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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 VIII. 11.

VOLUME V.—No. 5.]

QUEBEC, THURSDAY, APRIL 27, 1848.

[WHOLE NUMBER 213]

THE DYING CHARGE.
A young man's last words to his father, mother, brother, and three sisters, all of whom were baptized and unconcerned about their souls, were "Meet me, meet me before the throne."
"Meet me, meet me before the throne!"
"Thus he spoke and the spirit was drawn;
And he spoke to his dearest kin,
Just as he left the bounds of sin;
Thus he spoke, the dying saint,
For his words were few and his voice was faint.
They laid him in the lone church yard,
And the place of his rest was cool and hard,
And the winter winds were sweeping by,
In the midst of their untamed ovary;
But thought to him was the stormy blow,
He stood by the heavenly fountain's flow.
Spirit came on with her wreaths of flowers,
Her bosom rose and her body lowered,
When there came to the village chancel low,
A little band in the garb of woe;
They stood in the light of the morning sun,
The mourning kin of the parted one.
There was the father with hoary hair,
There was the mother, with pensive air,
There was the brother, of noble mien,
And there the sisters three were seen;
They had looked on their lost and loved one's
Soul,
And have come to give their hearts to God.
The water is poured on each bending head,
The cross is raised and the prayer is said;
And methinks I see an angel face,
Looking down on that holy place,
And methinks I hear his gentle tone,
"Meet me, meet me before the throne."
Yes! I waited on; they are coming now,
For each has taken the solemn vow;
They do not change was wrought,
It has brought them all to this sacred spot;
And they trust, through the night of a Saviour's
Love,
To meet thee before the throne above.
C. W. THOMPSON.

THOSE WHOM THE LORD OWNS AS BRETHREN.
"I will declare thy name unto my brethren: in the midst of the congregation will I praise thee." PSALM XXII. 22.
How manifold, how lovely, does the Lord appear to the Christian's apprehension, when he thus speaks! He is still the same kind Father that he was before our sins pierced him. He uses the same gracious terms as formerly. He has not forgotten us. His spiritual recreation being accomplished, the first name he utters is, "My brethren." After his literal resurrection he did the same. When Mary met him near the sepulchre, he said, "Go to my brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and your God," JOHN XX. 17.
Glorious Saviour, how full of love thou art! What condescension is in thy nature! What tenderness to thy works! Thou dost unite us to thyself, that our timid hearts are comforted, our consciences are quieted. What we could not venture to hope, thou teachest us to believe. We know thy Sonship, and we doubt our own. Yet in one breath thou callest God thy Father, and ours also; as if thou wouldst prove, beyond all doubt, that in thee he is ours, and that through thee, we are his. It is so of a truth. We behold God in thee, and are glad; God beholds our nature in thee, and is satisfied. Glorious Reconciler, in thy single person the Godhead and the manhood are forever united! Thou hast condescended to take our form, and we will aspire to be conformed to thine image, that thou mayest be the first-born among many brethren, ROM. VIII. 29. Blessed art thou, infinitely more blessed in giving the name of brethren, than in receiving that of brother! We hesitate to call thee so, because it seems to do thee a dishonour. Yet thou art not ashamed to call us brethren, as if to do so were thy glory. Heb. ii. 11. Well mayest thou ask, "Who are my brethren?" for whosoever shall do the will of thy Father which is in heaven, the same only is thy brother, Matt. XII. 48. O help us then to live as ought the "brethren of the Holy One." Let this be a name of power within us. Let it kindle in us all brotherly affections and kindred desires. Let it influence us to live worthy of thy name. May we, who have already laid enough of sin on thy devoted head, henceforth cast it from us and from thee! Like the brethren of Joseph, may we live on the fullness, and rejoice in the brotherhood of Him whom we stripped and sold! This will delight thy heart. Thou shalt see the travail of thy soul, and shalt be satisfied. Thou wilt glorify thy Father. Thou wilt magnify his name with thanksgivings. In the midst of the congregation wilt thou praise him. Teach us to learn, and help us to sing thy song. Send the Spirit of love and intimacy into our hearts, that we may catch the strains of the angelic choirs;
"Where jointly all the harpers round,
In mind unite, with solemn sound,
And strokes upon the highest string,
Make all the heavenly arches ring,
Ring loud with hallelujahs high,
To him that sent his Son to die,
And to the worthy Lamb of God,
That loved and washed them in his blood."
The same Spirit that animates the redeemed before the throne, must inspire the redeemed before the footstool. To both the same beautiful and everlasting song belongs; and to both there is but one and the same Leader, even Jesus, the first-born among many brethren, ROM. VIII. 29.
The "congregation" spoken of in this twenty-second verse is explained by the apostle in his Epistle to the Hebrews, who quotes this passage, and thus applies it to the Church, "For both he that sanctifieth, and they who are sanctified, are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the Church will I sing praise unto thee," Heb.

ii. 11, 12. What a delightful view does this present to our minds! Christ looks from his cross to his Church. The gratitude of his heart is to be uttered in the assembly of his saints. "Where two or three are met together in his name, there is he in the midst of them," Matt. xviii. 20. He puts his own Spirit within them, that they may participate in his sentiments. As he entered bodily into the room where his disciples were assembled, so is he spiritually, but really, present in every company of his faithful people. He meets with them. He blesses them while they are blessing God. When they pray for his Spirit he hears them; and while they are yet speaking, he sends him into their hearts. The petitions which they offer, he presents to his Father in his own name. He has a full right to do so, for he makes one in the midst of their assembly. As the elder brother of every sincere worshipper, all prayers and praises ascend in his name. Christ came to glorify the Father. The Spirit comes to glorify the Son. And the sanctification of the Church is the glory of the Spirit. The three Persons of the Godhead obtain the triple honour of creation, redemption, and sanctification. The Church is the object of threefold love, and care, and power.
It is to his Church that Christ declares the name of the Father. He reveals it by the instrumentality of his written word, and of his faithful ministers. He gathered his disciples one by one around him; he instructed them how to regard God, and how to address him as a Father. He had but small companies of twelve, and seventy, and one hundred and twenty, who steadfastly attended his personal ministry. To them he declared this name of God, and told them to proclaim it to others. For this purpose he endowed them with power from on high, and immediately three thousand souls were added to the number of his professed worshippers. From that time, the churches, walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied, Acts ix. 31. At the present day they are present in every quarter of the earth. The promise that was made to the first small company, shall not fail to sustain or to comfort the last. "Ye, I am with you always, even to the end of the world." Time shall fail, but not the promises. The end of this world, but not of Christ's word, shall arrive. He will be better than his word, for he will be with them not only to the end of the world, but also throughout eternity. "Rejoicing in the habitable parts of the earth," Christ rejoices more in the habitable hearts. He seeks to dwell in men by his Spirit. We are individually "temples"; collectively a "temple." Jesus is our High Priest. He prays in us, as living temples of the Holy Ghost. He prays with us, as his younger brethren of the "royal priesthood," 1 Pet. ii. 9. He prays for us, as our Advocate and Intercessor in the court above. He prays by us, when he puts his own desires within our hearts, and inspires the members of his body, to offer up the same petitions with their Head. His praises also ascend with ours. He inspires us with his own gratitude, and expresses by our lips his heart-thanksgivings. The self-containing and mysterious name, "I am that I am," he thus explains, in characters written with his own blood, "God is love." Having cleansed the temple of our hearts from fear and selfishness, he sits in the midst of our concentrated affections, and praises God with us in our closet. When congregations assemble, he condescends to meet with them. Where his members are, there is his Head present. Though unseen, he is in the midst of them. His Spirit animates their hearts. In their psalms, and hymns, and spiritual songs, he praises the great Deliverer—his Father and their Father, his God and their God!

Gratitude is a noble and a generous sentiment! It elevates man above the beasts that perish. It unites him to the superior intelligences; and, as it were, repays the benefactor with an acceptable interest. Gratitude is one of the fairest plants 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. Let this be the emblem of our souls. The Christian's heart should blossom with perpetual gratitude. Looking unto Jesus with glowing feelings, we should mark his course, and follow it with thankfulness. Shall he declare to us the paternal name by which we may address Jehovah? and shall we not cry Abba Father, with all the love and gratitude of which our hearts are capable!—Stevenson, *Christ on the cross.*

THE EVIL AND THE REMEDY OF PRIDE.
From the judicious Hooker's sermon on *Jahabukuk II. 4.*
There is in the heart of every proud man, first, an error of understanding, a vain opinion whereby he thinketh his own excellency, and by reason thereof his worthiness of estimation, regard, and honour, to be greater than in truth it is. This maketh him in all his affections accordingly to raise up himself; and by his inward affections his outward acts are fashioned. Which if you list to have exemplified, you may, either by calling to mind things spoken of them whom God himself hath in Scripture especially noted with this fault; or by presenting to your secret cogitations that which you daily behold in the odious lives and manners of high-minded men. It were too long to gather

together so plentiful an harvest of examples in this kind as the sacred Scriptures affordeth. That which we drink in at our ears doth not so piercingly enter, as that which the mind doth conceive by sight. Is there any thing written concerning the Assyrian monarch in the tenth of Esay, of his swelling mind, his laugthy looks, his great and presumptuous vaunts; "By the power of mine own hand I have done all things, and by mine own wisdom I have subdued the world;" any thing concerning the games of Sion, in the third of the prophet Esay, of their stretched-out necks, their insolent eyes, their pagant-like, stately and pompous gait; any thing concerning the practices of Core, Dathan, and Abiron, of their impatience to live in subjection, their ungodly repining at lawful authority, their grudging against their superiors, ecclesiastical and civil; any thing concerning pride in any sort or sect, which the present face of the world doth not, as a glass, represent to the view of all men's beholding! So that if books, both profane and holy, were all lost, as long as the manners of men retain the estate they are in; for him which observeth, how after that men have once conceived an over-weening of themselves, it maketh them in all their affections to swell; how deadly their hatred, how heavy their displeasure, how unapproachable their indignation and wrath is above other men's, in what manner they compose themselves to be as Hierocles, without the compass of all such rules as the common sort are measured by; how the outlaws which religious hearts do tremble at, they affect as principal graces of speech; what felicity they take to see the enormity of their crimes above the reach of laws and punishments; how much it delighteth them when they are able to appal with the cloudiness of their look; how far they exceed the terms wherewith man's nature should be limited; how high they bear their heads over others; how they browbeat all men which do not receive their sentences as oracles, with marvellous applause and approbation; how they look upon no man but with an indirect contempt, nor hear any thing, saving their own praises with patience, nor speak without scornfulness and disdain; how they use their servants as if they were beasts, their inferiors as servants, their equals as inferiors, and as for superiors, acknowledge none; how they admire themselves as venerable, puissant, wise, circumspect, provident, every way great, taking all men besides themselves for vipers, poor, inglorious, silly creatures, needless burthens of the earth, off-scourings, nothing; in a word, for him which marketh how irregular and exorbitant they are in all things, it can be no hard thing hereby to gather, that pride is nothing but an inordinate elation of the mind, proceeding from a false conceit of men's excellency in things honoured, which accordingly frameth also their deeds and behaviour, unless there be cunning to conceal it; for a foul seam may be covered with a fair cloth, and as proud as Lucifer may be in outward appearance lowly.

