supper, then no man can deny but the form of a table is more meet for the Lord's board than the form of an altar."

4. My fourth reason is that the due guardianship of the scriptural doctrine of the Lord's Supper, against those errors and corruptions which the great adversary of Christ is ever seeking to insinuate among us, requires that we carefully keep up the form of a table, and reject that of an altar.

And here I am content to take the language of the leading Divines of the Reformation, in the reign of Elizabeth, as found in a list of reasons for the removal of altars, supposed to have been written by Archbishop Parker: "An altar (they say) hath relation to a sacrifice; for they be corroborative, so that of necessity, if we allow an altar, we must grant a sacrifice; like as if there be a father, there is also a son; and if there is a master, there is also a servant. Whereupon divers of the learned adversaries themselves have spoken of late, that there is no reason to take away the sacrifice of the mass, and leave the altar standing, seeing the one was ordained for the other."

I will now conclude what I have to say on this subject by reminding you of the earnestness with which that late venerable Father of our American

Ep. Church, Bp. White, contended against whatever had a tendency to introduce among us that doctrine of a real sacrifice and priesthood, in the Eucharist, with which the altar is so essentially connected.

One of the legacies left us by that far-seeing Divine is a Dissertation on the Eucharist, written, throughout, for the purpose of showing that in the Christian Church there is no such thing as a material sacrifice since that of Christ on the cross; no Priest, in the sense of an offerer of sacrifice, but Christ himself, and therefore no altar but that of his cross. Allow me to quote from that and from another of his works a few passages: "I conceive (he says) so unfavourably of whatever may lead, by remote consequence, to creature worship, as to give a caution against a notion which sometimes appears in writers, who were sincere, though inconsistent, Protestants. The notion is that there is in the Eucharist a real sacrifice, that it is offered upon an altar; and that the officiating minister is a priest, in the sense of an offerer of sacrifice. Under the economy of the gospel, there is nothing under the names referred to, except the fulfilment of them in the person of the High-Priest of our profession. As to our Church, although she commemorates a great sacrifice in the Eucharist, yet she knows of no offering of anything of this description, except in the figurative sense in which prayers and alms are sacrifices.—She calls the place on which her oblation is made, not an altar, but a table; although there is no impropriety in calling it an altar also, the word being understood figuratively. And as to the minister in the ordinance, although she retains the word Priest, yet she considers it synonymous with Presbyter." Bp. White said that the Romish error, on these heads, "makes an irreconcilable division between us and the Church of Rome;" that the intercommunity of the names altar and table, is only justifiable in an accommodated or figurative sense; for although an altar may be called a table because of some common properties which they serve, it does not follow that any table not possessed of the discriminating property of the altar, may be so called. It is like the occasional calling of a Church, a house. Such it is without its being right to call every house a church. In short, an altar is a place of sacrifice; and the taking of its name carries by implication its distinguishing property." He said that the errors concerning Priest, sacrifice, and altar, against which he was contending, and which were precisely those which are now striving so powerfully to gain prevalence in our Church, and have already gained such alarming accessions, "appeared at first in the closet lucubrations of the few writers (of antiquity) whose works have been handed down; crept in gradually; and began in the literal application of language which had been all along, and may be now, figuratively used on the respective points. In England (he continues) the doctrine was completely put down at the Reformation. If, in later times, the notion has been entertained by some of the clergy of the Church of England, it has not crept into her public institutions." The venerable author closed his Dissertation on the Eucharist, from which I have just quoted, with these almost prophetic words: "The author would lament an approach to the opposite theory, (opposite to that which he was advocating,) among the clergy and other members of the Church as having a threatening aspect on her peace." An approach even to the doctrine of a real sacrifice and priest and altar in the Eucharist, Bp. White thus deprecated as dangerous to the peace of the Church. How like he was in this to the views of the English Reformers! When, with Archbishop Parker at their head, they addressed themselves to Queen Elizabeth, giving certain reasons why it was not convenient that the communion should be ministered at an altar, one was that "the consciences of many thousands, which from their hearts embrace the Gospel, would be wounded by continuance of altars; and great numbers would abstain from receiving the communion at an altar; which in the end might grow to accession of great schism and division among the people."

Alas! if Bp. White would have lamented even "an approach" to the theory which he wrote against, what would he feel were it his cross to live in these days of the boasted revival of the misnamed "Catholic System," when one may forfeit his good name as a churchman if he profess the simple Gospel truth concerning the Eucharist which that good man taught, and when the bold teaching, in a Protestant Episcopal Church, of the precise form of error which he opposed, has become so frequent, that we have lost the sense of its being a strange sound of doctrine, and scarcely notice it. Did that wise and watchful father conceive it his duty to raise his voice against the least beginning of a tendency to Romish error at a period when the prospect of its ever spreading among us was not even as a little cloud upon the horizon, the bigness of a man's hand; and is it a gratuitous and needless work to take precautions against the same error now when the storm has shrouded the sky, and the winds of that evil doctrine have already caused so many to loose their anchorage and drive towards those dark shores of superstition and idolatry, where others have already made shipwreck of the faith?

I fully agree with Bishop White that any approach toward the theory which he opposed, of a real sacrifice, priest, and altar, would endanger the peace of the Church. That peace is now endangered precisely as he feared. But where lies the blame? On those who like myself have endeavoured to protect and maintain the integrity of our Church's doctrine against all innovations, contending earnestly for the faith once delivered to the saints, and subsequently revived at the reformation, and now professed in our Articles and Liturgy and Homilies; or does it lie in all such as attempt to break in upon the established standards and the well known teaching and usages of our Church with novelties which our fathers knew not of and could not bear?

I trust, my brethren, I have now said enough to show that in the step I have taken, I have not acted without consideration, without precedent, without reason. Viewed in one aspect, as the world would view it, I may seem to have made a

great deal out of a very trifling matter. So it seemed to the world when Epiphanius, a Bishop, in the 4th century, when image-worship was in the seed, tore away from the door of a Church a picture of Christ, and, to pour condemnation upon the admission of such things into Churches, ordered that the painted cloth be used to bury a dead man." The subsequent history of the worship of images and pictures in the Churches, teaches us how well it would have been had all men seen with the same eyes as that faithful Bishop. God grant that the progress of events within a few years to come may not speak a language quite as strong in vindication of those who now plant their protests against an invading Romanism besides those things so unimportant to some eyes as altars and crosses, and who strive to escape the final and full issues of evil, by thus resisting the beginnings. *Obsta Principis.*

I close this prolonged address, with again requesting you, my brethren, to remember that in what I have said I have had no reference to any one parish or person in the Diocese. In what I have already done in this connection, I have censured none, I have imputed no wrong motive to any, and now I have no censure to give, or wrong motive to aim at. Therefore let not any one of the clergy present, or of the parishes represented, suppose that I have spoken to, or of, either of them, in the address more than of others.

Now may the God of truth and love and peace and holiness, be mercifully with us in our present meeting and further us with his continual help, that all our doings being ordered by his governance may be righteous in his sight, through Jesus Christ our Lord!

CHAS. P. McILVAINE.

DELAWARE, August 7, 1816.

## ON PRIDE.

How far can that pride of family which we find daily instilled into our hearts be consistent? We feel but one difficulty in framing our reply to this query, and that is, to find language sufficiently strong and pointed to express the utter abhorrence in which every child of God should hold that most pernicious and hateful principle of fallen man, pride. Pride, even to the smallest extent, is not consistent in the followers of the meek and lowly Jesus. Pride sullies the brightness of a Christian's character. Pride damps the ardour of a Christian's love. Pride forbids him free access to the throne of grace, for "God resisteth the proud." O, ye who are seeking an interest in our Redeemer! give no quarter to pride—no matter what connection it forms, or what dress it assumes, it is unbecoming in you. Call it what you please; pride of family, pride of talent, pride of station, pride of person, pride of dress, pride of spiritual attainments, it is one and the same thing still, notwithstanding all its variety of names; it is a thing which God hates—a thing which he cannot away with; therefore we exhort you to cast it from you, as an unclean garment, and be clothed with humility,—not indeed an outward affectation of humility, thrown round a proud and unhumiliated heart, but that real humility of heart and lowliness of mind which is so commendable in the sight of God, as to call forth the mark of his special approbation, as it is written, "Thus saith the high and lofty One that inhabiteth Eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of an humble and contrite spirit, to revive the spirit of the humble, and to revive the heart of the contrite."—*Dublin Christian Journal.*

## RETIREMENT.

From a letter, containing directions for leading a Christian life, by the late Rev. Henry Venn.

