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The Berean.

EDITED

BY A CLERGYMAN

OF THE CHURCH OF ENGLAND.

VOLUME II. 1845-6.

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

ACTS xvii. 11.

QUEBEC:

GILBERT STANLEY, 4, ST. ANN STREET.

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The Breeze.

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

VOLUME II.—No. 1.]

QUEBEC, THURSDAY, APRIL 3, 1845.

[WHOLE NUMBER 53.]

TO DIE IS GAIN.

PHIL. I. 21.

When musing sorrow weeps the past,
And mourns the present pain;
How sweet to think of peace at last,
And feel that death is gain:

'Tis not that murmuring thoughts arise,
And dread a father's will;
'Tis not that mock submission flies,
And would not suffer still.

It is that heaven-taught faith surveys
The paths to realms of light;
And longs her eagle plume to raise,
And lose herself in sight.

It is that hope with ardour glows,
To see him face to face,
Whose dying love no language knows
Sufficient art to trace.

It is that harass'd conscience feels
The pangs of struggling sin;
Sees, though afar, the hand that heals,
And ends her war within.

Oh! let me wing my hallow'd flight,
From earth-born woe and care;
And soar beyond the realms of night,
My Saviour's bliss to share.

NOEL.

SCRIPTURAL EDUCATION IN IRELAND.

Address to the members of the Established Church of Ireland, by nine out of the fourteen Prelates of the same, namely His Grace the Lord Primate, and the Bishops of Kildare, Clogher, Kilmore, Down and Connor, Cork and Cloyne, Killaloe and Clonfert, Ossory and Ferns, and Cashel and Waterford. January 1845.

We, the undersigned Prelates of the United Church of England and Ireland, have judged it to be our duty upon some former occasions to address those members of the Church who are directly committed to our care and government, and all others who are disposed to look to us for counsel and support, concerning the question of the education of the poor in Ireland. And as there are various particulars in the actual state of the question, we proceed once more to the discharge of this anxious, and in some respects painful, though, as we cannot but feel, clear and most important duty, in humble reliance upon the guidance and blessing of Almighty God.

Upon the former occasion to which we have referred, we felt constrained to make known the very unfavourable judgment which we had formed of the National system of education for this country, distinctly declaring, that we could not approve of it, or assist in the management of it, or recommend to the patrons or superintendents of schools that they should place in connexion with it.

It was with much reluctance and regret that we felt ourselves obliged to declare so decidedly and publicly against a plan of education established and maintained by the State to which we owe, and are ready to render, all duty not interfering with that which we owe to God. But this higher duty compelled us to express thus plainly and strongly our disapprobation and distrust of this system; and we lament that it does not now permit us to retract or to soften those declarations of our opinion. We consider it to be the more necessary to state this explicitly, because it is conceived by some persons that certain modifications of its rules, from time to time introduced by the Commissioners of National Education, have done much to remove the objections on which it has been from the beginning opposed and rejected by the greater portion of the members of the Established Church. And as we are unable to form the same opinion of these changes, we deem it our duty to obviate the misapprehension to which our silence might give rise, by stating distinctly that we cannot discern in them any sufficient reasons for withdrawing or qualifying the condemnation which we have deliberately and repeatedly pronounced.

When the Government first announced its determination that this system should supersede those to which the State had before given support, it was very generally opposed by the clergy and laity of our Church. The grounds on which this opposition was made to rest were various. The undue prominence given to secular, to the depreciation of religious, instruction—the disregard shown to the position and claims of the clergy of the Established Church, tending to throw the direction of national education into the hands of the priesthood of the Church of Rome—and other defects and evils; both of the system itself and of the machinery by which it was to be worked, were urged as grave objections against the proposed plan of education. While its opponents differed as to the importance which was to be assigned to some of these objections, there was one, upon the paramount importance of which all were agreed. The rule by which the Holy Scriptures were to be excluded from the schools during the hours of general instruction, was treated by all as so fundamentally objectionable, that while this should continue to be the principle of the system, they could not conscientiously connect their schools with it, even though all the other grounds of opposition were taken away.

In the former Societies for the education of the poor, with which the clergy were connected, they had, in accommodation to the unhappy divisions of this country, consented to forbear from any attempt to teach the formularies of our Church to the children of Dissenters, Protestant or Roman Catholic, who attended the schools of which they had the superintendence. But they did not judge themselves at liberty so to deal with

the word of God. There was in every school a Bible-class, and in every school to read the Bible was a part of the daily business: and all the children in attendance, of whatever religious communion, took their places in this class, as soon as their proficiency enabled them to profit by the reading of the Holy Scriptures. But the distinction of the new system was, that it placed the Bible under the same rule with books of peculiar instruction in religion, and excluded it, with them, from the hours of general education. And moreover, this great change was avowedly made as a concession to the unlawful authority by which the Church of Rome withholds the Holy Scriptures from its members.

It should not have been expected that the clergy of our Church, who are bound by obligations so sacred to resist the spiritual tyranny and to oppose the errors of the Church of Rome, would join in a system of education of which the distinctive claim to acceptance and support was the aid which it gave to one of the most violent exercises of this tyranny—that which is in fact the strength and protection of its worst errors. It was not merely a question of the amount of good which was to be done by retaining the Bible in its proper place in the education of the poor; though it would have been painful to give up this means of doing so much good to the Roman Catholic children, to whom (commended as they are in so many ways to their sympathies) the clergy in general have the power of doing so little; but there was a still graver question of the amount of evil which would result from the change, and the part which the clergy were to take in effecting it. The principle of "the sufficiency of the Holy Scriptures," as it is maintained by our Church, is a fundamental principle of the most momentous importance. It is by means of it that truth has been guarded and handed down to us by those who have gone before us; and it is by means of it we are to preserve this deposit of truth, and to defend and transmit it, pure and unadulterated, to those who are to come after us; while, on the other hand, it is by rejecting this principle that the Church of Rome is able to retain and to defend its errors, its superstitions, and its usurpations. It is well known that our Church exacts from all its ministers an express declaration of their belief of this great doctrine, and a solemn promise that they will regulate their ministrations in conformity with it. And the steady maintenance of it is still further bound upon our clergy, when they are, by God's providence, placed in circumstances in which they have to carry on a continual contest for the truth, not merely for the deliverance of those who are in error, but for the preservation of those who are more immediately committed to their care, and in which it is plain that their prospect of success in either object depends altogether upon their adherence to this principle; and that when it is in any degree allowed to become obscure or doubtful, in the same degree the cause of truth is weakened, and that of error strengthened in the land. And they could not doubt that if they connected their schools with the National system, and thereby entered into a compact to dispossess the Bible of the place which it had hitherto occupied in them, they would be, in the eyes of the young and of the old of both communions, practically admitting the false principles of the Church of Rome, and submitting to its tyranny, and abandoning the great principle of their own Church, concerning the sufficiency and supremacy of God's Holy Word.

It would seem that the Board, to which the management of national education is committed, has not been insensible to the force of this grand and primary objection. It changed the offensive, but true ground, on which the exclusion of the Scriptures from its schools was originally placed, for another which was much more specious and popular; and parental authority was brought in to occupy the post at first assigned to the authority of the Church of Rome. Those who were acquainted with the state of the country knew that there was no real objection on the part of Roman Catholic parents, speaking generally, to read the Bible themselves, or have it read by their children, but the contrary. And, in fact, when ecclesiastical authority was first exerted to put down scriptural education in this country, it had to encounter very stubborn resistance from parental authority—a resistance which undoubtedly would have been successful if it had been aided, as it ought to have been, by the State. But a renewal of this struggle was not to be looked for. For however true it be that Roman Catholics in general would prefer that their children were taught the Bible, this desire is seldom so enlightened or so strong as of itself to arouse them to a contest with the authorities of their Church. Under former systems they resisted the despotic power which forbade their children to read the Bible, chiefly because their submission to it would have involved the loss of an improved method of secular education. But when, in consequence of the establishment of the National system, no such loss would ensue, it was not to be expected that any considerable number would persist in opposing the mandates of their clergy, or that the latter would find any difficulty in constraining the parents, from whom they were able to withhold the Bible, to forbid the use of it to their children. This being the case, it must be felt that, under all the modifications which have taken place in the rules, the matter remained in substance and fact unaltered; and that the parental authority, which is put forward so prominently, is really the authority of the Church of Rome, exercised on and through the parents of the children.