No man expecteth grapes of thistles; nor from a thing of so bad a nature can other than suitable fruits be looked for. What harm soever in private families there groweth by disobedience of children, stubbornness of servants, untractableness in them, who, although they otherwise may rule, yet should in consideration of the impurity of their sex be also subject; whatsoever, by strife amongst men combined in the fellowship of greater societies, by tyranny of potentates, ambition of nobles, rebellion of subjects in civil states; by heresies, schisms, divisions in the Church; naming pride, we name the mother which brought them forth, and the only nurse that feedeth them. Give me the hearts of all men humbled; and what is there that can overthrow or disturb the peace of the world? wherein many things are cause of much evil; but pride of all.

To declaim of the swarms of evils issuing out of pride, is an easy labour. I rather wish that I could exactly prescribe and persuade effectually the remedies, whereby a sore so grievous might be cured, the means how the pride of swelling minds might be taken down. Whereunto so much we have already gained, that the evidence of the cause which breedeth it, pointeth directly unto the likeliest and fittest help to take it away. Diseases that come of fullness, emptiness must remove. Pride is not cured but by abating the error which causeth the mind to swell. Then seeing that they swell by conceit of their own excellency; for this cause, all which tendeth to the beating down of their pride, whether it be advertisement from men, or from God himself chastisement; it then maketh them cease to be proud, when it causeth them to see their error in overseeking the thing they were proud of. At this mark Job, in his apology unto his eloquent friends, smeth. For perceiving how much they delighted to hear themselves talk, as if they had given their poor afflicted familiar a schooling of marvellous deep and rare instruction, as if they had taught him more than all the world besides could acquaint him with; his answer was to this effect: "Ye swell as though ye had conceived some great matter; but as for that which ye are delivered of, who knoweth it not? Is any man ignorant of these things? At the same mark the blessed Apostle driveth; "Ye are abundant in all things, ye are rich, ye reign, and would to Christ, we did reign with you;" but boast not: for what have ye, or are ye of yourselves? To this mark all those humble confessions are referred, which have been al-

ways frequent in the mouths of saints, truly wading in the trial of themselves; as that of the prophet: "We are nothing but sores, and festered corruption;" our very light is darkness, and our righteousness itself unrighteousness; that of Gregory, "Let no man ever put confidence in his own deserts; sordet in conspectu Judicis, quod fulget in conspectu operantis," in the sight of that dreadful Judge, it is noisome, which in the doer's judgment maketh a beautiful show;" that of Anselm: "I adore thee, I bless thee, God of heaven and Redeemer of the world, with all the power, ability, and strength of my heart and soul, for thy goodness so unmeasurably extended; not in regard of my merits, whereunto only torments were due, but of thy mere unprovoked benignity." If these Fathers should be raised again from the dust, and have the books laid open before them, wherein such sentences are found as this: "Works no other than the value, desert, price, and worth of the joys of the kingdom of heaven; heaven in relation to our works, as the very stipend, which the hired labourer covenanteth to have of him whose work he doeth, a thing equally and justly answering unto the time and weight of his travail, rather than a voluntary or bountiful gift;"—"if, I say, those reverend fore-released Fathers, whose books are so full of sentences witnessing their Christian humility, should be raised from the dead, and behold with their eyes such things written; would they not plainly pronounce of the authors of such writ, that they were taller of Lucifer than of Christ, that they were proud-hearted men, and carried more swelling minds than sincerely and feelingly known Christianity can tolerate!

But as unruly children, with whom wholesome admonition prevaileth little, are notwithstanding brought to fear that ever after which they have once well smattered for; so the mind which falleth not with instruction, yet under the rod of divine chastisement ceaseth to swell. If, therefore, the prophet David, instructed by good experience, have acknowledged, Lord I was even at the point of clean forgetting myself, and of straying from my right mind, but thy rod hath been my reformer; it hath been good for me, even as much as my soul is worth, that I have been with sorrow troubled; if the blessed Apostle didst need the corrosive of sharp and bitter strokes, lest his heart should swell with too great abundance of heavenly revelations; surely, upon us whatsoever God in this world doth or shall inflict, it cannot seem more than our pride doth exact, not only by way of revenge, but of remedy. So hard it is to cure a sore of such quality as pride is, inasmuch as that which rooteth out other vices, causeth this; and (which is even above all conceit) if we were clean from all spot and blemish both of other faults and of pride, the fall of angels doth make it almost a question, whether we might not need a preservative still, lest we should haply wax proud, that we are not proud. What is virtue but medicine, and vice but a wound? Yet we have so often deeply wounded ourselves with medicines, that God hath been fain to make wounds medicinal; to cure by vice where virtue hath stricken; to suffer the just man to fall, that, being raised, he may be taught what power it was which upheld him standing. I am not afraid to affirm it boldly, with St. Augustine, that men pulled up through a proud opinion of their own sanctity and holiness, receive a benefit at the hands of God, and are assisted with his grace, when with his grace they are not assisted, but permitted, and that grievously, to transgress; whereby, as they were in over-great liking of themselves supplanted, so the dislike of that which did supplant them may establish them afterwards the surer. Ask the very soul of Peter, and it shall undoubtedly make you itself this answer: My eager protestations, made in the glory of my ghostly strength, I am ashamed of; but those cruel tears, wherewith my sin and weakness was bewailed, have procured my endles joy; my strength hath been my ruin, and my fall my stay.

TRANSFORMING POWER OF THE GOSPEL. II. Cor. iii. 18.

From "The knowledge of Jesus the most excellent of the Sciences," by Alexander Carson, A. M.
Christians, if you are permitted the high privilege of beholding the God of glory with an unveiled face, will it not be disgraceful, as well as injurious, to you, if you make no progress in the knowledge of God? You have God before you in all his glory in the gospel; you have the Spirit of God as your great teacher; you are commanded, if you lack wisdom, to ask of him who giveth liberally; why then will you not make progress in this glorious science, encounter labours, and difficulties, and privations, to promote it? And shall the children of God neglect to propagate that science that is salvation? Here it is not possible to have too much zeal. Here it is not possible to overvalue the science in the study of which we are engaged. Here it is not possible to be too devoted to its interests and progress in the world. They who are wise in this science shall shine as the firmament, and they who by this science shall turn many to righteousness shall shine as the stars for ever and ever.
Not only is the glory of the Lord to be seen in the mirror of his word, but the be-

holding of this glory changes the beholder into its own image. This is a thing most astonishing, to which there is nothing resembling in nature. No other object changes those who behold it into its own likeness. The image in a mirror is formed from the object before it, and is changed or modified. But in the object to be illustrated, the image supposed to be seen in the mirror gives likeness to the object that looks at it; and in proportion as the image in the mirror is clearly discerned, the object before it becomes more and more like it. The like conformation between beholder and image is seen both in the figure and the thing to be illustrated by the figure. But the regulating principle of likeness is reversed. In the figure the regulating principle is the object before the mirror; in the thing illustrated the regulating principle is the image in the mirror. Here, then, there is likeness with perfect contrary. In the mirror there is an image which conforms itself to the object before the mirror; in the gospel there is an image of Christ which conforms the beholder to itself.

Some seek to find the correspondence between the figure and the object by which it is illustrated, from the fact that a mirror of metal sheds a lustre on the face of him who looks into it. But this effect it has only in a trifling degree and in some situations. Besides, this will not answer at all. The beholder is changed by the image in the glass into the same image. This is conformity of features, not merely illumination of face.

The glory on the face of Moses illustrates this subject. When he looked at the divine glory, his face became glorious. In like manner, when any one looks at Christ in the glass of the word, he is changed into the likeness of his glorious character.
Here, then, we have a fact brought before us of the utmost importance. The sons of God must, even in this world, be made in some measure like their heavenly Father. As he is holy, he commands them to be holy. But how are they to obtain this likeness? How are they, who have all the features of their father the devil, to be changed into the image of their heavenly Father? In this passage we have the answer. It is by beholding the character of God in the gospel. He who now sees God in Christ will be like him. When he shall appear, we are told we shall be made like him, for we shall see him as he is. By seeing God as he is manifested in Christ, we are at first new-created in the image of God; by continuing to behold God in this mirror, we are progressively advanced in conformity to him; by seeing him in his full glory we shall have our highest conformity to him, when we receive the perfection of our glory. Conversions that rest on fancies or impressions, without the instrumentality of the word, whatever may be their appearance, are not conversions by the Spirit. Nor is it the knowledge of every Scripture truth that will impress the soul with the divine image. No part even of divine truth will have this effect, but the truth which manifests God in Christ. The glory of God in his character, and nothing but the sight of this glory, will impress the soul with the image of God. Every false gospel will fail in producing this effect; and the true gospel will be marred in its effect, in proportion as it is darkened or corrupted by human wisdom. It is right to denounce the errors of the Lord against sinners, it is right to employ every motive that can influence the mind of man, in order to excite attention to the gospel. But if the trumpet of Sinai were sounding continually in the ears of men, if the trumpet of the judgment were sounding its summons to appear before the tribunal of God, if the very mouth of hell were open before their eyes, they would not, without the gospel, be changed into the image of God. Nothing but the image in the mirror will ever impress the soul with God's likeness. Money, indeed, from one extreme run into the opposite, and because others have unmercifully depended on representations of divine wrath, and even on human contrivances, to catch sinners and convert them, they have plunged into the opposite extreme, and forbid every thing to be addressed to sinners but a naked statement of the gospel. To reason, or expostulate, or threaten, they reckon to be mere human wisdom. Every page of Scripture refutes this folly. It is the device of Satan to strike the caution of his enemies. Every motive that can arrest the attention of men to the things of God ought to be used. But they ought to be used, as the Scriptures exemplify, to excite attention to the remedy provided in the gospel, and not as the remedy itself. A man is not converted into God, nor changed into his image, by being frightened with the terrors of the law. All the punishment of hell itself will not produce this effect. A dream or an impression may affect or alarm, and lead to the gospel. But in whatever way the mind is affected, until the gospel is in some measure understood, there is no change from darkness to light, and from the power of Satan unto God. All human expedients to convert sinners are both disgraceful to the gospel and useless. God does not need our artifice to give effect to his truth. When Paul says, "Nevertheless, being gently caught you with guile," instead of receding from the strongest whining he repels the charge. Even the legitimate terrors of the Lord are useful only in leading sinners to look into the mirror of the gospel. What is called legal preaching may produce a change in conduct, but will never produce the divine image in the soul. To convert sinners, let us preach Christ crucified.