Company, beyond a certain measure, is of bad consequence. Keeping much retired, and by ourselves, is most profitable for us all. Indeed, when our worldly business is attended to as it ought to be, and secret duties are punctually observed, there cannot remain a great deal of time for persons, in any station, to spend in company: and they who imagine that praying at certain seasons, hearing the Gospel, and then entering into a sort of general conversation about religion and religious people, will be sufficient, are grievously mistaken. Unless we love (and contrive, as we are able) to be much alone, how can we often and solemnly call to remembrance the evil of our past lives, so as to loathe ourselves?—how feel contrition for the follies of our innate depravity?—how, with the blessed Mary, ponder in our hearts the sayings of our Lord?—how enter deeply into his agony and death, the price of our peace and eternal life?—how weigh the value of our spiritual privileges, and the weight of the crown of glory laid up for the faithful?—how feel the strength and multitude of our obligations to live in exemplary obedience, constrained by love passing knowledge? Though the pastors of Christ's Church speak on these subjects, and they make part of every conversation, we must ruminate in private upon them, or they will never duly impress and fill our mind.

Hence the most distinguished saints, before they entered on any arduous work for the glory of God or the good of men, did not think their purity of intention, or the promise of God's Spirit, sufficient, without preparing by much retirement. Moses, Elijah, Daniel, the Baptist, and our Lord himself, teach us, by their practice, the benefit and necessity of being often and much alone. Great and many evils grow in the church, from its pastors and people neglecting to copy these infallible examples.

For want of being much alone, popular teachers are puffed up; thence become contentious, jealous of those they fear as their rivals, disputers, and abusers of their fellow-servants. For want of meditation in private upon the truths of God, professors of faith in Christ are arrant Pharisees, whilst they violently condemn pharisaism; formalists, though they know it not, in the midst of perpetual exclamations against formality;—for they can talk, without humiliation, of man's total corruption, and the sinfulness of sin;—they can talk, without gratitude, of redemption by the blood of God manifest in the flesh; and, without grief, on the hypocrisy and unbecoming lives of many who make profession of faith in Christ. Nothing, in their discourse on these deeply affecting topics, strikes the hearer's mind as coming from a broken heart. This prota-

\* Bp. White's Lectures on the Catechism, Lect. V.

† Diss. on the Eucharist.

‡ Strype's Annals, as before cited.

\* Nowell's Reproof of Dorman's Proof.

† Strype's Annals, vol. 1, Part 1, pp. 160, &c.

\* Homily on Peril of Idolatry, p. 11.

ation of sacred truths, by talking of them with a careless, dissipated spirit, does much hurt; and we incur guilt, like those who take the name of the Lord in vain. Yet this must be the case with us, unless there be a due mixture of solitude with society, to gird up the loins of our minds, and effectually impress them, by much intercourse with God alone.

LOOKING DAILY UNTO JESUS.

For the mortifying of sin and strengthening of thy graces, look daily on Christ's death and resurrection. Study them, set thine eye upon them, till thine heart take on the impression of them—much spiritual and affectionate looking on them—"Beholding the glory of the Lord" Christ, then be "transformed into it." It is not only a moral pattern or copy, but an effectual cause of thy sanctification, having real influence into thy soul. Dead with him, and again alive with him! O happiness and dignity unspeakable, to have this life known and declared to your souls! If it were, how would it make you live above the world, and all the vain hopes and fears of this wretched life, and the fear of death itself! Yea, it would make that visage of death most lovely, which to the world is most affrightful.—Leighton.

The Berean.

QUEBEC, THURSDAY, NOV. 12, 1846.

We have, on a former occasion, used the heading "An Evangelical Alliance unpremeditated"—one nearly the same is found on the fourth page of this number; and it suddenly strikes us that it might possibly be thought we meant, by the use of that heading, to treat slightly the organization called the EVANGELICAL ALLIANCE which has been formed with a view to efforts for uniting Christians, though separated as regards Church-organization, into one body on the ground of the many essential points of agreement which ought to draw them together. We should be much misunderstood, in that case; and we do not think that fairly we can be so understood. For some time, indeed, we have directed none of our editorial remarks towards that movement, though we have given extracts from the official announcement of results from the great meeting recently held in London. It has been our wish to learn what there is of work, towards the promotion of our common object—the glory of God, the good of souls—which the EVANGELICAL ALLIANCE can take in hand and harmoniously carry on, beyond the mere testimony of good will which is all the result that we can perceive, so far, to have been gathered from the movement. We would much sooner lay down our pen, never again to be used by our hand, than write one word designed to discourage efforts for union among Christians; but on the question whether union will be permanently advanced by the association which has sprung from the Liverpool Conference, we have not to this day been able to form any satisfactory conclusion. We shall be thankful for any thing favourable to report on the subject, while at the same time we see no reason to regret that we did not, on the outset, follow the impulse of a heart, whose feelers stretch far beyond the enclosure of the body with which we are ecclesiastically connected, so as to take then a part in favour of the particular effort initiated at Liverpool. Our abhorrence of slavery—the strong feeling which we entertain upon the silence on this national crime which a perverted state of public sentiment imposes upon the Churches in the United States—would probably make us uneasy now, when an EVANGELICAL ALLIANCE has been formed, when slavery has been a prominent point of discussion during the proceedings, and when even the guarded testimony against it which had been introduced, has had to be withdrawn. It was thought that by admitting those who, though they own slaves, do hold them not "by their own fault and for their own profit," a line would be drawn which would comprise all that could possibly be of any use in the cause of Christian Union; but the representatives from the North American republic found that limit too close, and it had to be rejected.

As we are still waiting to hear of the practical results, we do in good earnest, and with devout gratitude to God, seize upon every cheering indication of the existence of union in heart and involuntary forgetfulness of the enclosure which keeps asunder—and now and then we meet with one which we lay before our readers—such as the scene at Gibraltar furnished by a Correspondent not long ago, and such as the meeting of the Church of England Chaplain and the non-episcopal Swiss Itinerant in the Diligence between Berne and Geneva, inserted in this number. Mr. Burgess (a highly respectable beneficed Clergyman and consistent Churchman) did not inquire after the descent of those orders from which Mr. Bost took authority to go about the Swiss Cantons preaching the Gospel to souls hungering and thirsting for the bread and water of life which the established Clergy did not give them. He surrendered himself to those "inexpressibly soft impressions which religious sympathy alone is capable of producing." There was evangelical alliance. The Gospel knit their hearts into one. Mr. Burgess has, since his return to England, been an active promoter of labours for the revival of piety among the non-episcopal Churches on the Continent. He could wish them to be Episcopal. Perhaps he hopes that they will become so. And well does he know that, if such an event is to take place, it can only be retarded by the repulsive assertion of his superior authority and privileges as the Clergyman of an Episcopally ordered Church; while it may be hastened on by the manifestation of sympathy and active services of love for the spread of Gospel-light and life among them. In this he only acts, within the sphere which his position as a simple Presbyterian allows him; in accordance with the spirit

which breathes through the letter addressed by the Archbishop of Canterbury, eleven years ago, to the Geneva Clergy—a document which, as it well deserves being kept in remembrance, we should like to subjoin to this Editorial; and which we fully purpose inserting in our next number, if the press of matter arising from the arrival of the English mail should crowd it out of the present.

A STRIKING REVIEW.—The Episcopal Recorder notices, among other newly published books, the following:—

CHILD HAROLD.—A Romance, by Lord Byron. "Lord Byron was one of the most fascinating and pernicious writers of his day. He has gone to give an account of himself at that bar, before which all must ultimately stand. Those who consent to employ the graces of typography and the embellishments of the painter's art for the purpose of giving increased popularity to his writings, and those who, by their example and influence, aid in circulating them, would do well to recollect that they must shortly meet him there."

VALIDITY OF BAPTISM.—The following correspondence is published by the Gateshead Observer:— "Wallsend, Aug. 6, 1846.

"My Lord,—I beg pardon for this intrusion, but trust that the circumstances of the case will plead an apology for me. God was pleased to take away one of our dear children by death; and I regret to state that, when I applied to the Rev. Mr. Armstrong to have the remains of our dear departed child interred, he refused either to give it Christian burial, or a grave amongst our departed relations, simply because it was baptized by a Wesleyan minister. I therefore humbly trust your Lordship will duly consider the painful circumstances, and be pleased to condescend to use your Lordship's due influence to redress our grievance, and prevent such unnecessary afflicting cases to occur in future, which will greatly oblige, Your Lordship's most obedient, humble servant,

"JOHN GILES.

"To the Right Rev. the Bishop of Durham."

(REPLY.)

