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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. 51.]

QUEBEC, THURSDAY, MARCH 19, 1846.

[WHOLE NUMBER 103.]

THOUGHTS ON THE 11st. PSALM.

O Thou, who to the lifeless clay
Didst speak, and bid'st it be;
A greater, nobler power display
And bid it live to thee.

Revive thy work, thy work of grace,
Thou Energy Divine;
The image of Thyself retrace,
And stamp my spirit Thine.

My senses—instruments of shame,
Transform and mould anew;
And teach them, with another aim,
Thy glory to pursue.

The hearing ear, the eye to see,
The tongue to praise Thee, give;
And establish Thine abode in me,
And make it "Christ to live."

Then mine for aye shall be the joy
A stranger may not know;
Foretaste of bliss without alloy,
The pledge of heaven, below.

G. M.

MEDITATION FOR LENT.

Our blessed Lord declares (Matthew ix. 12, 13) "That they that are sick; I am not come to call the righteous, but sinners to repentance." Thus he teaches us that he calls sinners verily, but he calls them to repentance. It follows that no one can come to the Lord without true repentance, real faith, and turning from iniquity.

But repentance is a dying unto sin through real grief and sorrow, and through faith is obtained forgiveness of sins. And this is not effected without brokenness of heart and crucifying of the flesh. Wherefore the apostle calls it "repentance from dead works," which means the works upon which death doth follow. If, then, such works are not departed from, man cannot be profited by Christ with all his merits: seeing that our Lord describes himself as a physician, and that his precious blood is to be healing medicine. But the most valuable medicine brings neither help nor healing, if the patient will not abstain from the use of that which hurts him. Even so the blood-shedding and death of Christ help not him who will not abstain from sin; wherefore St. Paul says (Gal. v. 21): "Which do such things [meaning the works of the flesh] do not inherit the Kingdom of God," that is, they have no part in Christ. Moreover, if Christ and his precious blood is to be our medicine, we must first of all be sick. For it is not the whole but the sick that need a physician. But those are not sick who neither repent of their sins, nor have their heart broken and contrite, nor are afraid of the divine wrath, nor flee worldly lusts and despise vain glory, riches, and sensuality; they are not sick; they feel not the want of a physician, and Christ profiteth them nothing.

Let, then, this be deeply impressed upon you: Christ is come to call sinners; but he calls them to repentance. And why? because none but a heart contrite, broken, and believing is susceptible of the benefit of Christ's merit, blood-shedding, and death. And blessed is the man who feels in his heart this holy call; who sorrows over sin with a repentance unto salvation not to be repented of. (2 Cor. vii. 10.) The Holy Ghost worketh this godly sorrow through the law and earnest consideration of the bitter sufferings of Christ. In his sufferings repentance is preached, and the terrors of God's wrath are exhibited as in a mirror, and then again the mercy of God is preached in the same sufferings. For consider why it is that our blessed Lord suffered so bitter a death; it is even on account of our sins. And again consider how God loved us, seeing that he gave his Son for us. (Rom. v. 8.) Thus you see both the justice and the mercy of God.

How then should he who believes in Jesus, take pleasure in sin, or be unwilling to renounce that on account of which Christ had to shed his blood and breathe out his life? Behold the deep humiliation and contempt with which he had to expiate our pride and ambition, and wouldst thou allow pride in thee, and pant for the honours which the world can give? With what poverty has Christ had to expiate thy covetousness, and art thou dissatisfied and cravest earthly riches? What sorrow and anguish unto death has he had to endure to expiate thy carnal lusts, and wilt thou yet take pleasure in the lusts of the flesh? How can that be pleasure to thee which was bitter pain to thy Master Jesus? How can that give thee joy which made him sorrowful unto death? With what profound meekness and unweary patience did thy Master endure wrong, to expiate thy anger, hatred, malice, bitterness, and implacable mind, and dost thou get angry and think revenge as sweet as life? Is that sweet to thee for which thy Lord emptied the bitter cup of crucifixion?

All those, then, who call themselves Christians and abstain not from sin, crucify Christ afresh and put him to an open shame. (Heb. vi. 6.) They can have no part in the sufferings of Christ, seeing that they tread under foot the Son of God; they count the blood of the covenant an unholy thing, counting it a thing which does not cleanse them from sin; they regard not its being shed as a ransom for their sin, and so they even do despite unto the Spirit of grace. If by their godless life they thus despise and reject the great mercy offered to them, the very blood of Christ must cry vengeance upon them, and deliver them over to the righteous judgment of God—and it is a fearful thing to fall into the hands of the living God. (Heb. x. 31.)

FROM TRUE CHRISTIANITY by Johann Arndt, General Superintendent of the Clergy of Zelle, died 1621.

FOR THE MOURNING CHRISTIAN.

Our Lord marks what is peculiar to the flesh, but never condemns a sinless infirmity of the body. He accepts the homage of the heart, even when the outward posture seems to express the very contrary. Our Lord submitted to learn by experience, that, having been tried in all points like as we are, he might be able to sympathize with us. See how in the garden, when shamefully left by his disciples to watch alone, he graciously supplied from his own knowledge that one only consideration which could extenuate their conduct, "The spirit is willing but the flesh is weak." Here is a distinction which the mourning Christian often overlooks. He condemns himself at times in matters which are referable only to physical causes. The state of his health, the tone of the nervous system, the influence of the weather, are some of the agents which produce low and desponding thoughts. He charges himself with unbelief and distrust of God, and wishes to resemble others whom he sees calm and cheerful in their department. He forgets that such happy frames of mind may be entirely owing to the influence of health and good animal spirits, as his own depression is the consequence of the reverse.

Therefore, let him learn to distinguish between his flesh and his spirit. While he ought no more to rest contented with a desponding mind, than with a diseased body, yet let him be persuaded that the good Physician understands the cause of his depression. Let him not then shrink back from prayer under a sense of unworthiness. Let him not say, "When I am in this state I cannot pray." You may, indeed, not be able to engage in prayer in the same manner as when in health; but remember, the Lord does not now desire you to do so; he only expects you to pray according to your state. Thus, indeed, is one of the great requisites in prayer. Let every man present himself in the spirit before the Great High Priest, as did the diseased of every name in the days of his flesh. They never thought of approaching him as they were not, but as they were. If, then, your prayer must be short, let it be special. Lay open your case as it really is. Confess all you feel, and all you fear. Again and again do the same. General nothing. The Lord loves an open-hearted worshipper. Deplore the state of your bodily health, and of your mental constitution. He can give you balm for both. Ask, and he will give you a blessing. Return quickly with thanksgiving, and you shall obtain another.

But the desponding Christian may sink deeper into the waters of trouble. He may be heard to say, "I find so many hindrances without and within. I cannot gain the mastery over my spirit. When I strive to pray, evil is present with me. When I would do good to others, some unworthy thought or motive suggests itself to my mind. I am nothing but sin. I can neither pray, nor love, nor glorify God, as I ought." This is a deep and painful experience; but it is also right and good. The conclusion is quite correct. The individual is, in himself, nothing but sin. And it is an unspeakable mercy to be so led of God as to have made the discovery. The stirring of the pool does not originate, but only manifests, its corruption. What you now feel is only a bringing to light that which otherwise you would not have believed. It is no new thing. To God it was known long before. Even now the Holy One discerns, in the dark depth of the heart, far more than the most desponding mind can detect. What then is the intention of the good Spirit in opening the eye upon the depravity within? It is to lead the Christian from self to Christ. We are long in the school of the Gospel before we learn our utter nothingness. Doctrinally, perhaps, we know it at the very commencement. But there is a wide difference between theoretical and practical knowledge. It is easy to say, "I am a sinner, and can do nothing good of myself." Even while we so speak, there often lurks within us a secret expectation and desire, to find somewhat good in our own nature. We trust that after some years passed in a religious course, we may perceive such an increase of religious feeling as shall preclude wandering thoughts, unuly desires, coldness of affection, and forgetfulness of God. But we forget that the "old man," is so essentially evil, that it cannot be made fruitful of good; that therefore Scripture speaks of it as "crucified;" and that we cannot get rid of it altogether while we live, and can only keep it in check—mortify it. We ought to remember that we are but as waste land, which is being brought into cultivation by the great Husbandman; and that it is alone by his unceasing care, and continual implanting of good seed, that we can yield any increase. Leave the finest garden alone, it soon becomes a wilderness. Who would suppose that in its clean and fruitful beds, lie countless seeds of noxious weeds? The heart of man is as a garden. Should it boast, let the gardener leave it for a time, that it may learn what it is in itself. This the all-wise God sees it often necessary to do. Then the Christian discovers that the seeds of innumerable evils are in his heart, and after many years of wholesome culture and extended usefulness, he is astonished and grieved, to find that nothing but sin is in its native produce. All goodness in man is implanted. His righteousness is a reflection of that of Christ. To be at all pure and bright, we must revolve around the great Sun. The moon derives her light from the superior orb. In herself she is a dark ball. So the Christian. He is fair through the comeliness which Christ puts upon him; but still he is black in his own nature. When he first discovers this, he feels confounded and paralyzed. Yet he ought to have known, and remembered, that he was always so. He never should have expected

to have found it otherwise. It is good that he should be no longer self-deceived. His eye must be opened to the reality of his natural state, that so he may learn to reckon it as "dead," and never expect from it the living fruits of holiness.—Christ on the Cross, by the Rev. John Stevenson.

THE RIGHT SORT OF FASTING.

From the 16th Homily of the Church.

Good works are not all of one sort. For some are of themselves, and of their own proper nature, always good; as to love God above all things, to love thy neighbour as thyself, to honour thy father and mother, to honour the higher powers, to give to every man that which is his due, and such like. Other works there be which, considered in themselves without further respect, are of their own nature merely indifferent; that is, neither good nor evil, but take their denomination of the use or end whereunto they serve. Which works having a good end, are called good works, and are so indeed; but yet that cometh not of themselves, but of the good end whereunto they are referred. On the other side, if the end that they serve unto be evil, it cannot then otherwise be but that they must needs be evil also.

Of this sort of works is fasting; which of itself is a thing merely indifferent, but is made better or worse by the end that it serveth unto. For when it respecteth a good end, it is a good work; but, the end of it being evil, the work itself is also evil.