It is still further to be considered, that pa-

rental authority, like civil and ecclesiastical, and all other lawful authority, derives all its force from the authority of God; and therefore can possess none when it is exerted in opposition to the Divine authority on which it rests. And, although a child, from tender years or false training, is unable to see clearly the opposition which may exist between his parent's will and the will of God, or to apprehend its effect in relishing him from the duty of submission, is not to be instructed or encouraged to resist the authority of his parent, even when it is unlawfully exerted; yet that parent has no right to require others, who clearly perceive this opposition and understand its effects, to be instruments in enforcing an unlawful exercise of his authority over his child; and other have no warrant to become his instrument in such a case. The distinction is obvious. Or clergy would and ought to abstain from any direct efforts to excite resistance, or even to encourage it, on the part of a child, until they had good grounds for regarding that resistance as intelligent and conscientious. But they could not recognise such an exertion of parental authority as if it were lawful, and their assistance in enforcing it. So that even if it were voluntarily exerted in forbidding the Bible to be read, our clergy could not consent to bind themselves to aid in giving effect to such an unlawful command. But when they regard the parent as himself in bondage to the usurped authority of the Church of Rome, and as not exercising his own free will, but obeying as a passive agent, in bidding the same yoke upon his children, the duty of refusing to co-operate with him is still clearer. The clergy may be able to do but little towards delivering their Roman Catholic countrymen from such bondage, but they can at least keep themselves free from the guilt of becoming instruments in riveting its chains upon them; and this, accordingly, they resolved to do; in which resolution—as in all that they have done in this matter—they had the full concurrence and support of the lay members of the Church.

The exclusive appropriation of the Parliamentary grants for education having left the Church destitute of its accustomed aids for the instruction of the children of the poor, the clergy and the laity, to supply the want which had been thus created, united in forming the Church Education Society for Ireland. The immediate and chief object of this Society is, to afford the means of religious education to the poorer children of our own communion. But an earnest desire being felt to extend the benefits of the schools to other communions also, not only is free access given to all, but everything is done which can be done consistently with principle, to take away every hindrance to their availing themselves of the advantages which they afford. While the reading of the Bible forms a portion of the business of the schools in which all children, when qualified, are expected to take a part, the formularies of the Church are required to be learned by none except the children of its own members. And although the attendance of Roman Catholic children at the schools of the Church Education Society fluctuates considerably, as ecclesiastical authority is more or less actively exerted to restrain it, yet on the whole there appears no room to doubt that united education has been effected in a much higher degree in the schools of this Society than in those of the National Board.

The very limited resources of the Society, however, being inadequate to the full attainment of its objects, diocesan and other Petitions were presented to Parliament, praying for such a revision of the question of education in this country as might allow the Established Church to share in the funds appropriated to the education of the poor. These Petitions having been unsuccessful, the operations and the wants of the Church Education Society were in the same way brought before the Legislature, with the view of obtaining a separate grant for the maintenance of its schools. And afterwards an application was made to the Government, soliciting that the Irish part of the United Church might be allowed to participate with the English, in the grant of money from which the latter annually draws support for a system of education in conformity with its own principles. These appeals have been hitherto unsuccessful; but we cannot bring ourselves to think it possible, that the striking inequality of the measure which has been dealt towards the Established Church of this country, in the important concern of education, and the great hardship of the position in which it has been thereby placed, can fail ultimately to attract towards it due sympathy and redress. We, on the contrary, entertain a confident hope that, whatever be the hindrances which have hitherto obstructed that fair consideration, they are but temporary, and that they will pass away, leaving the Government free to afford the assistance which is so greatly needed by the Church Education Society, and to which its objects and its circumstances give it so strong a claim.

To all, then, who are interested in the maintenance and extension of the schools of the Church Education Society, we recommend steady perseverance, and the employment of all suitable efforts to bring its case calmly and effectively before the public. And we cannot believe that our brethren in the faith in England will look on with apathy, while the Church in this country, faithful to its high office as a witness and keeper of Holy Writ, is struggling, unaided, to discharge its most pressing duties, first to the children more immediately committed to its care, and then to all whom God has placed within the sphere of its influence. But this will be as God pleases, and when he pleases. Let it be the aim of those who are engaged

in this sacred cause, by his help to do his will, leaving the issue of their labours—the time and measure of their success—altogether to his wisdom. And let us not be weary in well-doing, for in due season we shall reap if we faint not.

HABITATIONS OF CRUELTY.

Kalee is the most terrible divinity in the whole pantheon of Hindoism, and her worship is the most immoral and obscene. She drank the blood of her slain enemies, and her temple is always reeking with the gore of the animals sacrificed. I never could look at her image without a feeling of disgust and horror: she is represented as standing with one foot upon the chest of her husband Shiva, whom she threw down in a fit of anger; her tongue dyed with blood, is protruding from her mouth; she is adorned with skulls, and the hands of her slain enemies are suspended from her girdle. That man without a revelation becomes as it were half beast, half devil, can be seen in all the idol temples of Bengal. He seems to delight in choosing as an object for worship, something which bears an unnatural and horrid aspect. Truly says the apostle, "what the heathen sacrifice, they sacrifice unto devils." In the book of Kali Purana it is written in reference to this goddess, that the blood of a tiger delights her for ten years, but the blood of a human being for one thousand years.

If any of her worshippers draw the blood from his own person and offer it to her, she will be in raptures of joy; but if he cut out a piece of his flesh for a burnt offering, her delight is beyond bounds. In so doing he is to say, "Hail, Mahamaya, great deceiving goddess, arise and devour the gift; thou hast satisfied my desire; accept my blood, and show me thy favour."

Kalee is an especial friend of thieves, robbers, and murderers. Every band of thieves present to her a petition for success in their wicked undertakings. In her name they also worship the instrument with which they intend to commit house-breaking and murder; the following prayer is used on the occasion: "O instrument prepared by the goddess, Kalee commands thee to make an opening into the house, to cut through stone and bone, through earth and wood, and cause the dust to be carried off by the wind." In full expectation of the divine preservation, they then proceed to the execution of their wicked designs.

Several years ago, the Government in India discovered a band of murderers, a closely-united brotherhood, whose agents are dispersed through all parts of the country, and are well known under the name of Thugs. As true disciples and followers of Kalee, they have carried on their murderous work for many years in perfect secrecy; and although of late hundreds of them have been hung and banished, the association is in existence to this day. For a long time their head-quarters were in the neighbourhood of Benares. Their main object is robbery; and in order to effect this, they strangle those who fall into their hands.

There is a temple of Kalee, near the town of Mirzapore, above Benares, in which the Thugs were accustomed to assemble, and implore her assistance before they went abroad on their marauding expeditions; they also promised her a portion of the spoil.

Three or four of them travel together; on their way they attach themselves to travellers, enter into conversation with them, and endeavour to ascertain their circumstances, and the property they carry on their persons. Under a shady tree, or behind a hedge, in some retired spot, the company sit down to rest during the heat of the day, and fall asleep. Upon a given signal, the Thugs rush upon their defenceless fellow-travellers; a girle made of cotton cloth, is with incredible swiftness thrown round their neck, and in a few minutes they are lying strangled on the ground. Their money and every thing of value is taken from them, and the corpses are buried in the sand, or in the earth. Such a readiness have these Thugs attained in their profession of murder, that in a quarter of an hour the whole business is done. They strangle a traveller if he have but four shillings' worth of property upon his person. When some of them are caught, and condemned to die on the gallows, they believe that they have not been conscientious and faithful enough, in their devotions to Kalee, or else she would certainly have protected them from harm. These Thugs have certain signs by which they recognise each other, through the whole of Hindoostan. When they are informed that they have been traced and pursued by the hand of justice, they disperse for several weeks, and meet again at some place, appointed beforehand.

I should think my Christian readers have proceeded far enough, to enable them to form a pretty correct idea of the gods of the Hindoos.—From Missions in Bengal, by the Rev. J. J. Weillbrecht.

THE LORD'S DAY, A BOND OF SOCIAL ORDER.