"Upper Portland Place, Aug. 12, 1846. "The Bishop of Durham is very sorry to hear that any of his clergy has acted in the manner stated by Mr. Giles. If Mr. Armstrong has refused Christian burial to a child because it had been baptized by a Dissenting minister, he has acted unworthily of his calling, and rendered himself liable to punishment in the Ecclesiastical Courts, if Mr. Giles or any other wish to prosecute him. The Bishop will not fail to write to Mr. Armstrong, but is preparing to leave London, and will be at Auckland Castle next week.

"Mr. John Giles, Wallsend, Newcastle-on-Tyne." We insert the above correspondence, because it not only contains an authoritative statement of the law, by a Bishop, but also implies His Lordship's disapprobation of the Clergyman's proceeding, independently of the law: for it would not be fair to imagine that he blames the Clergyman in the terms used, if in reality he sympathized with his scruples. We do not think that the law which could be invoked against the Clergyman in England is in force in the Colonies; but as a question of Protestant church discipline, the refusal is unwarrantable. The child's baptism, though it were considered irregular, is valid, and there ought to be no hesitation as to its burial, in that respect.

The statement of the case, so far as it lies before us, leaves us to conclude that the parents were in communion with the Church of England, at the time of the child's death.

THINGS COMING RIGHT AGAIN.—The following notice given by the Curate, newly appointed, to the parish of St. Peter-le-Bailey, Oxford, is quoted, as a matter to be complained of, by a periodical which sympathizes with those who introduced the practices "inconsistent with the spirit of the reformed Church" therein referred to. Of course, we hail it as a most cheering token for good:—

"There will, however, be made some changes in the general character of the service, which I now proceed to mention in detail.

"The chanting of the Venite Exultemus, Te Deum, Jubilate, and Psalms, after the Gregorian method of intonation, I hold to be so utterly inconsistent with the spirit of our Reformed Church, that I really could not with comfort to myself perform service where such and similar novelties should be adopted. I purpose, therefore, to read the Psalms and Te Deum in the ordinary manner, and to chant the Venite and Jubilate, as they are chanted at Holywell and St. Mary's, and other churches in Oxford. This rule will hold good as well on Sundays as on week days."

We may record, under the same heading, the following official notice given, some time ago, by the Archdeacon of Essex, after his visitation of a certain church in his Archdeaconry:—

"The Archdeacon strongly disapproves the manner in which the communion-table was dressed up, and he hopes the Rector and Churchwarden will see the propriety of removing the flower-pots, and other obnoxious ornaments, without further notice.

"(Signed) "H. C. JONES."

The account of what occurred next is given by a Journal, which feels much aggrieved by the Archdeacon's official notice, as follows:—

"On Wednesday evening, the church-warden (here is but one) entered the church, during the absence of the Minister, who was just recovering from a severe illness, and, just as the bell had ceased for evening service, Mr. Dowling, junior, seized upon the altar-candlesticks and candles, the offertory basin, two small flower-glasses (placed midway in the east window), and an oak cross, inlaid with pearl, with the Sacred Monogram in the centre. Having put these various ornaments into a basket, and having trampled upon the velvet cushions, he marched off with his sacrilegious spoils, leaving the altar gate open, and proceeded to the font, where he wrenched off an ebony cross from the top of the cover, and departed from the church! All this took place in the presence of the organist, who was utterly astounded, and during a heavy storm of rain and thunder, which one might have thought would have prevented even the most profane or fanatical man from violating and despoiling the sanctuary of the Lord, at such a moment.

"It appears that the cross and the flower-glasses were the private property of the Incumbent; the alms-basin and the candlestick had been presented by him, ten years since. That the churchwarden is indictable for theft as well as sacrilege, we have no doubt whatever, and we feel confident that the Lord Bishop of Rochester will see that ample justice is done in this case. Unfortunately, however, we understand that his Lordship is not in England at the present moment, and, therefore we have thought it right to lay these facts before the Church at large, especially as it may be useful that our readers

should know what a churchwarden, even in these days, is capable of."

We think, with the writer of the paragraph, that it may be useful to know how a Churchwarden has acted on so trying an occasion, of course making the necessary deduction from the evidently high colouring given to the proceedings of Mr. Dowling who, as we interpret the account, acted with promptitude and decision upon the express injunction given by the Archdeacon, naught hindered by the effect upon the astounded organist, and quick to do his duty, while the God who hates idolatry and superstition made known his presence, as he did on Sinai, in thunder and lightning.

It is very distressing to contemplate the fact that circumstances should have arisen which reduced the Churchwarden to the irregular step of acting in such a manner contrary to the mind of the Pastor; and great must be the responsibility of that Pastor who thus compels the sheep to take harm out of the shepherd's way. Unfortunately, it is to be feared that evils remain in the Archdeaconry of Essex which Churchwardens cannot put into a basket and march off with.

CALL FOR NATIONAL HUMILIATION.—A great majority of the Clergy in the two Dioceses of Derry and Raphoe have addressed their Diocesan, "impressed with a conviction that it is the duty of the national Church to teach and recommend patient endurance and submission" under the visitation which now afflicts the country, and requested that his Lordship would communicate with the Lord Primate, with the view that his Grace's influence may be used to obtain the appointment, by government, of "a day of national humiliation and prayer to Almighty God, to acknowledge the Divine hand in this afflictive dispensation, and to implore the God of all mercies to turn away His wrathful indignation from the nation."

DEATH OF CAROLINE FRY.—This distinguished Christian writer died of a pulmonary complaint, on the 16th of September, at Tunbridge Wells, on her return homewards from a visit to Hastings which had been undertaken with the hope of improvement in her health. "Few ever looked forward with more desire to cast off this body of sin and death; few ever perceived the approach of the closing hour with more entire reliance on her Saviour's watchful love." She was chiefly known, as an author, by her maiden name, above given; but she was the wife of William Wilson, Esq., of Woolwich Common, who now deplora his loss in that which is her gain.

THE REV. HUGH STOWELL, Incumbent of Christ Church, Manchester, and Canon of Chester, has been presented with the sum of £2000, as a token of respect for his exertions in the cause of Protestant principles during the last twenty years.

PROTECTION OF BRITISH RESIDENTS IN THE ISLAND OF MADEIRA.—The Under-Secretary of State for Foreign Affairs has signified, in answer to an inquiry addressed to him from Glasgow, in consequence of the outrages recently committed against Dr. Kallely and other British residents in Madeira, that a ship of war will be ordered to that island, with a view to afford protection to Her Majesty's subjects residing there.

ECCLESIASTICAL.

PARISH OF QUEBEC.

WIDOWS AND ORPHANS OF DECEASED CLERGYMEN.—A sermon in aid of the funds of the Incorporated Church Society, for the benefit of the Widows and Orphans of Clergymen, will, with God's permission, be preached on Sunday morning next, at the CHAPEL OF THE HOLY TRINITY, by the Lord Bishop of Montreal.

Diocese of Toronto.

ORDINATIONS.—On Sunday, the 25th ultimo, the Lord Bishop of Toronto held an ORDINATION in the Cathedral Church of St. James, in this City, on which occasion the following Reverend gentlemen were admitted to the Holy Order of PRIESTS:—

The Rev. Robert Shanklin, Assistant Minister of St. Catharines, and Travelling Missionary in the Niagara District.

The Rev. John Augustus Mulock, Officiating Minister at Carleton Place, Bathurst District.

The Rev. Frederick Dawson Fauquier, Missionary at Zorra, in the Brock District.

The Bishop was assisted by the Revs. H. J. Grasset, H. Scadding, and A. W. H. Rose.— Toronto Church.

INDIAN MISSION, MANATOULIN ISLAND, DIOCESE OF TORONTO.—The following memorial was addressed, last year, to the Lord Bishop of Toronto by the Protestant Indians settled at Mahnetoahng on the above island:—

"Father, we are in great distress on account of our church. Father, we know not to whom we can better impart our grief, in the most extreme cases, than to the great father of the black-coats. Father, we pray to and do our best to serve the Great Spirit, in the same way as you do: we have taken the English religion: it is one of your black-coats that teaches us. Father, we have no house of prayer to read in, for the purpose of having our black-coat meet and explain to us the Great Spirit's words. Father, our superintendent told us to cut trees, and shave them, to build a house of prayer. Father, we have not only shaved the trees, and brought them to the spot, but have lifted them up, and assisted to place them in the shape of a house of prayer. All this work, except measuring the sticks, and making the holes in them, has been done with our own hands. Father, it was very cold, and we worked very hard to cut all the sticks, for there are a great many in it, which makes it very strong. Father, we do not regret that we worked so hard; because now that the sticks are standing up, we are delighted with their appearance. Father, but, as we said at first, we are distressed: our women and children are distressed: our black-coat is distressed: our superintendent is distressed; and we are sure you, our great Father, as well as our friends the black-coats, will be distressed to hear of our situation. Father, our superintendent has told us that he has no money, and cannot make our house fit for our minister to pray for us. We are just now brought in from the wilderness: we cannot yet do fine work; and we cannot find any furs. Our sugar and our corn is barely enough to feed and clothe our families; and while metal we cannot get: what are we to do? Father, you can help us. Do not then allow the sticks of the poor red man's house to rot as they are, and fall to the ground. Father, we have told you our distress; and we believe you will take pity on us, and get our house of prayer finished; and then our hearts will be glad to hear the bell call us to listen to the word of the Great Spirit, and other good things spoken by our black-coat. Father, we have been instructed to pray for our great mother the

Queen, and all the great chiefs. Father, we pray for you and all your black-coats. Father, we shake you by the hand with all our hearts, and hope you will make our house of prayer to be finished. We say no more."

