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The BEREAN.

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

VOLUME II.—No. 37.]

QUEBEC, THURSDAY, DECEMBER 11, 1845.

[WHOLE NUMBER 89.

THE BROOKLET.

Sweet brooklet, ever gliding,
Now high the mountain riding,
The lone vale now dividing,
Whither away?
"With pilgrim course I flow,
"Or in summer's scorching glow,
"Or o'er moonless wastes of snow,
"Nor stop nor stay;
"For oh, by high behest,
"To a bright abode of rest,
"In my parent Ocean's breast
"I hasten away!"

Many a dark morass,
Many a craggy mass,
Thy feeble force must pass;
Yet, yet delay!
"Tho' the marsh be dire and deep,
"Tho' the crag be stern and steep,
"On, on my course must sweep,
"I may not stay;
"For oh, be it east or west,
"To a home of glorious rest
"In the bright sea's boundless breast,
"I hasten away!"

The warbling bowers beside thee,
The laughing flowers that hide thee,
With soft accord they chide thee,
Sweet brooklet stay!
"I taste of the fragrant flowers,
"I respond to the warbling bowers,
"And sweetly they charm the hours
"Of my winding way;
"But ceaseless still, in quest
"Of that everlasting rest
"In my parent's boundless breast,
"I hasten away!"

SIR ROBERT GRANT.

THE GROWING UNION OF ALL THE PEOPLE OF CHRIST—ITS PERFECTION YET TO COME.

From "The promised Glory of the Church of Christ."

BY THE REV. EDWARD DICKERSTETH.

THE FRUITS OF THIS UNION IN THE FUTURE STATE are glorious indeed. In the ages to come, the dispensation of the fullness of times, God will have accomplished his purpose of gathering together in one all things in Christ, both which are in heaven and which are on earth, even in him: On the resurrection of the saints is completed the general assembly and Church of the first-born whose names are written in heaven: those who are begotten to be a kind of first-fruits of his creatures, who are redeemed from among men to be the first-fruits unto God and the Lamb: in perfected unity, altogether like the first-begotten from the dead, their great Lord, the King of saints. When he shall appear, we shall be like him, for we shall see him as he is.

This unity is not of one nation, but of all nations; not of one generation, but of all generations; and it will at length effectually convince the whole world of the Divine mission of Christ. So, after the prediction in Zachariah, the Lord my God shall come and all the saints with thee; we read, and the Lord shall be king over all the earth. In that day there shall be one Lord, and his name one. The Jewish nation shall be all righteous, and the earth shall be filled with righteousness, and the knowledge of the glory of the Lord cover the earth as the waters cover the sea.

Let us distinctly discern what it is which unites us with all real Christians, our fellow-heirs in the kingdom of heaven. It is the truth as it is in Jesus. It is Jesus and faith in him. Wherever there is a soul resting on God's word, believing in Jesus, trusting only in him, to whom Jesus is precious, and who glories in his name, there is one, united to Jesus, loving him and his people and all men for his sake, and so indissolubly united to all who believe in him. Our Lord Jesus Christ, He, and He only, is the grand centre of attraction and union. It is not episcopal ordination in unbroken succession; it is not a peculiar form of liturgy; it is not the sacraments administered by certain persons, but it is the various peculiarities in opposition to these, which any denomination may make their glory, that distinguishes the true Church of Christ.—Jesus, Jesus only, the sum and substance of the Scriptures; faith in him, living, purifying faith, working by love and overcoming the world, here is the mark which is upon every Christian; here is the bond which unites him with his fellow-Christians. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love. We all have access by faith into the grace wherein we stand. As many as receive him, to them gave he power to become the sons of God, even to them that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. "Oh would you be united to the blessed company of which we have been speaking, delay not to come, immediately, with all your load of guilt, to the precious Saviour. Continually he waits to be gracious to us, and to welcome returning sinners. He will give you his Spirit, he will show you his truth, and thus he will unite you to his people, and he will prepare you for his glory. He will pray for you and hold up your going in his paths, and never leave you nor forsake you.

Let me commend this great, this dear Redeemer to every reader. I know him to be full of power, full of pity, full of love. I have myself experienced his grace all through my life. He is to me a tried Saviour. How heartily then can I beseech you to taste and see that the Lord is good.

Let us learn to act in harmony with the PRAYER OF OUR LORD. Does Jesus thus really desire that all that believe in him should be one, and has that prayer such an issue of glory? Let us then carefully shun all dividing courses. Remember the tender, earnest direction of St. Paul: *I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joined together in one mind and in the same judgment.* Let us study more incessantly that blessed book, which is all truth from beginning to end, and each jot and tittle of that truth is uniting us to all our fellow-Christians, and that far ever. How clear St. John makes this, in his opening address to the Elect Lady and her children; saying, *Whom I love in the truth; and not I only, but also all they that have known the truth, for the truth's sake which dwelleth in us, and shall be with us for ever.* Let us delight to associate with real believers, and walk with them, as far as God gives us light, through his Word, remembering the rule, *whereto we have already attained: let us walk by the same rule, let us mind the same thing;* in the full hope that if there be differences, and in anything we be otherwise minded, God shall reveal even this unto you. The highest, the crowning beatitude of the seven is, *Blessed are the peacemakers, for they shall be called the children of God.* Let us therefore follow after, however they may seem to elude our grasp,—let us follow after the things which make for peace, and things wherewith one may edify another. If any man be strong, let him remember, *we that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one please his neighbour, for his good to edification.*

In our most earnest contentions for the truth,—and it is our plain duty to contend earnestly for the faith once delivered to the saints, and to testify plainly against error, let nothing be inconsistent with the tender love of Jesus. After the most solemn testimony against the errors of Scribes and Pharisees, our Saviour still expressed the strongest desires for the opportunity of showing them the most protecting and comforting care. *How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.* And in a similar spirit the martyr Stephen, after speaking the truth with the utmost plainness, yet loved his enemies and murderers so much, as to breathe out his expiring soul with a prayer in their behalf.

Uniformity of worship, and discipline, and external order, also, we would never undervalue. They have a real importance and ought not to be lightly broken in upon. Our 24th Article states with the usual wisdom and moderation of our articles, "Whosoever, through his private judgment, willingly and purposely doth openly break the traditions and ceremonies of the Church which be not repugnant to the word of God, and be ordained and approved by common authority, ought to be reuked openly, (that others may fear to do the like) as he that offendeth against the common order of the Church, and hurteth the authority of the magistrate, and wounds the consciences of the weak brethren." Let it be proved that anything is contrary to the word of God, and it is condemned at once by the Articles of the Church of England. It is true that conscience on this very point is pleaded by those who separate from the Church, yet humility and a subjection to one another in things of minor importance are absolutely essential to peace and union. (Ephes. v. 21; Phil. ii. 2, 3; 1 Peter v. 3) and we have all need to watch against needless impositions on the one hand, and on the other against mere scruples of conscience. The Lord will finally judge and determine on our uprightness in this respect before him.

We are not in the meanwhile likely to arrive at union now by urging outward uniformity: let us rather dwell on the great things on which we are united, and walk according to them. This is the scriptural method to bring us to unity in those things in which we differ. (Phil. iii. 15-17.) Very soon, at the Lord's return, the visible unity, the perfect order, and the full glory of the Church will be manifested to all the earth. (Rev. xxi.)

Let us consider that STRANGERS AND FOREIGNERS ARE SPECIALLY COMMANDED TO US BY MANY AFFECTING MOTIVES. We ourselves were once aliens from the family of Christ, strangers from the covenant of promise; but now in Christ Jesus we who sometimes were afar off, are made nigh by the blood of Christ: now, therefore, ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. If God has shown such grace to us, shall not we rejoice to show grace to others? They are brethren in Christ, our own brethren in the Lord, labouring under immense disadvantages and difficulties, to impart to their countrymen, sunk in infidelity and popery, the blessings of the Gospel of Christ. They are strangers also; be not forgetful to entertain strangers, for thereby some have entertained angels unawares. Oh how sweet will it be at the last to hear Jesus say, *When I was a stranger, ye took me in: inasmuch as ye did it to one of the least of these my brethren, ye did it unto me.* Oh let this double plea, brethren, among strangers, touch our hearts.