So important is the Lord's day, that it connects and holds together all the links and obligations of human society, which the violation of it tends to destroy. Government cannot subsist without religion. The institution which sustains Christianity, sustains those duties and habits, those virtues of the heart, that mildness and humanity, that regard to truth and the sanctity of an oath, that sense of conscience and prospect of the tribunal of Christ, which strengthens human authority, preserves the peace of communities and nations, and is the bond of human society. The Sabbath recalls all these great principles, impresses them anew when effaced, urges them when neglected, deepens them more and more, and preserves them in

activity upon the heart. If the Sabbath be lost, man is selfish, proud, discontented, disloyal, turbulent. His conscience becomes hardened, his passions restless, his submission to human authority reluctant. If the Sabbath be duly observed, God governs the moral and intellectual being, the laws of God sustain the just rule of man, the grace and mercy of God in Jesus Christ attract the weary sinner, the obligations of conscience are vigorous and effectual, peace reigns within the breast, and willing subjection to authority as the ordinance of God, follows. Civil society is contained and held together by the Sabbath: which gives firmness and consistency to all the intercourse of man with man, to all the engagements which cement honourable commerce and the affairs of a peaceful agriculture, to all the current opinions and feelings which form the standard of morals.

The law of the Sabbath also unites all the classes of men one with another, by teaching them their common origin, their common guilt, their common mercies, their common duties. It places them before an Almighty Judge, and shrivels into insignificance the petty distinctions of rank and wealth, in the view of the eternal and all-glorious Potentate. To meet in one common temple, before one common Saviour, to supplicate one and the same salvation, sheds a humanizing, softening influence, gives a common sympathy, excites the feelings of brotherhood and intercommunity.

The Sabbath tends to humble man, and thus dispose him to all the duties of social and public life. The obstacles it removes. The pride and self-sufficiency of man it abates. It lays the foundation of lowliness, suavity of temper, forgiveness of injuries. It promotes a courteous, obliging carriage. "The rich and the poor meet together, the Lord is the Maker of them all." The Sabbath annihilates human vanity, teaches that God is no respecter of persons, exalts those of low degree. The Sabbath humanizes man by the very neatness and cleanliness and frugality which it diffuses. Its good order, decency, and comfort, elevate the moral character. Its mildness and calmness of devotion engender self-respect, in a proper sense of the word. Its doctrines and duties and sacraments and prayers subdue the ruder feelings, awaken the humane and tender associations, expel the ruffian-passions, relieve the servant, the child, the dependant, from the oppression of the austere master, and compose and mollify the intercourse of the world.

Take the opposite abuses, and tell me what vices and outrages are not committed upon the Sabbath, when it is dishonoured and violated. Of those who are executed as victims to the infraction of the laws of their country, the greater part date their ruin from the flagrant breaches of this sacred day. Of the hideous and fearful sins of impurity and licentiousness, the Sabbath is the season. Of the degrading habits of drunkenness, the Sabbath is the period, the spot, the occasion. Schemes of rapine and dishonesty, are almost all planned in the abused hours of the Lord's day. The first steps are perhaps not discernible. An occasional neglect of the ordinances of religion brings no instant profligacy of principle. Society is secure. But the tendency soon appears. The moral sense is loosened. The fear of God, like a barrier, being removed, the torrent of passion and concupiscence pours out of itself. The danger is augmented from the concealed labyrinth of the process. Should a loose companion say to a sober, religious youth, on the morning of the Christian Sabbath, "Go with me to-day, ruin your health, destroy your reputation, lose your money, kill your aged parents with grief, be a companion of prostitutes, rob your master, break the laws of your country, scorn God, be executed as a criminal, and plunge in the lake which burneth with fire and brimstone"—certainly the undebauched youth would tremble and flee. But the tempter conceals all this; he only says, "Do not go to church to-day, spend the day with me;"—all the rest follows of course:—"the companion of fools shall be destroyed." The Sabbath-breaker is in truth prepared for every enormity, and every crime. He is a bold transgressor; he practically denies God's right to be worshipped, honoured, revered, obeyed. He says, God is not an object of admiration, fear, gratitude, love. He that thus contemns God, has no regard for man. Society is not safe with him. He may be restrained from crime by selfish motives; he is not restrained by conscience and religious ones.

Cast an eye on any one Lord's day in our great towns, and especially in our metropolis. Follow the Sabbath-breakers through the day. Class them. Tell me who they are. Count up their actions during the course of the sacred hours. Penetrate their secret chamber. See the influence of their doings on the subsequent week. Society totters under their crimes. Observe the families, the establishments for merchandize, the offices, the posts of public responsibility which they fill—and trace the crimes, the outrages, the neglects, the falsehoods, the subtleties, the nefarious and dark designs which the profanation of the Lord's day has engendered or matured—Yes, you have vice in all its forms and enormities, in the one sin of Sabbath-breaking.—The Right Rev. Daniel Wilson, D. D., Lord Bishop of Calcutta.

SCATTERETH, AND YET INCREASETH. PROV. XI. 24.

Our charity must be with promptness and without needless delay, according to the counsel of the wise man, "Withhold not good from them to whom it is due." That is, withhold not any act of charity from those

who stand in need of your help. Say not unto thy neighbour, Go and come again, and to-morrow I will give thee, when thou hast it by thee; he that so delays his helping hand, is next door to him that denies. And therefore, as occasion offers itself to us, let us speedily embrace the same, knowing that a speedy giver is a double benefactor, and the swifter that benefit comes, the sweeter it tastes; and on the contrary, a benefit loses its grace that cleaves to his fingers who is about to bestow it. What then shall we think of their charity who put off all to their deathbeds, never giving any thing considerable to God, till they can keep it no longer? These, by their last will and testament, give something to God, yet without doubt it is against their wills, for could they have kept it longer, they would not have parted with it. The delaying of Christian charity is expressly against the command of God, who requires us to do good and to communicate of our wealth while we have time and opportunity. O that all, whom the Lord hath blessed with riches, would in their life-time become their own administrators, making (as one observes) their own hands their executors, and their own eyes their overseers. For certainly that beneficence which is exercised in a man's life-time is the best, and most acceptable to God.—*Riches Increased by Giving.*

The Berean.

QUEBEC, THURSDAY, APRIL 3, 1845.

Since the commencement of our editorial duties, we have had to report various events presenting, in a very different aspect from what was by many thought possible, the great movement in the Church of England which has for some years engaged the attention of the religious public. We found, ready to our hand, a variety of cautions delivered, or condemnations pronounced, by the majority of Bishops, upon opinions which, by whatever name they may be designated, can at all events not deny their connection, by identity or descent, with the *Tracts for the Times*; and yet, so easy is it to confound warning against the dangerous tendencies of opinions, with an unwarranted imputing of motives to those who hold them, that it required some courage to take the position of a watchman, even so recently as twelve months ago, because it exposed to the ready charge of uncharitableness and of hostility to the assertion and the carrying out of Church principles.

A change has now taken place. We have had Dr. Hook—even Dr. Hook who congratulated Dr. Pusey upon his eucharistic sermon—openly confessing that there is a romanizing party in the Church—and that its members are found at Oxford—and that they are likely to claim him for one of themselves. We have had Mr. Ward's published opinions condemned as inconsistent with the subscription to the 39 Articles, upon which he obtained admission to his degrees in the University. We find Mr. Oakeley called upon by his Diocese to resign his ministerial charge, since he avows himself to hold opinions agreeing with those for which his fellow-Collegian has been condemned. The Camden Society (a bond of union at Cambridge, as the *Tracts for the Times* were at Oxford) is condemned for a romanizing procedure, by the Judge of the Ecclesiastical Court; and Bishop after Bishop withdraws from connection with it, so that the Society itself prefers voluntary dissolution to the death by which it is threatened. And so the watchmen who till lately were thought to sound causeless alarms, may adopt the youthful champion's question: "Was there not?" but no, we will make no accommodation, we will say literally—"Is there not a cause?"

For it must not be supposed that, because the existence of danger has at last become so evident as to call up the slow, but decisive action of academical and ecclesiastical judicatories, that therefore the watchmen may now consider their work as done, and betake themselves to rest. They will take warning from the candid admission made by the Venerable the President, in explaining the reasons for dissolving the Camden Society; bearing in mind also those tactics by which, on the close of the *Tracts for the Times*, vehicles for the circulation of matter not a whit less insidious were found in quarterlies, monthlies, and weeklies—not to speak of the variety of publications not bound to particular periods, from the "Ding Dong Bell" Nursery Rhymes, up to Saints' Legends, with their lying signs and wonders.