THE AWAKENED SOUL.
Letter from the Rev. John Newton to Miss Hannah More, A. D. 1787.

What you are pleased to say, my dear Madam, of the state of your mind, I understand perfectly well; I praise God on your behalf, and I hope I shall earnestly pray for you. I have stood upon that ground myself. I see what you yet want to set you quite at ease, and though I cannot give you, I trust that he who has already taught you what to desire, will, in his own best time, do every thing for you, and in you, which is necessary to make you as happy as is compatible with the present state of infirmity and warfare; but he must be waited on, and waited for, to do this; and for our encouragement it is written as in golden letters ever the gate of his mercy, "Ask, and ye shall receive;" knock, and it shall be opened unto you." We are apt to wonder that when what we accounted hinderances are removed, and the things which we conceived would be great advantages, are put within our power, still there is a secret something in the way which proves itself to be independent of all external changes, because it is not affected by them. The disorder we complain of is internal, and in allusion to our Lord's words upon another occasion, I may say, it is not that which surrounds us, it is not any thing in our outward situation, (provided it be not actually unlawful) that can prevent or even retard our advances in religion; we are defiled and impeded by that which is within. So far as our hearts are right, all places and circumstances, which his wise and good providence allots us, are nearly equal; your hindrances will prove helps; lesses, gains,—and crosses will ripen into comforts; but till we are so far apprised of the nature of our disease, as to put ourselves into the hands of the great and only Physician, we shall find like the woman in Luke viii. 43, that every other effort for relief will leave us as it found us.

Our first thought, when we begin to be displeased with ourselves, and sensible that we have been wrong, is to attempt to reform; to be sorry for what is amiss, and to endeavour to amend. It seems reasonable to ask, what can we do more? but while we think we can do so much as this, we do not fully understand the design of the gospel. This gracious message from the God who knows our frame, speaks home to our case. It treats us as sinners,—as those who have already broken the original law of our nature, in departing from God our creator, supreme lawgiver, and benefactor, and in having lived to ourselves, instead of devoting all our time, talents, and influence to his glory. As sinners, the first things we need are pardon, reconciliation, and a principle of life and conduct entirely new. Till then we can have no more success or comfort from our endeavours, than a man who should attempt to walk while his ankle was dislocated; the whole must be reduced before he can take a single step with safety, or attempt it without increasing his pain. For these purposes we are directed to Jesus Christ, as the wounded Israelites were to look at the brazen serpent, John iii. 14, 15. When we understand what the scripture teaches of the person, love, and offices of Christ, the necessity and final cause of his humiliation unto death, and feel our own need of such a Saviour; we then know him to be the light, the sun of the world, and of the soul; the source of all spiritual light, life, comfort, and influence; having access by God to him, and receiving out of his fulness grace for grace.

Our perceptions of these things are for a time faint and indistinct, like the peep of dawn; but the dawning light, through faith, is the sure harbinger of approaching day. Prov. iv. 18. The full-grown oak, that overtops the wood, spreads its branches wide, and has struck its roots to a proportionable depth and extent into the soil, arises from a little acorn; its daily growth, had it been daily watched from its appearance above ground, would have been imperceptible, yet it was always upon the increase; it has known a variety of seasons, it has sustained many a storm, but in time it attained to maturity, and now is likely to stand for ages. The beginnings of spiritual life are small likewise in the true Christian; he likewise passes through a succession of various dispensations, but he advances, though silently and slowly, yet surely; and will stand for ever.

At the same time it must be admitted, that the Christian life is a warfare. Much within us and much without us must be resisted. In such a world as this, and with such a nature as ours, there will be a call for habitual self-denial. We must learn to cease from depending upon our own supposed wisdom, power, and goodness, and from self-complacency and self-seeking—that we may rely upon him whose wisdom and power are infinite.

HANNAH MORE.
From *Personal Recollections*, by Charlotte Elizabeth.

My sojourn at Clifton brought me into personal acquaintance with that venerable servant of God, Hannah More. We had for some time corresponded, and she had afforded me great encouragement in my humble labours, taking an especial interest in my attempts to instruct the dear and dumb children. It had now the pleasure of showing her the progress made with Jack, who delighted her greatly, and who, to the last day of his mortal existence, most fondly cherished the memory of that sweet old lady. She was, indeed, one of the excellent of the earth, permitted long to beautify the Church which she had so mainly helped to strengthen and advance, and to be an honour to the land where she nobly stood forth to repel the assaults of revolutionizing impiety; I often wonder that so little stress is laid upon this branch of Mrs. More's extensive labours. We hear much of her schools, her charities, her letters, her devotional and educational publications, and all of these deserve the full celebrity that they have attained. "But England should especially bear in mind her effective championship of the good cause, hitherto most admirably adapted to its suffering, among the most dangerous, and generally speaking, the most unapproachable class,—the class who congregated in the houses to hear the inflammatory harangues of sedulous traitors, while as yet Bibles were scarce, religious tracts not in existence, and dissenting meetings not in vogue. In a lady of refined taste, mature accomplishments in the higher attainments of writing, to volunteer in a work so new, and to furnish the press with a series of plain truths, dressed in most homely phrase, rendered attrac-

1 Isaiah. 66. 2 Amos. 8. 3 I Cor. iii. 8. 4 Psalm cxix. 71. 5 2 Cor. xii. 7. [Ver. 13.] | I Cor. iv. 8.

fire by lively narrative, and even drollery, and the whole brought down to the level of coarse, unimproved minds...

When I saw Deborah More she was really at ease in her dress, and none who loved her less than the Lord himself did would have had her dress upon her gray hairs.

She had, however, triumphed over all, by meekly committing her cause to Him who judgeth righteously; and now she seemed to be placed beyond the reach of further molestation...

The revolution of 1830 did increase the privileges of Protestants in France; but when Louis Philippe began to count the countenance of the Romish priesthood, liberty of worship and enterprises of Christian benevolence were confined within the narrowest possible limits...

These of our subscribers who are about to change their residence at this season, will please to give notice at our Publisher's, in order to ensure the regular delivery of their papers.

The Berean.

QUEBEC, THURSDAY, APRIL 27, 1848.

The uncertainty of all seeming earthly prosperity is forced upon the attention of the observant mind at the present day by events of such magnitude as will not suffer themselves to be un-noticed.

The nation which has recently destroyed a throne presents to view scarcely a more favourable object than the discarded sovereign. From a high state of commercial credit it has sunk into bankruptcy...

It is to be hoped, and prayed for, that the despotism which now governs France may speedily be set aside by the preponderance of wisdom, equity, justice, and the love of peace.

But upon what are you to rest your hope? The constraining authority for the maintenance of what is wise and right is all but universally disregarded in France.

Unless faith enable us to realize the overruling presence of God amidst all the confusion, all the vain boasting, all the eagerness for propagating the revolutionary spirit, which mark the present state of France, dark must appear the prospect for Europe.

dence and affection which united the rulers and the ruled, before the recent events which manifested the power of physical strength to be on the side of the people...

In the mean time, the sovereign rule of God is borne in mind by the little flock only. Yet it is they that will ultimately exercise the prevailing influence among men.

Attention is naturally excited by the question whether the establishment of the republic in France, and the extension of liberal institutions in the adjoining countries will add any thing to the privileges of God's children in the freedom they ask for purposes of their own edification and for efforts to propagate the knowledge and extend the influence of saving truth among their fellow-creatures.

The revolution of 1830 did increase the privileges of Protestants in France; but when Louis Philippe began to count the countenance of the Romish priesthood, liberty of worship and enterprises of Christian benevolence were confined within the narrowest possible limits by the ingenuity of lawyers and the abuse of magisterial authority.

All religious congregations and corporations not authorized by the law, and particularly the congregation of the Jesuits, to be dissolved; which may be used to break up the religious worship of a body of Protestants, too small in number to have obtained the express authorization of the existing law...

The interpretation of the French law respecting authorized and not authorized congregations is strikingly exhibited in the following extract from the regular Correspondent of Eccegenical Christendom, written just before the late revolution:

"I have already spoken to you, more than once, of a process commenced against the Bapists. These worthy Christians, after having lost their cause before the inferior tribunals, appealed to the Court of Cassation. They had reason to hope that the highest judicial court in the kingdom would have had more respect for religious liberty, and would better have enforced Article V. of the Charter, which declares that every one professes his religion with equal freedom, and obtains for his worship the same protection. But they have been cruelly deceived in their expectation.

"M. Delaborde clearly proved that Article V. of the Charter is positive and precise, and leaves room for no reasonable doubt whatever; but the Court of Cassation has, nevertheless, confirmed the judgment pronounced against the Bapists. Upon what pretext, then, has it supported its sentence? You would scarcely divine. The judges distinguish between authorized and non-authorized communions, between recognized and non-recognized churches. For the first, liberty; for the second, fine, imprisonment, and persecution. According to this system, we have in France three recognized and authorized religions: Roman Catholicism, National Protestantism, and Judaism. It is absolutely necessary that all the French should belong to one or other of these three denominations, under pain of not being permitted to celebrate any worship whatever. Are you an Anglican? So much the worse for you: the law does not recognize you. Are you a Baptist? We are very sorry for you; because if you hold meetings you will be condemned by legal authorities. Are you a Quaker, Independent, Congregationalist, &c.? Do upon your guard! we know nothing of you, and we forbid you to worship God in your way! Such is French jurisprudence.

"But the Procureur-General had the goodness to say that these Dissenters had liberty of conscience! They might be Bapists, if they pleased, at the bottom of their hearts!!! They are free in their interior, (i. e., before the bar of their own consciences), as the old juris-consults were wont to say. As to external celebration, a precious authorization is necessary. This the government is at liberty either to refuse or grant. It has only to consult in this matter, its own good pleasure. If it is desirous of pleasing a Popish bishop, it refuses the authorization, and there is an end of the matter! Are we in France? Do we live

in the nineteenth century? Have we, or have we not, a Constitutional Charter? The French maintain that they are a free people; but so long as our tribunals shall pronounce such judgments as these, their boast will be an empty Utopia."

Under such interpretation, the spread of scriptural light may be effectually hindered, so far as man's power can do it. But there is One who gave the Scriptures, and who will have the light of their saying doctrine to spread. To Him, the devout Christian will look amidst the uncertainties and changes in the state of things all over Europe: acknowledging His rule—thankful for His protection—submitting to His sovereignty—and trusting Him for the final accomplishment of His gracious purposes in the universal spread of the Redeemer's kingdom.