Let us also take a JUST VIEW OF THE MAGNITUDE OF THE OBJECT OF UNION WITH OUR FELLOW-CHRISTIANS EVERYWHERE, and especially with FOREIGN CHURCHES, which are one with us in Christ. Every Christian means of extending, deepening, and strengthening the union of the Protestant Churches of Christ, in times of great danger, is most desirable. The season is peculiarly important. Popery is more and more braving all the scorn of intellectual men, and more and more showing its true character to all men of scriptural knowledge, as we may see in the Charge of the Archbishop of Lyons, and in a work published at Rome: of this I will give the proofs in an appendix of extracts from recent sources. In the meanwhile openings to do good on the continent are multiplying. A pious friend writes to me from Lyons, "There is much to be done in France for the propagation of the Gospel, and I am often astonished at the comparative apathy of my fellow-Christians on this subject. Did they know how good an opportunity they now have for preaching the truth as it is in Jesus, both from the general liberality of the Government, and the preparedness of people's minds for the glad tidings; and could they foresee the fierce opposition that is brewing among the French Romish Clergy, and anticipate the storm that will sooner or later (I think not many years hence) break over our heads, I cannot but think that they would put more life in their efforts in behalf of France and its Christian Missions, and make greater sacrifices to insure the success of those Societies labouring with so much zeal to diffuse Christian knowledge over Europe."

See on every side the unchristian spirit of indelicacy, popery, and lawlessness all abroad, gathering together the kings of the earth to the battle of that great day of God Almighty. Everywhere the people of Christ have mighty foes to contend with; how important it is that they should combine, and unite, and call in all their strength for the battle. While the continental Kingdoms fought alone, or only two or three united, against Buonaparte; or while he could range many of those kingdoms as his allies under his banners, he triumphed; but as each fresh kingdom joined the hosts arrayed against him, he sunk before them, and when they were entirely united, they completely overcame him. Let us learn, then, that our strength against Antichrist and all his innumerable followers, for one more important war in defence of the great Protestant truths of the Gospel of Christ is in the union of the Protestant Churches. It is a real advantage and privilege to ourselves to aid them, that by them we also may be strengthened. We have common enemies, infidelity, Popery, and lawlessness; the victories of the foreign Protestant Churches are our victories; their success is our success, their failure and defeat is our failure and defeat. This was the policy of the reign of Elizabeth; and as England has favoured Protestantism, England has ever been blessed of God. But our aim is yet higher: we seek in this not only the blessedness of our country, not only the prosperity of the Christian Church now, but, as our Lord's prayer may here teach us, the best welfare of the whole world. In promoting the union of the Churches, we hasten the time when the world shall believe in the Lord Jesus as its Saviour, and all nations shall call him blessed. Already the interchange of Christian feeling has been full of benefit. It is a privilege to have communion with such men as Monod and Grandjean, Caussen and D'Aubigné, Holuck and Krummacher; and to fight with them against every form of apostasy, error, and sin, and strive with them for the great and saving, the holy and precious truth of the Gospel of Christ. Already multitudes have been rescued from papal darkness and oppression. The communion which animated the Reformers is revived; the hands of faithful brethren are strengthened; and the love of the Churches is cemented and enlarged; and the name of Christ, our Redeemer and Lord, is glorified. It remains also just the counteraction needed to that widely diffused unchristian spirit of the false prophet, now polluting our own Church, which isolates outward uniformity, an unbroken succession in episcopal orders, antiquity, human traditions, and many of the main elements of Popery. The foreign Protestant Churches, surrounded on every side with Popery, and continually assailed by it, are less in danger of tampering with the apostasy; and union with them will be our preservation. We see living, prosperous, and effective Churches of Christ, without those outward things in which so many place the strength of the ministry, and the existence of a true Church. We see that the best divines of our Church, including our Reformers themselves, had close union with them, and learned much from them. Thus we too shall be preserved from idolizing circumstances as if they were essentials, and brought to see more distinctly what are the great truths of the glorious Gospel of Christ.

Let us look forward in joyful anticipation to the PERIOD OF FULL UNION AND CO-OP. Now we behold, on every side, a dispirited, troubled scene, both in the world and in the Church. *Men's hearts are failing them for fear of those things that are coming to pass.* But this is the very time in which our Saviour charges us, *lift up your heads, for your redemption draweth nigh.* First, indeed, we must expect trials to be multiplied; divisions to be increased; every thing to be broken; every plant which our Heavenly Father has not planted to be cut up. But all these things, full of darkness to the world, are full of light to the Church. They prepare the way for Christians knowing each other better, coming out from the things which

separate them, clinging more closely to each other, acknowledging each other's graces, and loving each other more fervently. They open out to them the fullness of Divine truth, as a light shining in a dark place. They enable them more simply to rely on the Divine testimony, and hope for the coming glory. And Oh, how great that glory will be! The words which follow my text are, *And the glory which thou gavest me I have given them, that they may be one, even as we are one: or, as it is elsewhere illustrated by our Lord, To him that overcometh will I grant to sit with me in my Throne, even as I also overcame, and am set down with my Father in his Throne.* Our body will be fashioned like unto his glorious body; we shall sit down at the marriage supper of the Lamb; we shall reign with him for ever and ever. Every act of love rendered now to a disciple in the name of Christ shall receive its reward. They cannot now recompense us, but we shall be recompensed at the resurrection of the just, by the unutterable joy of having helped his people in their way thither. They shall be our joy and crown in the day of Christ, and not a sacrifice for his name's sake fall of a return of blessing, while we together magnify one Saviour through eternity.

Selected by an absent Friend.

THE KING OF PRUSSIA'S REPLY

To an Address presented to him by the Court of Aldermen of the City of Berlin.

I have given to the Berlin Court of Aldermen sufficient time to think over their present step. I made it a condition for receiving the Address that it should be read and handed to me by themselves in person. I indulged in the pleasing hope that they would take another view of the matter, and discover, at last, that it would be a singular proceeding to read in my presence, and face to face, a long theological dissertation. You have, however, gentlemen, wished to do so, and I have acceded to your wishes. I willingly grant to the head authorities of my beloved native city that which I would refuse to others. The sentiments of true attachment to King and fatherland, of which the civic authorities have given the bright example to the inhabitants, justify this preference. You have spoken, I have listened, and I shall now reply as well as I can, after hearing your Address.

You have manifested a lively interest for ecclesiastical affairs, and I must therefore assume that you are correctly acquainted with the real legal situation of our national Evangelical Church. You must accordingly well know that as, by the Reformation, the power of the Church was deprived of its representativity—the Church and the Reformers themselves made it over to the Sovereign of the country.—It rests now on my throne, and considerably adds to its burden. It imposes importunities on me. It gives me, however, the incontestable and undisputed right to take part in the government of the Church. I refrain, however, from doing so, as five years of my administration have clearly proved. Gentlemen, pay particular attention to what I am now going to say, for it is the key of my reply. I do not take any part in the government of the Church, because I follow an inviolable principle, to let the Church organize itself. The late King left the Church a precious gift—that is to say, the Synod. The former head of the spiritual department was not favourably disposed towards such an institution, and allowed it to be dormant. Under the present Minister who, like myself, is not afraid of publicity and the light, the Synods have been recalled to life. The Synods are the right organs to express the sentiments of the Church. As soon as they give the impulse to an organization of the Church, I will cheerfully lay my hand to the work, and bless the way on which I can return the ecclesiastical power into the right hands. But without the suggestion of the proper organs I shall do nothing.

I must deny that the civic authorities have any right to mix, indirectly, or directly, in the affairs of the Evangelical National Church; but I willingly concede to them a moral competency, if they had fulfilled in an eminent degree their duties, as patrons of the churches, if they had manifested, under other circumstances, the same interest for Church matters, and had, above all, religiously maintained the bond of Protestant brotherhood. But, gentlemen, with my hand on my heart, it is not possible for me to recognise these moral attributes in the Court of Aldermen. Cast a glance at the spiritual condition of our city. In no city, great or small, of our country, is the care of souls so ill provided for. One almost incredible but true circumstance must be particularly placed under view. It is that under Frederick William I., when the city reckoned between 50,000 and 70,000 inhabitants, the number of pastors, not proportionally but strictly numerically, was more considerable than it is to-day, with 400,000 inhabitants in Berlin.

Many efforts have been made to remedy so unsatisfactory a state of things. Private individuals, parishes, my late father and myself, have all lent aid, but our efforts were always counteracted by difficulties which it is sad to recall. Some of these endeavours were successful only with much labour and loss of time, and others failed altogether.

The Protestant sentiments of fraternity have been recently violated in the most painful manner by the point blank refusal of the Court of Aldermen to accede to the request made by the English Protestants for the temporary joint use of one of the many churches in the patronage of the former, at the very time too, when they offered to the dissenters from the Roman Church the use of two churches without, as I believe, having been

asked to do so. When I find such things happen, I cannot, unfortunately, recognise in the civic magistrates that moral right which I would otherwise willingly acknowledge.