To this original document are affixed the unpronounceable names of six chiefs of as many different tribes of Indians, together with those of the Rev. F. A. O'Meara, (the "black-coat that teaches") and T. G. Anderson, Esq., the government Superintendent. We are informed that the Missionary is now on his way to Europe, for the purpose of soliciting aid to accomplish the work in which he and the people under his pastoral care are so deeply interested. May the divine protection be over him in his passage across the deep, and success attend the enterprise which carries him thither!

DIOCESE OF ST. ASAPH.—The Liverpool Albion reports that the Right Rev. Thomas Vowler Short, D. D., Lord Bishop of Sodor and Man, has been appointed to the vacant see.

It is said to be the intention of Her Majesty's Ministers to erect the Bishopric of Manchester, notwithstanding the presentation of that of St. Asaph, and to bring in a bill to that effect, which shall give to the new Bishop a seat in the House of Lords.

PARISH OF ST. BRIDE, LONDON.—This important parish having become vacant, by the translation of the Rev. THOMAS DALL to the living of St. Pancras, was offered to each of the several Canons of Westminster Abbey, according to seniority (being in the gift of the Dean and Chapter) but they all declined it. It was then offered a second time to one of their number, with liberty to name a Clergyman to be appointed to it, if he himself should be still unwilling to accept it. Upon this intimation, the Reverend Canon named the Rev. Charles Marshall (formerly Tutor in the Church Missionary Society's College at Islington) who has accepted the charge. The new Vicar is well known to hold, like his predecessor, the sentiments generally designated as Evangelical. The living is worth about £500., out of which probably a Curate will have to be provided, the charge being so extensive.

The reason assigned by the Globe for the refusal of the living by one and all of the Canons of Westminster is that "though it would have been competent for either of them to hold both appointments, the Vicarship of St. Bride's can only be held on the condition of personally performing a certain amount of duty, and employing a Curate for the performance of the remainder." If this statement should be correct, the fact will probably have some weight in the formation of men's estimate of the efficiency of Cathedral institutions upon the plan which has placed the present incumbents into the snug Canonries of Westminster; and satisfy them that it was high time the reforming measures should take effect which, some time ago, were initiated with reference to these ancient and venerable institutions.

To the Editor of the Berean.

In reply to the letter from IQUERRE, contained in the number of the BEREAN just come to hand, I hasten to furnish an extract from WHEATLEY, authority to which the parties referred to by your correspondent cannot object. At Chapter I, Part II. "Of the Calendar," Sec. IV. "But then as to the Popish Holy-Days retained in our Calendar, I shall have no fairer opportunity of treating of them than in this place. And therefore since some small account of these has been desired by some persons, I shall here insert it, to gratify their curiosity."

"Of the Romish Saints' Days, &c."

"The reasons why the names of these Saints' days and holy days were resumed into the calendar are various. Some of them being retained upon account of our Courts of Justice, which usually make their returns on those days, or else upon the days before or after them, which are called in writs Vigil, Fest. or Crast. as in Vigil, Martin; Fest. Martin; Crast. Martin, and the like. Others are probably kept in the calendar for the sake of such tradesmen, handicraftsmen and others, as are wont to celebrate the memory of their tutelary Saints: as the Welshmen do of St. David, the shoemakers of St. Crispin, &c. And again, churches being dedicated to some or other of these Saints, it has been the usual custom in such places to have Wakes or Fairs kept upon those days, so that the people would probably be displeased, if, either in this, or the former case, their favourite Saint's name should be left out of the calendar. Besides, the histories which were written before the Reformation, do frequently speak of transactions happening upon such a holy-day, or about such a time, without mentioning the month, relating one thing to be done at Lammastide, and another about Martinmas &c., so that were these names quite left out of the Calendar we might be at a loss to know when several of these transactions happened. But for these and the foregoing reasons our second reformers under Queen Elizabeth (though all those days had been omitted in both books of King Edward VI. excepting St. George's Day, Lammastide, St. Lawrence, and St. Clement, which were in his second book, thought convenient to restore the names of them in the calendar, though not with any regard of being kept holy by the Church. For this they thought prudent to forbid, as well upon the account of the great inconvenience brought into the Church in times of Popery, by the observation of such a number of holy-days, to the great prejudice of labouring and trading men; as by reason that many of those Saints they then commemorated were oftentimes men of none of the best characters. Besides, the history of these Saints, and the accounts they gave of the other holy-days, were frequently found feigned and fabulous. For which reason, I suppose, the generality of my readers would excuse my giving them or myself any further trouble upon this head; but being sensible that there are some people who are particularly desirous of this sort of information, I shall for their sakes subjoin a short account of every one of these holy-days, as they lie in order: but must first bespeak my reader not to think that I endeavour to impose all these stories upon him as truths; but to remember that I have already given him, namely that a great part of the account will be feigned and fabulous."—A Rational Illustration &c., by C. Wheatley, A. M., &c.

If language can, then this completely clears our Church of the imputation of sanctioning these Black-Letter Saints. A show of utility, at first; timidity of offending old established prejudices; and that desire, mistaken though well-meant, to comprehend the English nation by a national creed, may have led to an expediency which has proved the parent of many difficulties—it may prove of many more, according to Bishop Burnet's saying, "It was the pretence of unity that gave occasion to the greatest divisions." Looking at the reasons assigned by Wheatley, generally looked upon as a standard writer on our Book of Common Prayer, for retaining the Romish Saints' days, how observable is the

utter want of sympathy between these fables and the non-juring author. I would request your readers, who can get at his book, to peruse what he has given of those "stories," and then to ask themselves, is it well done to perpetuate their commemoration in the framing of almanacs for members of our Church, instead of following the example of the Protestant Episcopal Church in the United States, which has omitted the whole of the Black-Letter days from its calendar?

Again: it appears to me that our Church contemplated their oblivion, looking forward to a period when the reasons which obtained at one time should no longer render their memory necessary. Canon XIII. prescribes "Due celebration of Sundays and Holidays." "All manner of persons within the Church of England shall henceforth celebrate and keep the Lord's day, commonly called Sunday, and other holy-days, according to God's Holy will and pleasure, and the orders of the Church of England prescribed in that behalf." Those holy-days which the Church of England would that her members should "henceforth celebrate and keep" besides "the Lord's day," are those for which she has "prescribed orders:"—but that these are not Black-Letter days, all of us know. (Compare Canon LXIV.) It is a matter of fact that there is no order for their observance. By Canon LXXXVIII it was ordered that the Churchwardens suffer not "the bells to be rung superstitiously upon holy-days or eves abrogated by the Book of Common Prayer."—What are these abrogated holy-days and eves? Clearly, all for which a special provision is not made in the appointment of Collects, Epistle and Gospel.—WHEATLEY says so. (c. vii.) "There are a Collect, Epistle and Gospel appointed for every Sunday and Holy Day throughout the year."

Allow me to refer to Chap. iv. to viii.—"Insomuch that at the last the observation of holy-days became both superstitious and troublesome; a number of dead men's names, not or eminent in their lives, either for talent or morals, crowding the calendar, and jostling out the festivals of the first Saints and Martyrs. But at the Reformation of the Church, all these modern martyrs were thrown aside, and no festivals retained in the calendar as days of obligation but such as were dedicated to the honour of Christ, &c." Enough for the present from MIKROS.

To the Editor of the Berean.

Montreal, 4th November, 1846.

Rev. dear Sir, Allow me to acknowledge, by the means of your Journal, the receipt of the following amounts, and to express my gratitude toward my brethren here and elsewhere, for the kindness shewed to me, and for the assistance afforded for carrying on the work of love begun in the City of New York among the French and Swiss.