EXAMINATION OF PUPILS AT NORMAL SCHOOL.—Yesterday morning the first public examination of the pupils was had at the Provincial Normal School.

On the platform were the Hon. Robert Baldwin, the Hon. John Elmsley, Dis. Burns, O'Brien, and Ryerson, the Rev. Messrs. Giesse, Jennings, Barclay, Ripley, and Carroll, Mr. Principal Barton, and Messrs. Howard and Scobie.

The head Master, (Mr. Robertson) after a short preliminary address, proceeded to the examination of the pupils in grammar and logic, &c., and to the many interrogatories put, read, &c., and to the many interrogatories put, read, &c., and to the many interrogatories put, read, &c.

Mr. Hind, Lecturer in Mathematics and Natural Philosophy, followed. His brief address was very pertinent—his questions calculated to prove the activity of mind and attention of the pupil. We were much gratified, especially at the progress made in what is ordinarily styled mental calculation. Mr. Hind paid a well merited eulogium to the assiduity of the students.

Exercises in Geography and Agricultural Chemistry followed, and proved that the course pursued in the school is that of imparting the greatest amount of knowledge with the least possible trouble to the learner, and this always in relation to causation.

A novel feature in the arrangements was the exercises in music, in accordance with Wilhelm's system. This is practised under the direction of Mr. J. P. Clarke, Mus. Bice, whose talents were evidenced in the progress of the pupils.

An address was presented from the Students to the Head Master and Mr. Hind, expressive of their sense of the advantages derived through the establishment of the benefits they themselves had realized—of the courtesy and kindness they had experienced at the hands of the masters—concluding by expressing their hope that all parties in the Province, who devoted their time to school-teaching, would avail of the advantages thus generously proffered them.

The address was read by Mr. Wilson, and replied to by Mr. Robertson in warm and appropriate terms. Dr. Ryerson also addressed the students. The exhibition was, not only in relation to the progress made by the several students, but also in the prospect it holds out of a better system of school teaching—one of the most gratifying ever witnessed in British North America.—Colonist.

[Was there not a little bit of spelling—writing from dictation—simple readings—questions upon the meaning of words?—we really fear that a great deal of the learning acquired by the fifty five who have been engaged these three last months in studying logic, mathematics, natural philosophy, &c. will not near so much benefit the rising generation in Upper Canada as a thorough drilling in the more immediately called-for inferior rudiments of common school learning. Ed. BEREAN.]

The St. George's Society celebrated its anniversary last Monday. It formed its usual procession for the purpose of walking in a body to the Cathedral Church, where the Rev. George Mackie, D. D., preached a sermon suitable to the occasion upon a text selected from the first lesson for the day, (Monday in Easter week) being the 16th chapter in Exodus, the beginning of the 33th verse: "And the children of Israel did eat manna forty years, until they came to a land inhabited."

A TOUCHING SUBJECT. The Southern Churchmen.—We perceive by the number of this Journal, of 31st March, that the Rev. E. R. Lippitt, who has conducted the establishment as Editor and Publisher, for seven years, retires from the management of this weekly paper of the Church.

This Rev. Brother assigns as "the principal consideration," moving him to the resignation of his chair, "the large amount due in subscriptions to the establishment."

We could tell a sad tale of similar delinquencies for more than three seven years. There is a record of the saying of one: "The laborer is worthy of his hire," which many more than Brother Lippitt, feel with great concern, and know how to appreciate, while they sigh under the sadness of purse inanition. We will not dwell upon the subject. It is too touching for our pen.—Gospel Messenger.

TEMPERANCE.—Father Matthew has for some time been looked for on this continent, on a tour in favour of the promotion of the cause of Temperance. But from a letter received at New York, from himself, dated Cork last week, it appears that he has been commanded by his superior to go to Rome previous to his departure for America; which compels him to defer his intentions till autumn of this year.

CL. GUY'S INTENDED MEASURE.—The Courthouse Provincialist, remarking upon the circumstance that the Magistrates who at present grant licenses are appointed by the crown and not by the people, and are not unfrequently themselves engaged in the traffic with intoxicating liquor, recommends that Col. Guy in his bill, not depriving the Crown of the power of appointing Magistrates, should "deprive Magistrates of the power of granting licenses, and place that power in the hands of some parties directly responsible to the people, so that if they are taxed, it may be by their representatives—say some three or five persons elected in each township, town, or city, expressly for that purpose. The members of each District Council might serve a very good purpose, since they represent collectively a section of country having a complete set of officers, Courts, and Court Houses, &c."

and light taxes, bestir themselves, and prepare petitions to be sent in to the representatives, to bring about these great results. No species of Reform is more needed than this, and there are some grounds for hope that something may be accomplished, since two members of the Executive Government, the Provincial Secretary and the Assistant Commissioner of the Board of Works, are pledged teetotallers, and none of the Administration, we believe, have any great bar-room propensities."

CONVINGTONS FROM ROME.—Nine persons, including the Rev. James O'Sullivan, late a parish priest of the diocese of Kerry, and John Fitzgerald, Esq., renounced the errors of Popery, under the direction and instruction of the Rev. Thomas Scott, and the reformed priests in connexion with the Priests' Protection Society, and subsequently received the Holy Communion, yesterday, in St. Thomas's Church. The Venerable T. P. Magee, Archdeacon of Kilmacduagh, preached from 1 Peter, chap. iii., verses 13, 14, and 15; and the Rev. Thomas Scott, with the efficient curates of the parish, assisted in the sacred services of the day. Each of the converts was presented with a handsome Bible and a copy of the Book of Common Prayer by the Priests' Protection Society.—Dublin Evening Herald.

THE TRINITY.—When hearing the creed of St. Athanasius read yesterday, I was reminded, in considering the mysterious solemnity of the subject, of the explanation given by an Indian Missionary to his more ignorant brethren.—He said: "I heard, brethren, the Great Almighty is Water, the Sun is Ice, and the Holy Ghost, Snow—still they are all three Water—yet different and distinct—when Water, Ice, and Snow."—Communicated.

[We think the Missionary was wrong in comparing each of the three Persons of the Trinity to one of the particular terms in which water presents itself. There is no propriety in comparing the Sun to ice rather than to water or to snow; and probably the comparison in that mode may offend many a deeply reverential mind. Perhaps the Missionary has been imperfectly reported. The unbelieving Hindu objects to the doctrine of the Trinity, because he cannot understand it. Does he understand the formation of snow and of ice out of water—the same substance modified in three different ways? He does not understand it—the ignorant native of a hot climate probably does not believe it; but the European laughs at his ignorance, and reproaches him for his disbelief. Yet the Christian Missionary would rather not say that the Trinity is like Water, Ice, and Snow. All comparisons taken from natural things fail in their application to this solemn, but, to the devout Christian, precious mystery.—Ed. BEREAN.]

Diocese of Quebec.

THE LORD BISHOP OF QUEBEC has signified to the Clergy of the Diocese his intention to assemble them for the delivery of the Episcopal Charge, in the Parish Church of Montreal, on Wednesday the 5th of July next, at 11 o'clock in the forenoon. The anniversary meeting of the INCORPORATED CHURCH SOCIETY will be held on the same day.

DIocese of Fredericton.—Parish of St. John.—It appears from the St. John Chronicle, that the following address, signed by 270 of his parishioners, comprising about a hundred pewholders, was lately presented to the Rector of the above parish at a meeting convened in the Sunday School House which was opened by Beverly Robinson, Esq., calling upon the Rev. Mr. Stewart to offer prayer, after which the address and reply were delivered as subjoined.

To the Reverend I. W. D. Gray, D. D., Rector of the Parish of St. John, REVEREND SIR,

We, the undersubscribing Parishioners of the Parish of St. John, beg you to accept our sincere assurances of respect and esteem for your constant, unflinching and faithful exposition of the doctrines of our holy religion in strict accordance with the Holy Scriptures, and in conformity with the established usages of our Church.

We desire to express our sentiments upon this subject, in the humble hope that this demonstration of feeling may cheer your perseverance in the onward course of duty through difficulties and opposition, which every faithful servant of his Heavenly Master must anticipate and encounter.

We acknowledge our thankfulness to the Great Disposer of events, that our Parish has thus far been preserved from those Tractarian errors and innovations, which have distracted and divided our Church in Great Britain; and that a Primate has recently been appointed in England, whose elevation to the See of Canterbury every sincere Protestant must hail as a happy and auspicious era in the history of our Church; and we notice with great pleasure and satisfaction the entire agreement of your doctrinal expositions with those which characterize the publications of this eminent servant of God.

The public mind in our Parish has lately been engrossed with the question of Church extension, by which we presume is meant the diffusion of Gospel principles among those persons who have not access to places of Public Worship, in which they can hear them regularly expounded; and we therefore hope that some improved arrangement may be adopted within our Churches, and that the Sunday and Madras School rooms may be opened for this desirable object, which we feel assured can be accomplished by these means.

In expressing this hope, we do not however wish that the appropriation of these buildings to Public Worship should supersede the adoption of immediate exertions to obtain funds by subscription for the erection of a Church in Lower Cove.

In concluding, we offer you our best wishes for the success of your pastoral labours, and for your spiritual and temporal welfare. St. John, April 13, 1848. [SIGNED.] Mr. Chairman and my respected Parishioners: I am deeply sensible of your kindness in presenting me this Address. To receive from so large a body of my Parishioners, an explicit avowal of their approval of those doctrines, which, for 22 years, I have felt it my duty to inculcate in this Parish, affords me the highest gratification. Impressed, with the firm belief that these doctrines are founded on the truth of God, in full accordance with the Formularies of our Church, and ultimately connected with your own best and highest interests, I cannot but rejoice that they have met your acceptance, and assure you that the knowledge of this fact will greatly tend to cheer and animate me under any future difficulties that may attend upon the exercise of my ministry. You express your thankfulness to the Great Disposer of events, that our parish has thus far been preserved from those Tractarian errors

and innovations, which have distracted and divided our Church in England. I share, no less so, in your feelings upon this point, and no less so in the satisfaction you express, at the elevation to the See of Canterbury, of that excellent Prelate, whose deep-seated piety and ardent zeal for the glory of Christ, most eminently qualify him for that exalted office, in these eventful and perilous times. It is I trust an omen for good; and as a Protestant, I hail it as an auspicious event for our Church.

You advert to the importance of diffusing the Gospel principles amongst those persons in our City, who have not access, at present, to our places of public worship. It is my happiness upon this point also, most fully to accord with your sentiments. My fervent wish is to see such arrangements made by opening our Pews to strangers, and our School Houses for Divine Service, as may promote this benevolent end: and I cordially agree with you that immediate exertion should be made, to obtain funds, for the erection of a Church at Lower Cove. In regard to this latter object, especially, I am glad to have the opportunity of assuring you that I not only concur in your sentiments, but am prepared to unite with you, in the earnest endeavour, to carry this intention into effect: and I cannot believe, that our combined efforts made in dependence upon the blessing of God, will be made in vain.