At the meeting to which the Committee presented its recommendation that the Camden Society should dissolve itself, Archdeacon Thorpe, speaking in justification of that course, expressed himself, by way of solace at the termination of their labours, to this effect: "The principles of union in churchmanship, to say nothing of architecture, which had been generated and fostered by the Society, would fructify more generally and forcibly, stripped of whatever was frivolous or inappropriate, in other ground and in other forms." Now it would be very satisfactory if it could be the speaker's meaning, that the introduction of the Altar and Credence Table, which was defended to the very last before two Church Courts, was of the frivolous or inappropriate things of which he will gladly see the Society stripped in its future fruitfulness. But so far is the Committee from acknowledging its wrong in that instance, that it never adverts to their condemnation by Sir H. Jenner. Fust among the reasons for its dissolution.

tion. Passing by the earlier withdrawals of Prelates (London—Down and Connor, to wit) it mentions the secession of the Bishops of Exeter and of Lincoln, also of the Chancellor and Vice Chancellor of the University—but it glories in the admission, on that its funeral day, of two Colonial Bishops (we deeply regret to record it) those of Newfoundland and of New Brunswick. It keeps its list open for admission of new members for a couple of months yet—until the next general meeting, when the dissolution has to be finally ratified—in order that those who wish may yet "record their adhesion to the principles of the Society,"—and so it leads us fully to expect that the kind of work which the ecclesiastical judge pronounced at variance with the spirit of the reformation, with the purity of Anglican doctrine, and the very letter of the rubric, will be done on "other ground and in other forms."

If, therefore, we are very far from concluding that the danger to the Protestant character of our Church from a romanizing party in her is over, and if we determine, by God's help, to keep a watchful eye upon the ground where the seed scattered by Tractarians may spring up, and upon forms which it may next see appropriate to assume, we confidently apply to this charge laid upon us the manful young shepherd's words: "Is there not a cause?"

It is with much regret that we feel compelled to devote some part of our editorial columns to an alarming event which has grown out of the recent debates in the Provincial Parliament, and a notice of which, from the pages of a contemporary, will be found in that part of our publication reserved for secular intelligence, and in a letter from a Correspondent (*OBSERVER*) on the subject.

One of those altercations which have been so common, in the Lower House of Parliament, and so little to the credit of a portion of our Representatives during the session, brought about an "affair of honour." Two members of the House of Assembly—two of the gentlemen whose perception of right and wrong, whose integrity of intention and wisdom in council are to contribute to the enactment of laws for the establishing of "peace and happiness, truth and justice, religion and piety among us"—shot at each other, because a disagreement had broken out between them which, to their minds, could be settled in no other manner.

If the character of the two individuals only were concerned in the matter, even then it would be painful enough. But it acquires much greater weight, since, in their offence, the character of that body is involved in whose presence the altercation took place. A flat contradiction to a positive statement was given in so emphatic a manner that serious consequences could not but have been foreseen, and why was not the authority of the House interposed to prevent them? Fatal consequences have, we are thankful to say, not resulted in this case, but if either of the combatants had fallen, how grave the responsibility which would now rest upon the members of the House who were witnesses to the provocation, and who did not at once assert their parliamentary privilege by forbidding, through measures in their power, its being judged according to the so-called Code of honour!

Code of honour, indeed: and our law-makers bending their necks to its demands! We might speak of the rationale of the process:—a man's veracity is impugned—he goes out, fires a pistol at the offender, and the offender fires a pistol at him; and at the whizz of a ball close to his ear, he declares himself satisfied! The folly of the thing might afford amusement, if the perverseness of it did not give it too serious a character. We must hope that the Representative of our Sovereign will act with decision, and frown down, as it becomes him in the situation which he holds, all disposition at perpetuating, among men whose profession is not that of war, a practice, to the discouragement of which, in Her Majesty's Army and Navy, stringent regulations have been passed and, as recent intelligence proves, are consistently followed out by the competent authorities. We may look for an expression of the Governor General's determination to act in the same spirit towards the civil Servants of the Crown or towards aspirants to office. We place great confidence in the loyalty and good sense of the people among whom His Lordship represents our Sovereign; and we know much of the tenacity with which office is clung to by some, and the intense desire with which it is sought by others. Once let it become known that any one who shall give or accept a challenge will thereby fall under Lord Metcalfe's displeasure, and we will venture to say, the practice of duelling will at once become as unfeasible as it is ungodly and preposterous.

We are glad to perceive that among the bills which thoughtlessly passed the Provincial Legislature, are reserved for Her Majesty's pleasure by the Governor General, is that for the dissolution of a marriage between Captain Harris and his wife Eliza Walker, against which bill, on its passing the Legislative Council, a protest was entered by five of the Members. The reasons upon which these gentlemen resister their protest are weighty, but it has seemed us that one feature in the proposed bill is particularly referred to in that document:—a passing remark as liable to great objection. The bill proposes to give liberty to Captain Harris to marry again, but not to the other party. Now we find it a most perplexing problem to realize the relative positions (these parties, in case the bill were to become law. The divorced wife might present herself before a clergyman in order to be married to A. B. both of them ready to say *I will*: objection is made; the ground is demanded: Why, she is another man's wife!—"Who is her husband?"—"Oh, he is not her husband any more, he has taken another wife."—"But he cannot have two wives; how is this one his wife and he not her husband?"—"That is by way of punishment: she is cademmed to celibacy!"—Now in what capacity does the Legislature act when it thus inflicts upon an offender a species of punishment unknown to English jurisprudence? We should be happy to think that it meant to act as the rigid guardian of public morals; but unfortunately it is not in the power of the Legislature to prevent the woman from doing worse than getting married again. It is satisfactory, therefore, to know that this piece of legislation, novel in this country, will be brought under special revision by the legal advisers attached to the Colonial Office in the mother-country, and we will hope that no encouragement will be given, in this part of the British dominions, to the readiness with which divorces are passed in some of the adjoining States, and which is there lamented as one of the most questionable exercises of that great power of Parliament which stops at nothing short of making a man a woman, or a woman a man.

JOHN RONGE AND HIS FOLLOWERS.

Breslau, Feb. 22nd.

The following is the confession of faith adopted by the followers of John Ronge:—1st. We throw off the allegiance of the Bishop of Rome and his whole establishment. 2. We maintain full liberty of conscience, and condemn every compulsion, falsehood, and hypocrisy. 3. The basis and contents of the Christian belief are the Bible. 4. The free investigation and interpretation of it is not to be restrained by external authority. 5. As the essential contents of our faith we lay down the following symbols:—*I believe in God the Father who has created the world by his omnipotent word, and who governs it in wisdom, justice, and love. I believe in Jesus Christ our Saviour, who, by his doctrine, his life, and his death, hath saved us from bondage and sin. I believe in the working of the Holy Ghost on earth, a holy, universal Christian Church, forgiveness of sin, and life everlasting. Amen!* 6. We recognise only two sacraments as instituted by Christ, baptism, and the Lord's Supper. 7. We uphold infant baptism, and receive, by solemn act of confirmation, as self-acting members of the congregation, those persons who are sufficiently instructed in the doctrines of faith. 8. The Lord's Supper will be distributed to the congregation, as instituted by Christ, in both forms. Auricular confession is rejected. 9. We recognise marriage as an institution ordained by God, and therefore to be kept holy by man; we maintain for it the sanction of the Church, and consider, with regard to the conditions and restrictions applying to it, the laws of the State alone as binding. 10. We believe and confess that Christ is the only Mediator between God and man; we reject, therefore, the invocation of saints, the adoration of relics and images, the remission of sins by the priest, and all pilgrimages. 11. We believe that the so-called good works have only value in so far as they are the emanation of Christian sentiments; we reject therefore all commands of fasting. 12. We believe and confess that it is the first duty of the Christian to manifest his faith by works of Christian love!—The commotion which this new doctrine has produced in Germany and Poland is on the increase.—*Newcastle Courant.*

Who will not say 'here is another Luther;' but with the additional lustre of a more enlightened age? It is not, however, a 'new doctrine,' but the old one—even 'the form of sound words' as ancient as the days of St. Peter and St. Paul—come to light again, and that out of the bosom of the Papal hierarchy.—But alas! no sooner does a little light spring up among her children, and men begin to 'run to and fro,' and 'knowledge to increase,' than it is found necessary as a grand primary step to ensure success, and keep the flame from expiring, to "throw off all allegiance to the Bishop of Rome and his whole establishment;" so true is it that there can be no secure doctrinal reformation in connexion with that corrupt community. All branches of the Protestant Church will rejoice in this further accession to the cause of truth: and we hope John Ronge may be a powerful instrument in the hand of Providence in weakening, to their final overthrow, the still remaining strongholds of that unscriptural Church which seems to be the enemy of every other, the persecutor of all Bible-reading Christians, and the determined foe to reformation.