Table with 2 columns: Description and Amount. Includes Trinity Church, St. Thomas' Church, and various individuals like Mr. Dawes, Rev. Mr. Thompson, &c.

Additional from Quebec, (anonymous), £54 13 6. Yours respectfully and affectionately, C. H. WILLIAMSON.

COLLECTION FOR THE MISSION SCHOOLS AT ACTUAL.—The subscriber acknowledges with many thanks, the following contributions for the above purpose; which will be duly forwarded to the Rev. F. Nangle:—

Table with 2 columns: Name and Amount. Includes Teachers and scholars of St. Charles Sunday School, Capt. A. Bent, Mrs. A. Gillespie, &c.

11th Novr. 1846. C. H. GATTA.

TO CORRESPONDENTS:—Received C. B. and wrote in reply:—S. & N. with parcel, very welcome.—S. B. A. we hope to write soon, but the Ed. is runculus astriculus.—C. Y.;—W. B.;—E. G. H.;—J. H. or to J. J. H. we also hope to write soon, in the mean time pergitte pueri!

PAYMENTS RECEIVED:—Messrs. Alex. Gaviller, No. 135 to 186; Brown, Gwhy, No. 144 to 195; Duncan Finlayson, No. 137 to 188; J. R. Healey, No. 137 to 188; George Shaw, No. 136 to 187; J. Howard, No. 32 to 136; J. McDonald, No. 137 to 188; Rev. S. B. Ardagh, No. 101 to 152; Rev. G. Bourn, No. 144 to 195; Dr. Sewell, No. 103 to 156.

Local and Political Intelligence.

The English Mail of the 19th Octr. arrived via Montreal on Tuesday morning. The political world presents little of interest or novelty: commercial matters are still favourable to the products of this country. The principal subject of discussion was the state of Ireland; where the horrors of famine threatened to add to the existing miseries of the country. Government seem desirous to do all in their power to alleviate the distress by establishing depots of provisions and giving employment to the starving multitudes: still very great suffering was unavoidable. In several districts serious riots had taken place in consequence of the attempts of the populace to seize upon provisions; and at one or two places lives were lost. Almost the same destitution is said to exist in the Highlands of Scotland. The following extracts from Willmer & Smith's paper give some idea of the destitution in Ireland and of the measures of the Government to relieve it.

"The state of Ireland continues to be most distressing—alarmed in the extreme. The famine spreads; disease, the attendant of scarcity, stalks abroad through all parts of the Island, and the suffering peasantry, goaded on by despair, have shown symptoms of rebellion and outrage, hoping thereby to attain an effectual relief for all their wants and privations. "As was intimated in our last publication, the Government are active and energetic in efforts to devise ways and means to afford timely and substantial relief. Since we last addressed our readers, the Lord-Lieutenant has undertaken the responsibility of finding employment for all the labouring population now in want, by inviting the magistrates and cesspayers to provide for the people by the ex-

execution of useful and productive works. A circular has been written by Mr. Labouchere to the different Lords-Lieutenants, enclosing a letter to the chairman of the Board of Public Works, which sets forth his excellency's decision.

"The formation of a naval depot at Cork seems settled. A correspondence has appeared in the Cork Examiner, from which it appears that the Government will immediately begin to erect large coal stores, wharfs, &c., capable of containing 20,000 to 30,000 tons of coals; and they also intend to construct foundries, &c., for repairing and fitting her Majesty's steamers. Captain James, of the Engineers, is appointed to go to Cove, to survey and report how Cork Harbour and Haulbowline Island may be made more available as a naval station. It is the intention of the Government to erect a pier at Cove, for the use of large class steamers, as well as for a harbour of refuge and general landing-place." The Lords of the Admiralty have determined forthwith to commission and send to Cove a permanent guard-ship.

Presentment sessions continue to be held in different districts, without variation in their general character. Many small amounts have been voted. At Killarney £15,000 was voted for the present. At Kenmare the amount was, after some discussion, fixed at £20,000. Fermoy has presented £17,000.

In consequence of the scarcity of food, a strong desire is expressed that bread stuffs should be immediately admitted into the United Kingdom duty free. The prices of corn of all kinds had advanced and were likely to be sustained. Ashes both Pots and Pearls scarce and in good demand at 28s. per cwt. For timber the demand continued good and prices improving; the supply compared with that of last year was considerably diminished, and the deficiency not likely to be made up. A great many vessels bound to and from Quebec suffered more or less in the terrible gales of Sept., a list of which would exceed the limits which we must set to that branch of intelligence.

Lord Elgin, it is said, will marry one of the daughters of the late Lord Durham, which may delay his arrival in the Province beyond the present month in which it was otherwise expected that he would have assumed his government.

RESTORATION OF MAGISTRATES IN IRELAND.—The Lord Lieutenant seems ready to restore to the magistrical bench such gentlemen as were removed from it on account of their adherence to Orange principles, as well as those who owed their removal to their advocacy of repeal. Mr. James Watson, who was deprived of his commission of Deputy Lieutenant by Lord Chancellor St. John, has had the offer of restoration, but declines; Mr. Cleland of Rath Gael House had voluntarily resigned in consequence of Mr. Watson's removal; the Earl of Besborough has offered to restore him, but the appearance of his being done in consequence of Mr. Watson's spontaneous act, and not as the Lord Lieutenant's spontaneous act, has induced that gentleman also to decline.

SHIPS OF WAR USED FOR PRESERVING LIFE.—In consequence of the great distress in Ireland, arising from the failure of the potato crop, various reports have been circulated as to what the government is about to do to relieve the necessitous population. As to what are the intentions of the government, we will not venture any speculation, but what has actually been ordered we may inform our readers. Six of her Majesty's steam-vessels and two ordnance lighters are at present employed on the coast of Ireland, not only in conveying Indian corn meal, but also ship biscuit, from Cork, to the various points on the coast and up the rivers of Ireland. Her Majesty's 44-gun frigate Madagascar, has arrived at Cork, from Plymouth, having been fitted up as a store-ship. There she is loading with Indian corn and other provisions, and when she has been quite fitted she is to be towed to the Shannon, and is to be moored at the island of Foynes, about twenty miles from Limerick, as a depot for provisions for that district. She is a very capacious ship, measuring more than 1,100 tons, and in order that she may be as roomy as possible, her masts and rigging are to be taken out of her. From this ship, the Swallow and other steamers will take provisions up the Shannon. The government have likewise ordered that two more sailing men-of-war shall be fitted at Plymouth dockyard for the same purposes as the Madagascar. These are the Andromeda, another 44 gun frigate, of above 1,300 tons; and the Andromache, a 26 gun ship, of 700 tons. It is understood likewise that arrangements have been made by the government and the admiralty to put into active operation the Royal William Victualing Establishment, at Plymouth, for the purpose of grinding Indian corn, and the manufacture of biscuit.—Morning Herald.

INCREASED STEAM COMMUNICATION WITH BRAZIL.—It is expected that the communication with Brazil will shortly be rendered available for the transmission of letters fortnightly, in consequence of the co-operation that is contemplated between the Oriental Steam Navigation Company and Messrs. Hallfield and Co., of Liverpool, who are about to build seven more steamers of size and power similar to the Antelope (which recently sailed on its experimental voyage to Pernambuco, Bahia, and Rio), and thus the packets that now take the letters will most probably be set aside for a conveyance so much more speedy.

THE CONTINENT.—The marriage of the Duc de Montpensier with the Infanta, Donna Luisa of Spain, was solemnized at Madrid on the 10th Oct.: the Queen of Spain, her sister, being married at the same time to Don Francisco de Assis, Duc de Cadix. The French Prince and his brother, the Duc d'Aumale, entered the city four days before, and were received with great respect and display by the authorities, but in perfect silence by the people. A second protest was presented by the British Ambassador, to the effect that the British Government will refuse to recognize the claims of the children of the marriage to the crown of Spain.

THE FRENCH TRANSATLANTIC STEAMERS.—The Havre Courier of a recent date has a paragraph which is thus translated:—We have announced that the Government has decided to establish a train of communication between France and the United States, and that it has chosen Cherbourg for the place of departure and New York for the place of arrival. The two frigates, the Darien and Illioa, of the Port of Cherbourg, destined for this service, will be added the Christopher Columbus and the Canada, of the port of Brest.

At the General Scientific Congress lately held at Marseille, the subject of the cultivation of rice in the salt marshes on the banks of the Rhone was discussed, and it was proved that rice would thrive as well in that locality as it does in Italy. Samples were produced which had been grown at Mandirac, near Narbonne, where a trial on a large scale had been made, and which, notwithstanding the difficulties attendant on a new undertaking, would, it was thought, yield a profit of fifty per cent. to the proprietor.