To fast, then, with this persuasion of mind, that our fasting and other good works can make us good, perfect, and just men, and finally bring us to heaven, is a devilish persuasion; and that fast is so far off from pleasing of God, that it refuseth his mercy, and is altogether derogatory to the merits of Christ's death, and his precious blood-shedding. This doth the parable of the pharisee and the publican teach. Two men, saith Christ, went up together into the temple to pray: the one a pharisee, the other a publican. The pharisee stood and prayed thus with himself: I thank thee, O God, that I am not as other men are, extortioners, unjust, adulterers, and as this publican is: I fast twice in the week, I give tithes of all that I possess. The publican stood afar off, and would not lift up his eyes to heaven; but smote his breast, and said, God be merciful to me a sinner. In the person of this pharisee, our Saviour Christ setteth out to the eye and to the judgment of the world, a perfect, just, and righteous man; such a one as is not spotted with these vices that men commonly are infected with; extortion, bribery, polling and pilling their neighbours, robbers and spoilers of commonwealths, crafty, and subtil in chopping and changing, using false weights and detestable perjury in their buying and selling, fornicators, adulterers, and vicious livers. The pharisee was no such man, neither faulty in any such like notorious crime. But where other transgressed by leaving things undone, which the Law required, this man did more than was requisite by the Law: for he fasted twice in the week, and gave tithes of all that he had. What could the world then justly blame in this man? Yea, what outward thing more could be desired to be in him, to make him a perfect and a more just man? Truly, nothing by man's judgment; and yet our Saviour Christ preferred the poor publican without fasting, before him with the fast. The cause why he doth so is manifest: for the publican having no good works at all to trust to, yielded up himself unto God, confessing his sins, and hoped certainly to be saved by God's free mercy only. The pharisee gloried and trusted so much to his works, that he thought himself sure enough without mercy, and that he should come to heaven by his fasting and other deeds. To this end serveth that parable: for it is spoken to them that trusted in themselves that they were righteous, and despised others. Now, because the pharisee directed his works to an evil end, seeking by them justification—which indeed is the proper work of God without our merits—his fasting twice in the week, and all his other works, though they were never so many, and seemed to the world never so good and holy, yet in very deed before God they are altogether evil and abominable.

The mark also, that the hypocrites shoot at with their fast, is, to appear holy in the eye of the world, and so to win commendation and praise of men. But our Saviour Christ saith of them, They have their reward; that is, they have praise and commendation of men, but of God they have none at all. For whatsoever tendeth to an evil end, is itself, by that evil end, made evil also.

Again, so long as we keep ungodliness in our hearts, and suffer wicked thoughts to tarry there, though we fast as often as did either St. Paul or John Baptist, and keep it as strictly as did the Ninevites, yet shall it be not only unprofitable to us, but also a thing that greatly displeaseth Almighty God. For he saith that his soul abhorreth and hateth such fastings, yea, they are a burthen unto him, and he is weary of bearing them. And therefore, he inveigheth most sharply against them, saying by the mouth of the Prophet Isaiah, Behold, when you fast, your lust remaineth still, for ye do no less violence to your debtors. Lo, ye fast to strife and debate, and to smite with the fist of wickedness. Now ye shall not fast thus, that you make your voice to be heard above. Think ye this fast pleaseth me, that a man should chasten himself for a day? Should that be called a fasting, or a day that pleaseth the Lord? Now, dearly beloved, seeing that Almighty God alloweth not our fast for the work's sake, but chiefly respecteth our heart, how it is affected; and then esteemeth our fast either good or evil, by the end that it serveth for; it is our part to rend our hearts, and not our garments, as we are

advertised by the Prophet Joel: that is, our sorrow and mourning must be inward in heart, and not in outward show only; yea, it is requisite that first, before all things, we cleanse our hearts from sin, and then direct our fast to such an end as God will allow to be good.

There be three ends, whereunto if our fast be directed, it is then a work profitable to us, and accepted of God.

The first is, to chastise the flesh, that it be not too wanton, but tamed and brought in subjection to the spirit. This respect had St. Paul in his fast, when he said, I chastise my body, and bring it into subjection, lest by any means it cometh to pass, that when I have preached to others, I myself be found a cast-away.

The second, that the spirit may be more earnest and fervent to prayer. To this end fasted the Prophets and Teachers that were at Antioch, before they sent forth Paul and Barnabas to preach the Gospel. The same two Apostles fasted for the like purpose, when they commended to God, by their earnest prayers, the congregations that were at Antioch, Pisidia, Iconium, Lystra; as we read in the Acts of the Apostles.

The third, that our fast be a testimony and witness with us before God, of our humble submission to his high Majesty, when we confess and acknowledge our sins unto him, and are inwardly touched with sorrow, fullness of heart, bewailing the same in the afflictions of our bodies. These are the three ends or right uses of fasting. The first becometh most properly to private fasts: the other two are common, as well to public fasts, as to private; and thus much for the use of fasting. Lord, have mercy upon us, and give us grace, that while we live in this miserable world, we may through thy help bring forth this and such other fruits of the Spirit, commended and commanded in thy holy word to the glory of thy name, and to our comforts, that, after the race of this wretched life, we may live everlastingly with thee in thy heavenly kingdom, not for thy mercies' sake and the merits of thy dear Son Jesus Christ: to whom with thee and the Holy Ghost, be all laud, honour, and glory, for ever and ever. Amen.

ABSTINENCE IN LENT.

A PLEDGE TO HABITUAL ABSTINENCE THE YEAR ROUND.

Another particular generally included in Lent observances, and much relied on, is abstinence, in a greater or less degree, from customary worldly pleasures, and worldly gratifications; nay, the renunciation of worldly intercourse, and social visiting, and comparative seclusion, during this season, is insisted on by some as highly conducive, if not essential to the welfare of the soul! But if this be the case, why, I would ask, limit such salutary restraints, such wholesome regulations to Lent? If such abstinence, such retirement, be really conducive to godly growth at one time, why not equally so at another? Is the soul, then, in peculiar jeopardy during Lent, so that watchings, and fastings, and self-denials are then especially needful, which may, with perfect security, or without damage, be dispensed with during the rest of the year? Or are gaieties, and vanities, and worldly amusements, and worldly conformities, less injurious to the spiritual life, less inconsistent with Gospel principles, less prejudicial to heavenly-mindedness, during the rest of the year than during Lent? Or is it that the Gospel itself prescribes, or sanctions, these periodical seasons of self-denial and spiritual exertion in the Divine life, to be relaxed and intermitted by protracted intervals of worldliness and self-gratification—a month, for instance, of fasting and seclusion, to be succeeded by eleven of worldly conformity, and fashionable folly? Did our blessed Saviour then, when, in his last supplication for his disciples, he characterized them as "not of the world, even as he was not of the world," really mean this—that they were not to be of the world during Lent, or at any other particular period, as distinct from the rest of their time, so that during the rest of their time they might, with propriety, and Christian consistency, be of "the world"? Judging from his own character, here proposed as their example, and exhibited, indeed, as their pattern, can the shadow of a foundation be shown for such a supposition? Look at the Saviour's character: examine it throughout; mark well his life on all its incidents, in all its bearings, from Bethlehem to Calvary; where, or when, was seen on him the impress of the world? A man he was, devoted to the world's interest—aye, devoted unto the death! A man he was, to be found often amidst the world, labouring in its behalf, ministering to its necessities, re-proving its iniquities, bearing its griefs! A man in the world frequent, but of the world never! Where, then, or what the Christian's warrant to be of the world ever, at one time more than another? Or what the foundation for the vain distinction attempted to be drawn, in reference to the lawfulness of worldly conformity betwixt one season and another—betwixt Lent, and the rest of the year? Alas! the history, as to the cause of all this delusion and self-deception—of the complacency in periodical abstinence from worldliness and self-gratification, with the full purpose of a speedy and joyous return of it, is to be traced to utterly mistaken views of religion from first to last; to the miserably erroneous notion so commonly and readily adopted, that religion consists in a kind of periodical effort, or separate practice—practice separate from the general habits, experience, occupations, and pleasures of life—practice involving a detached service of so much time, and so much work; a something to be done, now and then, at certain times, and seasons, and under certain circumstances,—on Sun-

days and Lent-days, and on certain hours of other days, and by certain exercises at these times, and during these hours! Instead of being what alone it is, the very life of God in the soul of man; a high, holy, heavenly principle, drawing the soul with all its affections to God, as the God of its salvation; inducing a cordial, delightful, voluntary surrender of itself at all times, and in all circumstances to his will; and constraining an effort, not periodical and partial, but universal, unvarying, determined to be by grace conformed daily, hourly, momentarily, more and more after the image of Him, who is himself the image of God, "the brightness of his Father's glory, and the express image of his person." This is the mistake, the fatal, melancholy mistake; no marvel, then, at the consequences that flow from it; they follow of course. Since religion is only a partial thing, worldly renunciation need only be partial too. The season of Lent rigidly observed, with its fastings and severities, its retirements and duties, will go far towards meeting the requirements. It will satisfy the demand of conscience on this head, and be, at least, a satisfactory set-off against the habitual follies and worldly conformity of the rest of the year!

But, it may be asked, may not periodical seasons of religious retirement be profitably adopted? May not the Christian advantageously set apart certain times in the year for special attention to his spiritual interests; and, in order to this, prescribe to himself at such times more than ordinary seclusion from secular concerns, and worldly associations? Men of business, for instance: is not such a course highly beneficial, and desirable in their case at least? To this I reply at once,—that, however cases and circumstances may occur, wherein the desirableness of such a course may be admitted, still at last, be the cases and circumstances what they may, it will infallibly be found, that not the yearly, nor the monthly, nor even the weekly alone, but the daily recurring periods of religious retirement are the periods, on the observance of which the soul's health and interest really depend: that it is the habit of daily intercourse and communion with God, the appointment of daily seasons for holy exercises and serious meditation, regularly adhered to and diligently improved, that effectually secure growth in grace, and final maturity in the Divine life! Alone with God in the chamber, deliberately, calmly, thoughtfully,—once, twice, thrice in the day; the door shut, the Bible open; the world with its business as well as its pleasures excluded; the presence of the Saviour realized, the Spirit's influence sought! This is the system of retirement, these the seasons which will really be found profitable to the soul: and if a man's business be such,—so various and extended, so overwhelming and engrossing—that he cannot arrange for these, nothing remains that I can suggest, but that he diminish that business and the sooner the better! for otherwise he is endangering his soul for this world's gain; and assuredly no periodical seasons of supposed devotion, be they yearly, monthly, or weekly, will serve to remedy the evil, or prevent the catastrophe he is hurrying upon himself.