The most painful portion, however, of your Address remains now to be attended to. You have pointed out orthodox believers in the Evangelical Church as a party. This has afflicted me. But you have gone still further; you have further, but clearly blamed my Government for favouring a party. With respect to the latter point, gentlemen, I shall, through a sentiment of my own dignity, as well as that of my delegated authorities, pass it over with offended silence. With regard to the former point, I must address some remarks to you. You have in your zeal so far forgotten yourselves as to mention a name, and point out an individual as the standard-bearer of an opinion, which the calm observer, which even each of you, gentlemen, and which I myself can only accuse of too great zeal in the fulfilment of sworn duties, and of including them in too limited a circle. On these points I altogether agree with you. But you complain before me of those men at a time in which our Church is afflicted and disgraced by persons who have, to our knowledge, taken the same awful oaths as those men; who have done so, moreover, voluntarily, unsolicited, and solemnly, before the altar of God, and who now with these oaths on their consciences go about preaching defection and making use of illegal means to stir up the people and convulse popular Meetings.

Out of this number you have mentioned no name in the Address, neither have you expressed in it one word of honest indignation at their unexampled conduct. All Europe has its eyes fixed upon us and on the movement in our Church. And what opinion, I ask, must the impartial believers in foreign lands form of the situation of our Church and of its patrons, when the civic authorities of Berlin come into the presence of their King, and make such bitter complaints against men who have only proved too faithful, whilst they have no charges to bring against those who have really the characteristics of a party, and, assuredly, of a very dangerous party. This has deeply grieved me. I lament it as a misfortune, and must, therefore, gentlemen, express from my heart my disapprobation.

Genuine friendship consists only with truth. I have united my title to it, for I have communicated to you, whom I cheerfully name my friends, my opinion on the subject, and have done so with the best intentions, and to the best of my knowledge. During 60 years a pleasing bond of love and confidence has united our princes and our city, and has often proved a rich blessing. In the confidence that my well-meant words will strengthen and confirm that bond, I now dismiss you in friendship.

THE FREENESS OF THE GOSPEL.

St. Paul, in his Epistle to the Colossians, speaking of "the Gospel," says, "which is come unto you." Herein the goodness and the love of God towards the Colossians shines forth: for the Colossians had no come to the Gospel but the Gospel to them. The sick are wont to seek Physicians, and to provide medicines at their own expense, but the heavenly Physician seeks the sick; freely sends the medicine of the Gospel to them, who are neither looking for nor thinking of it. So the prophet Isaiah, 65. 1. "I am found of them who sought me not." And the Saviour himself says, (Luke 19. 10) "The Son of man is come to seek and to save that which was lost." Upon this Cyprian observes "The beloved of the Father loved us without any desert of ours,—of his own free grace bestowed on us the benefit of his advent,—of his own free grace cured us,—of his own free grace came to the Colossians, not called for by their merits, but voluntarily offered by the Divine goodness, so also we must speak concerning all others. It is emphatically expressed in the Lord's prayer, *Let thy kingdom come;* that is, let it come to us, because we are not able, by any inward power of our own, to go to it.

A TRUE CHURCHMAN.

It is indeed a blessed privilege to be reared in the bosom of a pure and apostolical Church, to be presented by her hands in our infancy to Christ, and to be instructed by her discipline in the fear and admonition of the Lord; but it is a privilege which entails a corresponding responsibility. And if you say that you are Churchmen, I shall ask you to prove to me the truth of your profession by your fruits. A true Churchman is an humble, brokenhearted penitent for his transgressions, the remembrance of whose sins is grievous to him, and the burden of their iniquity is intolerable:—if this be not your character, do not assume a name to which you have no title. A true Churchman is one, who with the heart hath believed in Jesus unto righteousness, and with the mouth he hath made confession unto salvation:—if this be not really your character, why do you claim an appellation which does not belong to you? A true Churchman is one, whose heart is joyful in the Lord who hath forgiven his iniquity and crowned him with tender mercies,—and with his lips he would ever be telling of the honour of his God:—he is one who takes the Scriptures as his guide and his counsellor, whose delight is in the law of the Lord, and who hath known and enjoyed communion with his Father in heaven. If this be not the experience of your heart, and the tenor of your life,—and on every particular referred to I have shown you its prominence in the services of our Church,—you may say you are members of the Church, but I fear you are not true faithful children.—Rev. J. Ayre's Liturgic.

THE SPOUSE OF CHRIST IN SEARCH OF THE BRIDEGROOM.

SONG OF SOLOMON, III. 3, 4.

It would now seem as if the Bride were for ever cut off from all salvation, and yet she had never been so near her deliverance as at this very moment.

"And she passed but a little."—Well, what happened? There, methinks, she first paused; and whither did she turn? First into herself, communing with her own poor sick heart, and felt, for the first time in her life, with full clearness and understanding, how that man is altogether nothing, and that sin has reduced him to a state of the most utter helplessness, nay, that so deplorable is his condition, that he is inwardly so dead, as to be unable to feel any love towards the greatest of his benefactors, the most faithful of all friends; that he cannot even open his mouth in praise and thankfulness to Him who, above all in heaven and in earth, is so worthy to receive glory, thanksgiving, and praise; that of himself he is unable to rejoice in the greatest blessings, to lift his heart in prayer to God, to have delight in the Lord, the most suitable means being found much too weak to melt his heart of stone into devotion and love.

The Berean.

QUEBEC, THURSDAY, DEC. 11, 1845.

At the risk of grieving one or two of our Correspondents whose anticipations of great results to the cause of Christian Union are at this time lively, we venture to bring the subject to a point of practical inquiry.

This may seem a very needless inquiry to men whose heads warm with their hearts—but we shall probably succeed in showing that it is one of great practical importance. We will throw it into a still more definite shape. Suppose a community of some ten thousand Protestants in a distant land, who are already divided into three different denominations, each numbering more congregations than one, under different ministers: let them be of the Church of England—Presbyterian—and Methodist.

We have not the remotest intention to intimate that those Christians should be required to relinquish their peculiarities for the sake of union with our own Church. Such a requirement on her part would be thought to proceed from the love of predominance.

for three or four years, with the solemn charge to use his endeavours towards the formation of a permanent Church of his persuasion (as the fourth denomination of Protestants) in that community; no one with the most common knowledge of men and things will suppose that such a proceeding will not materially interfere with Christian union in that Protestant community.

As long as no remedy is applied to these tendencies towards subdivision, verily we do not see but that the minor differences, which in profession are trampled under foot, are in practice exalted above the unanimously recognised importance of Christian union.

It may be asked, has unity of outward organization given real unity to the Church of England? We do not say that it has; nay, the true Anglican is far more separate from the Tractarian Churchman than he is from the great body of dissenting believers.

The following is cut from a letter addressed by the Rev. C. J. Yorke, Rector of Shenfield, Essex, to the London Record. It joins on so well to our preceding remarks, that we append it. To the remaining part of the same letter, we hope to recur in our next number.

"It has long appeared to me that 'Christian Union' is the grand theological subject of the day.

"If asked why I hold this opinion, I should give in answer several reasons. First, the non-union of Protestant communities has long been the most plausible, seductive, and influential argument of Romanists. They represent us as forming factions no less hostile to one another than to them. They represent themselves as forming a consistent whole, with one face, mind, and energy. Secondly, the idea of unity has been the most potent spell by which the more imaginative Tractarians have been 'deceiving and deceived.' And it has still great power amongst such theorists; although, practically, the debates raised upon it have cut the Church of England into an almost indefinite number of schools and parties, and abstractedly (notwithstanding Mr. Gladstone's visions), few systems can be more destitute of formal unity than that of a number of co-ordinate Episcopates, having neither Pope, Council, nor Convocation, for the keystone of the arch. Thirdly, if the economic divisions of Christians, as maintained at present, are not directly sinful in themselves, they certainly lead to sin, because they lead to suspicions and to rivalry; and must be thus moving, like thunder-clouds, in a direction contrary to that which is indicated by the Divine prayer of our Lord, recorded by St. John. Fourthly, a just and practical conception of Christian union would, I have no doubt, tend indirectly to produce a great increase of Christian devotion and exertion. It has usually been the case, that the discovery or the development of some grand truth has taken place simultaneously with an outburst of working zeal, and has indeed been to it as fuel is to the flame. In the times of the Reformers, that truth was justification through faith only; in the times of Wesley and Whitfield, it was essential, spiritual regeneration. When these two truths were successively set in a strong light, the Church of Christ was animated with fresh life; and that, although some of the Reformers spoke erroneously of the Mosaic law, and although many of the Methodists confounded the action of natural passion with that of gracious influence. And thus, if the grand truth of Christian union were now to be honestly and heartily adopted, it would greatly correct that feebleness of mind and spirit which (in spite of our improved knowledge of the Scriptures,

and our complicated plans) characterizes our present Christianity.

"These then, are some of the reasons why the question before us is to my mind so important."

