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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. 29.]

QUEBEC, THURSDAY, OCTOBER 16, 1845.

[WHOLE NUMBER 81.]

"GOD WAS MANIFEST IN THE FLESH."

1 Tim. iii. 16.

Let skeptics scoff, with daring pride,
Or sneering infidels deride
The Holy Record given,
Let them attempt our faith to shake
Or try the secret link to break
Uniting us with Heaven:
The vain attempt but closer serves to bind
The Holy Truth on each believer's mind.

Our Saviour Christ, with pity moved,
For those whose sins had far removed
Thou from His Father's face,
The joys of Heaven awhile forsook,
Our wretched sinful nature took,
Oh rich display of grace!
As man he lived, as man his life he gave,
Godlike he rose in triumph from the grave.

Then let the precious, cheering thought,
That we have been so dearly bought,
Excite our heartfelt love,
Oh may the Saviour's holy name
Which 'tis our privilege to claim
A bond of union prove:
And as we here unite our songs to raise
So may we join in Heaven to sing his praise.

Quebec, Sept. 1815.

WHAT THINK YE OF CHRIST?

All the Names and Titles by which the Eternal and Most High God has made himself known to man, are given to Jesus Christ, our Saviour.

I. JEHOVAH, or LORD.

These two expressions are of the same import, and signify the self-existent essence; or a Being that lives in, and of himself,—one that does not derive his life and existence from another, but is himself the source and essence of life and being.

This name Lord or Jehovah is given to Jesus Christ, as well as to the eternal Father, both in the Old and New Testament; which of itself is a sufficient proof that he is the self-existent God, who has life in himself. There can be but one self-existent Being, "One Lord." (Eph. iv. 5.) "Hear, O Israel, the Lord our God is one Lord." (Deut. vi. 4.) Jesus Christ is this one Lord. "And one Lord Jesus Christ." (1 Cor. viii. 6.) The Lord, or Jehovah, is his common name throughout the whole Bible. (See Isaiah xl. 3, compared with Luke i. 76; compare also Eph. iv. 7, 8, with Psalm lxxviii. 17, 18; also Jer. xxiii. 6, with 1 Cor. i. 30.)

Note.—Why is Jesus made known by the name of Jehovah, if he is any thing short of the self-existent essence, and the source of life and being? To call a mere creature by such a name could be nothing short of blasphemy; and could have no other tendency than to lead the whole world into gross idolatry.

II. LORD OF HOSTS.

"Sanctify the Lord of Hosts himself, and let him be your fear, and let him be your dread; and he shall be for a sanctuary; but for a stone of stumbling and a rock of offence to both houses of Israel." (Is. viii. 13, 14.) This text is applied to Christ, and can be true of none but him. He is "the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence." (1 Pet. ii. 7, 8.) Again, "Mine eyes have seen the King, the Lord of Hosts." (Is. vi. 5—10.) "These things said Isaiah, when he saw the glory of Christ, and spake of him." (John xii. 41.)

Note.—The term Lord of Hosts can belong to none but the supreme Jehovah: it is here applied to the stone of stumbling which the builders rejected. Christ is that stone: therefore it follows that Christ is the Lord of Hosts.

And let the Christian, in reading his Bible, observe farther, that Jesus is called also, "Christ THE Lord." (Luke ii. 11.) "The Lord from heaven." (1 Cor. xv. 47.) "Lord both of the dead and living." (Rom. xiv. 9.) "He is Lord of all." (Acts x. 36.) And "Lord over all." (Rom. x. 12.) "The Lord of glory." (1 Cor. ii. 8.) "The Lord of lords." (Rev. xvii. 14.) What higher titles than these are ever given to Jehovah? And can such titles be given by the Holy Ghost to one who is inferior to the God of heaven? And do they not imply the exercise of infinite perfection; or, in the apostle's language, that "in Him dwelleth," as in the tabernacle of old, "all the fulness of the Godhead bodily?" (Col. ii. 9.) Since these names are applied to Jesus, he must be the self-existent, eternal "I AM;" for all these names can apply to none else. To say that he is called in the Scriptures by names that do not belong to him, is what few choose to affirm; and if the above names properly belong to him, his Godhead cannot be denied, with any shadow of consistency. His sustaining the highest offices under heaven or in heaven, could never entitle him to the names and titles of Jehovah himself. We see that these are given unto him; therefore he must be Jehovah.