In regard to renunciation of the world, the same principle must be maintained. It is not the temporary separation from its customary follies; it is not the periodical abandonment of its pleasures, and seclusion from its society; but it is the habitual renunciation of worldliness itself, by the systematic relinquishment of all those things, at all times, which tend to engender its spirit, and foster its practice, which stamps with reality the Christian's profession, and invests with certainty the Christian's hope! Where this is practised, little else is wanting, and little else need, I believe, be added, in the way of periodical seclusion; while, where this is not practised, nothing else in the way of periodical seclusion will be found to supply the deficiency; or to involve ought to the soul, save lamentable delusion in this world, and still more lamentable ruin in that to come.—From Lent Usages, by the Rev. Capel Molyneux, B. A.

GENIUS OF THE ORDER OF THE JESUITS.

Unhappily for mankind, the vast influence which the order of Jesuits acquired by all these different means, has been often asserted with the most pernicious effect. Such was the tendency of that discipline observed by the society in forming its members, and such the fundamental maxims in its constitution, that every Jesuit was taught to regard the interest of the order as the capital object to which every consideration was to be sacrificed. The spirit of attachment to their order, the most ardent perhaps that ever influenced any body of men, is the characteristic principle of the Jesuits, and serves as a key to the genius of their policy as well as the peculiarities in their sentiments and conduct.

As it was for the honour and advantage of the society that its members should possess an ascendancy over persons in high rank or of great power; the desire of acquiring and preserving such a direction of their conduct with greater facility, has led the Jesuits to propagate a system of relaxed and pliant morality, which accommodates itself to the passions of men, which justifies their vices, which tolerates their perfections, which authorizes almost every action that the most audacious or crafty politician would wish to perpetrate.

As the prosperity of the order was intimately connected with the preservation of the papal authority, the Jesuits, influenced by the same principle of attachment to the interests of their society, have been the most zealous patrons of those doctrines which tend to exalt ecclesiastical power on the ruins of civil government. They have attributed to the court of Rome a jurisdiction as extensive and abso-

lute as was claimed by the most presumptuous pontiffs in the dark ages. They have contended for the entire independence of ecclesiastics on the civil magistrates. They have published such tenets concerning the duty of opposing princes who were enemies of the Catholic faith, as countenanced the most atrocious crimes, and tended to dissolve all the ties which connect subjects with their rulers.

As the order derived both reputation and authority from the zeal with which it stood forth in defence of the Romish Church against the attacks of the reformers, its members, proud of this distinction, have considered it as their peculiar function to combat the opinions and so check the progress of the Protestants. They have set themselves in opposition to every gentle or tolerating measure in their favour. They have incessantly stirred up against them all the rage of ecclesiastical and civil persecution.

Monks of other denominations have indeed ventured to teach the same pernicious doctrines, and have held opinions equally inconsistent with the order and happiness of civil society. But they, from reasons which are obvious, have either delivered such opinions with greater reserve or have propagated them with less success. Whoever recollects the events which have happened in Europe during two centuries, will find that the Jesuits may justly be considered as responsible for most of the pernicious effects arising from that corrupt and dangerous casuistry, from those extravagant tenets concerning ecclesiastical power, and from that intolerant spirit, which have been the disgrace of the church of Rome throughout that period, and which have brought so many calamities upon civil society. —Encycl. Britannica.

The Berean.

QUEBEC, THURSDAY, MARCH 19, 1846.

A few remarks present themselves yet on the subject treated in our last Editorial.

Common report respecting the demand of Bishops upon Candidates for orders in the mother-country has attributed to them, till recently, a determination not to admit any who have not taken a University degree. We have been perfectly able to understand this in the somewhat limited sense that Graduates from the Universities brought with them a guarantee for the possession of certain mental qualifications, strengthened or called into use by a well known course of training, to which guarantee no testimonials from other sources were reckoned equal. that consequently the College degree advanced the preliminary question of the Candidate's mental qualifications much farther than any other introduction that could be produced. But we have not been able to understand it in the literal meaning of the common report, to this effect that Bishops would have rejected a Candidate because he had not had a College education, though his canonical Testimonials were unexceptionable, and though want of qualification in point of attainments and of character could not be alleged against him. We have always regretted the existence of a popular belief, that the laying on of hands could have been denied men who possessed the essential qualifications for the ministry, but who had come by them without passing through College. Some men of this kind would not see it their duty, nor would perhaps be advised, by those friends who could sign their testimonials, to go through a College course for the sake of compliance with a mere arbitrary requirement: and so the popular belief—whether well founded or not—has unquestionably discouraged many an application for orders in the Church from men highly fitted for usefulness in the ministry, and has probably diverted to the advancement of dissenting interests many a fine talent for ministerial efficiency which, if discouragement had not prevailed, would readily have enlisted in the service of the national Church. It seems to us evident that the responsibility of the episcopal office makes it as solemnly incumbent upon our Prelates to ordain persons who are qualified and have the proper testimonials and call to the pastoral office, though not College graduates, as it solemnly forbids their ordaining men destitute of properly ministerial qualifications, whatever eminence they may have attained in scholarship by their education in a University. We therefore hail, as a rich promise of good to the Church, the intelligence which reaches us from the mother-country that facilities are afforded for admission to the ministry upon guarantees of qualification less founded upon the pursuit of ordinary secular learning, but more strictly connected with evidence of rightly disposed affections.

In these distant branches of the Church, through the want of clergymen willing to engage in the ill-requited duties of the missionary field, and through the absence of Collegiate institutions, we have so far been fortunately exempt from any danger of discouragement to Candidates for the ministry, on the mere ground of their being destitute of a College degree. We aim, however, at the establishment and efficient working of Collegiate institutions; and it may be just as well to have our eye directed on the outset towards the main ground of the hope which we entertain that these institutions will subserve the best interests of the Church. That hope is not altogether based upon the fact that our Colonial Seminaries of learning will be assimilated, as far as practicable, to the great

English Universities. We shall anticipate, from this assimilation, the most satisfactory results of intellectual training. But we will frankly state that the most cheering part of our hope brightens up in the anticipation that in our Colonial Colleges the utmost encouragement will be given to that which the English Colleges have for the most part neglected—the cultivation of personal religion. We know indeed that many pious men have gone forth from Oxford and Cambridge; but their piety was fostered in nearly all cases, by agencies quite apart from the College authorities, and in a great many cases by an influence counteracted as much as ever it could be by those authorities. Of the latter kind was, for a long and dreary period, Mr. Simon's influence at Cambridge; and of the former, if we are not mistaken, is at the present day that of the successor to the departed Vicar of Trinity. Adverting to a recent incident in the University—a visit from the venerable Bishop of Calcutta—we find that the rooms of a College-fellow had to be unofficially opened to afford the students an opportunity of hearing the familiar, paternal counsel of the aged servant of God at a devotional meeting; and if the College did not hinder it (which it could not,) at the same time it did not own nor cherish the opportunity as a privilege for the advancement of personal religion among the students. Our hope of extensive good to the Church from our Colonial Seminaries, will always be just commensurate to whatever prospect may be before us that favour will be shown, by those having influence in them, to every means calculated to cultivate the flame of devotion in the individual students.

We must guard ourselves against being told that an integral part of the English University system is daily prayers and Sunday worship at which the students are required by rule to attend. These are unquestionably means of good, and are perhaps all that can be brought within the circle of written College-rules; but just in the same manner as the public exercise of the ministry will never be sufficient to beget a lively state of religion in a parish, without frequent pastoral visiting, so the stated religious exercises prescribed by rule will be insufficient for the awakening and nourishing of a devotional spirit among College students, without a pastoral concern for the advancement of personal religion among them. And while we are perfectly content to have the English Universities set forth as the model to which our Colonial Colleges are to be conformed in many respects, we must put in, at once, the exception that we trust it will never be said of our institutions, as it was some time ago, we believe by a great public man, respecting his ALMA MATER in the mother-country, (where unquestionably he was much spoken to by College authorities upon heathen writers and upon mathematics,) that the one thing upon which he was never spoken to was personal religion.

A friend has suggested that it would be interesting for our readers to have part of the By-Laws for the government of Bishop's College inserted in our columns: we readily adopt the suggestion; and as our remarks above happen to bear reference to institutions of which Bishop's College is one, we will do ourselves the pleasure to express our best wishes for its prosperity in the highest sense of the term—for its efficiency in promoting the cause of vital godliness, as well as for its success in the cultivation of sound learning and the advancement of science.

THE REV. F. W. FABER AND HIS TRACTS.—The Catholic Herald, takes very unnecessary trouble, in binzing to our notice the confession of Mr. Faber, that he was propagating Roman doctrines while officiating as a clergyman of the Church of England. If the "keen-sighted" editors of that journal will turn to our paper of Feb. 7th, they will find that we have already published that confession. The melancholy evidence of Mr. Faber's treachery, afforded by the publication on our first page, forbids us to comply with the Herald's suggestion, to "award him the credit of a sincere but misguided love of the Protestant Church," while openly and secretly forwarding the interests of Rome. His conduct appears to be anything but "unconscious propagation" of error;—but we are not his judge.

The New York Protestant Episcopal Tract Society have published and distributed among other tracts the following: No. 151. The Reformation, and the Duty of Keeping to its Principles. 153. Ancient Things of the Catholic Church 158. The Church, a Safeguard against Modern Selfishness. 159. Church Doctrines a Witness against Worldly Times. All are from the pen of the Rev. F. W. Faber, who is now an adherent of the Church of Rome.

We are at a loss to know what disposition has been made by the Society alluded to, of this reverend gentleman's *Ancient Things and Church Doctrines*, and hope that our inquisitiveness may be excused, seeing that Mr. Faber's *Safeguards* have not availed in his own case, to prevent a leap more than "half way down the precipice."—*Prof. Churchman*.

MERLE D'AUBIGNE'S HISTORY OF THE REFORMATION.—The fourth volume of this valuable work is probably published by this time. The author states that from 150 to 200 thousand copies of the former volumes are in circulation in the English language, while in the French little more than 4000 have been called for. He has adopted the plan of publishing in English at once, and the following plea

for the preservation of his claims as the author will be read with interest.