ADDENDA from our absent Friend, to the selection from Bickersteth, on the first page.—Oh that it were more generally understood—more practically acknowledged by Christ's believing people every where, that Unity is not necessarily connected with Uniformity, but that the former may (not to say must) be the more conspicuously and the more impressively manifested in the absence of the latter. For Episcopals, Presbyterians, Wesleyans, Baptists, Independents, the Foreign Protestants &c., to love one another cordially in Christ, in spite of every prejudice, every prepossession, every hindrance. — from love triumphing over all these — this is surely a far more wonderful, far more convincing proof to the world of the cementing power of the Gospel of Christ than for the members of any one particular body of His people to love their Church alone?—or than if the unbelieving world saw but one Church confederated together by an artificial and despotic uniformity? Can any one of the forced and (in regard to Scripture) unenlightened combinations of uniformity and unity (whether real or as is, we believe, far oftener the case, merely external or conventional, from habit, or from passive, uninquiring acquiescence, or from the fear of man, or from motives of earthly interest, &c.) such, for instance, as the confederacies of the Papists—or the Mahomedans—or the Hindus—or any other of the unscriptural, exclusive, and intolerant systems of "manacles and mufflers for the human mind"—oh can any one of those false unities be for one instant compared with the wonderful union of heart and agreement in essentials unto salvation, displayed by the Redeemer's believing people amidst all their external variations and differences? In which is the "finger of God" most gloriously apparent? In which is the "mighty power" of the Holy Spirit most conspicuously honoured?

Deploring as we do the "Variations of Protestants," and feeling that we ought one and all to pray "without ceasing," and affectionately to labour for their speedy removal—we yet believe that our great and good God and Saviour may one day be known to have had wide and holy ends in permitting, and in overruling, the differences of the scattered and divided flocks of His Church on earth. In addition to the glorious exhibition of His power over our spirits—as above suggested; may it not be that the Holy Scriptures have thereby been more widely circulated; and in greater purity and simplicity?—that slumbering and diseased Churches have been the more effectually quickened—(Rom. x. 19, &c.)—that others (after falling into the ancient pernicious errors of God's favoured Jewish people and church; when they said "the temple of the Lord, the temple of the Lord, the temple of the Lord, are these," Jer. vii. 4.; and again—"Stand by thyself, come not near me; for I am holier than thou"—Isa. lv. 5.) have been humbled, and corrected, and instructed; such correction was needful even in the case of the Apostles, who, against their Lord and Master's will and wish, ignorantly—perhaps self-righteously—presumptuously "forbade" one who was labouring "for" Christ and His cause, because, whilst, also performing miracles as they did, he "followed not with them," Mark viii. 33, 34; and who, on another occasion, were rebuked by Him for their un-Christian spirit and ignorant zeal in wishing to burn up the bigoted Samaritans. Luke ix. 54, 55. Have not other cases of pride, or carnal mindedness, or idolatry of the creature; or of means; or ignorance of the Scripture and of God's purposes, &c. &c., been corrected by the evident bestowal by Him of equal fruits on others considered by bodies in the outward Christian Church as being "no people?"—Rom. x. 19.—or perhaps as belonging to the "foolish things," or "the weak things, or the base things of the world?"—(1 Cor. i. 19 to the end)—or by His teaching again and again, that "what God hath cleansed," that is "not" to be "called common"—that they who evidence that they have "received the Holy Ghost" "as well as we?"—Acts x. 47.—are not to be forbidden Christian privileges and fellowship? But, not to extend these suggestions, let it be observed that with respect to the broad question of the Protestant Churches, we would say with the loving, judicious, and practical Bickersteth—"uniformity of worship, and discipline, and external order, also we would never undervalue. They have a real importance and ought not to be lightly broken in upon." But, on the other hand, "we are not in the meanwhile likely to arrive at union now by urging outward uniformity: let us rather dwell on the great things in which we are united, and walk according to them. This is the Scriptural method to bring us to unite in those things in which we differ.—Phil. iii. 15-17.

MR. OAKLEY'S CALL UPON TRACTARIANS TO BE CONSISTENT.

"That there is at this time a plain call upon members of the Anglican Church, as individuals, to review the grounds of their confidence in her, is, I suppose, more extensively felt than it is freely acknowledged; at any rate, I do not see how it can be doubted. Now, I would not go so far as to say, (as at present minded,) that this inquiry should, still less that it will, in all cases, issue in the conclusion at which I myself, for instance, have arrived. But that it ought to issue in one of two conclusions is a point which I feel more and more. If we do not throw ourselves into the Catholic system, surely we ought to throw ourselves into the Anglican. Now, let this be well considered. We are actually in the Church, or we are out of it; and, if out of it, we ought at once to enter it. And the Church is not an idea or abstraction, but a certain living, breathing, energetic institution. The Anglican Church is, at least, an organised and acting body; it may be a false system, or a hollow system, or a worldly system, or an uncomfortable system, or an anomalous system; still a system it is, and a definite and distinct system too.

world by his own external identification with it, while considering that his chief duty lies in endeavouring to supersede it?

"I state this question with the more vividness, perhaps, certainly with the more anxiety, because I think that I have been myself, in times past, too little alive to its magnitude. What I conclude then is this:—If we be not prepared to throw ourselves heart and soul into the Church of England system, to submit uncomplainingly to her decisions, to love and reverence her living authorities, to sympathize with her general tone and spirit; if we sit so loose to her, as to contemplate the possibility of ever leaving her; and even to define, in thought at least, if not in words, the contingencies which might entail on us that necessity (so unimaginable to a Catholic Christian); let us, then, seriously examine ourselves whether we indeed receive this Communion as our Church. If not, is it not time to arouse ourselves and bethink where we are, and what we are doing; and what sense we attach to that axiom even of our own more immediate forefathers, 'Extra Ecclesiam nulla salus?'—From Mr. O's recent Letter on submitting to the Catholic Church."

JURILESS OF THE OPENING OF THE COUNCIL OF TRENT.—A letter from Bonn, of October 26th says: "All the Catholic Archbishops and Bishops of Germany have just received an invitation from Rome, to have celebrated with pomp the approaching Threemadeth Anniversary of the opening of the council of Trent. These prelates have addressed to the curies circulars on this point, and to each circular there have been joined for distribution a great number of copies of a catechism printed at Rome, at the end of which is found the text of the Bull, anathematizing Luther and his followers. These are significant acts, at a moment when religious questions assume each day greater gravity throughout the whole of Germany."

GERMAN CATHOLIC CHURCH, CINCINNATI.—The German Quickstep, published at New York (in German) contains an advertisement for "an educated and moral Priest, resolved upon founding an independent Catholic congregation. He may reckon upon ample support. Upon an offer to engage for a year, a list of subscriptions can be furnished at once. Secrecy is promised to those who may enter into correspondence on the subject." The advertisement does not say whether the Priest is to be pious.

CONVERTS FROM ROME.—Last Sunday week (November 2nd) nine Roman Catholics read their recantation from Popery in the parish church of St. Andrew's, Dublin, and were received into the Church of England by the Rev. T. Scott, a most zealous and excellent clergyman, who preached on the occasion to a very full congregation. The Dublin Evening Packet states that more than thirty respectable inhabitants of Dingle, in the county of Kerry, have lately renounced Popery and become Protestants.—Morning Herald.

THE DEANERY OF WESTMINSTER.—The Rev. William Buckland, D. D., Canon of Christ Church, Oxford, is preferred to this dignity on the promotion of Dr. Wilberforce to the See of Oxford. Dr. Buckland is an eminent geologist, but his views have given rise to much controversy in defence of the Mosaic account of the creation.

TRUTH AND ITS IMPORTANCE.

By TRUTH we mean not the veracity of man, nor his faithfulness in his transactions with his fellow-creatures, but DIVINE REVELATION on all subjects. The opinions of men are frequently purely speculative inferences drawn from premises insufficiently examined to be understood, or lying beyond the comprehension of human intellect. Hence philosophy, unaided by divine revelation, has as often put forth error as it has truth, and plunged more of its self-complacent disciples into ruin and misery, than it has rewarded with advantage or honourable gain. Such being the fact, it follows that man's opinion on any subject may as often prove unsound as true, ruinous as safe, and ought therefore never to be implicitly trusted until brought to the test of some infallible standard. i. e. a standard which never varies. Such a standard can only be supplied by ONE whose knowledge is infinite, and whose thoughts are always the same. We believe God to be infinitely wise, and to possess all knowledge of things as they have been—things as they are—and things as they will be. And so far as He has been pleased to reveal his mind to us, He has furnished us with an infallible test by which every human opinion may be safely tried, and truth invariably discovered and distinguished from error.

TRUTH, viewed under whatever aspect, is neither more nor less than a simple statement of facts, or a faithful representation of the actual state of things at any given time. Thus historical truth is a statement of facts that have already transpired—prophetic truth of facts, that will and must occur at some future period—and all truths, of the precise relation in which persons and affairs stand to each other in time and in eternity. For entertaining these views of what truth really is, and for testing all things by the infallible word of God, the BEREANS of old were considered "honourable" by the Holy Spirit; and surely it is equally the duty, as it is the privilege of the BEREANS of the present day to endeavour by like conduct to strive for the same honourable appellation.