M. Blatin, a French physician, has invented a new kind of glove, to be worn during post mortem examinations. It is made of very thin caoutchouc, and hardly diminishes the sensation of the fingers.

CAPTURE OF A BRAZILIAN SCHOONER.—On the 17th a new capture arrived at Brest—the Brazilian schooner the Trovador, under the charge of a Lieutenant. She was captured on the 18th of June last near the month of the Congo, accused of piracy. The Courier du Havre asserts that the Brazilian minister at Paris, in compliance with orders from his government, had sent in an energetic note to the French Minister for Foreign Affairs, and that a reply was sent that, as the Council of State was occupied with it, the government could not interfere.

TELEGRAPHIC COMMUNICATION.—It will no doubt be interesting to the public to know, that the contract for building the line of telegraph from Toronto to the Niagara River, crossing the same, and connecting with the Buffalo line, has been taken by Messrs. Livingston and Wells, (the principal contractors for the building of the New York and Buffalo line), for the sum of three thousand five hundred pounds,—that the posts required for the work from Toronto to Hamilton, and ten miles between Hamilton and St. Catharines, have been contracted for, and are now being delivered on the ground, and it is confidently expected that Toronto will communicate with New York direct on the 1st day of January next.

Of the capital stock, three thousand eight hundred and ten pounds had been subscribed in Toronto, Hamilton and St. Catharines, by the 16th of this month, and doubtless the whole four thousand have been taken up ere this.

Thus, in less than three weeks from the time the idea was first broached, the necessary capital has been subscribed, and the company fairly launched, and if the rest of the province will follow the example, we may have a continuous line from Amherstburgh to Quebec in full operation by the first day of June next.

BRIDGE ACROSS THE ST. LAWRENCE, MONTREAL.—We are informed that Edw. Goy, Esq., of Pennsylvania, has been engaged to undertake the construction of the bridge across the St. Lawrence, and that he, with his assistants, will at once make the necessary surveys, with a view to ascertain its cost and location. We trust that the gentlemen who have this work in hand will not hesitate, but proceed boldly and prudently in making the necessary arrangements; for we have no doubt that it will prove the best stock in the Province, and that the capital necessary for its construction will be without difficulty obtained.—Economist.

NEW ARTICLE OF EXPORT.—The ship West Indian, Captain Rich, sailed 4th instant, for London, carries the first shipment of copper ore from the mines of the Quebec Mining Company on Lake Superior. A further quantity of ore will be shipped on board the Douglas, Capt. Douglas, for the same destination.

We learn from the Three Rivers Gazette that the sale of the fiefs of St. Maurice and St. Etienne took place at Mr. Dumoulin's office, in that town, on Tuesday last. They were adjudged to H. Stuart, Esq., proprietor of the St. Maurice Forges, for the sum of £5,900. This sum added to the amount obtained for the Forges, forms an aggregate of £11,475, which will yield an annual revenue of £685 10s.; being £188 10s. more than was received from the Hon. M. Bell.—Mercury.

WM. STEVENSON, Esquire, has been appointed one of the Wardens of the Quebec Trinity Board.

FIRE.—A stable belonging to Mr. F. Campbell, in St. Fustache Street, St. John's Suburbs, was consumed by fire in the night from Monday to Tuesday last: as it contained a good deal of hay, deplorable consequences might have ensued if the timely arrival of No. 3, Engine, commanded by Captain Houghton, had not furnished the means for arresting the further progress of the flames.

The alarm of fire was given last night about eleven, when it was discovered that the dry-goods-store occupied by Mr. Cox, in St. John Street, was on fire. Engine No. 1 was promptly on the spot, and a supply of water obtained, which was the means of speedily extinguishing the flames. The loss in goods burnt and spoiled must of necessity be considerable.

The New York Packet-Ship Liverpool, (J. G. Heath, Esquire, and sons, of Quebec, passengers) arrived at Liverpool on the 24th of September, after a passage of 32 days.

The Schr. Mic Mac, which had loaded from the wreck of the Magnet, ashore on Anticosti, was blown off before she got her letters from Capt. Morton, and had put into Gaspé Bay, to await the arrival there of Capt. Morton. It is not likely that she will come up to Quebec, this fall.

The packet ship Mary Ann Brown, from Liverpool, at Boston, reports that on the 16th Oct., in lat 46, 19, long 43, 50, passed the wreck of the British bark Neptune, masts all gone close to the deck, boat at the stern; main-hatch off, and long-boat gone; did not appear to have been long in that situation; blowing fresh, did not board her. The Neptune sailed from London on the 1st Sept., for Quebec.

The ship Agnes, stranded on the Pillar Rock, and sold for account of the underwriters, has been floated, and was towed up to port on Saturday morning by the steamship St. George.

The St. George left again immediately for Red and Green Islands, and returned on Monday, with the wrecks of the barks Cove and Robert Stride, both sold for account of the underwriters some time since.

daughter of the late D'Arcy Boulton, Esq., of the Grange. At Montreal, on the 3rd instant, Leonce Routh, Esq., D. A. C. G., second son of Com. Gen. the Hon. Sir Randolph Isham Routh, to Emma, second daughter of the late William Jephson Pardey, M. D., Assistant Surgeon, Rifle Brigade.

DIED. Of rapid decline, at Kingston, on the morning of 2nd Nov., in the 40th year of her age, Helen, wife of the Hon. John Macaulay, deeply regretted by her family and friends.

On the 5th instant, at the age of 79, Mr. Jeremiah Wright, a native of the city of Norwich, in England, from which place he came to this country in 1794. He filled the office of Church Clerk of this Parish 39 years, but had latterly, on account of his infirmities, retired from it upon a pension from the Church. He gradually sunk under a decay of body and of mind which, however, did not render him inaccessible to the consolations of religion in his last hours.

At Charlottetown, Prince Edward Island, on the 30th Sept., Mary Longuet, eldest daughter of Commander John Orlebar, R. N., aged 7 years and 9 months.

SALE BY AUCTION. PAINTS, OIL, GLASS, &c. TO CLOSE CONSIGNMENTS.

Will be sold on FRIDAY next, the 13th instant, at the Stores of the Subscriber at T W O o'clock precisely.

FIFTEEN HUNDRED Kegs Paints, consisting of White Lead No. 1, 2, 3, Red Paint, Yellow do. Green do. Black do. 50 Casks Putty, 25 Qr. Casks Boiled Linseed Oil, 300 Boxes Window Glass, assorted sizes, 15 Cases Black Lead.

—ALSO— 50 Coils Cordage, assorted. A. J. MAXHAM, A. & B. Quebec, Nov. 11th, 1846.

FOR SALE, No. 6, NOTRE DAME STREET, LOWER TOWN.

ONE HUNDRED Boxes Glass 7 1/2 6 1/2, 20 Barrels Bottled Sherry, 10 Qr. Casks Port Wine, 1 Pipe & 5 Qr. Casks superior Madeira, 25 Casks Burton Ale, 5 Hhds Leaf Tobacco, 5 Casks Epsom Salts.

—ALSO— 50 Coils Cordage, assorted. J. R. HEALEY. Quebec, Nov. 12th 1846.

EDUCATION. E. AHERN, master of the British and Canadian School, begs respectfully to state that he intends to open an EVENING SCHOOL on MONDAY, 16th instant. Terms to be known at the B. & C. School-house, in St. Roch's. Payments to be made in advance. Quebec, 10th Nov., 1846.

QUEBEC DISPENSARY. THE Subscriber, successor of the late J. J. SIMS, Apothecary, Chemist and Druggist, in soliciting a share of public patronage, respectfully begs to acquaint his friends and the public in general—that he has received per late arrivals a very select assortment of Genuine English Drugs, Chemicals, Patent Medicines, Perfumery, Brushes, Combs, Sponges, &c. &c.

—ALSO— A small lot of very fine MONTREAL HONEY. G. G. ARDOUIN, Corner of Seminary and Hope Street, Upper Town Market. Quebec, 12th Nov., 1846.

SPLENDID NEW & FASHIONABLE JEWELLERY, WATCHES, CLOCKS, &c.

THE Subscribers have just received per "Lady Seaton" and "Douglas" from London, a splendid assortment of JEWELLERY, WATCHES, &c. far surpassing in richness, variety, and extent, any they have hitherto imported; also, CHESSMEN, BOARDS, LADY'S COMPANIONS, and Mechanical Railway or Fantasmata Chimney Ornaments.