He proceeds to complain of the inaccuracy of preceding translations:—

"These inaccuracies, no doubt most involuntary, contributed in giving rise to a very severe contest that took place in America, on the subject of this Work, between the Episcopalians and the Baptists on the one hand, and the Presbyterians on the other,—a contest that I hope is now terminated, but in which (as a New York correspondent informed me) one of the most beneficial and powerful Christian Societies of the United States had been on the brink of dissolution.

"With such facts before me, I could not longer hesitate. It became necessary for me to publish, myself, in English; and this I accordingly do. But although that language is familiar to me, I was desirous of securing, to a certain extent, the co-operation of an English literary gentleman. Dr. Henry White, a Graduate of Cambridge, and Member of a Continental University, has had the great kindness to visit Switzerland for this purpose, although such a step exposed him to much inconvenience, and to pass with me at Geneva the time necessary for this labour. I could not have had a more enlightened coadjutor, and I here express my obligations to him for his very able assistance.

"I therefore publish in English this Continuation of the History of the Reformation. I do not think that, as I publish, myself, in this language, any one will have the power, or will entertain the idea, of attempting another publication. It would be a very bad speculation on the part of any bookseller; for where is the reader that would not prefer the original text, as published by the Author himself, to a translation made by a stranger?

"But there is a higher question—a question of morality. Of all property that a man can possess, there is none so essentially his own as the labours of his mind. Man acquires the fruits of his fields by the sweat of his servants and of his beasts of burden; and the produce of his manufactures by the labour of his workmen and the movement of his machines; but it is by his own toils, by the exercise of his most exalted faculties, that he creates the productions of his mind. Accordingly, in putting this history under the protection of the laws, I place it at the same time under a no less secure safeguard—that of justice. I know that it is written in the consciences on the other side of the Channel and of the Atlantic: *Ye shall have one manner of law, as well for the stranger as for one of your own country: for I am the Lord your God.* To English honour I confide this Work."

"The French laws are positive to protect literary property in France, even if it belongs to a foreigner. I am less familiar with the English laws; but I will not do England the injustice of believing that its legislation is surpassed by that of France in justice and in morality."

The following is from the *Montreal Gazette*:—"A little enquiry would have shown him that the English laws amply protect literary property in England; but that they are totally inoperative in the United States, and from our proximity, only partially available for protection here. It is to be hoped, however, that the peculiar character of this work will protect it more effectually. It is one peculiarly intended for the religious public, and it is to be hoped, that no one with the slightest pretensions to religion or morality, will be accessory to the robbery of the copy right by purchasing any but the author's edition. The use of possession of a pirated copy, is a crime of which such persons ought to be incapable."

ECCLESIASTICAL.

CHURCH SOCIETY.—The following collections were made, pursuant to notice, in the city of Montreal, on Quinquagesima Sunday, (February 22) in aid of the funds of this Society:—

Christ Church	£13 12 0
Trinity Chapel	25 12 2
St. George's Chapel	10 0 0
	£79 4 2

Summary of BAPTISMS, MARRIAGES, and BURIALS entered in the Register for the year 1845, for the Mission of UPPER IRELAND, extending over the Townships of Ireland, Inverness, and parts of Wolfstown and Nelson: Baptisms 45. Burials 14. Marriages 5. The number of Burials is double the average of any of a succession of years preceeding.

BISHOP'S COLLEGE, LENNOXVILLE.

Extract from the By-Laws for the Conduct and Government of the Institution.

OF ADMISSION, RESIDENCE, STUDIES, AND DISCIPLINE.

1.—ADMISSION.

a.—Candidates for admission will be expected to show a sufficient acquaintance with the Greek and Latin Languages, to be able to read and translate each language readily, and to translate English into Latin. They will be examined in Mathematics, in the earlier books of Euclid and Algebra, and will be required to shew a competent knowledge of the Bible, to translate the New Testament fluently from the original, and to answer questions from both the Old and New Testament;—The judgment as to the sufficiency of the Candidate's attainments to be left in the hands of the Professor who examines him.

b.—They will be required to subscribe the following declaration of obedience to the Rules of the College:—

I, A. B., do solemnly promise and declare, that I will, with the assistance of the Divine Grace, during my residence in this College, faithfully obey the laws thereof, and diligently prosecute all the studies required of me, according to the Rules of the Institution.

(Signed,) A. B.

c.—In case of a Candidate having been a member of any other Collegiate Institution, he shall present Testimonials of good conduct from the Authorities of that Institution.

d.—Every member of the College shall, on admission, lodge in the hands of the Bursar, a deposit, or sufficient security, for the sum of fifteen pounds, for the payment of all

College dues, which deposit or security shall be returned to him on his leaving College, unless he shall be indebted to the College.

2.—RESIDENCE AND STUDIES.

a.—The ordinary course of Study at Bishop's College will extend over a space of three years. The subjects taught will consist of Divinity, History, Moral Philosophy, Rhetoric, Logic, Classical Literature, Composition, and Mathematics.

b.—Theological Students will be required to attend upon the course of lectures drawn up under the direction of the Bishop, which course shall occupy not less than one year.

c.—The period allotted to study, in each year, will be divided into three terms:

1st.—From the first of September to the twentieth of December.

2d.—From the twentieth of January to the Thursday in Passion week.

3d.—From the Thursday after Easter to the first of July.

The Council being allowed to alter these days (within a week,) according to circumstances.

d.—During these terms constant residence will be required of all Students, unless they be prevented by ill-health, or be detained by urgent business;—in either case, notification and proof must be given to the Principal; and in the latter leave of absence obtained from him.

e.—It is nevertheless provided that the foregoing Regulations as to the terms of residence and qualifications do not apply to the Theological Students already received into the Institution; and that the College Council may dispense with the actual residence in the College of those Students whose parents or natural guardians reside in Lennoxville, or so near the College that the Students may attend the prayers and exercises of the Institution.

3.—DISCIPLINE.

a.—Dress. All Students will be required to provide themselves with a decent Gown and Cap according to a prescribed fashion; which they will be expected to wear at Chapel and at Lectures; as also whenever they appear in Public, unless beyond certain limits hereafter to be defined.

b.—Attendance on Divine Service. There shall be morning and evening prayers every ordinary week day, in the College,—at which all Members of the College shall attend; on Sundays and all other days when Divine Service shall be held in the Church of the Mission of Lennoxville, all the Students,—unless the parents or guardians shall especially direct attendance elsewhere,—shall attend upon such service; and any Student absenting himself from prayers or Divine Service, shall give account of his absence to the Principal.

c.—Lectures. A list of Lectures for the term will be publicly given out by the Professor at the commencement of each term; which Lectures it will be the duty of all Students to attend.

d.—There will be an examination held annually, before the commencement of the Summer vacation, by the Visitor, or such persons as he may appoint. The examination will be conducted on the plan in use at the English Universities.

e.—Moral Conduct. The moral conduct of the Students will be carefully attended to by all the Professors. The Students will be called upon to appear before the College Council to answer any charges of misconduct which may be preferred against them.

4.—EXPENSES.

The charge to each Student for tuition, room-rent, and the use of the College Library shall be twelve pounds ten shillings per annum, to be paid, in the necessary proportions, for each term, at the commencement of the next.

The expenses of board, washing, fuel, and servants, shall be provided, at a charge to each Student not exceeding twenty-seven pounds ten shillings, to be paid in like manner.

CHURCH SOCIETY OF NEW-BRUNSWICK.

The Diocesan Church Society of New-Brunswick held its Annual Meeting at Fredericton on the 9th ultimo, the Right Reverend the Lord Bishop, President of the Society, in the Chair. The Meeting was very numerously attended, and was honoured with the presence of Lady Colebrooke, and other ladies of Fredericton. His Excellency the Lieutenant Governor, Patron of the Society, was likewise present. The Executive and General Committees met on the 6th and 7th. The Society has been nine years in operation, during which time it has paid the travelling expenses of two clergymen employed in missionary visits; has made grants to the building of twenty-four new Churches, and the enlarging of five others, thereby giving additional church-accommodation to twenty-nine different places; has made 173 gratuitous grants of books of the value of £812, besides selling a large quantity at very low prices; and in addition to this has accumulated property, vested in books, mortgages, notes, and balances in the Treasurer's hands, to the amount of £980; which, with the addition of the contributions of the current year, amount to nearly £2000. The following grants were placed at the disposal of the Executive Committee for distribution:—£450 for missionary visits; £500 for books and tracts; £200 for building and enlarging of churches and chapels; £100 for the creation of a fund for augmenting the stipends of poor clergymen, &c.—in all £1250. The Society attended Divine Service at Christ Church on the 8th,—the sermon by the Rev. F. W. D. Gray, Rector of St. John, a copy of which was afterwards requested in order to its being published in the Report. The next Annual Meeting is to be held in St. John.—*New Brunswick Courier*.

To the Editor of the Berean.

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before me, I shall proceed without attempting an apology for the homeliness of my phrases.

In your paper of the 26th ult., you gave a list of worthies who have succeeded from us, and amongst them it is to be found a "fellow" of Exeter College, who has left Canterbury for Rome; do not, my dear Sir, allow your kind heart to grieve about any such "fellows;" believe me "an empty house is preferable to a bad tenant."

The Reverend John Newton says: "After the black night of Popish darkness, in which Christianity had been for ages involved, Wickliffe, the morning star and harbinger of the Reformation, arose in our borders. From his time we have been favoured with a succession of preachers of the Gospel, and of witnesses to its truth and power."

Now, Sir, taking a plain, honest, and open view of the case, can Dr. Pusey in a Protestant light be considered as bearing witness to either its truth or its power? If he be not so considered, why is an enemy suffered to remain in the very heart of our camp? If the authorities of the University do not expel him, they must not be surprised if Protestant England suspect them, of having been "tared with the same brush."

"Tertullian tells us that Pope Eleutherius, did own and embrace the prophecies of Montanus and his two prophetesses, and upon that account had given letters of peace to the Churches of Asia and Phrygia, though by the persuasions of one Praxeas he was afterwards prevailed with to revoke them, where, by the way, may be observed, that the infallibility of the Pope was then from home, or so fast asleep, that the envious man could sow tares in the very Pontifical chair itself."

I have frequently been amused, Sir, by endeavouring to picture to myself, what effect the presence of some such person as Wickliffe would have produced on the several parties of the "novel love feast" of which you gave us an account in the Berean of the 8th of January, and to which you have in a measure again alluded, in your last number.