Having ascertained what truth really is, it is natural to enquire what can error be? What else can it be but a false representation of the state of things? It may consist either in a persuasion of the existence of things which do not exist, or a denial of the existence of things which do: either in a belief that certain principles, practices and consequences, have a mutual dependence on each other, which have none at all, or in a denial of such dependence where it really exists. In the strong but characteristic language of Scripture error is a "lie," because it does not represent things as they really are. To ascertain the truth, and to avoid error, in worldly matters, is of vast importance. For instance, the fortune of the merchant depends on his knowing with some degree

of accuracy what results have arisen, and may again arise, from the application of certain principles in commerce; but to pursue a mistaken course, through ignorance or deception, may cost him his all, and entail ruin on his family.

Let the readers of the Berean then transfer this idea from worldly matters to the subject of religion; and the importance of ascertaining the truth, and pursuing it, becomes at once overwhelming.

If there be an Almighty God, who will judge the world in righteousness at the last day, a denial of his existence will entail eternal misery on the atheist!

If that Almighty God takes cognizance of human actions, and has given us a revelation of his will in the sacred writings, a denial of the inspiration of those writings, for the purpose of getting rid of human responsibility, will entail eternal punishment on the infidel and the sceptic!

If the Redeemer of the world, Jesus the Son of God, be necessarily a Divine person, and his death for sin possess an atoning efficacy, on the ground of which alone the transgressor can be restored to the favour of his Maker, a denial of the divinity of Christ, and of the propitiatory nature of his death, must leave the Unitarians of our day without any hope of deliverance from the wrath to come!

If God alone is to be worshipped, and the bowing down to an idol or an image be an offence to him—if Jesus be the only Mediator between God and man, and the appointment of other intercessors be a virtual rejection of him—and if the sanctification of the Holy Spirit be essential to salvation, and the anointing of the body just before death, called "extreme unction," be a wicked attempt to "establish a substitute, the Papists, who continually "bow down" to images, who pay divine veneration to relics, and worship the consecrated wafer called the host—who address their solemn prayers to the Virgin Mary, to the Apostles, and to canonized saints, requesting them to make intercession with God and with Christ—and who believe that extreme unction will complete their fitness for heaven; these have set the true Christian religion aside—they have overlaid God's way of salvation with inventions of their own, and are in a state of awful error.

Would that our catalogue might end here, but truth, whose cause we advocate, forbids—we cannot pass over the Tractarian heresy, which is spreading its blighting influence over the fairest portion of the Lord's vineyard. Let any one be at the pains to bring the religious sentiments of these Tractarians (or Puseyites, as they are sometimes called) to the test of divine revelation, and he will find them so glaringly false as to show the impress of a deep laid and diabolical conspiracy to rob God of his glory, to deprive Christ of his mediatorial functions, and to make merchandise of men's souls at the expense of their eternal happiness.

To protest, then, against the errors of the Harlot Popery and her handmaid Puseyism, and to warn all persons against the fatal consequences of giving them the slightest countenance must be an imperative duty on all true Christians. DIVINE TRUTH should be, in the estimation of every Berean, a treasure so invaluable as to deserve every effort to retain it for ourselves, and to make it known to others. Indeed the writer has long come to this conclusion—that truth alone has a legitimate claim to all rights and privileges; but that error has none. Truth, like the son of the free woman, is the lawful heir, entitled to the enjoyment of present advantages and future glory; whilst error, like the son of the bond woman, may at any time be justly treated like a bastard and sent its way. Truth is the offspring of God, and has brought down its credentials from heaven, having received from Him "whose is the earth and the fulness thereof," an undeniable right to every earthly privilege; but error, deriving its origin from below, is an audacious usurper, without a lawful claim to any right or privilege, not even to an existence. It exists, not of right, but by toleration.

That they, who embrace the truth, and make one cause with it, become thereby not only entitled but also qualified to exercise all civil and religious privileges; whilst the adherents of error, by their union with that rebellious intruder, the devil, become disqualified for both, may easily be proved, and should God permit, may form the subject of another paper. We conclude at present with this advice to the readers of the Berean: "Buy the truth and sell it not. The truth shall make you free; and thus made free, you shall be free indeed."

[We think, our friend does not express what experience warrants, when he says "let any one be at the pains to bring the religious sentiments," &c. Instead of any one, though in the habit of bringing matters to the test of divine revelation, being able to discover the falsity of Tractarian sentiments, it has required some of the clearest heads and ripest theologians to see through them so distinctly as to expose them; whereas some, not despicable for ability, and not to be denied the credit of honest intentions, have been ensnared by them. The great danger of those sentiments is just this, that they are not glaringly false, but on the contrary deceitfully insinuating, even to many a mind habituated to the devout use of the Scriptures. If the writer used less vehement terms in the remainder of the paragraph to which we refer, he would carry more conviction to the minds of his readers. We frail beings do better to pity men as misguided than to judge them as parties to a "conspiracy" of the awful character described by him.]

If E. means to treat of disqualification from the exercise of "civil" privileges on account of adhering to error, is he prepared to suggest in what human breasts authority is to be lodged for deciding what is error? or what amount of error shall disqualify? The other investigation, without this preliminary, can hardly be of practical application.—EDITOR.]

TO CORRESPONDENTS.—Received M. W.'s Paper from W. W. W.—C. Y. with slips the papers will be sent to Gibraltar direct—the German paper, with thanks to the unknown sender.—The Pulpit: we have all along abstained from making use of that publication, thinking that the preacher disavow

it, as unauthorized—can our friend satisfy us on that subject?—Cork Const.: we are afraid of publishing the process with diseased potatoes, until it can be shown that it has the approbation of responsible parties who tried it.

RECEIVED PAYMENTS.—From Capt. Townsend, No. 82 to 133; D. Twinnam, Esq. No. 86 to 133; Dr. Sewell, 53 to 104.

Political and Local Intelligence.

EUROPEAN NEWS.—The English Mail of the 19th ult., which came to Boston in the Steamship Cambria, reached town yesterday morning. The news is not important; in political matters there is scarcely anything to record. The subject of the Corn laws and the supply of food for the people continued to excite much interest. At the sailing of the last steamer the impression seemed to be general that the Ports in England would be opened before long for the free admission of corn. But this step has not been taken nor, it is now thought, will it be, for the present at least. The Corn market has recovered from the temporary decline which took place, and prices are rather higher and likely to advance. The duty on wheat was 14s. per quarter and it was expected to recede to 12s. The fine weather of the preceding fortnight had enabled several English Farmers to check the disease in the potato, and many lots had been saved. It is also stated by the Dublin Evening Mail that the potato disease in Ireland has been much exaggerated. TIMBER presents no change. The arrivals from Quebec during the last month had been heavy; from other quarters less than usual, so that the supply was not great, and prices were maintained with a good demand from dealers.

PEARLS at 23s u. 24s. per cwt.

MONEY MARKETS.—The Bank of England has raised the rate of discount to 3 1/2 per cent.; a movement which had a tendency to arrest all further speculation in railway stock; and on Thursday last it was believed that the Bank intended to raise the discount still higher, but the meeting passed off without any intimation of the kind. The value of money is higher in every point of view. On deposits the brokers allow three per cent., and money is in demand in Lombard-street at 3 1/2 per cent. The price of the English Securities is rather better: Consols now stand at 96; and Exchequer Bills at 22 to 27 prem.

Two agents of an English company are now travelling over Switzerland, and visiting the authorities of the several cantons, in order to obtain permission to construct a railroad, which is to connect Germany with the Mediterranean, and cross a part of Switzerland. According to their statement their company is in possession of a capital of £3,000,000, and several important London houses are at the head of the enterprise.

The Earl of Lonsdale has resigned the post he has held upwards of four years at the head of the Post-office. His successor is the Earl of St. Germans.

Hudson's Bay Province.—The annual importations of furs and skins by the Hudson's Bay Company from that quarter has just taken place. One of their vessels, the Prince Albert, arrived in the London Docks two or three days ago, and the other vessel, the Prince Rupert, arrived a few days previously, with immense cargoes of every description of the most valuable furs and skins of animals abounding in that place.

The imports of sugar into Great Britain up to this time exceed those of 1814 by 24,000 tons, of which 10,700 are from the West Indies, 7,000 from the Mauritius, 4,500 from the East Indies, and 2,000 foreign, produced by free labour. The increase in consumption for the same period of eight months has been 24,500 tons.

STEAM-SLOOP ECLAIR.—The English Journals some time ago announced the arrival in England of this vessel from her station on the coast of Africa, from which she had been ordered home in consequence of a fever of the most malignant and fatal kind breaking out among the officers and crew. Upon reaching the Thames, with a signal flying to indicate the existence of the scourge on board, by which the commander, several of the officers, and a number of the crew had already perished, she was not allowed to communicate with the shore, but was anchored in the stream, to prevent the spread of the disorder.