In conclusion, I have only to thank you for your kind wishes in my behalf, and to assure you of my earnest prayer that you may long enjoy the comfort of expressing your approbation of the cause, which you and your children's children may receive and value them when you are gathered to your Fathers. I. W. D. GRAY, D. D., Rector of the Parish of St. John. St. John, April 13, 1848.

It appears, from the account before us, that the Rector addressed the meeting, composed of some 500 persons, at some length subsequently to the delivery of this reply, and that the following resolutions were passed on the occasion: 1st. That this meeting desires to extend the influence and interests of our Church, and to assist in placing the benefits of it within the reach of all who wish to partake of them.

2nd. That this meeting desires the erection of a Church in the Southern section of this city, with free sittings, for the further diffusion of religion.

3rd. That the Rector, Wardens, and Vestry of Trinity Church be requested to apply for a License to open the Sunday or Madras School room for Divine Service, until a Church can be erected.

4th. That a copy of the foregoing Resolutions be handed by the Chairman to the Rector, with a request that he will lay them before the Vestry.

CHINA MISSION.—From a letter written by the Rev. P. D. Spalding, of the Prot. Ep. Church in the United States, dated Shanghai, October 28, 1847.—The Bishop's health has been quite poor during the summer. He is now recovering his strength rapidly; and it is hoped that it will not be long before he will resume preaching. The services are well attended every Sunday. The Bishop wants means to build a Church and school buildings. He has written, but has yet the Board have not acted definitely, or at least have not made appropriations. If he had 10,000 dollars, it would accomplish all that is desired, and be of the greatest advantage to the Mission. Indeed we must have it. I hope the Lord will avow more of a Missionary spirit in the Church at home. There is yet unoccupied a portion of the special appropriation made for the support of three unmarried Missionaries, by two gentlemen, one in Boston and the other in New York. These things are indicative of a want of Missionary zeal in the Church. We ought to have at least ten Prebyters in the field. The time it takes to learn the language renders it important that they should come soon. It will be two years I suppose before I shall be able to open my mouth and tell this people that God is in Christ reconciling the world unto himself.

If there be any in your circle over whom you have any influence, do speak a word for China, at least ask them to consider why they should not come to China and labour for the Saviour. Let Mrs. S. do the same among her female friends. The Bishop has been for a long time anxious to have a layman come out and take charge of the school. The Committee would appoint the person that can be qualified for the work. A physician is also desired. These should be devoted Christians who have the love of Christ and souls in their heart, for nothing else will make them feel contented in such an isolated position as this Mission will place them. Look about you, my dear friends, and see whom you can raise up. Perhaps you may know of some female who is willing to join those already here. I feel assured that if ten young men were willing to-day to come to China for the want of means, the means would be supplied. There is nothing like it, when persons are asking, send me, God will provide the means.—I am afraid our young men do not consider this question. The Church of England has one here who came about the time the Bishop did, and has been preaching more than a year. You have seen his name in the "Spirit of Missions," Mr. McClatchie. He will have three colleagues before spring. They were to sail about this time from England. The London Mission has five here and a chapel. Dr. Medhurst has been in China three years. He has been here eight years, I believe, though not permanently.

This city is daily increasing in commercial importance. It is thought by many that it will supersede Canton in this respect. There are not less than a hundred and fifty European and American residents here already. The English are building a neat Church here, it will be done we hope by Christmas. The Bishop laid the corner stone in May, last. It will cost \$6,000, built of bricks, and every thing about it to be of Shanghai make and material. They hope to have a pastor out from England soon after it is completed, to take charge of the congregation. The services are conducted at present at the British Consulate. We take turns in conducting the same, that is, all the Episcopalian, the others have their English service at the London Missionary Chapel. This is a great city, though I suppose it is one of the most filthy that can be found in China. The country is delightful.

To the Editor of the Berean.

A few days ago, at the request of a friend, I called at the Studio of Mr. Wilson, a young Artist who has lately established himself in this city, and was very much gratified with my visit. The paintings I saw were not numerous, but they gave ample evidence, in their execution and finish, of his taste and skill; while the half dozen portraits which were remaining afforded unmistakable proof of his success in taking likenesses. Mr. Wilson is the son of an officer in the British Army, and is unfortunately a deaf man; which circumstances are of themselves sufficient to bespeak a kindly feeling in his behalf; while his spirited and finished style of painting, and very moderate charges leave no room for dissatisfaction. I am happy to learn that many of our most respectable citizens have given him orders; and I would recommend all who are desirous of obtaining a portrait of themselves or their friends to visit his rooms in the old City Hall, St. Lewis Street, and judge for themselves of his capability.

I may mention, as an additional inducement to the lovers and patrons of art and talent, that it is Mr. Wilson's intention, as soon as his means will allow him, to proceed to Italy for the purpose of improving himself in his profession. C.

PAYMENTS RECEIVED.—Messrs. D. G. Napier, No. 157 to 208; Jas. Gordon, No. 157 to 208; J. Lovell, No. 157 to 208; W. McTavish, No. 157 to 208; Rob. Easton, No. 157 to 208; E. E. Shelton, No. 189 to 240; J. M. Townsend, No. 105 to 156; Thos. Munson, No. 190 to 211; Wm. Sprague, No. 187 to 238; G. Shaw, No. 188 to 239; Miss Judge Day, No. 131 to 231; Mrs. Killy, No. 157 to 208; Mrs. A. Buchanan, No. 157 to 208; Mrs. McNab, No. 151 to 208; Dr. Badgley, No. 192 to 243; Capt. Hunby, No. 192 to 243; Lieut. Pollock, No. 150 to 201; Messrs. Wm. Munson, No. 135 to 236; J. A. Converse, No. 176 to 227; Howard & Co., No. 189 to 240; Alex. Gouvier, No. 187 to 238; Dr. Andlag, Orill: No. 156 to 208.

TO CORRESPONDENTS.—Received W. C. E.; P. R. S.—pamphlet from R.; S. B. A.

Local and Political Intelligence.

Last Friday morning, a telegraphic report was published by the Morning Chronicle, announcing, under date New York 20th inst., the arrival of the Packet Ship Duchess D'Orleans from Havre on the 27th ultimo. Intelligence was given from Europe, the most unexpected portion of which has happily proved incorrect—perhaps maliciously got up. We need not be greatly surprised if reports which at this period come through revolutionary France will strongly indicate the wish that republic should spring up every where; the wish setting imagination a going, and truth or soberness being lost sight of.

Friday's report announced the establishment of a republic in Prussia. On Saturday morning, an extra from the Morning Chronicle gave intelligence received at New York on the preceding day by the Steamship Sarah Sands; it spoke of a republic "in Germany," and, separately again, that "Vienna had proclaimed a republic." This piece of information was subsequently corrected by substituting "Verona" in Italy instead of Vienna, the capital of Austria. Saturday's report contained the following paragraph respecting Ireland: "Outbreaks reported. Clubs were drilling and arming themselves. A rifle company was fully armed. Men were wearing uniforms in the streets of Dublin." We wish it were in our power to say that these alarming indications are contradicted by subsequent intelligence, in like manner as those respecting a republic in Prussia, in Germany, and at Vienna. Unfortunately, the communication of intelligence, received at Boston by the arrival of the Mail Steamer Acadia last Sunday—transmitted from New York on Monday by telegraph, and circulated here by extra from the Morning Chronicle office on Tuesday at 6 p. m.—affords no relief to the fears excited with regard to the tranquility of Ireland. We subjoin the principal part of the extra:

IRELAND is in a state of great excitement. The Students of Trinity College, at Dublin, had armed in defence of the government. The repeaters continued to defy the law. Dublin will soon be put under martial law, and arms will be given up. Many persons and men were out for a republic.

EXETER.—The great chartist meeting of the 10th was forbidden by the government. The route of the procession had been marked out, and a great wagon built to carry the great "monster" petition, when the government forbade the meeting and procession. The chartists were firmly determined to hold the meeting, and declared they would forfeit their lives, if necessary, in the attempt. Feargus O'Connor recommended all the chartists to withdraw their money from the Savings' Banks, with a view to embarrass the action of the Government. The gross amount in the possession of these institutions is stated at 125,000,000.

Additional troops have been brought into London. Many of the chartist papers protested against the action of the government.

FRANCE.—The Provisional Government have ordered the army to assemble on the eastern frontiers.

The Irish desire to the Provisional Government was presented on the 3rd inst. Lamartine, in his reply, expressed great sympathy, but he declared his intention of preserving a spirit of neutrality, and condemned the interference of France in the affairs of Ireland, in 1793.

Abel Kader had arrived in Paris. Proclamations had been issued, exhorting quiet in France. Lamartine had discharged all Englishmen employed in French steamers. 1000 men had been sent to reinforce the army in Algeria.

Paris working-men were crowding to the Hotel de Ville, with contributions in aid of government.

The Belgian, Prussian, and Austrian ministers had complained of demonstrations permitted in Paris, in favor of the liberties of their countrymen. Lamartine replied that he could not control the opinion of any one. France would be neutral. He expressed a possibility of the interference of the government in the settlement of the affairs of Poland.

The election list was to be closed on the 20th April. The National Guards were to elect their own officers; grenadier and voltigeur companies were to be suppressed. All foreigners of five years' residence are declared entitled to naturalization.

Mr. Marras's National, which began by being so impartial, now hints that all persons not heartily Republican had better abstain from all share in the election or business of the Constituent Assembly.

The telegraphic news respecting other portions of Europe is so compressed as to afford little information. It speaks of an invasion of Austria by the King of Sardinia.

The last three decrees of the Government are decisive of the inevitable ruinous results which are rapidly progressing to a great catastrophe.

We hear a great deal just now of the tranquillity of the French capital, and there are persons who ridicule the fears and apprehensions of our countrymen in removing themselves and their families from the scene of so peaceful a revolution.

Despatches from the Colonial Office had been laid before the Assembly—entirely approving of the measures which had been pursued by Sir John Harvey.

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Second, Louis Napoleon, son of the late Louis Bonaparte, who was for a while King of Holland.

The Duke and Duchess of Montpensier having caused some surprise by leaving England soon after they had arrived there in safety, and proceeding to Belgium.

The Great Britain Steamship.—At a meeting of the Great Britain Steamship Company, at Bristol, the expense attending the recovery of the Great Britain was stated to amount, after deducting the proceeds of materials, to £12,670 12s. 1d.