VERUS.
[We take the deepest interest in the movement above referred to, but let us not talk too fast: the Editor does not adopt the expression 'here is another Luther,' inasmuch as he 'that girdeth on his harness' is not to be boasted of as he 'that putteth it off.' Let us accompany John Ronge through some of Luther's trials first—let us pray for him; more than exalt him.—*EDITOR.*]
John Ronge is a warm adherent of the Catholic religion, and it is not against it that he fights, but against the excesses of Popery; it is against the ultramontane phalanx, against the Jesuits and all who strive to shut out the light from Germany. But not one of them dares to refute him. On the other hand, he is flooded daily with addresses, acknowledging in the warmest terms the merit of his conduct, from Catholics as well as Protes-

ants. His letter was first published in the "Vaterland's Bletter," a Saxon newspaper, 40,000 copies of which were sold in a few days, and was immediately reprinted in other newspapers in the different states of Germany, and subsequently even in Prussia, after the supreme censorship of that country had recalled the previous interdict upon its publication.

Ronge has been distinguished from his earliest youth for his ardent love of study, high-toned morality, and the deep and holy earnestness with which he has sought to investigate the truths of the Catholic Religion. Moreover, it is unquestionably true, that his letter to the Bishop of Troves is nothing but the product of his purest conviction, for he is a man whose lips never could utter an untruth; a man of the most unsullied moral character, who is invincibly strict against himself and indulgent to others. Nothing but his holy zeal for the purity and honour of religion, could have aroused him to denounce the abuses practised by the priesthood, in language so strong and remarkable as that used in his letter.—*Deutsche Schnellpost (German Quick-post).*

The priest John Ronge, in Breslau, and his followers, have, after several meetings, finally constituted their church, and adopted the confession of faith put forth by the priest Czarski, the leader of the community of German Catholic Christians in Schneidmuhl, in East Prussia. Subscriptions have been raised in many towns of Germany for the purpose of providing Czarski with the necessary funds for building a regular place of worship of his own, the service according to the new ritual hitherto having been held in a private dwelling. Two Roman Catholic priests in the province of Posen, Hubert, priest in the town of Wozkow, and a country curate of the name of Radzinski, have declared in his favour, and their Polish flocks have followed the example of their pastors. An officer of the Prussian army who asked the King to permit him to join Czarski, received the answer that there was no objection to his doing so, the new German Catholic confession being recognized by the state, and as such under his protection, and there is little doubt that the number of these seceders from Papal authority will rapidly increase throughout Germany.—*German Paper.*

BELGIUM—THE MARQUIS D'AVUST.—Within these few months an aged nobleman of high rank and large fortune, the Marquis D'Avust, tho' allied to high dignitaries in the Romish Church, has abandoned Popery, and declared his resolution to live and die an evangelical Protestant. Strong influence had been employed by the priesthood to reclaim him to their faith, but in vain. While tolerant to his dependents who adhere to the Church of Rome, he affords every facility and encouragement to the labours of the evangelical missionary, providing accommodation for him in his house and a place of public worship. Already a number of the domestics are steadily attending on the preaching of the Gospel, and devoutly inquiring into its Divine claims.—*(Continental Echo.)*

DR. KALEY.—This gentleman, after his release from prison in the Island of Madeira, resumed those religious services which had proved so beneficial to many of the inhabitants of the Island, from whom the Roman Catholic priesthood had too long withheld the light of Scriptural truth; he himself remained unmolested, but the inhabitants who had profited by his instructions were subjected to every species of annoyance and persecution. Unexpectedly, however, he received intelligence of an unfavourable decision upon his case having been pronounced at Lisbon; upon which he found it necessary, for his immediate safety and for the assertion of his rights as a British resident in the Portuguese dominions, to embark at once for Lisbon where he intended to claim the liberty of performing religious worship in his own house, and admitting thereto all who of their own accord chose to attend, whether Protestant or Roman Catholic.

THE CHRISTIAN GUARDIAN (Church of England Monthly).—This well and favourably known periodical is, since the month of February, edited by the Rev. Wm. Carus Wilson, M. A., Rector of Whittington. It is published by Seeley, London, at 6d. each number.

ECCLESIASTICAL.

DIocese of QUEBEC.

Sums received by the Treasurer at Quebec on account of the *Church Society*, in the month of March, 1845:

Collection at New Liverpool, Quinquagesima Sunday,	£1 5 0
Do at Pointe Levi, per Rev. R. R. Burrage,	1 15 0
Do at East Frampton, per Rev. R. Knight,	1 8 3
Do at West Frampton, per ditto,	1 7 6
Do at Danville Mission, per Rev. R. Lonsdell,	0 11 10 1/2
Subscriptions in Upper Ireland, per Rev. R. Anderson,	12 1 3
Collection at St. Giles, Quinquagesima Sunday, per Rev. P. J. Maning, 1844,	1 1 3
Do do do 1845, 1 0 0	
Donation of J. Bowen, Esq., per do,	1 5 0
Do of W. Hale, Esq., per do,	1 5 0
Sundry small sums in Seigniorly of St. Giles, per do,	1 10 0
Collections at Riviere du Loup (en haut) per Rev. N. Guerout,	3 0 0
Do at New Ireland, per Rev. R. Anderson,	0 15 2
Do at 1st Inverness Church, per do,	0 4 1
Do at 2d Inverness Church, per do,	0 6 8
	£28 16 0 1/2

T. TARGES, Treasr.
Quebec, 1st April, 1845.

THE RUBRICAL QUESTION.—On the 27th of February, petitions were presented in the House of Lords, by the Earl of Portescue, from

Exeter, South Molton, and Altringham, and from the Rev. Dr. Carwithen, all referring to the rubrical question, and praying for the interposition of Parliament to settle the question which had of late caused so much agitation throughout the Church, but especially in the Diocese of Exeter. The first of these petitions, as addressed to Her Majesty, was printed in our number of February 6th. The Earl having stated the circumstances under which the petitions had arisen, the Bishop of Exeter rose and said, while declining to defend himself before the House, being a Spiritual Lord, and responsible, as he said, to the Church alone upon earth for his conduct, entered upon a statement of the course pursued by him and which had met with so much unexpected opposition in his own Diocese. Lord Brougham of the Laity, and the Bishops of Norwich and London of the Spiritual Lords took part in the discussion, and the petitions were laid on the table.

THE REV. FREDERICK OAKELEY, Senior Fellow of Balliol College, Oxford, and Minister of Margaret Chapel, Westminster.—The recent proceedings at Oxford against Mr. Ward have drawn from the above Clergyman a letter to the Vice Chancellor of the University, for the purpose of clearing his position in that body. He refers the Vice Chancellor to the following passage in a pamphlet recently published by him (Mr. Oakeley):

"I have no wish to remain a member of the University, or a minister of the Church of England, under false colours. I claim the right which has already been asserted in another quarter, of *holding (as distinct from teaching) all Roman doctrine*, and that notwithstanding my subscription to the 'Thirty-nine Articles.' He declares his adherence to these words, and his agreement with those views on the question of Subscription entertained by Mr. Ward, and which, in the case of that gentleman, have been condemned by vote of the University.

Since the publication of that letter, it was reported that the Bishop of London had suspended Mr. Oakeley: that report is contradicted, but Mr. O. himself admits that the Bishop *asked him to resign*; Mr. O. did not comply with the request, and it is now supposed that he will be proceeded against in the Ecclesiastical Court.

BRISTOL.—The Bishop of the Diocese held a visitation of his Clergy at St. Mary's Church, Warwick, on the 24th ultimo. A large concourse of persons was present to witness the solemn service. His Lordship administered the rite of Confirmation at St. John's Church, Pembroke, on the 3d instant, to 30 and at Christ Church, Devonshire, to 25 persons.

DIocese of MASSACHUSETTS.—The corner stone of a new Church was laid at Boston on the 24th March by the Bishop of the Diocese, assisted by several of his clergy. It is named St. Stephen's, is situated in Purchase-street, and is to be under the pastoral charge of the Rev. E. M. P. Wells, in connection with the *EPISCOPAL CITY MISSION SOCIETY*; the sittings being all free.—The building is to be of free-stone, and the plans are by the architect of Trinity Church, New York. The liberality of a gentleman of Boston has furnished the means for its erection.