Negative qualities seldom command admiration in men; and yet some descriptions, in which negatives are employed, delight as much in those qualities as in positive ones. Some men's creeds, also, are known by negatives better than by affirmatives; and this may even be said of Wickliffe. He rejected the worship of images, relics, and the Virgin; he rejected auricular confession; he rejected the right of the Pope to excommunicate; he rejected transubstantiation; he disbelieved in purgatory; he disallowed celibacy; and he rejected the adoration of the host and the sacrifice of the mass.

Wickliffe, Sir, was so great a favourite with the Pope and those who professed to be "Angels" under him that by the way of remunerating his labours, "Shinack, Archbishop of Prague, ordered more than two hundred volumes of his writings to be burned in the Court of his Palace, the people ridiculing his ignorance in their songs. In fact, this intolerant man had never learned to read till he was nominated to a Bishoprick, which induced the people to say that he condemned authors he could not read."

It would appear rather strange in the present day, to nominate a man to a See who cannot read; and one so far from being an inspired person, that he would burn the works of an author so well calculated to assist in Christ's vineyard.

While we are upon this subject, Sir, could you inform me (for I think Messrs. Pusey, Newman & Co. would be puzzled to perform the task) what possible claim can the Popes have to infallibility, and what became of the supremacy of the papacy, and in whom vested, when in A. D. 1378, Urban VI, an Italian, was elected Pope at Rome, and at the same time, Clement VII, a Frenchman, was crowned with the triple tiara at Fondi. Moreover, we find these Popes not only acknowledged by several countries of Europe, but out-bidding each other by intrigue, simony, oppressions, and exactions. By and by, we find one Boniface IX. contesting the papal throne with Benedict XIII; and presently even a third make his appearance, by the name of Alexander V., to compete with Benedict and with Gregory XII. Here we find three men claiming to be infallibles at one and the same time; where was infallibility all the while? And if it was lost for a period, was it restored when that vicious wretch, John XXIII. supplied Alexander's place A. D. 1410?

A WANDERER.

To the Editor of the Berean.

Sir,—I perceive, by a paragraph in the *Mercury* of Thursday last, that the Police Magistrate of this city has taken active measures against one person who has been in the habit of allowing raffles and other kinds of gambling to be carried on in his premises contrary to law; and an intimation is given that this is only the commencement of hostilities against gamblers. I sincerely hope, Mr. Editor, that such may be the case, and that all who are guilty of transgressing the law in this respect may suffer for it. But let there be no partiality. Raffles, lotteries, and all kinds of gambling are absolutely prohibited, under a heavy penalty. How does it happen, then, that these things, when got up on a large and liberal scale, are not only allowed but extensively patronized; but when the prizes are of small value, and those who take the tickets merely "shop-boys," the project is denounced and prevented by authority? Either the Magistrate must punish every infringement of the law, or justice is mocked. The very next number of the *Mercury* to that which announces with approval the Magistrate's proceedings against one party, contains an advertisement from another, of a raffle for paintings, &c. which is to come off as soon as the list is filled up! Here then is a case in point. Is this raffle to be tolerated or not? Are the Proprietors of Newspapers aware that by publishing advertisements of lotteries, raffles, &c., they become liable to prosecution and a heavy penalty? Are Editors denounce these gambling schemes, and on the other they encourage them by circulating their notices? And what is the scheme of the Proprietors of the *Pictorial Times* which is to be seen in so many journals, offering a gift of one thousand pounds to one out of every ten thousand of the annual subscribers to that journal, but a barefaced violation of the law against lotteries, and as such deserving of the

penalty against such offences? Really, Mr. Editor, it is time that steps should be taken to enforce the law in every case; and as it cannot be expected that a private individual should assume the functions of a public prosecutor, let those whose duty it is to suppress these "nuisances" act with vigour and promptness and without fear or favour.

Quebec, March 16, 1846. Yes, truly, we must hope that even dealing will be used in this respect by those who hold the scale of justice. If it is criminal for a clerk to pilfer his employer's money, it is no less so for the great speculator to live upon the sums which his creditors have lost by entrusting him with their property; and the large hazardous dealings of the speculator may have their origin in the perverted taste acquired at the little-gold to which he was enticed while holding a subordinate situation.

THE REV. RICHARD ANDERSON acknowledges, with many thanks, the receipt of Ten Pounds from the GOSPEL AID SOCIETY towards paying off the debt upon the parsonage for the mission of Upper Ireland, County of Me-gantic.

THE REV. C. L. F. HAENSEL thankfully acknowledges the receipt of Two Pounds Ten Shillings from the GOSPEL AID SOCIETY towards the funds of the Quebec Juvenile Church Missionary Association.

The Rev. M. WILLOUGHBY, of Trinity Church, Montreal, has received £3 15s, as a donation to the Fund for Widows and Orphans of Clergymen, from "A Well-wisher to the Church Society," and, as directed, makes this acknowledgment through the Gazette, to which he adds his thanks.—Montreal Gazette.

TO CORRESPONDENTS.—Received Circular W. D.;—Sermon R.;—Will W. K. B. furnish us with his thoughts on the subject, and we purpose touching upon it after the opening of the session.

PAYMENTS RECEIVED.—From Rev. R. Anderson, No. 105 to 156; Mr. M. G. Mountain, No. 27 to 104; Mrs. Ross Culbert, No. 53 to 104; Dr. E. W. Carter, No. 1 to 52.

Local and Political Intelligence.

HOUSE OF COMMONS, Feb. 5.—DEFICIENCY OF FOOD IN IRELAND.—Mr. O'Connell gave notice that he would tomorrow (this day) call the attention of the house to the subject of the famine and disease in Ireland.

THE PURCHASE OF MAIZE.—Mr. Foster wished to ask the right hon. the Chancellor of the Exchequer, whether there was any truth in a report current out of doors, that Government had purchased or suggested the purchase of a quantity of maize or Indian corn for this market in the United States of America. Mr. Foster added, that he did not believe the report himself, but it was believed by many.

The Chancellor of the Exchequer answered that, almost immediately after the receipt, by the Government, of that report of Dr. Fair-play and Mr. Lindley, which had been laid upon the table, the right hon. baronet, the First Lord of the Treasury, and himself, consulted upon the course proper to be taken, and orders were given for purchasing in the United States a certain quantity of maize for the consumption of the people of Ireland.

THE REAL ILLS OF IRELAND.—It is a remarkable fact, that there is scarcely a trade which has prospered in Ireland save the brewers and distillers. Almost every other trade has been ruined by combinations. One brewer and one distiller, with a few unskilled labourers, are sufficient for a brewery or distillery; and there can, therefore, be no combinations of skilled workmen against them. For instance—and I name these as only examples amidst hundreds: a timber-merchant of Dublin, Mr. James Fagan, erected saw-mills. The sawyers combined against him, and, because he persevered, murdered his head sawyer, Hanlon, in open day, in one of the most populous streets in Dublin. Mr. Fagan, however, had the capital to persevere with, and now more "pit" men are employed in his saw-mills, because he has created a trade, than when he employed sawyers before. The same gentleman leased a useless dock, intending to make it a graving dock, for the repair of vessels, instead of sending them to Glasgow or Liverpool to be repaired. His men combined, and refused to work, except on certain terms and at certain times. This he would not submit to, and he procured Scotchmen as ship-carpenters. About four months ago, whilst some of these men were working at a ship's side, on a stage suspended by ropes, some of the combiners got on board, cut the ropes, and precipitated the men into sixteen feet water. Their lives were with difficulty saved; a Dublin magisterial Solon, before whom the fellows who attempted to murder these men were brought, satisfied himself and the law by simply binding them over to keep the peace! A Mr. Folds, a printer, about four years ago, built a magnificent printing establishment in Dublin, with steam presses, to compete with the London printers. No sooner had he got contracts, and was beginning to succeed, than his men combined against him and began to dictate terms to him, and the rules on which he should conduct his business. Determined not to submit to this, he procured Scotch printers. Almost immediately afterwards, his printing establishment was set fire to and burnt down, and the grand jury found that it had been done maliciously. This gentleman's undertaking, calculated to give employment and benefit to the community, was ruined in consequence. It is only two months ago that the colliers of Sliavardah coal mine, Tipperary, and also of Earl Hill's colliery, and South Ballinastick colliery in the same county, worked by the Mining Company of Ireland, combined to prevent the agents working them in the manner they thought most advantageous, and shot one of the agents. The average labourer's wages in that district are 8d and 10d a day, whilst every collier was earning from 2s to 3s a day. The company has been compelled to suspend the working of these mines in consequence, and a large number of men are thus thrown out of employment.—Times' Commissioner.

Sir John Ross, the well-known voyager to the North Pole, appeared before the Court of

Bankruptcy, on Friday, which was the day appointed for the choice of assignees. His debts and liabilities are estimated at about £10,000, and assets at £600. It appeared that Sir John had lost £3,000 by the failure of Mr. Webster, the publisher of his expedition in 1834, and a further sum of £1,000, being the amount of debts incurred in fitting out the expedition. He had received thirteen wounds, for which he received a sum of £150 per year, £300 per annum being his half-pay as Captain in the navy, and £500 a-year as Consul-General for the Court of Sweden.

THE EAST.—By the arrival of sailing packets at New-York, we have a few days later intelligence from Europe. The most important intelligence is that brought by the Mail from India, of a very severe engagement having taken place on the 21st Decr. between the Anglo-Indian army, under Sir John Littler, and the Sikhs who crossed the Sutlej with 55,000 men and 150 pieces of artillery. After a long and sanguinary contest in which many lives were sacrificed on both sides, the Sikhs were repulsed with the loss of their camp and 55 pieces of artillery, and obliged to retreat again across the Sutlej. The Governor General, and Sir H. Gough, the Commander-in-chief, were proceeding to Ferrozpore, and came up to the scene of action in time to assume the direction of the army and to restore the order which had been broken by the violent onset of the enemy.

FROM THE WEST INDIES.—A correspondent of the St. Thomas Times of the 21st ult., besides various items of shipping intelligence, gives the following:—

The British frigate Vindictive, 50 guns, Capt. Seymour, having on board Vice Admiral Sir T. F. Austin, K. C. B., Commander of the North American and West India stations—and the Eurydice, 25 guns, Capt. Elliot, arrived here from Martinique on Thursday forenoon last. As the Vindictive anchored she saluted, and it was returned from Fort Christian. Their destination is Port Royal, Jamaica, where the Admiral has been expected for some weeks past, and for which place they left this noon.