Under these distressing circumstances, some medical officers volunteered their services to attend the sick on board this vessel of whom, we think, one at least fell a victim to his humanity; it is pleasing to learn that the Admiralty have rewarded the noble and devoted conduct of those of them who survived.

The recent sickness on board the Eclair has produced an order in Council for the most strict examination of vessels from Africa or the West Indies, and in suspicious cases the vessels are required to perform quarantine. The total number of lives lost on board the Eclair is now ascertained to be 55.

UNITED STATES.—The Congress met on the 1st inst. and, after the election of a Speaker to the House of Representatives, (Mr. John W. Davis of Indiana received the majority of votes,) the President's Message was delivered. The American papers containing it reached town on Tuesday. It is, as usual, very long, occupying ten columns of a large newspaper. The Oregon question is discussed at some length and in a tone and manner which, if followed up by Congress, are not likely to cause a continuance of peaceful relations between the United States and Great Britain. After referring to the unsuccessful attempts which have been already made to settle this question by negotiation, he says: "The extraordinary and wholly inadmissible demands of the British government, and the rejection of the proposition made in deference alone to what had been done by my predecessors, and the implied obligation which their acts seemed to impose, afford satisfactory evidence that no compromise which the United States ought to accept, can be effected. With this conviction, the proposition of compromise which had been made and rejected, was, by my direction, subsequently withdrawn, and our title to the whole Oregon territory asserted, and, as is

believed, maintained by irrefragable facts and arguments. The civilized world will see in these proceedings a spirit of liberal concession on the part of the United States; and this government will be relieved from all the responsibility which may follow the failure to settle the controversy." He then advises that measures should be taken to terminate the treaty which at present allows both countries joint occupation of the territory, and to provide for the protection of American citizens now residing there, by extending their laws and jurisdiction over them. He also recommends the establishment of an Indian Agency to cultivate amicable relations with the Indian tribes; that stockades and block-houses should be erected and a corps of mounted riflemen to protect emigrants on their way to Oregon. For the encouragement of emigrants he hints "that it will be wise and proper to make them liberal grants of land."

Navigation in the northern States is suspended, for the present, by winter, which has set in.

The British brig Quebec, a new and one of the largest vessels on Lake Ontario, cleared from Oswego on the 25th for Toronto with 400 tons of merchandise, mostly shipped under the drawback law.

FROM THE PACIFIC.—The bark Eugenia, arrived at New York, brought advices from Vera Cruz to the 5th ult. and also late news from several ports on the Pacific coast, and from the Sandwich Islands, and Tahiti. Mr. Francis Johnson, bearer of despatches from the U. S. Commissioner at Hawaii, came in her as a passenger, having left Sept. 5.

News had been received at the Sandwich Islands from Tahiti to the middle of August, at which time Admiral Sir George Seymour, in the ship Collingwood, of 80 guns, had arrived there from Callao, and saluted the French protectorate flag.

BOSTON, Dec. 2nd.—THE BRITANNIA—Yesterday was the day appointed for the departure of the Mail Steamer Britannia, but on account of the storm and thick fog, her sailing was postponed to this morning. She has 67 passengers for Liverpool, and one for Halifax; among them we notice the names of Lord Metcalfe and suite, Capt. and Mrs. Brownrigg, 3 children and two servants, Capt. Balfour, Mr. Turner, Capt. Campbell, Dr. Crawford, and Messrs. T. Ryan, and J. Patton of Montreal; Messrs. C. E. Levey, and Brocklesby of Quebec.

"A friend at Sault de Ste. Marie has sent us a few rich specimens of copper ore, from the Canadian shore of Lake Superior."

"We intimated some time ago, that Colonel Prince, M. P. for Essex, had been applying to the Government, on the part of a joint-stock company, for a lease of lands upon Lake Superior, for mining purposes; and it appears that the application has been complied with; for our correspondent informs us that Colonel Prince's party have returned from their survey on the shores of Lake Superior, and that they have been very successful in their search, having discovered some valuable veins."

"We learn, further from our correspondent, that another Company, composed of enterprising individuals in Montreal, have been exploring the country at Lake Superior, and have been even more successful than Colonel Prince's party, in discovering some very rich veins, nearer to the Sault de Ste. Marie—say fifty or sixty miles distant. The Agent of this company, Mr. William Keating, has returned from his exploring expedition, and, from the preparations in progress, it is reasonable to look forward to an active business in Spring in the Canadian copper regions, to be carried on by both Companies."

"The specimens of copper ore can be seen at our Office. One of them is so rich as to yield seventy per cent. of copper."—Toronto paper, quoted in the Herald.

KINGSTON, Dec. 2nd.—THE CLOSE OF THE SEASON.—Winter has set in and navigation has ceased for the 1845. The only River Mail steamer, Henry Gildersteeve, has ceased running, and the only Lake steamer, the Princess Royal, leaves Kingston to-day for Toronto, on her last trip. Schooners and smaller craft are preparing to lay up for the winter. On Saturday, it commenced snowing, which continued until this morning, covering the roads well, and laying the communication of good sleighing for some time to come.—(Hig.)

THE WEATHER has continued very stormy and unusually severe for so early a period of the winter, although one or two mild days have intervened since last week. The quantity of snow in the streets and country roads is very great and, in consequence, the mails have been several days very late in arriving. The river is completely choked with floating ice.

BIRTH.—On the 9th inst., Mrs. J. J. Lowndes, of a son.

MARRIED.—On Tuesday the 9th instant, at the Rectory Chapel, by the Lord Bishop of Montreal, the Rev. J. E. Simpson, Minister of St. Paul's Chapel in this city, to Georgiana, daughter of the late Edmund Anthony Ireland, Esq., of this city.

DIED.—On Tuesday morning, after a few days illness, Catherine Forsyth Walker, youngest daughter of the Honourable William Walker, aged three years and ten months.

THE REV. GEORGE BOURSE died on Thursday of last week in the 66th year of his age. His death was very sudden. He had been actively engaged in his accustomed employments during the day, when about 3 o'clock in the afternoon he entered the office of the Christian Intelligencer. After taking his seat, a change in his countenance was discovered, and he was found to be speechless. Medical aid was obtained as soon as practicable, when his case was pronounced to be one of death, and in about twenty minutes after the attack, life was extinct. It was indeed a strong and affecting exhibition of the truth, that "our life is but a vapor;" and at the same time an impressive admonition to "work while time is day, for the night cometh, in which no man can work."—From an Obituary in the New York Christian Intelligencer, of Nov. 27.

The deceased was father to one of the Clergy-men of this Diocese, and was resident in this city some sixteen years ago, but had resided in New York since then, as a Minister of the Dutch Reformed Church. He was a native of Westbury, Wiltshire, England.

CITY COUNCIL.

The following resolutions were adopted at the meeting of the Council held yesterday evening:—

1. That the number of Engine Companies be reduced to six, of forty men each, exclusive of the officers.

2. That there shall be one Hose Company and one Hook and Ladder Company.

3. That the sum of fifty pounds currency be granted annually to each of the said companies, to be divided among the officers and men composing them, according to their grade, for their attendance at fires during the year.

It was also decided to issue debentures to the amount of £10,000.—Mercury.

STATEMENT OF ARTICLES delivered and of Tickets for Wood issued by the RELIEF COMMITTEE to the Clergy of the several Congregations in Quebec, for the Sufferers by the Fires of the 25th May and 28th June last.

To whom given.	Value of Articles.	Value of Tickets.
Clergy of Quebec, Rom. Cath.	2240	2240
Clergy of St. Roches, " "	2000	2000
Rev. Mr. McAlbion, " "	500	500
Rev. Geo. Macleod, Church of Engl. . . .	380	380
Rev. W. Chambers, " "	250	250
Rev. Dr. Cook, Kirk of Scotland	160	160
Rev. Mr. Livingston, Free Church	100	100
Rev. Mr. Sturges, Methodist	100	100
Rev. Mr. Drummond, Independent	100	100
To the Ministers of the Synagogue	50	50
To the Military Asylum	121	121
Total	5800	5800

MARITIME EXTRACTS.

The bark Universe, was wrecked and sunk at the Brandy-Pots, on Sunday the 30th ult. all hands were saved and landed at Cacona.

The Capt. of the Universe saw a large ship (crank) with top-gallant-masts struck, sailing down after he had landed from his vessel, and a bark which appeared to be at anchor off Hare Island, he also saw a great many vessels passed down on Saturday and Sunday. The weather was moderate on Sunday at the Brandy Pots, but it blew a gale on Monday from the eastward. The Covenaar, at Crane Island, appears safe for the winter.

The Pilot of the brigantine Elizabeth, who left here at 9 p. m. on Friday 29th ult. has returned to Point Levy, he left her at the Brandy Pots on Saturday.