To the Editor of the Berean.

SIR,—Allow me to draw your attention, and that of the readers of your valuable Journal, to an "affair" which has recently taken place in Montreal, and which, if allowed to pass over unnoticed by the authorities, will appear to me to lay them open to a charge of inconsistency, of such magnitude, that I do not see how it can well be got over.

It is generally understood that regulations have been issued for the suppression of duelling in the Army and Navy; and from an article which has lately appeared in the public prints relative to a duel fought by two officers of the *Hycinth*, at Antigua, there seems to be no doubt that these regulations are duly enforced, and severe punishment is visited upon the offenders, even to dismissal from the service.

Now, Mr. Editor, why cannot this regulation be applied to the officers of the Civil Government as well as the Military? It is only a few days since we have seen paraded in the papers, the valiant achievements of two men, one holding a high station in the Government of the Province, and both of them Members of the Legislative Assembly; if they escape with impunity, what is become of "equal justice"? Even in case of death occurring, a duellist can seldom be overtaken by legal punishment; but if public opinion were to express itself—if an address were sent to the Governor General, requesting him to dismiss duellists from office—and if, moreover, every right-minded elector both in the County of Megantic and the City of Quebec, and elsewhere, were to recollect, in the event of another election, that he cannot conscientiously vote for those who recklessly set at defiance both the laws of God and man: if these measures were adopted, we should but very seldom hear of duels in high quarters.

I am, &c.

OBSERVER.

To the Editor of the Berean.

Mr. Editor,—One of the chief excellencies of the British Constitution is *Trial by Jury. Twelve men of honest, candid minds;—of good common sense;—are required to decide on all questions brought before them.*
Great talents are not necessary to a Jurymen, because he is not to give an opinion drawn from argument, but from facts;—each witness testifying only what he saw and heard. Yet, he must be *impartial*. His mind must be aside from every thing like a conclusion. Nay, there must be no bias to this or that particular point;—for, against the question, *The judgment has to be made up, neither by favour or affection, but from evidence!*
If it be necessary to a fair trial, that a Jury should be *senible*, and so, able to form a judgment according to evidence;—*upright*, and thus, morally incapable of returning a verdict different from evidence; *impartial* and so, waiting, patiently hearing, calmly weighing both sides of the question before they return their decision;—if such be required in the ordinary concerns of life, how much more needful in all cases, which arise between

this life and the next!—Just so much the more as the importance of the Soul is greater than the Body...

Our Great Teacher proposed this as a question for the decision of mankind—'What shall I profit a man, if he shall gain the whole world, and lose his own soul?'

Now, in this investigation—Whether of these two is of the higher value—The World or The Soul—Man is not impartial!

Our feelings are against the Soul; and, therefore, however good our common sense may be; however capable of forming a correct judgment from evidence, we are biased, and the case is heard with the mind leaning to the one side.

The difficulty, then, is evident, of chit deciding as to 'What shall I profit a man, if he shall gain the whole world and lose his own soul.'

Let the readers of the Berean suppose themselves empanelled, and so, bound by every consideration, to well and truly try the case according to the evidence.

The case is propounded by 'the Judge of all.' As Counsel for the Soul, I pray God the Holy Spirit give you a sound judgment, enabling you to give a true verdict.

The World offers, for this end, 'the kingdoms of the world and the glory of them,' great possessions, honours, riches, pleasures.

The Soul makes no such offer. It does not deny that, usually, the world can make good its promises; but challenges the world to prove their value.

In answer, the World points to the rich man with his splendid equipage, his house, his gardens, his estate; to the Sovereign, or Noble, with his crown or coronet, or his well-earned rewards--the respect and homage of his fellows and inferiors.

The Soul does not deny the pleasures of prosperity, but admits them to be exceedingly grateful to the natural feelings; and that they form, when not too dearly bought, or held at too great a sacrifice, an object worthy our search.

The Soul points to some of the most blessed of this world's favourites. A Solomon, whose wisdom, power and wealth were greater than of all the kings before him; whose reign was one scene of uninterrupted peace.

I am called Christian.—Nay! I am more.—I respect religion. It influences me in a great degree. I like many of its principles,—those which tend to the well-being of society—leading to respectability of character—teaching to 'honour all men, love the brotherhood, fear God, honour the King.'

'At times, I go farther than this. I admire zeal in the clergy;—prefer those sermons which contain Gospel practice, urged on Gospel principles, to the mere moral essays, which a Heathen as well as a professed Christian, could consistently deliver.'

make up; so that I am quite satisfied with myself; I shall take my fill of this life—'eat, drink, and be merry; and have heaven at last!'

The Soul, fearful of being beguiled of its reward, asks for proof of the value of this fair show of religion. It sees much of it, at this day; and, whilst admitting its being of service to the good order of society, doubts of its being the religion of the Bible—that religion which has the promise of both worlds; not of the life which now is, only, but of that which is to come, also.

PAYMENTS received on account of the BEREAN:—From Mrs. Ogden, from No. 53 to 104; Miss Hale, No. 53 to 104; Captain Shuttleworth, No. 53 to 104; Mr. Palmer, No. 1 to 52; Mr. Gale, 53 to 78; Sergt. Shaw, No. 53 to 78; Rev. E. C. Parkin, No. 53 to 104; Messrs. J. C. Clarke, No. 53 to 104; James Bolton, No. 53 to 104.

TO CORRESPONDENTS: Received R. V. R.; W. D. arrived just last night!

Political and Local Intelligence.

SWITZERLAND.—Disturbances arising from the introduction of the Jesuits still continue, but it was hoped they would soon be accommodated.

PORTUGAL.—On the 17th Feb. the Queen gave birth to a Princess, and later advices mention that Her Majesty and the Infanta were doing well.

MOROCCO.—It was stated in the Berean of the 2d January, that Sweden had refused to pay any longer the tribute which she had been in the habit of paying to the Emperor of Morocco, for protection against the piracies of his subjects; the dispute which arose from this has been arranged by the Emperor giving up the unjust demand.

ARCTIC DISCOVERY.—It is in contemplation by the Government, to dispatch the vessels Erebus and Terror, on a voyage of discovery to the Arctic Circle. The expedition is expected to leave England the first week in May, and will be under the command of Sir John Franklin, who has just returned from the Government of Van Diemen's Land, assisted by Captain Crozier; and the vessels which were originally built for voyages of this kind, of unusual strength and with great accommodations, are each to have a screw-propeller and a small steam power attached to them, to enable them to push through the ice, and are to take provisions, coals, &c. for two years.

LOWER PROVINCES.—The proceedings of the Nova Scotia Legislature up to the 14th ultimo, do not mention any decision on the petition for legislative aid towards continuing the steamboat communication between Pictou and Quebec. The House of Assembly, by a vote of 27 to 19, had decided in favour of altering the election law so as to have all the electors polled in one day.

NEW BRUNSWICK.—As the appointment of Mr. Reade to the office of Provincial Secretary was the cause assigned for the resignation of several members of the Executive Council and the consequent vote of "want of confidence" in the Assembly, it seems right to mention that Sir W. M. G. Colebrooke, the Lieutenant Governor, has received an address signed by 162 inhabitants of the township of Portland, approving of that appointment.

ADDRESS TO LORD METCALFE.—In addition to the numerous addresses of congratulation which have been presented to the Governor General on his recent elevation to the Peerage, two have been lately received by him from this neighbourhood: one being from the St. George's Society of this city, and the other presented by a deputation on behalf of the citizens of Quebec.

MELANCHOLY DISASTER.—The dwelling house of a person named McCarthy, at Beauharnois, was destroyed by fire on the 20th ult. when four children perished in the flames while the unfortunate parents themselves narrowly escaped the same fate, and lost all their property.

On Wednesday morning the 26th ulto., a hostile meeting took place at Montreal between the Hon. Mr. DALY and Mr. AYLWIN, arising out of an altercation which happened in the House on Tuesday evening, Mr. AYLWIN being the challenger. The parties exchanged shots without effect.

PARLIAMENTARY.—In the LEGISLATIVE COUNCIL resolutions were passed and an address, founded on them, was presented to the Governor General, recommending the same sessional allowance to members of the Council which those of the Lower House receive. Six Councillors dissented, for reasons mentioned at length, to which their names are attached. His Excellency replied that, having given the subject his attentive consideration, he was not prepared to recommend it to the consideration of the Legislative Assembly.