Boston, March 10.—FROM WASHINGTON.—We have no further Congressional news, for the good reason that nothing can have been done, previous to yesterday's session, since the date of the report in yesterday's paper; the Senate having adjourned over to Monday, and the House, which was engaged on private business on Friday, having agreed to adjourn over.

We hear little from Washington within the last few days in relation to the two great political subjects, except what is in part matter of inference from the late exciting senatorial debate. This debate proved by all dispute, that there is a marked difference of opinion between the leading political friends of the President, in regard to his views on the Oregon question; and, what under present circumstances may be considered the same thing, an entire discordance in their own opinions on this subject.

THE HALIFAX LEGISLATURE has passed an Act empowering the Executive to call out the Militia for three days' drill, instead of the present formal annual muster. The Halifax Times says that this has been done in consequence of a suggestion to that effect made by the Home Government to the Lieut. Governor.—Mont. Courier.

PR. EDW. ISLAND.—The Legislature of the Island met on the 12th ulto. The Session was opened by Sir Henry Huntly, in a Speech, in which he calls the attention of the House to various subjects connected with the state of the country. The revision of the Criminal Law, the state of the Road and Bridge service, the Central Academy and the Lunatic Asylum, nearly completed, are subjects, each of which occupies a paragraph. His Excellency also recommended the passage of a Law giving the Executive power to prohibit the exportation of provisions, when the state of the country appears to them to require it.—Chronicle.

THE NAVY OF THE LAKES.—A large increase in this arm of the public service will take place in Spring. Iron Steamers, in pieces, will be imported from England, and put together at the Dockyard at Kingston.—Argus.

We learn from the Toronto Canadian that William B. Jarvis, Esq., has been instructed by Government to embody a Volunteer Regiment of Infantry, a battery of Artillery and a troop of Dragoons. Mr. Jarvis has transmitted to Montreal a list of officers, whom he recommends for this corps and if they meet with His Excellency's approval, they will be gazetted forthwith.

FREE TRADE.—The following circular letter from the Treasury Department in England to the Collector of Customs at Montreal, establishes the important fact that all articles on the importation of which the duties have been repealed in England are to be admitted into the Colonies free of Imperial duty.

Sir,—A question having arisen at one of the ports in British North America, whether foreign goods, which are not liable to any duty under the Customs Act of 8 and 9 Vict., cap. 93, upon the entry thereof for home consumption in the United Kingdom, are subject to any, and what, duties, upon their subsequent importation into the British possessions in North America, West Indies, and the Mauritius,

In pursuance of the directions of the Lords Commissioners of Her Majesty's Treasury, signified by Mr. Caswell's letter of the 16th instant, I have it in command to acquaint you that the several articles enumerated in Table A, referred to in the Act 8 and 9 Vict., cap. 93, which are declared to be free of duty by that Act, on their importation into the United Kingdom, are to be deemed as coming within the table of exemptions set forth in the 11th section of the British Possessions Act of the 8 and 9 Vict., cap. 93, and, as such, not subject to the duties imposed by that Act upon their importation from the United Kingdom into the British Possessions in North America, West Indies, or the Mauritius, and you are to govern yourself accordingly.

MONTREAL.—The newly elected City Council, at their first meeting, proceeded to the election of a new Mayor, when a singular

scene took place. One of the members proposed that Mr. Ferrier, the former Mayor, be re-elected: an amendment was offered that Mr. Mills be elected Mayor, and the votes for the latter were 10 to 9. Mr. Mills having voted for himself, it was proposed that Mr. Ferrier, who by law was to preside at the meetings of the Council until another Mayor were elected, should have the same privilege, which made the votes even, and the Council adjourned without effecting their purpose. A subsequent meeting took place on Wednesday evening of last week when, the supporters of Mr. Mills having withdrawn from the Council-room, Mr. Ferrier was elected to the Mayorship and took the oaths of office. The question is not, however, considered as settled, but will be referred to a court of justice.

ST. CHARLES' RIVER.—A public meeting was held on Friday last at the Exchange, of persons favourable to a plan for improving the river St. Charles, at which H. Pemberton, Esq. presided. Several gentlemen addressed the meeting, showing the feasibility and importance of the proposed undertaking, and a provisional committee was appointed to solicit subscriptions for stock, and to take measures for promoting the objects of the association. The Prospectus sets forth that the capital of the St. Charles Joint Stock Association shall be £50,000 divided into 2,000 shares of £25 each, which is to be expended in making a breakwater and other improvements in the river St. Charles: the company applying to Government for an act of incorporation and for a grant in free and common soilage of the unoccupied beach with the deep water fronting on the St. Lawrence.

FIRE.—The stable and out houses attached to the premises, owned by Government and occupied by Lieut. Col. Ord, commanding the Royal Engineers, on the St. Lewis road, were destroyed by fire on Friday evening. A high wind was blowing at the time but, providentially, not in the direction of the dwelling house, which sustained no injury.

There was another alarm on Tuesday about noon. The dwelling house of Charles Langevin, Esq., on the Cape, took fire, owing to some defect in the chimney; but assistance being promptly given, the damage was not great.

SPECIAL MEETING OF THE CITY COUNCIL. 13th March, 1846.

[Extract from the proceedings.] The Mayor submitted a letter from the Hon. D. Daly, informing him that, in reply to a question submitted to him on the 4th, the Corporation would not be disturbed in their occupancy of the apartment in the Jesuits' Barracks used as a Police Station; also a copy of a letter addressed to him by the Civil Secretary on the 26th ultimo, calling the attention of the Corporation to the subject of his letter to the late Mayor, of the 4th July last, His Excellency desiring to be made acquainted with the views of the City Authorities, with the least possible delay; as a loan of £100,000 will be proposed during the ensuing session of the Legislature for the sufferers by the late fires.—Referred to a Committee, consisting of Councillors Scott, Belleau and Rousseau, with instructions to report at the next meeting of the Council.

Presented the first Report of the Special Committee for the construction of Docks in the River St. Charles.

The gross amount for which the butchers' stalls in the Upper-Town market were leased, on Friday last, was £922 1s. 0d.

The Armourer Sergeant of the 89th Regiment, in a fit of insanity, cut his throat last week and died on Friday.

Table with 4 columns: Date, Day, Thermo, Weather. Rows for Mar. 12, 13, 14, 15, 16, 17, 18.

MARRIED. In this city, on Saturday evening the 14th inst., by the Rev. E. W. Sewell, Thomas Hamilton, Esquire, to Isabella, daughter of the late Capt. James Clint.

DIED. At Montreal, on Saturday, the 14th instant, William Macdonald, M. D. aged 33 years. Charles, youngest son of Mr. Chas. Roger, Superintendent of the Quebec Library Association.

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office, till THURSDAY 26th of March.—PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

ENGLISH BOOKS. A VARIETY OF CLASSICAL SCHOOL BOOKS—English, Latin and Greek—just received, and for Sale, cheap, at G. STANLEY'S, No. 4, St. Anne Street. Quebec, 19th March, 1846.

EDUCATION. BRAY intends to open a SCHOOL on the 1st of May next, in FLAVIEN ST., over the shop occupied by Mr. OWEN, Pianoforte maker, and hopes that his experience as a Teacher, together with strict attention to his duties, will secure him a share of public patronage. Terms—from £1 5s. to £1 15s. per quarter.

FOR SALE BY THE SUBSCRIBERS: SHEET ZINC, TIN PLATES, Sheet IRON, Register Grates, White Lead, Paints, assorted Colours. Boiled and Raw Linseed Oil. C. & W. WURTELE. 16th March, 1846. St. Paul St.

TO BE LET, FROM 1st May next, THREE OFFICES on Arthur Street, opposite the Exchange. C. & W. WURTELE, 86, St. Paul Street. Quebec, 11th February, 1846.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 17th March, 1846. Table with 4 columns: Item, s. d., s. d.

LIST OF THE CLERGY OF THE DIOCESE OF QUEBEC.

A FEW copies of the List inserted in the last number of the BEREAN have been struck off on sheets of paper with fly-leaf, and are to be had at the Publisher's. Price, 3d. each.

Just Received, and for Sale at the Office of this Paper: ADVICE FOR THE NEW-YEAR; OR, A PASTOR'S OFFERING TO HIS FLOCK; BEING A SERMON

Preached in St. Thomas' Church, Montreal, on Sunday, the 10th January, 1846, BY THE REV. CHARLES BANCROFT, A. M. Published by Request. Price—9d. PER COPY. Quebec, 11th Feb. 1846.

OFFICE OF CROWN LANDS, Montreal, 19th December, 1845.

NOTICE.—To be sold by Public Auction at the Court House, Three Rivers, on TUESDAY, the FOURTH day of AUGUST, one thousand eight hundred and forty-six, at the hour of ELEVEN, in the forenoon: That Real Estate, known as the Saint Maurice Forges, situated on the River Saint Maurice, District of Three Rivers, Lower Canada, comprising the whole of the Iron Works, Mills, Furnaces, Dwelling Houses, Storehouse, Out Houses, &c. and containing about fifty five acres, more or less. The purchaser to have the privilege of buying any additional quantity of the adjoining land, (not exceeding three hundred and fifty acres,) which he may have at the rate of seven shillings and sixpence per acre.

The purchaser will also have the right of taking Iron Ore during a period of five years, on the ungranted Crown Lands of the Fiefs Saint Etienne and Saint Maurice, known as the lands of the Forges, which right shall cease on any portion of the same from the moment the said portion is sold, granted, or otherwise disposed of by the Government, who, however, shall be liable to no indemnity towards the purchaser for such a cessation of privilege. Also, the right (not exclusive) of purchasing Ore from Grantees of the Crown, or others, on whose property mines may have been reserved to the Crown.

Fifteen days to be allowed the present Lessee to remove his chattels and private property. Possession to be given on the Second day of October, one thousand eight hundred and forty-six. One-fourth of the purchase money will be required down at the time of sale, the remainder to be paid in three equal annual instalments, with interest. Letters Patent to issue when payment is completed.

Plans of the Property may be seen at this office D. B. PAPINEAU, C. C. L.