The Pilot of the bark Montreal, returned on Saturday last. He left his vessel at the Brandy Pots on the Saturday before, with a fine wind from the S.W. No floating ice to be seen. All were well and expected a good run home.

The Pilot who took down the Jane Morrison, left her on the 29th ult. wind fair.

A note was received on Saturday morning by Mr. L. T. McPherson, from his brother at Crane Island, dated Tuesday, which states that the bark Mary Sharp, Woolf, master, hence on 26th ult., is ashore on the lower end of that Island, and is in a situation to discharge immediately. Capt. Woolf, in the same note, says she is in a dangerous situation.

Capt. Jeffares, of the bark Crusader, has returned and reports his vessel ashore near Kamouraska, and that she has suffered severely—part of her bottom is out, and it is thought she will be condemned.

The vessel reported ashore at Isle aux Coulees, proves to be the bark Maria. The Captain, and Pilot have both come up.

We have now accounts from seven of the vessels which sailed hence at the latter end of November as being ashore below, on this side of Green Island, viz:—

Bark Covenaar, Patterson, on Goose Island.
Bark Universe, Dunn, sunk at the Brandy Pots.
Bark Maria, Corrigall, at Isle aux Coulees.
Bark Mary Sharp, Woolf, at Crane Island.
Bark Crusader, Jeffares, off Kamouraska.
Bark Jane, Constance, at St. Andre.
A ship at Kamouraska, name not yet known.

The ship Marchioness of Queensbury, at St. John's, N. B. spoke on the 4th Nov., in lat. 45, 10, long. 47, 30. The ship Marchioness of Abercorn, Hegarty, from Quebec for Londonderry. On the 9th Nov., in lat. 44, 4, long. 51, 30 saw a very large iceberg apparently 300 feet high.

Montreal, Dec. 4th.—A private letter from Three Rivers, dated the 1st of Dec., states that two schooners, one of them the Victoria, Captain Vigneau, are discharging their cargoes at that place in a damaged state, both of them having been bilged by the ice—one of them had 1500 barrels of flour on board.

Extract of a letter from Crane Island, dated 8th Dec. 1845, addressed to A. Burns, Esq.: "The Mary Sharp, is in a very good place for wintering safely—about a mile from high

water mark, and dries at half tide, the ground she is on is quite level altho' hard. She makes no water and does not appear strained—there will be no difficulty in landing all or any part of her cargo that may be considered necessary."

The Capt. of the Jane has come up. He reports another full rigged ship ashore, a little on this side of Cacona, which he thinks is the Laurel, from her appearance and from having seen the Laurel off that place the day before. The Pilot of the Laurel has since come up and reports her ashore on Green Island. A schooner is said to be in the ice near Crane Island from which two men had been landed frozen to death, and another lost his life while attempting to get ashore. They were all buried at St. Roch's, south shore, on Tuesday.

The Capt. of the Sir Robert Peel has come up and reports his vessel ashore at the lower end of the Kamouraska Islands, in a very exposed situation.

The Jane and Maria, have received damage; materials of the former to be landed; as also the cargoes (flour, &c.) of the Mary Sharp, Covenaar and Crusader.

COAK, Nov. 12.—The Emigrant arrived here from Quebec for Bristol, with damage to rudder.

DEAL, Nov. 15.—The Higginson from Saguenay (arrived in the river), has lost head and outwater, having been in contact with a foreign brig off the Wight.

LIVERPOOL, Nov. 16.—Abeona, Quebec to Waterford, was abandoned in a sinking state, about 200 miles west of Cape Clear: crew taken off by the Cromwell, arrived here.

TORQUAY, Nov. 17.—The Blake, Sharpe, from Quebec to Liverpool, waterlogged, and with loss of boats, bulwarks, spars and sails, rudder broken, and steering-wheel unshipped, was abandoned 26th ult. in lat. 45 N., long. 50 W., crew and passengers saved by the Mary Hudson, Hillock, arrived at Torquay.

The mail steamer Ilibernia, from Boston on 1st Nov. which it will be remembered struck on Cape Ray, (Nfld.) arrived at Liverpool on the 15th ult. in 8 1/2 days from Newfoundland. The iron steamer Great Britain, which left New York on the 28th of Oct. did not reach Liverpool till 3 hours after the Ilibernia. Her propeller became disabled.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office. [Day not fixed.] PAID LETTERS to THREE o'clock, and UNPAID to FOUR, P. M.

NOTICE.

THE partnership heretofore existing between the subscribers under the firm of THOMAS FROSTE & Co., Quebec, and FROSTE & HARRISON, Montreal, is this day dissolved by mutual consent.

R. M. Harrison is hereby authorized to settle all outstanding accounts in America, and Thomas Froste in Great Britain and Ireland.

THOMAS FROSTE,
R. M. HARRISON.

Quebec, 6th Dec. 1845.

THE Subscriber will continue the business of THOMAS FROSTE & Co., in his own name and on his own account.

R. M. HARRISON.

Quebec, 6th Dec. 1845.

NOTICE.

ALL persons in Destitution or Special Distress, in consequence of the Fires of the 25th of May and 28th of June last, are requested to Register their Names, Trades or Occupations and Places of Residence, in a Book kept for that purpose by the undersigned, in the room occupied by the Committee of Distribution at the City Hall, in order that they may be visited and obtain such relief as they may require.—All respectable persons may register the names of Distressed parties known to them, from ELEVEN until ONE o'clock daily, from the 1st to the 15th DECEMBER next, when the Book will be closed.

Those persons whose names are registered will be visited, but to save unnecessary trouble to applicants and to the visitors, it is to be understood that the following Classes of Sufferers do not fall under the scope of the present inquiry—

1. The ordinary poor of the City; for these, if sufferers by the Fires, assistance is otherwise provided.
2. Tradesmen in full employment, at wages equal to or higher than before the Fires, who have already received relief.
3. Persons still possessing the means to carry on their ordinary business.

EDW. H. BOWEN,
Secretary.

City Hall,
Quebec, Nov. 28, 1845.

CHAMBLAY CANAL TOLLS TO LET.

NOTICE is hereby given, that TENDERS will be received until Monday, the TWENTY-NINTH day of DECEMBER next, from parties desirous of LEASING the TOLLS of the CHAMBLAY CANAL, possession to be given on the 1st January next ensuing.

Tenders to be sent to the Commissioner of Customs, Montreal, marked on the outside, "Tenders for the Tolls on the Chamblay Canal." Security will be required in the sum of Five Hundred Pounds for the proper tending of the Locks of the Canal, providing a sufficient number of Lock Tenders therefor, tending the lamps, and furnishing the oil necessary for the same, and for the protection of all property belonging to the Board of Works placed under the charge of the Lock Masters or Lessee.

All information respecting the revenues of the Canal can be obtained, by application, at the Inspector General's Office.
Montreal, November 18, 1845.

COALS.

NEWCASTLE, Walsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvine's.

Quebec, 29th May, 1845.

THE Girls' department of the British and Canadian School will re-open on MONDAY, the 6th instant, in a room in the Military Asylum.

JEFFERY HALE,
Quebec, 2nd Oct. 1845.

JUST PUBLISHED,
Price—1s. 3d.
LINES COMMEMORATIVE
OF
The awful Conflagration
OF ST. ROCH'S.
A few copies for sale by T. CARV & Co.
and at the office of this paper.
Nov. 25th, 1845.

NEW BOOKS,
Just received from England, and for Sale by
GILBERT STANLEY,
No. 4, ST. ANN STREET.
An assortment of beautifully Illustrated
ANNUALS,
In Morocco and crimson silk bindings,
AT VERY LOW PRICES.
CHILDREN'S BOOK,
In great variety, plain and coloured. A Catalogue is in preparation, and will be ready in a few days.
Quebec, Nov. 13, 1845.

F. H. ANDREWS,
ORGAN & PIANO-FORTE
TUNER.
NATIONAL SCHOOL,
Nov. 1845.

Receiving ex "Choice," for Sale,
TOBACCO PIPES, Black Lead, Shot,
Paints, Spades and Shovels, Far Iron,
Anvils, Vices, Patent Ceidage,
Patent Proved Chain Cables and Anchors.
—ALSO—
400 BOXES TIN PLATES.
C. & W. WURTELE,
1st Oct. 1845. f St. Paul-street.

NOTICE.
THE undersigned has been appointed Agent for the ETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage.
DANIEL MCGIE,
Quebec, 7th July, 1845. Hunt's Wharf.

SIGHT RESTORED.
NERVOUS HEADACHE AND DEAFNESS CURED.
BY THE USE OF
GRIMSTONE'S EYE SNUFF.
Patronized by the ROYAL FAMILY or Great Britain. Recommended by the most eminent PHYSICIANS.
For its efficacy in removing Disorders incident to the EYES AND HEAD.