The Meeting of the Waters.—Yesterday was an eventful period in the History of our City, of the State, and of the West.

The American Steamer Niagara left Cowan for Rochester on the 15th instant, with about 100 passengers, including a number of ladies.

Nov. 20th.—The session of the Provincial Parliament was closed on the 12th instant. His Excellency Lieutenant General Sir John Harvey, the Lieut. Governor, delivered a speech, in which, referring to the principles of colonial administration now recognized, he expresses his hope that the system, now happily established, will have a tendency to perpetuate, in the hearts of Her Majesty's loyal subjects, in Nova Scotia, respect for Imperial policy, and reverent attachment to the Throne.

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Table with columns for various departments: LAW DEPARTMENT, RECEIVERS GENERAL'S OFFICE, FINANCE DEPARTMENT, LAND OFFICE, Retiring Allowances, SECRETARY'S OFFICE, CUSTOMS, EXCISE.

It is the intention of the Government, we understand, to arrange with the Comptroller of Customs, as far as practicable, to receive monies hitherto paid at the Excise. If this is effected, the cost of Collection at Halifax will probably be reduced from £700 a year to £500 0 0.

This is described as a saving of upwards of £700 upon the old system of course subject to the result of the experiment whether the business of the Province can be conducted with the staff of officers then provided.

NEW BRUNSWICK, Fredericton, Tuesday, April 11, 1815.—His Excellency Sir Edmund Walker Head, Baronet, having been appointed to succeed His Excellency Sir William Macleod, Governor of the Province, came this day to the Council Chamber and presented his Commission, which being read, His Excellency took the usual Oath, and assumed the Administration of the Government.

NEWFOUNDLAND.—The seal fishery has been uncommonly successful this spring. A fleet of 100 seals, amounting to 10,100 tons and 8,415 men, had sailed from the port of St. John's before the 14th March.

On Tuesday of last week, High Constable Clark, having previously made his arrangements, took a force of some 12 or 14 persons, and went to Barston for the purpose of making arrests.

On Thursday, Constable Clark, with a party of five, returned to Lunenburg, and were joined by H. F. Prentiss, Esq., of Derby, Vt., State's Attorney for Orleans County.

At Isaac and Corbin Norton's were found a screw machine for stamping small coins, counterfeit bills and coin, and materials for making hard money.—The Nortons had also fled.

quarter eagles, with a lot of half eagles made of copper for galvanizing, were secured. The bills are on the following banks: 1s, 2s, and 3s, on the Marblehead Bank, Mass; 1s and 2s, on the Atlas Bank, Boston; 2s, Hartford Bank; 10s, Indiana Bank; well executed, said to be from the original plate; 2s, Eastern Bank, Bangor; 1s Atlantic Bank, Boston; 10s Suffolk Bank, Boston; 2s Lebanon Bank, N. H.; 2s Worcester Bank, Mass; 5s Lansingburgh Bank; 5s Danbury Bank; 2s Derry Bank, N. H.; 1s New-England Bank, Boston; 2s Burlington Bank, Vt.; 5s Dover Bank; 1s Kingston Bank, N. Y.; 2s Mechanic's Bank, Newburyport; 5s and 1s Chillicothe Bank, Ohio; 1s Vergennes Bank, Vt.; 1s Washington Bank, Boston; 5s Nashua Bank, Mass.

The Hon. WILLIAM HENRY BLAKE was sworn in as Solicitor-General for Upper Canada on Saturday last.

REMOVED CHARGES.—Mr. Justice Gale, to rotte upon a pension; Mr. Justice Redard, of the Quebec Bench, is transferred to Montreal, and Mr. Solicitor General Aylwin to the Pleas; Mr. Drummond, member for Sheffield, to be the new Solicitor-General.

QUERREY SCHOOL OF MEDICINE.—A course of Lectures will commence on the 15th of next month, to continue six months; the students will have the advantage of following the practice of the Marine and Emigrant Hospital, and of seeing performed many of the most important operations in Surgery.

QUERREY EXCHANGE.—Committee of Management for the ensuing year: Sir Henry J. Caldwell, Chairman; Honble. W. Walker, Henry Pemberton, A. D. Bell, W. Stevens, Treasurer, Hy. Ledesmerie, Chas. Poston, Secretary.

FOR SALE BY THE SUBSCRIBERS.—A FEW PATENT WATER FILTERERS. MORRILL & BLIGHT. Quebec, 20th April, 1815.

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Liverpool, 19th April. Mrs. J. J. J. Toronto; Thompson, Canada; Broome, Canada; Deputy Commissary Genl. Laidley, Montreal; Arnold, Canada.

AUST. John, N. B., on Friday the 24th of March in the 27th year of his age, MARY JANE, consort of FRANCIS R. STARR, Esq., eldest daughter of the Honorable Chief Justice Jervis, of Prince Edward Island.

AUCTION SALES. Will be sold, on SATURDAY, the 29th instant, at the residence of Mr. CONNERS, Julie St. near Mr. EVANQUER's New Buildings, St. Louis Suburbs:—A QUANTITY OF FURNITURE, consisting of Tables, Chairs, Sofas, Chest of Drawers, Carpet, Earthenware, Looking Glasses, &c. &c.

Will be sold, on MONDAY, the 1st MAY, at the residence of Mr. S. KING, Boat and Shoe-Maker, St. John Street:—THE WHOLE OF THE STOCK IN TRADE of that establishment, particulars of which will be given in a future advertisement.

On FRIDAY, 25th instant, at the residence of Mr. ALLEGRE, Palace Street, without reservation:—A HOUSEHOLD FURNITURE, Stoves, Beds and Bedding, Eight-Day Clock, &c., and a variety of useful and Valuable Articles.

A FRENCH GOVERNMENT is required for a Finishing School in Canada West, to whom a salary will be given according to qualifications. Letters of application, stating terms, &c. addressed to Mrs. PONS, Queen's Street, Kingston, will be attended to.

WANTED. TWO PROTESTANT LADS, about 15 years of age, for a RETAIL STORE.—Must speak French and English, and write a good hand. Apply at the Office of this paper. Quebec, 11th April, 1815.

TO BE LET. A large and convenient STORE, opposite the Exchange, with DOUBLE OFFICES and FIRE PROOF SAFE, in possession of A. BRASS, Esq. Apply to C. & W. WURTELE. Quebec, 22nd March, 1815.

W. W. HOLEHOUSE, Plumber, Glazier, & Painter. No. 3, ARSENAL STREET, NEAR THE ARTILLERY BARRACKS. RETURNS THANKS to his friends and the public for the flattering share of support he has received in the above line, and hopes by assiduity and attention, with moderate charges, to secure a continuation of the same.

FOR SALE BY THE SUBSCRIBERS.—A FEW PATENT WATER FILTERERS. MORRILL & BLIGHT. Quebec, 20th April, 1815.

PATENT. Recovering Premiums. The Subscriber offers for Sale the above PATENT, which, for simplicity of construction and convenience, has secured the premium at several Mechanical Exhibitions.

HYDRAULIC RAMS.—An ingenious and simple contrivance, by means of which the action of a slight descent in water is made to force a stream upwards through pipes or otherwise.

FIRE ENGINES. THE Subscriber offers for Sale PORTABLE FIRE ENGINES, made by L. LEXON, well finished and warranted perfect, capable of being worked by one person, price £3. These Engines are easily conveyed to any part of a house, and are very useful for Gardens, Washing Windows, &c.

WANTS A SITUATION. A STORE KEEPER or CLERK in a warehouse or dry goods store, a person who can produce satisfactory testimonials. Inquire at the Publisher's.

A BUILDING LOT FOR SALE. In St. JOACHIM STREET, St. John's Suburbs. Inquire of the Rev. C. L. F. HAENSEL, No. 15, Stanislaus Street.

FOR SALE. THREE SHARES in BISTON'S COLLEGE. Lennoxville.—the property of a Clergyman deceased. Inquire, if by letter, Post paid, of the Rev. W. BOXP, Lachine.

Mutual Life Assurance. SCOTTISH AMERICAN LIFE ASSURANCE SOCIETY.

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 CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1847. CAPITAL, £50,000.

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

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

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

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

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

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

WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. JAMES STREET. MEDICAL REFEREE, J. MORRIS, Esq., M. D.

South's Corner.

THE PEDLAR AND THE MONKEYS.

A pedlar travelling with his merchandise, feeling himself fatigued, sat down to rest him at the bottom of a tree, and being inclined to sleep, he opened his pack, and put on which he took a red time leaving his pack open. A number of monkeys, who had watched his every motion, and while he was enjoying his nap, they descended, and, without ceremony, each took a night-cap, and put it on his head, after which they ascended the tree. When the pedlar awoke, he proceeded to tie up his pack, but found his nightcaps were wanting. He at first supposed they had been taken away by some thief, but again thought that one who lived by stealing would have taken all that he had. In the midst of his surprise, he happened to lift his eyes, whereupon he discovered his caps on the heads of the monkeys. After thinking for a little time on the best way of recovering them, he remembered that monkeys were sure to imitate what they saw; he therefore took the cap off his head, threw it up at the monkeys, whereupon they all took off theirs, and threw them at him. The pedlar then picked them up and secured them in his pack, and went on his way; taking care not to expose his merchandise again to the tricks of monkeys.

These were monkeys with four legs; there are plenty of them with two, if it makes a monkey to be foolishly led to play tricks. I have seen some standing or leaning against a gate in the street, doing no particular mischief, until one of them threw a stone at a quiet, peaceful boy who was passing by; they all then took up stones to throw at the same; and they seemed to think that vastly clever; but everybody else thought it a brutish piece of mischief, fit for monkeys upon four legs only.

At another time I saw a parcel of the two-legged ones walk in a dirty street, when one of them took it into his head to walk in the gutter, splashing the muddy water over his own clothes, and the clothes of any one who passed near him. All the others did the same—and yet they were not four-legged ones, but two-legged only.

On a certain day, a number of boys were let out of school an hour earlier than usual. One of them proposed to go to farmer Smith's and ask whether he would allow them to get over the fence into his meadow and bathe in the pond which was in the middle of it. Another of the boys said, he wouldn't stop to ask leave first; he would just climb the fence, and the farmer would never know any thing about it. He started off, and all the rest of the boys followed. When they got over the fence, they found a savage bull had been let in; the beast ran at them and gored one of the boys so that he was laid up many days; and he would have hurt many more, if a faithful dog had not followed the boys and turned the bull's rage against himself, so that the boys could climb back over the fence again. That was a very hazardous and disgraceful trick for boys to play; though it might have been natural enough for monkeys.

THE SNAKE BITE.