The Canada Gazette will please publish this advertisement, and the other newspapers in Lower Canada, in the language they are printed in once a fortnight till the day of sale. The Chronicle and Gazette Kingston, and Toronto Herald, will also insert the above.

Mutual Life Assurance

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 11, 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.

NOTICE. THE undersigned has been appointed Agent for the AETNA 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, Hunt's Wharf. Quebec, 7th July, 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.

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

COALS. FAVCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvine's. Quebec, Jan. 1st 1846.

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

PHENIX 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, Imported French Burr Stones, this London Bottled Porter, this Welch & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

ALL MAY BE CURED!!!! BY HOLLOWAY'S OINTMENT AND PILLS FIFTY ULCERS CURED IN SIX WEEKS. A large supply of the above celebrated Medicines received and for Sale by J. J. SIMS, Apothecary. AGENT FOR QUEBEC. March 5th, 1846. 6-m



DR. D. JAYNE'S FAMILY MEDICINES.

THESE medicines are recommended and extensively used by the most intelligent persons in the United States, by numerous Professors and Presidents of Colleges, Physicians of the Army and Navy, and of Hospitals and Almshouses, and by more than five hundred Clergymen of various denominations. They are expressly prepared for family use, and have acquired an unprecedented popularity throughout the United States; and as they are so admirably calculated to preserve HEALTH and cure DISEASE, no family should ever be without them. The proprietor of these valuable preparations received his education at one of the best Medical Colleges in the United States, and has had twenty years experience in an extensive and diversified practice, by which he has had ample opportunities of acquiring a practical knowledge of diseases, and of the remedies best calculated to remove them.

- Names and prices of Doctor D. Jayne's Family Medicines, viz. Jayne's Expectorant, per bottle, \$1 00; Hair Tonic, 1 00; Life Preservative, per bot., 1 00; Tonic Vermifuge, 25 and 50 cts.; Carmine Balsam, large 0 50, small 0 25; Sanative Pills, per box, 0 25; American Hair Dye, 0 50.

ASTONISHING!!!

AMONG THE THOUSAND MEDICINES advertised as "certain cures for pulmonary complaints," JAYNE'S EXPECTORANT stands alone. Its path to public confidence has been paved, not with puffs, but CURES; and the vouchers for its efficacy include an array of names which, for character and respectability, cannot be surpassed in this country. Dr. JAYNE, being himself a Physician, does not profess to perform physical impossibilities; but he does assert, and he is borne out by well authenticated facts, that in all DISEASES OF THE LUNGS AND CHEST, which are susceptible of cure without miraculous interference, his EXPECTORANT will restore the patient to health. No other medicine will remove mucus or pus from the throat so thoroughly as this. It effectually loosens the coagulated masses from the membrane which lines the trachea, and at every cough the patient will bring up portions of the disengaged matter. IN ALL COMPLAINTS OF THE PULMONARY ORGANS, even where nature seems to be making no effort to throw off the disease, JAYNE'S EXPECTORANT imparts vigor to the machinery of respiration, and enables them to disencumber themselves of the obstructions which had impeded their free operation. It has restored hundreds to perfect health, after their physicians had given them up as incurable, with Consumption, Coughs, Colds, Asthma, Influenza, Bronchitis, Hooping Cough, Spitting Blood, in a word, all diseases of a PULMONARY nature yield to this preparation if properly administered.

For sale by J. J. SIMS, APOTHECARY & DRUGGIST, Upper Town Market. SOLE AGENT FOR QUEBEC. March 5th, 1846. 6-m

Youth's Corner.

DEATH, IN THE MIDST OF LIFE.

A few years ago a little boy was riding in the stage. It was a pleasant summer's day. The horses were trotting rapidly along by fields, and bridges, and orchards, and houses. The little boy stood at the coach window with a happy heart, and looked upon the green fields and pleasant dwellings: upon the poultry in the farm-yards, and the cattle upon the hills. He had not the least idea that he should die that day. But while he was looking out of the window, the iron rim of the wheel broke, and struck him upon the forehead. The poor boy lay senseless for a few days, and then died. There are a thousand ways by which life may be suddenly extinguished, and yet how seldom are they thought of by children! They almost always entirely forget the danger of early death, and postpone to a future day making their peace with God. And how little do those who read this think that they may die suddenly. Many children when they go to bed at night say the prayer,

"Now I lay me down to sleep,
I pray the Lord my soul to keep,
If I should die before I wake,
I pray the Lord my soul to take."

I used to say this prayer, when a child, every night before I went to sleep. But I did not know then, as well as I do now, that I might die before the morning. Almost every night some children go to bed well, and before morning are dead. It is, therefore, very dangerous to delay repentance. Love the Saviour immediately, and prepare to die, and it will be of little consequence when you die, for you will go to heaven, and be happy for ever.

But we must not forget that a most terrible doom awaits those who will not serve their Maker. It matters not how much we may be loved by our friends, how amiable may be our feelings. This alone will not save us. We must repent of sin and love the Saviour who has suffered for us. We must pass our lives in usefulness and prayer; or when the day of judgment comes, we shall hear the sentence, "Depart from me, for I know you not." It is indeed a fearful thing to refuse affection and obedience to our Father in heaven. He will receive none into his happy family above but those who love him. He will have no angry, disagreeable spirits there. He will receive none but the penitent, and the humble, and the grateful, to that pure and peaceful home. Who does not wish to go to heaven? O then now begin to do your duty, and earnestly pray that God will forgive your sins, and give you a heart to love and obey him.—*Rev. J. S. C. Abbott.*

HISTORICAL SKETCHES.

SIR THOMAS GRESHAM was the son of a respectable merchant who held the post of King's Agent at Antwerp; the son was appointed to the same office in the year 1551, and had to spend a great deal of time at that foreign port. By Queen Elizabeth he was promoted to the post of Queen's Agent in foreign parts, which however did not oblige him to reside abroad, it seems; for we find that at this time he built a large residence in the city of London; and after its completion he offered to build an Exchange for the convenience of the merchants, if the city of London would give the ground on which to erect it. In those times the merchants of London used to meet at a certain hour of the day in the open street to transact business, whereas at Antwerp Sir Thomas had become acquainted with the superior advantage of meeting in a building erected for the express purpose. The city of London accepted his liberal offer, and Sir Thomas fulfilled his promise, so that on the 29th of January 1570 the building was opened, and received from the Queen the title of the "Royal Exchange." It has since been replaced by another on a larger and more magnificent scale.

Sir Thomas Gresham had so many affairs to transact for Queen Elizabeth, and was in so much favour with her, that he was frequently called the "royal merchant." On one occasion the Queen paid him a visit on his estate at Osterley near Brentford; and in giving her opinion upon the place, she pointed out one spot where she thought a wall ought to stand. Sir Thomas immediately made preparation for such a number of masons to come and set to work at the commencement of night, that on the following morning, to the great surprise of the Queen, the wall stood just where she had wished it; and it had been built up so quietly that neither the Queen nor any of her suite was disturbed by noise from the workmen.

But Gresham was not a man of mercantile skill only; he was well acquainted with ancient and modern languages, and evinced his regard for science by the provision which he made in his will for the appointment of four scientific men with salaries for which they were to deliver lectures in his large house, hence called Gresham College, but which has since been taken down to make room for improvements. He is also mentioned among those who had a particular regard for John Fox, the author of "Acts and Monuments of the Church," commonly called the Book of Martyrs, who was a pious man and zealous Protestant. Sir Thomas Gresham died in the year 1579.

CHAUCER may be called the father of English poetry, his career falling into those days when literature was at a very low ebb, and learning almost confined to the priesthood, who perverted it for purposes of their own aggrandizement, while they suffered abject ignorance to prevail among the population in general. Geoffrey Chaucer was born in the year 1328, studied the law, travelled in Holland, France, and other parts of Europe, and bore various offices at court. He had great interest with John of Gaunt, Duke of Lancaster, who was a determined enemy of the monks, and patronized the celebrated John Wickliff, the fore-runner of the Reformation; through him Chaucer also became acquainted with Wickliff, and his poetical talent was brought into use to expose the corruption of the priests to ridicule, and rouse the indignation of the people against them. When the Duke's influence failed, Chaucer's prosperity was much reduced; he had enjoyed an income of £1000 a year, which enabled him to live with great dignity; but he was brought into distress during the absence of the Duke, who had gone to Spain and married the King's daughter, expecting to ascend the Spanish throne. He, however, returned without attaining his object, and then his friends rose into importance at the English court again; Chaucer among the rest, whose sister-in-law the Duke married when the Spanish Princess died. His "Canterbury Tales" are the most celebrated of his works; in the time of his adversity he wrote a serious treatise under the title of "The Testament of Love." The latter part of his life he spent chiefly at Dunnington Castle near Newbury; but he fetched his last illness in London to which he went on business connected with his income, and died in the year 1400, being nearly seventy two years old.

EDMUND SPENSER was born in London in the year 1553, was educated at Cambridge, and went to the north of England, after having taken his degree at the University. During his stay of two years in the north, he placed his affections on a young lady who in the end gave her hand to another. This disappointment probably nourished his poetical talent, for we find that the first poem he made public contains the lamentations of a tender lover; and the poet celebrates one Rosalinde who is supposed to have been the object of his slighted affection. At the persuasion of a friend who esteemed him for his talents, he came to London in the year 1578, and was introduced to the accomplished Sir Philip Sydney who took delight in encouraging genius. By him Spenser was favourably brought under the notice of Queen Elizabeth, who appointed him to the post of Poet Laureate, or "Versifier," as the ancient title was, to Her Majesty. This office did not prevent him from acting as Secretary to the Vice-Roy of Ireland, and indeed he manifested a good deal of talent for business—which is more than can be commonly said of Poets. In Ireland he resided at different times, having received a handsome estate there from the Queen; in that country also he completed his principal poem "The Fairy Queen" which has transmitted his name to posterity. In the latter part of his life, Spenser was straitened in circumstances; a rebellion which broke out in Ireland, only just allowed him to escape with his family—it is reported even that one of his children lost its life in the burning of his house which was set fire to by the insurgents. He took refuge in England, and died in the year 1599.

HSL.