THE FORCEPS, 14TH DEC., 1844.
This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.
GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.
Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous.
THOMAS BICKELL,
Grocer and Importer of China, Glass and Earthenware.
St. John Street, Quebec.

Mutual Life Assurance
SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,
HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.
It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.
For further particulars, with tables of Premiums, apply to
R. M. HARRISON,
Agent for Canada.
Quebec, August, 1845.

YOUTH'S CORNER.

THE TWO HOUSES.

I once knew a rich man who determined to have a very large and beautiful house built for himself. He bought a lot of ground in a beautiful part of the city...

At the same time that this large house was preparing for himself and his family, he had another built for them. And there was a great difference between the two.

The vault was soon finished, and it was ready long before the large house. And into which of them do you think the rich owner himself went first to take up his abode?

This is a fact which ought to fix the attention of the young. To you every thing in life seems bright and happy and promising great enjoyment...

HISTORICAL SKETCHES.

KING ALFRED.—This is the first name in the list of distinguished characters inserted in the last number of the BEREAN. The Committee appointed for the purpose have declared him worthy of a statue to his memory in the new Houses of Parliament...

One day, Alfred was sitting by the fire-side where the woman had laid the dough to bake into cakes; as she had some other work to attend to, she just bid him see to the cakes and turn them when they required it.

until the woman came back, thinking it was time they should be done. When she found them all burnt, she became very angry, and told the King, he was a fine fellow for eating her nice warm cakes when he was hungry; but when their baking was to be seen to, he was good for nothing.

The King was certainly sorry for the mischief done, and took her scolding very patiently. But he continued to have all his attention turned to the state of the country, in order that he might be quick to take advantage of any favourable change in the minds of his own people...

And now, King Alfred was all activity to restore order throughout the kingdom. He made equal laws for English and Dane alike; he built cities and fortresses, enrolled all the able men among his people as a militia, ready to meet any invading enemy on shore; and moreover he increased the shipping of his kingdom...

Alfred took great care that there should be schools every where for the people to get instruction; before he appointed any one to an office, he made sure that he had some learning. He himself was exceedingly diligent and studious. He divided the day into three equal parts of eight hours each: one part he gave to his body, for sleep, meals, and exercise; the second to his country, for dispatch of business; the third he gave to his mind and soul, by study and devotion.

QUEEN ELIZABETH.—The preceding sketch has turned out somewhat longer than intended: to make up for it, this one shall become so much shorter. The truth is, that the writer does not know how to bring anything worthy of the subject within that small space to which he must confine himself for the purposes of this paper.

THE POWER OF SACRED POETRY.

My next personal recollection of James Montgomery, is connected with a visit which I paid to Olney, the sometime residence of the poet Cowper. In the summer of 1833, I was on a fly-fishing excursion in the neighbourhood of that place...

of his whereabouts; and, as the last resource, we went to the post office, where we learned that he would most likely be found at Squire Cowper's school. To this place we proceeded. It was a dwelling which Cowper had once tenanted, and ever since it had been used as a village school, and called by his name.

I had heard this beautiful hymn sung hundreds of times, but never with such effect as in that room, the very place in which, we are told, and there is every reason to suppose with truth, Cowper composed it.

About two years afterwards, I was in that busy mart, and remembering the poet's invitation, I determined to avail myself of it. I had no difficulty in finding my way to the Mount, the name of his residence, and was fortunate enough to find him at home.

[It must be hoped that the thief's remorse applied to stealing in general, and not only to stealing from the man whose Poetry he used to learn when a boy. There is also a rather vulgar word applied to the thieves in the narrative, which we would hope is not the one used by the poet.—Ed.]

OMNIA VANITAS.—Your mentioning omnia vanitas, reminded me of a smart saying of Queen Elizabeth, to a nobleman who had built a magnificent house, and by other extravagancies had ruined himself.

SUNDAY SCHOOL LESSON FOR SCHOLARS NOT YET ABLE TO READ.

Oral Class No. Lesson 1. The Class to repeat together, clearly and well pronounced, after the Teacher ceases to read it, a short sentence of the Catechism, a text and a verse of a Hymn. Thus: Come unto me [all ye that labour, And are heavy laden, and I will give you rest.]

O taste and see [that the Lord is good; Blessed is the man [that trusteth in him. O fear the Lord, [ye his saints; For there is no want [to them that fear him.]

These verses may be said over about three times for the lesson, with the first verse of a Hymn; of which a whole line may be said at once, if it is an easy one; and a fixed portion of the Catechism. The same lesson to be used Sunday after Sunday, till all the classes can repeat it.

Catechism, as variety is of great use in keeping up children's attention.

Take of the Catechism as far as "Ten: which be they?"

Please return this Card to the Superintendent when done with, and ask for another—as uniformity in the oral classes is necessary, in case of removal of scholars.

When the first verse of the Hymn is known, take the second, and then the third, and so on. Probably a whole Hymn will be learnt in the time requisite for the texts of Scripture chosen.

[The above is inserted as a hint for the formation of similar classes in other Sunday Schools attended by children who cannot read. It is in use under the superintendence of a clerical friend who has communicated it; perhaps it will elicit accounts of the plans pursued in other quarters.

STRICT INTEGRITY.

Talk of integrity in business,—the very name is obsolete—it belongs to a state of things long since gone by. It is a well known fact, and constantly spoken of in the city of New York, that the richest merchants are those who have failed several times. Fraudulent failures no longer brand the dishonest trader with infamy; if he do up the business snugly, and can contrive to retain his position in the world, he is a smart man, and esteemed as highly as before.

[The above is communicated by MARIA, A MORN'G—who says it is cut from a paper published in Michigan, and she feels strongly that the subject requires to be placed before the public in lively colours in Canada, no less than in the United States, so that a healthy moral feeling be created upon this branch of duty.

RECEIVED FOR SALE BY THE SUBSCRIBERS.

3 CASES OF WORSTED and WOOLLEN GOODS, consisting of Children's Dresses, Ladies' Fashions and Millinery's Dresses, &c. and Gentlemen's Coats, &c. &c. C. & W. WURTELE, St. Paul Street, Quebec, 19th Sept., 1845.

PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

This Company, which established its Agency in Canada in 1804, continues to assure against fire. Office: Gillespie's Wharf, open from 10, A.M. to 4 P.M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

FOR SALE, ENGLISH Linseed Oil, French Burr Stones, London Bottled Porter, &c. &c. Imported this season. WELCH & DAVIES, No. 2, Arthur St., Quebec, 26th May, 1845.

NOTICE.

The undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay. CHRISTIAN WURTELE, St. Paul's Street, Quebec, 26th June, 1845.

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street, 11th Feby. 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRUGATED IRON. C. & W. WURTELE, St. Paul's Street, Quebec, 5th June, 1845.

EDUCATION. MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, DIRECTOR. CLASSES, MATHEMATICS, REVD. E. J. SENKLER AND NATURAL PHILOSOPHY, REVD. J. CLUGSTON, AND FRENCH AND DRAWING, H. D. THIELCKE. PREPARATORY DEPARTMENT, REVEREND J. MEMORINE. DIRECTORS: REVD. DR. COOK, REVD. G. MACKIE, REVD. J. CLUGSTON, ANDREW PATERSON, Esq., JAMES DEAN, Esq., JOHN BONNER, Esq., JAS. GIBB, Esq., W. S. SEWELL, Esq., REVD. D. WILKIE, LL. D., JOHN THOMSON, Esq., NOAH FREER, Esq., ROBERT SHAW, Esq., H. GOVEN, Esq., JOS. F. W. PRIMROSE, JOHN McLEOD, Esq., Secretary, JAMES DEAN, Esq., Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10 above 10 years of age, £12 10 per annum, payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language.

MONTREAL TYPE FOUNDRY.

To THE PRINTERS and PROPRIETORS of NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c. THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry. Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent. The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry. A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taken in Exchange at 6d. per pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. June 12th, 1845.

PRINTING WORK, OF EVERY DESCRIPTION, RECEIVED AND PRINTED AT THE OFFICE OF THE BEREAN, On the most reasonable terms.

THE BEREAN, ENGLAND, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND.

Is published every THURSDAY Morning BY G. S. T. A. S. L. E. Y., Printer, Bookseller and Stationer, 4, ANN-STREET. Terms:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILSON, (Montreal), " " CHARLES BANCROFT, " " " " W. THOMPSON, Christchurch, Mr. BENJ. DORLAND, St. John's, " " SAUND. MUCKLETON, Kingston, are so kind as to act for the Berean.

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London.

Terms in the United States, including postage to the lines:—\$3 Dollars a year, or \$4 Dollars if paid in advance. AGENTS AT New York at 75 Nassau-street, } Mr. F. G. Fish, Brooklyn at 41 Front-street, } Boston: Mr. CHARLES STIMSON, Washington-St.

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