M. ARDOUIN & SON, 60, St. John Street. N. B.—Old Gold, Silver, Plate and Watches bought or taken in exchange. Quebec, 12th November, 1846.

GOSPEL AID SOCIETY. THE ANNUAL SALE will be held (D. V.) on TUESDAY, the 22nd, and WEDNESDAY, the 23rd of the ensuing month of DECEMBER, commencing each day at noon. Donations and contributions are respectfully solicited; and will be thankfully received by Mrs. SCHAW, President, and by the following ladies of the Committee:—

Mrs. TEMPLE, Mrs. J. A. SEWELL, Mrs. J. ROSS, Mrs. PENNEY, Mrs. GATES, Mrs. S. NEWTON, Miss WURTELE, Miss FLETCHER, Miss TREMINE, Miss BURTON, Secy. Quebec, 5th Novr., 1846.

ROBERT CAIRNS, MERCHANT TAILOR, No. 2, St. Louis Street, Place d'Armes,

Thanking those Gentlemen who have for so many years extended their support to him; begs respectfully to announce the receipt of a choice assortment of Goods suitable for the season per Douglas, from London; and as every care has been taken in their selection, he can confidently recommend them as being superior to anything hitherto imported. He would therefore solicit a continuance of their patronage, and all orders entrusted to him shall be executed with every care and attention to ensure satisfaction. Quebec, 5th November, 1846. 2 m

PIANOFORTES. FOUR Superior Cottage PIANOFORTES, (London made), for Sale by the subscriber: they will be sold low, to close a consignment. W. HENRY. St. Peter Street, 29th Oct. 1846.

BUCK-WHEAT AND INDIAN CORN MEAL. THE Subscriber has just received a small supply of the above. —ON HAND— Sperm, Belmont Sperm, Imperial, and Composite Candles, Sperm, Olive, Porpoise, and Pale Seal Oils. M. G. MOUNTAIN, No. 13, Fabrique St. 5th Novr. 1846.

FOR SALE, ONE Hundred and Thirty-nine Barrels of Nos. 2 and 3 Mackerel, 120 Bls. No. 1 Arichat Herrings, 18 Casks Cod Oil, 41 do. Dog Oil, 60 Qls. Superior Table Fish. R. PENISTON, India Wharf. b November 5, 1846.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, 29th October, 1846.

FRESH BERMUDA ARROWROOT. JUST received and for Sale by the Subscriber, Forty Boxes of Genuine Bermuda Arrowroot. J. W. LEAYCRAFT. Quebec, 21st October, 1846.

JUST RECEIVED ex "Brenda," from Donegal, and for Sale by the Subscriber.— 8 Dozens Long handled Steeled Spades, 2 do. Lady or Border do. 2 do. Ballast Shovels (steeled), 1 C. Steeled Socket Shovels. —ALSO— Now landing ex "Syria," from Liverpool—

50 Bags Saltpetre, 300 Boxes Charcoal Tin Plates I C, 100 do. do. do. I X, 147 do. do. do. I C W, 60 Bundles Hoop Iron, 1 1/2 Inch, 240 do. do. 1 1/2 do. 100 do. do. 1 1/2 do. 30 Tons No. 1, Garthsherie Pig Iron. Landing ex "Rockshire," from Liverpool— 150 Boxes I. C. Tin Plates, 50 do. I. X. do. 116 Half-Chests Twankay Tea, 400 Boxes (Polished) Charcoal Canada Plates, 100 Tons Coals. THOMAS FROSTE, St. Peter Street. Quebec, 29th Octr. 1846.

MACKEREL AND HERRINGS. JUST Received ex Schr. Collector, from Guysborough, and for Sale by the Subscriber: 222 Barrels Mackerel 142 do. Herrings 68 do. Arichat Herrings 2 Half Barrels do. do. 1 Barrel Codfish 1 do. Shad. J. W. LEAYCRAFT, Exchange Wharf. Quebec, 29th October, 1846.

FOR SALE, the cargo of Coarse Packing SALT, by the Brig ELIZA, from Trepani, about 200 Tons. J. W. LEAYCRAFT. 2nd Oct. 1846.

FOR SALE BY THE SUBSCRIBER, No. 6, Notre Dame Street, Lower Town Market, SIXTY Boxes Cavendish Tobacco, superior, 350 Boxes Soap, Liverpool and Plymouth, 125 do. do. Quebec, 100 do. Candles, 15 Barrels Raisins, 10 Hhds. and 20 Bbls Sugar, 2 do. Leaf Sugar, 10 do. Cognac Brandy, 25 Cases London Bottled Port, (3 doz.) 40 Puncheons Whiskey, 10 do. Molasses, 20 Casks Copperas, 50 Boxes Blue. —ALSO— Cod and Seal Oil, Teas, Barley, Rice, &c. &c. London Porter, Alloa Ale, &c. JOHN R. HEALEY. Quebec, 29th October, 1846.

JUST RECEIVED—FOR SALE BY THE SUBSCRIBERS. BEST ENGLISH CHEESE, Cheddar, Berkeley, Gloucester and Truckles, —ALSO— Best Silvered and Black Lead. C. & W. WURTELE, St. Paul Street. Quebec, 2nd October, 1846.

J. ARDINNE, Gunner, Port Street, near Payne's Hotel.

NOTICE is hereby given that application will be made by the undersigned on behalf of themselves and their associates, at the next session of the Legislature, for an Act to incorporate a Joint Stock Company, to work mines of Copper and other minerals on the Lands and Islands bordering on Lakes Superior and Huron, in Upper Canada, under the name of the Quebec and Lake Superior Mining Association.

PETER PATTERSON, HENRY LEMESURIER, JOHN BONNER, WILLIAM PETRY, THOMAS WILLIAM LLOYD. Quebec, 29th October, 1846.

FOR SALE BY THE SUBSCRIBERS, FEW Cases German Woollens ex "Perseverance" from Hamburg—consisting of Ladies' and Children's Caps, of Berlin Wool, Children's Dresses and Seville Cloaks, Gentlemen's and Boy's Caps, Children's Stockings, Socks and Gloves, Muffs and Boas of Berlin Wool, Shawls, Pellerines and Comforters, &c. —ALSO— One Case Egyptian and Cerneux Shawls. C. & W. WURTELE, St. Paul's Street. 2nd Sept. 1846.

WHOLESALE AND RETAIL BRITISH AND CANADIAN FUR WAREHOUSE. W. S. HENDERSON & CO.

HAVE just received per Great Britain, Lady Seaton, and Pearl, a large Stock of Goods in the FUR LINE, selected in July last by their V. S. H., who visited Europe for that purpose; which, added to an immense stock of Goods manufactured on their own premises from Skins the produce of this continent, presents one of the most complete as well as the most valuable stock of FURS ever before offered in this market.

WHOLESALE. The Stock of Goods intended for this department is unusually large, and will be sold low. Terms—under £25 cash; above that sum an approved note at 4 months. Every description of Furs made to order, or cleaned or altered to the present Style. All Goods returnable after sale if not approved of. NO SECOND PRICE. Quebec, 29th October, 1846.

NEW ENGLISH BOOKS. THE undersigned has just received a large supply of New Books, among which are the following:—