In the House of Assembly on Tuesday the 26th ulto., sundry petitions were presented.

The Resolutions passed in Committee on the supply granted to Her Majesty, were reported.

They are 178 in number, and comprise the estimate of expenses for the year 1845, amounting to £232,925 14s. 8d. The items were taken up serially and all passed without amendment, though the House was divided upon several amendments offered.

The expenses of the Legislature require £31,279 16s. 4d. Educational purposes £11,824 8s. 10d; Hospitals and other charities £13,280; Public Works, £85,500.

An address to Her Majesty, recommending the case of Alexander McLeod to her favourable consideration, was reported and concurred in, and ordered to be engrossed.

A number of Bills which have been before the House for a long period, were read the third time and passed, among them the Bill to make better provision for Elementary Instruction in Lower Canada.

Bill to incorporate the Quebec School of Medicine, and the Bill to amend the Ordinance incorporating the City of Quebec.

Sessional allowances of £100 to members who have attended the whole session, and proportionate sums to those elected during the session, together with mileage at the rate of 10s. per 20 miles, were voted; and a number of the employes of the House received an allowance for their travelling expenses to the seat of Government, with the understanding that the grant would not again be made.

PROROGATION OF THE PROVINCIAL PARLIAMENT.

LEGISLATIVE COUNCIL CHAMBER, Montreal, Saturday, March 29, 1845.

This day, at Five o'clock, P. M., His Excellency the Governor General proceeded in state to the Chamber of the Legislative Council, in the Parliament building. The Members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly; and that House being present, seventy-two Bills were assented to in Her Majesty's name, by His Excellency the Governor General, and seven reserved for the further signification of Her Majesty's pleasure thereon.

Press of matter not allowing the insertion of the whole of the Speech with which His Excellency was pleased to close the first session of the Second Provincial Parliament, an abstract follows. His Excellency thanks the members for their attention to their duties, and congratulates them upon the general result, though he regrets that several important measures have been unavoidably postponed.

You are about to return to your homes to resume those occupations which in most cases are indispensable for the support of your families, and which are unavoidably interrupted with some degree of injury to yourselves by your attendance on Parliamentary Duties.

The Honorable the SPEAKER of the Legislative Council then declared that it was the pleasure of His Excellency the Governor General that the Parliament should stand prorogued to Thursday the 5th day of May next.

THE WEATHER.—Accounts from the Ottawa represent the weather as having again become somewhat colder since the last statement, so that some of the timber, which it was thought would have to remain in the woods, may yet reach the market. Several accidents have occurred to teams in that neighbourhood, by breaking through the ice.

TO BE LET, THE House and Premises belonging to the Subscriber at LaCaardiere. Can be seen at any time. M. STEVENSON. Quebec, 27th Feb. 1845.

were taken by the authorities to remove the filth which has accumulated during the entire winter, it would render pedestrianism less dangerous and at the same time facilitate the departure of the ice.

ROUTE OF THE ENGLISH MAILS.—The statement in the last Berean concerning the future route of the Mails from England has been fully confirmed by the publication of two Despatches from Lord Stanley to the Governor General, which Lord Metcalfe laid before the House of Assembly.

Newspapers to and from England, are henceforth to be charged with a postage of one half-penny each, payable on delivery.

SECRETARY'S OFFICE, Montreal, 28th March, 1845.

His Excellency the Governor General has been pleased to appoint John Charlton Fisher, Esquire, to be Her Majesty's Printer for that part of the Province heretofore Lower Canada.

PASSENGERS.

In the Packet Ship Toronto, at N. York from London, Messrs. J. E. Dean and C. W. Robinson 20th Regt. B. A.

At Montreal, on the 19th instant, the lady of George Taylor, Esq., 93d Highlanders, of a son.

On Thursday last, Marie Esther, aged 6 years, daughter of F. X. Garneau, Esq., City Clerk.

On the 31st March, Mr. John Parkhill, Painter. At Montreal, on the 29th ultimo, Martha, wife of Thomas A. Cary, Esq., of the Receiver General's Office.

At Montreal, on the 20th instant, Alice Charlotte, the beloved wife of George Taylor, Esq., 93d Highlanders.

On the 7th of October last, at Sea, on the way to Valparaiso, Robert Waddilove, Esq. R. N., eldest son of the Revd. W. J. D. Waddilove, of Lushan, England.

At the Astor House, N. York, on Tuesday the 25th March, after a short illness, Mrs. N. P. Willis, daughter of Mr. Stace, late, storekeeper Royal Arsenal, Woolwich, England.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 1st April, 1845.

Table of market prices for various goods including Beef, Mutton, Lamb, Veal, Pork, Bacon, Hams, Dried Goods, etc.

CHEAPEST CLOTHING ESTABLISHMENT In the Canadas.

C. T. BROWN, MERCHANT TAILOR, begs to call the attention of his customers and the public to his extensive Stock of well made up CLOTHES, to suit the Working Man and the Gentleman, at fully a third below the usual prices.

CLOTHES, CLOTHES. BOYS CLOTHING MADE TO MEASURE.

Warranted of the best materials, and a first-rate cut.—No fit, no sale—and at prices as low as made up slop clothes can be bought.

SELLING OFF. GREAT BARGAINS.

TO make room for his Spring Goods, C. T. BROWN is selling off his well assorted and extensive stock of MEN'S CLOTHING, at reduced prices, warranted all well made up.

TO LET, THREE OFFICES on Arthur Street opposite the Exchange.

TO BE LET, THE House and Premises belonging to the Subscriber at LaCaardiere.

FOR SALE, SMALL two-story Stone House, A. Out Houses, Garden, and an excellent Well of Water, well adapted for a small family.

Portrait of His Excellency LORD METCALFE, Governor General of British N. America, &c.

The undersigned has received a few copies of the above, splendidly executed in the best style of Engraving, taken from Mr. Bradish's Portrait recently painted, and which has been pronounced by competent judges to be an excellent likeness of His Lordship.

QUEBEC HIGH SCHOOL. REVD. E. J. SENKLER, A. M. Of the University of Cambridge.

CLASSICS, MATHEMATICS AND NATURAL PHILOSOPHY. REV. E. J. SENKLER. CLASSICS.....W. S. SMITH. ENGLISH.....LEWIS SLEEPER.

REV. D. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REV. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN MCLEOD, Esq.

Charges for boys under 10 years of age, £10, above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3.

NOW IS THE TIME

FOR those who wish to have true Likenesses of themselves or families with the beauty of colour, to call at Rooms No. 22, MOUNTAIN STREET, Lower Town, where they can be gratified with PORTRAITS taken by the Photographic art at a small price, from 9 to 12, and from 1 to 3 o'clock; by FREDK. WYSE, who has Specimens to show. Quebec, Jan. 15, 1845.

W. HOWARD, BLACK AND WHITE SMITH, FARRIER, Fork-maker, and general worker in Iron and Steel.

DEGS to return his grateful thanks to the B Gentry, his numerous friends and the public generally, for the very liberal patronage they have hitherto favoured him with,—and at the same time to assure them that he will endeavour by superior workmanship, a rigid attention to business and strict punctuality in the execution of orders entrusted to him, to merit a continuance of the same, which he now has the honor to solicit.

INDIA RUBBER SHOES. The subscriber acquaints his friends and the public that he has lately received a large assortment of India Rubber Shoes, which he will dispose of on as moderate terms as any other house in the trade.

RECEIVED EX "BRITISH QUEEN," 145 HAMPERS Cheese, viz: Double Gloster, double Berkeley Cheddar, Truckles and Queen's Arms C. & W. WURTELE, St. Paul Street. Quebec, 23rd Sept. 1844.

NOVELTIES WHICH DISTURB OUR PEACE LETTERS. Addressed to the Bishops, Clergy, and Laity of the Protestant Episcopal Church, BY JOHN HENRY HOPKINS, D. D. Bishop of Vermont.

JUST PUBLISHED BY G. STANLEY, 15, BUADE STREET, and sold by him at 1d. a piece, or 10d. a dozen. SCRIPTURE TEXTS To illustrate the Lord's Prayer. SECOND EDITION. 5th December, 1844.

YOUTH'S CORNER.

THE BACKWOODSMAN TO HIS VISITOR FROM THE CITY.