Not long ago those who read the newspapers were horrified with an account of the sudden death of a gentleman in New York, from the bite of a snake. It seems that this venomous beast had been sent as a present to this person from a brother-in-law in the south. At the time he was bitten, the owner of the snake was standing in the bar-room of one of the hotels in Broadway, with some of his friends. He had taken the snake out of its box and laid it on the floor, in order to exhibit more plainly its beautiful spots. After they had all admired it, the owner stooped to push it back again in its cage, and in doing so, the snake threw back its head with its jaws wide open and stung him on one of the fingers with its long fangs. As soon as the gentleman felt himself bitten, being himself a physician, he knew that there was no time to be lost, and that his danger was great. He therefore at once had a great piece of his finger cut out, all around the bite. He had this done in the hope that with the piece of flesh and blood that flowed from the wound, the poison might come away too. But it seems that what was done had no effect. The poison had gotten into his blood—and in much agony he died. And as he lay upon his bed, I am told, he could feel death creeping on him until he felt the poison get near his heart—when he soon ceased to breathe. This was one of the most dreadful events that we have heard of for a great while.

And now, my dear reader—whether you be a little boy or girl—what would you think if I were to say that you were serpent-bitten too; that you had a bite of which unless you are cured you will die—and that there is only one Physician can cure you? Now, when I tell you that you are serpent-bitten, do not start and look around you as if there were a live serpent at your feet, for the snake that has bitten you cannot be seen. He is invisible, he is the great serpent—the flying and fiery dragon—old cunning and in hatred. The Devil is the serpent that has infused his poison into the human soul. For the bite is not a bite of the body. It is worse than this; it is a bite of the soul of man, and just as the poison from the tooth of the rattlesnake soon spread through the whole body; and was felt in every vein, so also the poison of Satan is through the whole soul. For there is not a power nor a faculty but it is contaminated by this bite of hell. It is found in the power to think, for our thoughts are evil. It is found in our desires—therefore we cover and long for what God has not given us, and this is in which accounts for there being thieves and cheats in the world. It is in our affections too; and this it is which makes men murderers—for they, like their father the devil, learn to hate one another.

Yes, my dear readers, the poison of Satan's fangs is all through the soul. And as you grow older, unless you become cured, you will find it to give you more and more trouble and pain. For it seems to make some men mad in committing sin, as if they were in a dream, or delirious, from some dreadful fever.

But again, we said that unless you are cured from this bite, you will surely die. When the Doctor in New York was bitten, they tried a great many things to cure him; they first cut out the piece of flesh that was bitten; they then burnt the place with caustic, but it did no good—the poison was all through him, and he was carried home and laid upon his bed, only to await the slow, but sure approach of death. And we are told that as he lay there, every moment feeling death coming nearer and nearer, that he shuddered, and said, "Oh! how dreadful it is to feel death creep up slowly to the vitals. Now my hands and arms are cold, and soon my heart will cease to beat, for I feel that the poison is there already." This was a dreadful scene. It was dreadful to see a strong man brought down by so little a thing, to the dark grave; and yet, my children, the poison in your soul will more surely end in its death. It will be more awful than the death of the body—for the body of man will once again be made beautiful, because God will raise it from the grave! But when the soul dies a second death, there will be no resurrection for it. Its grave will be the grave of hell, and angels will be the mourners at its funeral, and devils will bury it. You may think that sin is a little matter. Too little, perhaps you say, to kill the immortal soul; so some of the people thought about the bite of this rattle-snake. He is too torpid, said some, to do any harm. His fangs were like two little needles; the spots where he bit his owner were like two little pin pricks; but yet they were big enough to let the poison in; and so your sin may seem little to you, and you may hardly be persuaded to believe that it will ruin the soul. But it will—for God has said so; and it has been bad enough already to hang the Lord Jesus Christ upon the Cross to die. Ah! yes, even little sins will send the soul to hell, though people may not think so.

But lastly, there is only one Physician can cure you. When this doctor in New York was bitten, they tried all they could to cure him. He had many friends, but they could do nothing. After he was dead, however, a doctor, off in Connecticut, wrote a letter and put it into the papers, stating that he could have cured him, and he told what medicine he ought to have taken in order to get well. Now whether, if he had been on the spot, he could have done any better than others, I do not know. But one thing I do know, and that is, nobody can cure you but the great Physician of souls, the Lord Jesus Christ, and his medicine is his own blood; and his medicine-chest is the Bible. If you go to him in prayer, repent of your sins, and believe in him, he will make you well, and he will keep you well, for he is a great Physician. He gives medicines out of the Bible. There are warnings there like bitter rhubarb, and promises there like sweetened food, all to make and keep the soul well. Sometimes, like the surgeon who cuts off a bad arm or leg, he will cut off our comforts and friends, to make us well, and keep us from dying. Ah! he is a great Physician, and cures all who come to him. You may try other doctors, but you will find that you will have to go to Jesus Christ at last, or else die. The poison of the bite of the Devil is only cured by the blood of Jesus.—Episcopal Recorder.

THE BIBLE RECOMMENDING ITSELF. A sub-committee of three ladies from an auxiliary Bible-Society called upon a gentleman, who gave them a positive refusal, saying he believed the Bible to have been manufactured by priests. His wife also they solicited. She was civil, but told them that her husband would not suffer a Bible to be in the house. She could do nothing for them, and they went away. The following quarter they called again. The gentleman and his wife again gave them a positive though civil refusal. They asked if he had any objection to their speaking to the servants. "Oh no," says the gentleman. The servants were called. Several of them were induced to subscribe. Amongst them was one called Jane. She quickly paid for, and had her Bible. In a few weeks after Jane got her Bible, her mistress told one of the ladies on the sub-committee, that Jane was always a pretty good servant, but trifling and giddy; but since she had got her Bible, she was much more steady and serious, and a much better servant. A few months after this, Jane, in coming down stairs, slipped, fell down, and broke her leg. She was taken to a hospital to have it cured. Her mistress told her when she got well, she might take her place again, which she did. On the following Sunday, Jane requested leave of her mistress to go out, which was readily granted. She continued asking leave, and her mistress granted it, at the same hour for many weeks; till her mistress began to wonder what would be her object. She pressed her very much to tell her where she went, but Jane evaded giving the answer. Her mistress was determined she would know; and when Jane went out the next Sunday, she followed, took a coach, and directed the coachman to follow the girl, pointing her out before him. Jane went on till she came to the hospital where her leg had been cured. She entered one of the female wards, where many women were; her mistress opened the door soon after, and went in. At the other end of the ward, she saw Jane kneeling down, with a Bible before her on a chair, reading. She read two chapters, and concluded by a simple and affecting prayer to the Almighty, begging that he would bless his own words, and also restore the health of the patients before her. Jane's mistress could contain no longer, but retired before Jane got up—went home—met her husband

IN THE PASSAGE.

"My dear," says she, "If Jane ever wants leave to go out, when I am absent, be sure you grant it, for she is a servant of the Most High God." This conduct produced such a change in both mistress and master, that the mistress immediately subscribed to the association, and became one of the most active members on the committee. The husband, who had not a single copy of the sacred Scriptures in the house, put one into every room in it, and himself became a member of the committee of one of the Westminster Auxiliary Bible Societies.

GRATITUDE FOR DELIVERANCE.

I was at sea, on the broad Atlantic, as we now are. It was just such a bright, moonlight night as this, and the sea was quite as rough. The captain had turned in, and I was upon watch, when suddenly there was a cry of a man overboard. To go out in a boat was most dangerous. I could hardly make up my mind to command the hands to expose themselves. I offered to go myself, if two more would go with me. Two generous fellows came forward, and in a moment the boat was lowered, and we were tossed upon a frightful sea.

As we rose upon a mountain wave, we saw the man upon a distant billow. We heard his cry, and responded, "coming." As we descended into the trough of the sea, we lost sight of the man, and heard nothing but the roar of the ocean. As we rose on the next wave, we again saw him, and distinctly heard his call. We gave him another cheer, and pulled with all our strength. At the top of each successive wave we saw and heard him, and our hearts were filled with hope. As often, in the trough of the sea, we almost despaired of success. The time seemed long, and the struggle was such as men never made but for life. We reached him just as he was ready to sink. When we had drawn him into the boat, he was helpless and speechless. Our minds now turned towards the ship. She had rounded to; but, spent as we were, the distance between us and the vessel was frightful. One false movement would have filled our boat, and consigned us all to a watery grave. Yet we reached the vessel, and were drawn safely upon the deck. We were all exhausted, but the saved man could neither speak or walk; yet he had a full sense of his condition. He clasped our feet, and began to kiss them. We drew ourselves from his embrace. He then crawled after us, and as we stepped back to avoid him he followed us, looking up at one moment with smiles and tears, and then patting our wet feet-prints with his hand, he kissed them with an eager fondness. I never witnessed such a scene in my life. I suppose if he had been our greatest enemy, he would have been perfectly subdued by our kindness. The man was a passenger. During the whole remaining part of the voyage, he shewed the deepest gratitude, and when we reached the port he loaded us with presents.

But my young friend, Christ has seen you exposed to a more fearful peril, and has made an infinitely greater sacrifice for your rescue. He saw you sinking in the billows of eternal death. He did not merely venture into extreme danger to save you; he has actually suffered for you the most cruel death. Have you ever fallen down at his feet, and asked him in grateful love, "Lord, what wilt thou have me to do?" Oh, how many fall to this! Jesus the great Deliverer is despised and rejected of men! What a proof it is of the evil of our hearts, that we can be so grateful to our earthly deliverer, and yet forget Him who delivers us from going down into the pit of hell!—Narrative by a mariner. Children's Friend.

SUNDAY IN PARIS.

There is perhaps no line of demarcation so strong between the English and French, as the desecration of the Sabbath by the latter. We may identify ourselves with their fashions, speak the language from preference, and visit exclusively in the Foubourg St. Germain's, until we have shaken off all patriotic partiality, and we begin to fancy we are all brethren of the same land; but this illusion only lasts for six days in the week—the revolving seventh chills us back into aliens, among a people who make no distinction whatever of respect for the day which we so highly reverence.—The shops are unusually full on Sunday; the various labors of mechanics, masons, painters, carpenters, glaziers, are followed as a matter of course. Ladies stand at their windows with needle-work; and parties playing cards by daylight may be seen among all classes. Sunday is the great washing-day with less blanchisseuses of Paris, who only prepare their lissies for that day (it is a strong infusion of wood ashes, the powerful alkali of which saves them soap and labour, but at the cost of the linen, which it makes rotten) the environs of Paris, for some distance appear to have been best seized by the washerwomen for drying-grounds; and the number of fields on Sundays hung with lines of clothes, far exceeds what the eye can reach, and rarely requires to be seen to be believed. Sunday is used also by country families, who have laundries; therefore it would seem to be more than a matter of chance, but no persons work so hard on the Sabbath as the French actors. Being sure of a full attendance at any theatre on that day, they are in the habit of making excursions to Versailles and other places, where they give a performance early in the afternoon to crowded audiences, and then return to Paris in time to fulfil their usual business at their own theatres!—Morning Chronicle.