The Sacred Treasury, illuminated plates, £1 1 0 The Christian Souvenir, silk, illustrated, 0 10 0 Fleetwood's Life of Christ, illustrated, 0 15 0 Paley's Works, complete in 1 vol. 8vo. 0 7 6 Leighton's Works, with Life of author, 2 v. 1 6 6 Toplady's Works, 1 large vol. new edition 0 16 0 The Works of Josephus, new edition, 0 8 0 Fox's Book of Martyrs, 8vo. illustrated, 0 15 0 Venn's Complete Duty of Man, 0 4 8 Domestic Portraiture, by the Rev. E. Bickersteth, plates, 0 6 6 Family Prayers, by the Rev. E. Bickersteth, 0 7 6 Choice Gatherings for Christian Children, plates, 0 2 6 The Christian Traveller, illustrated, 0 5 0 Saturday Evening, by the author of the Natural History of Enthusiasm, 0 7 6 Barr's Scripture Student's Assistant, 0 5 0 Condensed Discourses on Pulpit Eloquence 0 3 6 Cruden's Concordance, new edition, 0 7 6 D'Aubigne's History of the Reformation, 3 vols. in 1, 0 6 0 Barnes's Commentary on Romans, Corinthians, Galatians, and Hebrews, 4 vols. ea. 0 5 6 Weekly Christian Teacher, 3 large vols. 1 0 0 Elisha, with Introductory Remarks by Bickersteth, 0 3 9 Elijah the Tishbite, do. do. 0 3 9 Christian's Every-day Book, 0 4 9 Claude's Essay on the Composition of a Sermon, with notes by Rev. C. Simcox, 0 4 9 Greek and English Lexicon to New Test. 0 3 4 Dwight's Theology, 6 vols. 0 12 0 Jenk's Family Devotion, 0 4 0 Kirke White's Remains, 0 2 6 The Christian Father's Present, by J. A. James, 0 8 6 Foster on Popular Ignorance, with Life of Luther, Buchanan's Researches, Life of Neff, &c. 1 vol 8vo. 0 7 6 Agathos, and other Sunday Stories, by Rev. Saml. Wilberforce, 0 3 4 The Rocky Island, by do. 0 3 4 Bogatsky's Evening Treasury, gilt, 0 2 6 Young Man's Companion, 0 2 6 Watts on the Mind, 0 2 0 Book of Family Worship by the Editor of the Sacred Harp, gilt, 0 2 0 Richmond's Annals of the Poor, gilt, 0 2 0 Mrs. HORNMAN'S WORKS, full bound in embossed roan and gilt, each, 0 6 Integrity, Young Cadet, Decision, Farewell Tales, Patience, Africa, Energy, Young Pilgrim, Moderation, Alfred Campbell, Reflection, Mrs. SIBOURN'S WORKS, neatly gilt, Pleasant Memories of Pleasant Lands, 0 2 0 Letters to Mothers, 0 2 0 Scenes in my Native Land, 0 2 0 HANNAH MORE'S WORKS, neatly bound, Scripture Stories, 0 2 0 Practical Piety, 0 2 0 Tales for Young Persons, 0 2 0 POETRY. Milton's Works, illustrated, 0 7 6 Paradise Lost, 0 2 6 The Gift Book of Poetry, fancy binding, 0 9 6 Sacred Harmony, neatly bound and gilt, 0 2 0 Poetic Keepsake, silk, gilt, 0 3 0 Sacred Harp, gilt, 0 2 0 Sacred Lyre, silk, gilt, 0 3 0 Harp of Zion, gilt, 0 1 0 Cowper's Poems, gilt, 0 3 0 Heber's Poems, gilt, 0 2 0 Hemen's Songs of the Affections, gilt, 0 2 0 Young's Night Thoughts, gilt, 0 2 0 Christian Lyrics, gilt, 0 3 0

Children's Books in great variety, plain & cold. From one half-penny upwards. GILBERT STANLEY, 4, St. Anne Street, Opposite the Jesuits' Barrack. Quebec, 22d Octr. 1846.

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.

Paul's Corner.

THE LENT HALF DOLLAR.

BY REV. J. ALDEN.

"What are you crying for?" said Arthur to a little ragged boy that he overtook on his way home from the village school. There was something in the kind of crying that led Arthur to think there was some serious cause for it. "I am hungry," said the boy, "and can't get nothing to eat."

"Yes, sir," said Arthur. "Whom did you lend it to?" "I gave it to a poor starving widow in Mr. Harvey's house."

MOSES. Concluded. His prayers to God.

The history of Moses is full of accounts of his earnest prayers. I will mention two or three instances. First, when Joshua was fighting with the Amalekites in a place called Rephidim, Moses was on the top of the hill.

The second instance is when the people made the golden calf. Moses was on the mount Sinai receiving the law. The people were impatient, and bid Aaron make them gods to go before them.

Thirdly, the third case is, when Moses was the second time forty days and forty nights on the mount of Sinai, in immediate prayer and communion with God; so that when he came down the skin of his face shone, and the people were afraid to come nigh him, and he put a veil over his face when he spake with them.

My children, take Moses as your example as to prayer. I mean not as to the miraculous part of his history—but as to his spirit of prayer to God and communion with him.

His father was very desirous that he should begin to act for himself in business matters, such as making bargains.—He did not wish him to ask his advice in so doing, but to go by his own judgment. After the business was done, he would show whether it was wise or not; but never censured him, lest he should discourage him from acting on his own responsibility.

This is the last part of the sermon; and I shall not keep you much longer, in speaking about it. As Moses lived a great many years before Christ was born, he did not know all the truths of his death and sufferings as we do; but still he

had faith in Christ as the future Saviour. The Bible says, in the verses I have just read from the Epistle to the Hebrews, that by faith Moses refused to be called the son of Pharaoh's daughter; esteeming the reproach of Christ greater riches than the treasures in Egypt.

The other is, the many types and figures of the death and sufferings of Christ which he set up. The paschal Lamb and the other sacrifices were all types of the Lamb of God that taketh away the sin of the world.

Copy then, my dear children, the faith of Moses. Obey the instructions of that prophet whom he foretold. Believe in the death of that Saviour whom the brazen serpent set forth.

ATTRACTION. Instruction to Laura Bridgman, the girl Blind, Deaf, and Dumb; from Report of the Perkins Institution and Massachusetts Asylum for the Blind.

Her teacher was reading something in which a compass was mentioned; upon which, she was desirous of knowing all about it. Her teacher showed her a magnet, and applied it to a toy in the shape of a swan floating upon the water.

This led to an explanation of attraction; and she soon afterwards showed her disposition to apply all new words in as many senses as she can, by suddenly embracing her teacher, and saying, "I am exceedingly attracted to you, because you are always so kind."

A little reflection upon the mental process by which she converted a term expressive of a physical relation into one expressive of a mental emotion will explain the difficulty which many persons find in understanding how she ever learned abstract terms, and words significant of mere emotions.

Laura, of course, cannot convert those terms, which usually express physical relations, into terms expressive of moral relations, so easily as other young persons can; but in her case, as in theirs, the mental process is a natural and almost involuntary one.

be understood of signs made which she can feel; there is no other access to her mind. When she "says" a thing, it is only done by signs, for she has no other mode of communication.

EVANGELICAL ALLIANCE. An English Chaplain and a Swiss Itinerant. [Related by the Rev. R. Burgess, Rector of Upper Chelsea.]

I recollect a circumstance which made upon my mind one of those inexpressibly soft impressions which religious sympathy alone is capable of producing. The English chaplain at Geneva is sometimes called upon to make a journey to Bern, to perform a marriage ceremony in the house of the British minister.

CRUELTY OF HEATHENISM IN THE PUNJAB. Funeral of Runjeet Singh.

The funeral obsequies of this extraordinary man were too remarkable not to be mentioned here. Upon his death being made public, the whole of the Sikh Sardars at Lahore assembled to do honour to the Suttee; and four of his favourite queens, together with seven female slaves, having, in conformity with the horrible practice of the country, expressed their intention of burning themselves upon his funeral pile, preparations were immediately made for the solemnity.

It is said that much dissuasion is exercised in cases of suttee; ostensibly such may be the case; but in private every argument to the contrary is made use of by the relatives of the wretched victim; and the promise, once given, cannot be retracted.

CHARITY is a universal duty, which it is in every man's power sometimes to practice, since every degree of assistance given to another upon proper motives is an act of charity, and there is scarcely any man in such a state of imbecility, that he may not on some occasions benefit his neighbour.

GRATITUDE is one of the fairest flowers in the garden of the heart—it is the sun-flower of the soul. Roused by the first gift of light, it follows the whole course of the solar orb. With drooping head it mourns his absence, and with upraised gratitude welcomes his return.

faithfulness are not so unaccustomed to the Christian's tongue as are those of flattery and praise. [Ah! where are they who have advanced to this devotedness of soul to the Saviour, and are so turning towards him with constant gratitude.]

MAN, WONDERFULLY MADE.—Man is complex, whether we regard his organic structure, his moral qualities, or his mental capacities. Hence, through a long life, his exhibitions are but one continued series of contradictions. Who can be perfidious and just; cowardly and brave; mean and magnanimous, at the same moment? Yet instances are far from being uncommon, in which men are perfidious on one occasion; just on a second; cowardly on a third; humane on a fourth; cruel on a fifth; and magnanimous on a sixth.

From the Gleanings of a Wanderer.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED, BY THE USE OF GRIMSTONE'S EYE SNUFF.

For its efficacy in removing Disorders incident to the EYES AND HEAD. THE FOUNDER, 14th Dec., 1811. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

Other Testimonials can be seen. The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous. THOMAS BIGKILL, Cruicer and Importer of China, Glass and Earthenware, St. John Street, Quebec.

Just Received BY C. STANLEY, NO. 4, ST. JAMES STREET A FEW COPIES OF HYMN S.

FOR SALE EX "PERSEVERANCE," FROM HAMBURG. GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 159 Demijohns, German Seythes, Best German Steel and Speller. C. & W. WURTELE, S. Paul Street.

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