Wrap your warm cloak around you close, And hurry we o'er where you taper glow;

But we're at home—and at the noise Of horses, see my two brown boys Sprung out to meet us—leave me these—

Accommodated from the Children's Magazine.

THE FORCE OF PATIENT ENDURANCE.

Sally was a feeble-looking girl, but she loved her Sunday-school, and what is better still, she loved her Saviour. She had a sad, careless mother, who "made no account of so much religion."

This was only the beginning of Sally's troubles; for, on her return home to dinner, she had hardly entered the house when her mother declared she was a little canting Methodist, and she should have no dinner, for not fetching the loaf in the morning.

The carnal mind in every place is enmity against God; even in Berea the unbelieving Jews which came from Thessalonica stirred up the people, so that it was found needful to send away Paul.

The sensual shuns its purifying, the self-righteous its humbling tendency; all, without exception, love darkness rather than light, because their deeds are evil. Yet God has never left himself without a witness.

First, as it respects the Old Testament. It is well known that the Jews were never either a philosophical, or a literary people. There are no works amongst their ancient uninspired authors which can lay claim to genius.

When contrasted with the fables of the heathen poets; with their deification of the worst passions of mankind; with the impure character which they give to their gods; though embellished by all the flowers of rhetoric, and sweetened by the enchanting flow of numbers: it must surely convince every unprejudiced mind, that such writings as the Jewish prophets have left for the benefit of mankind cannot be the product of unassisted, fallen

her heart; this constrained her to suffer—willingly to suffer. It was the same principle that sustained the apostles, the martyrs, so that every one could say—

"When I am weak, then am I strong, Grace is my shield, and Christ my song."

London Teacher's Offering.

ON THE CHARACTER OF THE BEREANS, ACTS XVII.

As pride and prejudice shut out the light of truth, so humility and candour prepare the way for its admission. These Bereans were more noble than those of Thessalonica. They were persons of a more ingenuous spirit. They did not resort to the base refuge of ridicule and persecution.

Having thus permitted the light to shine upon them, they did not, like the Thessalonians, immediately expel it, by driving the holy messengers of mercy out of their city; but they proceeded to search the Scriptures. They brought the doctrine of the Apostles to the test of God's holy word. This they did, not superficially, but carefully; they "searched the Scriptures."

The effect of this ready reception of the word, of this daily searching of the Scriptures, was, that they believed. The Holy Spirit graciously guided their inquiring minds into all truth, so that they heartily embraced the word of salvation.

This blessing was not confined to a few. It is said, "many of them believed;" also, "of honourable women which were Greeks, and of men, not a few."

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reason, but the gracious revelation of the Divine Spirit, under whose influence those holy men both spake and wrote.

Secondly, as it respects the New Testament. The writers of the New Testament, with the exception of St. Luke and St. Paul, were men of no education; and their writings are the only standard of truth, respecting the character and work of the Saviour of the world. These unlettered men elevated the standard of morals to the highest pitch; and revealed those heavenly principles which alone are able to restore man to the lost image of his Maker.

But the two great evidences for the truth of Christianity, are Miracles and Prophecy. At the time when the Lord Jesus declared himself to be the Messiah, and proclaimed the glad tidings of salvation to a lost world, miracles were needful, in order to prove the truth of his mission, to manifest the divine approbation to his doctrines, and to fulfil the prophetic character of the Messiah as recorded in the 35th chapter of Isaiah.

Yet a still more important evidence was reserved for future ages, no less declarative of the divine approbation to the Christian religion than miracles; and that evidence is prophecy. The gradual fulfilment of those prophecies which were foretold by Christ and his apostles, may be considered as a standing miracle; since it is utterly beyond the power of man to ensure the accomplishment of any predicted event independently of the will and purpose of God.

Christ as God in our nature foretold what should come to pass, through his own presence. The Prophets and Apostles, as his servants, spake under the immediate influence of his Spirit dwelling in them. (1 Peter i. 10, 11) Thus the prophecies which have been fulfilled, and which are now fulfilling, and which still remain to be fulfilled to the end of time, form a chain of evidence to the divine origin of Christianity, which Satan and his emissaries can never destroy.

Such an one, through grace, will be led to acknowledge with heartfelt gratitude, like the Bereans of old, that Jesus Christ is God manifest in the flesh; the only Saviour and hope of perishing sinners. The joyful exclamation of such an enlightened soul will be: "We have found him of whom Moses in the law and the prophets did write."

It may appear strange, in this age of light and information, that the New Testament should be arraigned by modern infidels as the most immoral book that is extant. Surely this must be the dying grasp of infidelity; for what can be more feeble than such an attack? They may as well assert that the sun, when shining without a cloud in its meridian splendour, is the darkest part of the visible creation.

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those who truly believe it, and live under its purifying influence, in order to ascertain where true morality is to be found. It lies in the pages of the Bible, and is exhibited in the Spirit and conduct of its sincere believers. The history of the Church in all ages attests this delightful truth that, "the Gospel of Christ is the power of God unto salvation to every one that believeth."

O! blessed Sun of righteousness, thou who art the light of the world, let thy bright beams shine upon it, that the deep shades of error, superstition, and sin, may fly before thy powerful rays, till all the earth shall be filled with thy glory.

Shine, blessed Jesus, upon thy Church. Let all thy people become shining and burning lights in the world, shining by reflection to thy glory. Illuminate my dark mind. Take away the thick film from my mental vision. Remove the veil from my heart, and let me behold thy glory with unveiled face.

D'AUBIGNE AND THE UNITARIAN.

Dr. Sewall in his late tour in Europe, in company with an Unitarian clergyman from New England, paid a visit to the justly celebrated writer of the History of the Reformation, Merle D'Aubigné.

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THE INFIDEL CONVERTED.

It happened that a certain man who did not believe in the Lord Jesus, nor read the Bible, in travelling lost his way. It was very hot weather, and being very thirsty, he called at a cottage for some water. There was a little girl sitting at the door; and he said, "my child, do you think your mother would give me a mug of water?" "Oh! yes, by all means" (she replied) "if you will step in, sir." But the employment of the child arrested his attention.

MONASTIC LIFE.

We read a story of St. Anthony, who being in the wilderness, led a very hard and strait life, to whom came a voice, saying, "Anthony, thou art not so perfect as is a cobbler that dwelleth at Alexandria." Anthony hearing this, rose up forthwith, and took his staff, and went till he came to Alexandria, where he found the cobbler. The cobbler was astonished to see so reverend a father come to his house.

THE POWER OF TRUTH.

The celebrated Gilbert West and Lord Lyttleton, both men of acknowledged talent, had received the principles of infi-

dely from a superficial view of the Scriptures. They agreed together to expose what they termed the imposture of the Bible, and Mr. West chose the resurrection of Christ, and Lord Lyttleton the conversion of St. Paul, as the subjects of their criticism. Both sat down to their respective tasks full of prejudice, and a contempt for Christianity. But what was the result? They were both converted by their own endeavours to overthrow the truth of the Scripture.

TO MERCHANTS AND MILL OWNERS.

The undersigned having been appointed Agents for the "MISSISSQUOI FOUNDRY COMPANY," have now on hand for Sale, the "PATENT" improved percussion and retreating Cast Iron Water Wheel (of different Sizes) the advantages of which consist in its requiring a much less head of Water than any other now in use, acting equally well under water and not being affected by back water.

Quebec 20th Sept., 1844. C. & W. WURTELE, St. Paul Street.

RECEIVED, per John Horton, China, Sarah, Jamaica and British Queen.

Best Black Lead, Nos. 1 and 2, Genuine White Lead, Nos. 1, 2 and 3, Putty, Paints, assorted colours, Sheet Lead and Lead Pipe, Patent Shot, Canada Rose Nails and Spikes, Horse Nails, English and Best Bar Iron, Scrap and Russian Bar Iron, Sheet and Hoop Iron, Anvils, Spades and Shovels, Cast Steel, Borax, Block Tin, Coil and Trace Chains, Shop Twine in balls.

Quebec, 23rd Sept., 1844. THOMAS COWAN.

PRINTING-WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THE PAPER, On the most reasonable terms.

THE BEREAN

Is published every THURSDAY Morning, BY G. S. TAYLOR, Printer, Bookseller and Stationer, 15, RUADE-STREET.

Terms:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance.

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Advertisements, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time, as may be agreed upon.