Religionists in Sweden, described by a Swedish Missionary, in his autobiography, relating the impressions of his youth. Every where among the people, both in cities and in the country, I found much outward religiosity. Divine worship, which was generally kept at 9 o'clock, was very numerously attended. No one

was allowed then, without actual necessity, to ride through the streets; the gates of the city were closed, and there was no passing them except on paying a toll. Among the military, likewise, this outward regard for religion was observable. When any company of a national regiment was collected in one place, the whole of the men every morning met in the dawn of the day in front of the Captain's residence. They were drawn up in three lines, the roll was called, and the Captain then came out to them. He gave them his salutation: "God morgon, gossar!" (good morning, lads!) A rapid response ran through the ranks, "God morgon, Herr Captain!" The Englishman stepped forward three paces, then wheeled to the left, took off his cap, and folding his hands over it, pronounced aloud, a morning prayer, which the men followed in a low tone of voice. The Captain then dismissed the company with the words, "God lovvara er, gossar!" (God preserve you, lads.) "God val signa nadjiga Captain!" (God bless our gracious Captain!) was the response through the lines of soldiers. At six in the evening, there was a similar prayer at the door of the Captain's residence, and the like mutual salutations. Similar courtesies were exchanged when a force had to muster in arms. Every Colonel first saluted his assembled regiment, and all responded aloud to his salutation. When the drill was over, the men under orders were dismissed with the words, "tak for i tag." (thanks for today, and the answer was "hurra." On relieving guard, the men dispersed upon the officer's words "tak for god vakt." (thanks for good watch.) There was a Chaplain to every regiment and battalion, and to all embassies.—However these manifestations of piety and regard for what is holy, may have become more outward forms, I was much gratified by them; my own knowledge at that time penetrated the deeper.—But I was also shocked at the frequent and frequent oaths which I heard the common people utter, especially soldiers and sailors. A conversation which an American preacher once had with a fisherman, came to my recollection. He relates it as follows: Some time ago, I was taking a walk on the wharf, where a fisherman in his boat uttered the most horrible imprecations in my hearing. I took my station near the boat and addressed him, "my friend, I am not acquainted with your occupation; what fish is this, pray?" "It's cod," he replied. "What late do you make use of?" "Any thing glutinous." "Have you ever caught mackerel?" "Yes." "Do you make use of glutinous bait for them, too?" "O, no, they won't touch that." "So then you have to provide yourself with different kinds of bait for different kinds of fish?" "Yes." "Well, and have you ever caught a fish without any kind of bait?" "Yes, last year, I was out there fishing, and was just fixing my tackle, when the hook fell into the water, and there one laid hold on it as it was, and up I hauled the fool." "Now, my friend," said I, "it has often seemed to me as if the devil was very much like a fisherman. He is sure to cover his hook with that kind of bait which different kind of sinners are most fond of; but when he thinks of catching a profane swearer, he will not even take the trouble of putting on any bait; that fool will jump at the naked hook, and swallow it!" The man kept silence, and his countenance fell. When, after a short pause, I turned to go away, I heard him say to a person that stood by, "that must be a parson."

This story came to my recollection, but I was not then so much concerned about the salvation of souls, as to expose myself to the ridicule of uncivil men, by speaking to them a serious word upon their sins.

THE ROPE MELA AT SHOLLI. From the Church Missionary Record, on the Himalaya Mission, in India. About a week after his visit to Rampore, Mr. Prochnow visited the rope mela at Sholli, held once in 18 or 20 years. As this form of superstition has not before been brought before our readers, we give a short account of it. The mela lasts three days, and on this occasion was attended, Mr. Prochnow believes, by above 7000 people. He writes, on the first day of the feast: "During the three days of this mela the people consider themselves licensed to commit any outrage they may think proper, as they receive full forgiveness. At this time they actually pulled down a house, only to procure dry wood for their fires at night. The villagers, however, had taken the precaution of secreting their stores of grass, wood, &c., before the mela began. In the evening the people formed themselves into more than 100 groups, from 30 to 40 sitting round a blazing fire; and this was the best opportunity for conversing with them, which I did, sitting among them."

On the second day nearly a hundred goats were offered to the idols, especially to appease Kallee, and obtain an abundant harvest. The third day was principally devoted to the grand feature of the mela—the sliding down a rope stretched across a ravine. Mr. Prochnow says— "A Nov. 21.—The rope on which the poor man was to slide down, and which he had made with his own hands, was carried out of the temple. The manufacture of the rope generally occupies a whole year—six months to collect the grass, and six more to plait it. During this time the devotee may ask whatever he likes to eat or drink, and the Brahmins are obliged to give it to him. The rope was very strong and, I am sure, more than 1000 feet long. Early in the morning it was wetted, and then carried in procession to the spot where the feat of dexterity was to take place. The man who was about to perform it had been understood, closely watched by the Brahmins during the last few weeks; that he might not run away, a cord which not infrequently happens. While some of the Brahmins were fastening the rope to two posts on opposite sides of the ravine, the man was carried into the temple and presented to the Deotas as their own, and prayed for, that they might save him and assist

him in the performance of his task. I was told that on former similar occasions many had been killed, either by falling down, not being securely tied on their seat, or by the breaking of the rope itself. One of the posts, to which the rope was tied, was on the side of an abrupt mountain, I dare say more than 300 feet higher than the post on the other side of the ravine. The rope was pulled as tight as possible; but as the distance between the two points was about 600 feet, or more, it was very curved. At three o'clock in the afternoon, the man, old and grey-headed, who was to perform the feat, was borne upon the shoulders of Brahmins from the temple to the upper post. Here he was securely tied in a seat—formed of half a hollow fir-tree, with a support for his back—which was to run upon the rope, and sand-bags of 20lb. were fastened to each of his feet: there was little risk of falling. During the adjustment of the sand-bags, &c., the seat was tied to the upper post; and when all was ready, on a signal given by the Brahmins, two goats were offered, the seat was cut loose, and the man descended with great velocity. At a few yards distance, however, he suddenly stopped, providentially within reach, as the mountain was very steep and the rope low. On the Brahmins going to him, to see what was the matter, it was found that the hole in the piece of wood on which he sat was too small for the rope. As it was late, the sun having set an hour before, all the spectators now left."

A dispute then arose, the man refusing to proceed with the ceremony on another occasion, unless he were rewarded accordingly, on the ground that the failure was not his fault, but the Brahmins'. The matter was referred to the Rajah of Bushahr, who decided for the man, and fined the Brahmins 600 rupees for their negligence.

ABSTRACT OF THE NEW QUARANTINE REGULATIONS. The Quarantine anchorage is fixed as near as possible to Grosse Isle, ships to anchor within a certain buoy to be placed, as heretofore.

The Island shall be so divided as to leave one portion thereof for the hospitals, and for the treatment and reception of those who are labouring under or who are threatened with the following diseases, namely: Asiatic Cholera, Fever, Small Pox, Scars, Scars, Measles; and the remaining portion for the reception and accommodation of all passengers and other persons who shall be landed and detained upon the said Island, who shall not labour under or be threatened with any of the said diseases; and no person or persons, unless on duty, shall be permitted to pass from one of the said portions of the said Island, to the other, unless they have passports signed by the Commandant, or the Medical Superintendent on shore. The Establishment at Grosse Isle, shall consist of a Commandant and such Military Force as His Excellency the Governor-General shall see fit to appoint; which Commandant shall be authorized to see the Quarantine duty performed, and for this purpose shall have full power and authority over all Officers and other persons whatsoever in Grosse Isle, or attached to that station, and be authorized to call upon all persons to aid him in enforcing the law and regulations; and also an Inspecting Physician, whose duty it shall be to go off to all Vessels, and inspect them as required by law, and according to the regulations hereby established or which shall be established; and also of a Medical Superintendent on shore; together with such Medical Assistants, Officers of Her Majesty's Commissariat, Stewards, Nurses, Police force, and Servants, as shall from time to time be appointed in that behalf. The Commandant shall enforce the Quarantine laws and regulations, and shall use and cause to be used all necessary means, by firing Guns, or by any other force or violence whatsoever, to compel ships or vessels to go to such place or places to perform Quarantine, as it may be necessary to send them to. He shall compel all ships or vessels liable to perform Quarantine, to be brought to anchor within the limits of the Quarantine Anchorage, and generally do all that may be required to enforce rigid obedience to the law. He shall permit those persons who have been landed to be re-embarked or shipped on board steamboat or other vessel upon certificate of the Inspecting Physician as regards the vessel to receive them, and certificate of Medical Superintendent on shore as to the persons and luggage having been washed and cleansed. The Inspecting Physician shall go off to vessels, and put questions to the masters or persons in charge, as required by the second section of the Act of the Parliament of Lower Canada, 25th Geo. 3, Cap. 5. If the answers are satisfactory, he shall give a Clean Bill of Health to the master or person in charge; and such vessels may then proceed to the harbour of Quebec. If the answers be not satisfactory, or the Inspecting Physician has any reason to suspect fraud on the part of the master or person in charge, crew or passengers, he shall immediately order the vessel to such place as may be appointed for vessels detained under Quarantine of Officers, he shall call for the ships' papers, passengers' lists and log books, and inspect them thoroughly, so as to ascertain the whole of the occurrences during the voyage; should he meet with any resistance, he will make such signal as may be determined on by the Commandant to show that assistance is necessary. He shall direct passengers to be landed, if necessary, shall superintend the cleansing and disinfecting of ships, shall see those landed at the places set apart for them respectively who require to be treated for any of the infectious diseases, and those who do not require such treatment. He shall report when vessel is disinfected and fit to receive on board passengers again to proceed up to her port, &c. He shall report if there be on board any of those classes of persons who are likely to become permanently a public charge—in conformity with the Emigrant Act passed during the last session of the Provincial Parliament, &c. The Medical Superintendent on shore shall have charge of the Hospitals. He shall receive into the Hospitals set apart for the treatment of Pestilential and Infectious Diseases aforesaid, all persons labouring under or threatened with the said diseases who shall be sent thither by the Inspecting Physician. He shall have the general superintendence and direction of every thing relating to the sick he shall be under the control, and subject to the orders of the Commandant, to whom he shall make such reports as shall from time to time be required. He shall distribute the passengers landed, as he shall think expedient superintend the cleansing &c. of the passengers and luggage, and cause baggage to be burned or otherwise destroyed, if need be. Sutlers, Traders, Grocers &c., shall be allowed to reside upon the Island under license and control of Commandant.

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