THE WISE men of old derived their light and wisdom from the Jews, because the latter possessed the true light, the revelation of God. Our modern sages do just the reverse: they depart from the true light of Revelation, and derive their folly from themselves or from the heathen.—*Martin Boos.*

HELP AGAINST DARKNESS.—When it is night in the great world, I cannot make it day; I am obliged to wait until the sun rises. So likewise when it is night in me, I cannot make it day nor light: I must wait, praying, until the Sun—the Light—shines upon me. Wait therefore!—*Jb.*

THE GLORY OF THE WORLD, AND A MAN'S HOOPS.—Death strips us of the glory with which this world hath clothed us, even as a boot-jack draws off our boots. Another wears my boots, when I am dead, and another succeeds to my glory. It is, therefore, of little value.—*Jb.*

SCRIPTURE IS THE ONLY RULE OF FAITH.—We thankfully look into Antiquity, for its elucidation. We do not reject Antiquity: but we will not be enslaved by it. Our motto is: ONE SOLE RULE—THE BIBLE.—*Rev. Joseph Jones.*

THE CHRISTIAN'S LIGHT.—"The Christian," says a pious German author, has his star in heaven like the wise men, but he must also hold his lamp in his hand, like the wise virgins."

There is both point and truth in this remark. The wise men came to worship the Infant Jesus—and opened their treasures of gold, frankincense, and myrrh—royal gifts. How many, who think themselves guided by the star in heaven, utterly forget thus to bring gifts, or to open their treasures of rich and holy affections for Christ. Still more are there, who trim not their lamps.

MONTGOMERY'S ATTACK UPON QUEBEC,
ON THE 31ST DECEMBER, 1775.English Account of the affair from
SMITH'S HISTORY OF CANADA.

December 31st, 1775. About four o'clock this morning, Captain Malcolm Fraser, of Colonel Maclean's regiment, in going his rounds, perceived signals not far from St. John's gate; and finding the weather such as the enemy wished for, by the last deserter's report, he alarmed the guards and picquets, who stood to their arms; all the sentries between Cape Diamond and Palace gate saw many and repeated flashes like lightning; on the heights of Abraham lights like lanterns were placed on poles at regular distances. Two rockets were thrown up from the foot of Cape Diamond, and immediately a hot fire was kept up on those who lined the walls at that place, and a body of men were seen in St. John's suburbs; from the flashes of the enemy's firing we perceived they were hid behind a bank of snow; however we returned their fire, directed by their flashes: during this sharp musquetry, the drums were beating to arms, the bells rang the alarm, and in less than ten minutes, every man in the garrison was under arms at his alarm post; even old men upwards of 70 were seen forward to oppose the rebels. Colonel Maclean detached a party of the British militia, under Colonel Caldwell, to reinforce Cape Diamond; there he was to make the disposition of the men, and return to the parade. Mr. Montgomery, with 900 of the best men attacked at Près de Ville, and Arnold with 700 chosen fellows, attacked at Sault au Matelot. The attack at Cape Diamond, the parade of men (Canadians it is said) near St. John's gate, with a bombardment from St. Roc's, were intended to draw off our attention from the Lower Town, where the rebels were to make the real attacks. Our guard at Près de Ville had seen the flashes, every man was posted before the alarm was given; the gunners, with lighted matches, waited for the word of command, Captain Bransfair, who commanded the battery, coolly waited the near approach of the enemy; he saw a group advancing; they stopped within fifty yards of our guns; there they seemed in consultation; at last they rushed forward to their destruction, for our grape shot mowed them down; groans and cries were heard, but not a soul was to be seen; however, we kept sweeping the road with our guns and musquetry for some time. At the other end of the town Mr. Arnold was wounded in the leg, in passing the picquets behind the Hotel Dieu, from whence a shower of balls was poured on his party in their way to the Sault au Matelot; he was sent disabled to the General Hospital; the officers under him forced our guard, and made us retreat to a barrier about two hundred yards nearer the centre of the Lower Town; there we made a stand, returning a brisk fire, which the enemy, under cover of houses, poured upon us.

General Carleton, experienced in military affairs, saw the advantage the rebels gave us over them; he improved it, and sent Captain Laws out at Palace gate, with a detachment of the troops to take the enemy in rear; and Colonel Maclean ordered Captain Macdougall to support him with a party and to keep possession of the post we had abandoned. Major Nairne of the Royal Emigrants, and Monsieur Dembourses of the same corps, by their gallant behaviour attracted the notice of every body. The general ordered them, with a strong detachment, to the support of those already engaged in the Lower Town. These two gentlemen mounted by ladders, and took possession of a house with fixed bayonets, which the rebels had already entered, and thus secured a post which overlooked a strong battery on Lyburner's wharf, and commanded a principal street.

The regular troops, the militia, the seamen, in short every person bearing arms marched cheerfully, led on by their officers. They placed the greatest confidence in the General's knowledge, and they advanced secure of victory. Colonel Maclean, the second in command, with that coolness which distinguishes the good soldier, had his eye every where, to prevent the progress of the attackers; his indefatigability since he arrived in Quebec merits much praise; no man could do more for the good of the service; every power of his was exerted, especially on that day. Colonel Caldwell took infinite pains with the British militia; by his good example he made that corps emulous to appear where danger made their presence most necessary.

The seamen were under the strictest discipline; Colonel Hamilton and Major McKenzie headed the brave fellows, who behaved, as they do on all occasions, like British tars. The handful of Royal Puzicers, commanded by Captain Owen, distinguished themselves, and the Royal Emigrants behaved like veterans. The French militia shewed no backwardness; a handful of them stood the last at Sault au Matelot; overcome by numbers, they were obliged to retreat to the barrier. As the General had foreseen, the sortie made the victory ours; we hemmed the rebels in on all sides: they called for quarter, and we made prisoners, 1 Lieut. Colonel, 2 Majors, 8 Captains, 15 Lieutenants, 1 Adjutant, 1 Quarter-master, 4 Volunteers, 350 Rank and file, not wounded; and 41 Officers and soldiers wounded: Total 426.

The flower of the rebel party fell into our hands; we have reason to think that a great number were killed and wounded.

American Account of the affair from
HALE'S HISTORY OF THE UNITED STATES.

Meanwhile the snow fell incessantly, the cold became intense, and the sufferings of the troops from the rigour of the season and their continual toil surpassed all that they had ever before felt, or witnessed, or imagined. To increase their distress, the small-pox broke out in the camp, presenting death in a new shape, and adding to the severity of their labours, by lessening the number to bear them. In the midst of these trials, their attachment to the cause, and devotion to their commander, (Montgomery) remained unabated; but these, he reflected, must soon give way before such severe and constant suffering; and for himself, he determined to make immediately a bold desperate effort.

Assembling his officers, he proposed to storm the city. He placed before them the motives which operated upon his own mind. He did not deny that the enterprise was highly difficult and dangerous, but maintained that success was possible. He addressed a band of heroes whose sentiments were congenial to his own, and the decision was unanimous in favour of his proposition. The plan and time of attack were concerted, and to each officer was assigned his particular duty.

On the last day of December at four o'clock in the morning, while a violent snow-storm was raging, the troops marched from the camp in four columns, commanded by Montgomery, Arnold, Livingston, and Browne. The two latter were directed to make feigned attacks upon the upper town, in order to distract the attention of the garrison; while the two former proceeded to assault the lower town at opposite points.

Livingston and Browne, impeded by the snow, did not arrive in season to execute their feints. Montgomery, advancing at the head of his column, along the banks of the river, came to a barrier or stockade of strong posts. Two of these he saved off with his own hands. The guard within were alarmed, and fled to the block-house, fifty yards distant, where several pieces of cannon were stationed. He passed through the opening in the barrier, encouraging his men to follow. The troops at the block-house, to whom the guard had communicated their terror, began to desert it.

At this moment, Montgomery halted, to allow the troops near him to form a body. Observing this delay, a Canadian, who lingered behind, returned to the block-house, seized a match which was burning, and discharged a cannon loaded with grape shot, and fortuitously pointed at the little band. The discharge was instantly fatal to Montgomery, and to several favorite officers standing around him. The men seeing their beloved leader fall, shrunk back; colonel Campbell, the next in command, ordered a retreat, and that part of the garrison stationed at the block-house, was left at liberty to hasten to another part of the city, already in commotion from the attack of Arnold.

This officer, marching like Montgomery, at the head of his column, had entered the town. Advancing along a narrow street, which was swept by the grape shot of the enemy, he received a severe wound in the leg, and was carried to the hospital. Captain Morgan, afterwards distinguished by his exploits at the south, assumed the command. Placing himself at the head of two companies, he boldly approached the enemy's works, and entering through the embrasures, drove the men from their guns.

Here he halted until the rear of the column came up. When time was given for reflection, the danger of their situation, a small band in the heart of a hostile city, filled even the bosoms of the brave with dread. Morgan retained his firmness; and when the morning dawned, with a voice that resounded through the city, summoned his troops to the assault of a second battery, a short distance in advance of the first.

Before this a fierce combat ensued. Many of the enemy were killed, but more Americans, who were exposed to a destructive fire of musketry from the windows of the houses. Some of the most daring mounted the wall, but seeing on the other side two ranks of soldiers, with their muskets on the ground, presenting hedges of bayonets to receive them, should they leap forward, they recoiled and descended.

Wearily with exertion, and benumbed with cold; exposed to a deadly fire from every quarter; their arms rendered useless by the snow which continued to fall, the soldiers sought refuge in the houses. Perceiving that all further attempts would be vain, Morgan gave the signal of retreat. Some of the men fled, but most were unwilling to encounter another tempest of shot. They refused, however, to yield, until assured of the fate of Montgomery, when, losing all hope of success and escape, they surrendered themselves prisoners of war.

The loss of the Americans, in this desperate enterprise, was above four hundred, of whom one hundred and fifty were killed.

[The account placed side by side with the above was drawn up, as the respectable author of the HISTORY OF CANADA informs his readers, by an Officer of the garrison of Quebec, in the form of a journal of occurrences from day to day. It seems to have been written without any view to publication, and bears the impress of truth as much as any

thing we can well imagine. The account above is taken from a book composed in the way of competition for a prize of 400 dollars and a gold medal which was offered, in the year 1820, by the AMERICAN ACADEMY OF LANGUAGES AND BELLES-LETTRES for "the best written history of the United States" &c. "calculated for a class-book in academies and schools." Four works were submitted to the judges, and of these the one which contains the above had the prize awarded to it. Whether the judges had an eye to the accuracy of the work, or to the gratification it might afford to national vanity, may become a matter of question when the two narratives before the reader are compared with each other.—*EDITOR.*]

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