III. THE FIRST and the LAST.

"Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts, I am the First, and I am the Last, and besides me there is no God." (Is. xliv. 6.)—Here observe, with the closest attention, that Jesus Christ claims this title, and says of himself, "I am Alpha and Omega, the beginning and the end, the first and the last." (Rev. xxii. 13.)

Note.—Now look steadfastly at this God alone; the Redeemer; the Lord of Hosts, the first and the last. Jesus Christ declares repeatedly that he himself is the first and the last; then he is the Redeemer and Lord of hosts. View this in a stronger light yet, if possible. He who is the first and the last is the Lord Jehovah, besides whom there is no God. Jesus is the first and the last; then it follows, that he is God.

IV. GOD.

This is one of the common names of Jesus Christ in the Bible. It was the Holy Ghost who taught the inspired penmen to call him by this name. A few texts by way of specimen shall suffice here. "Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; i. e. God with us." (Matt. i. 23.) "The mighty God." (Is. ix. 6.) "And without controversy, great is the mystery of godliness, God was manifest in the flesh." (1 Tim. iii. 16.) "Feed the Church of God, which he hath purchased with his own blood." (Acts xx. 28.) "Hereby perceive we the love of God, because HE laid down HIS life for us." (1 John iii. 16.) "God was IN Christ, reconciling the world unto himself." (2 Cor. v. 19.) "And to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever, Amen." (Jude, 25; see 1 Tim. i. 17. vi. 14—16.) "Thomas said to Jesus, My Lord and my God." (John xx. 28.) And the eternal Father addresses the Son in these remarkable words, "Thy throne, O God, is for ever and ever." (Heb. i. 8.)

Note.—The above texts need no comment, they are as plain as words can make them. If they do not declare, in the most express and in the strongest terms, that Jesus Christ is the true and eternal God, language cannot be understood, and words have no meaning.

V. TRUE GOD.

"We are in him that is true, even in his Son Jesus Christ: this is the true God, and eternal life." (1 John v. 20.)

Note.—There can be but one true God, and here Jesus Christ is declared to be that one true God. This does not exclude the persons of the Father and the Holy Ghost. There are three Divine Persons, and one true God—They who object to the term persons in the God-head, only expose their ignorance of the Scriptures, both of the letter and spirit of them. The very expression is used; Christ is said to be the express image of the person of the Father. (Heb. i. 3.) This is the true God, and eternal life. Let us then believe that he is our God, and join with all the angels in worshipping him.

VI. GREAT GOD.

"Looking for that blessed hope and the glorious appearing of the Great God, and our Saviour Jesus Christ." (Tit. ii. 13.)

Note.—This text speaks of the day of judgment, and can apply to no other person. The glorious appearing of the Judge is mentioned; and the Judge is the Great God. Jesus Christ alone is the Judge: "The Father judgeth no man; but hath committed all judgment unto the Son." Then it necessarily follows, that Jesus Christ is the Great God, whose glorious appearance we look for. The Christians' hope is built on the promise. He does not look for any one that has not promised to come; none promised to come but Jesus alone: His appearance we look and hope for. We do not look for the appearance of the Great God any other way than in the person of Christ: for we have no other promise of his coming.—The Judge is here described two ways: He is the Great God—he is our Saviour. One person, and not two, is here spoken of; his nature and office are mentioned. By nature he is the Great God; by office he is the Saviour of his believing people. To deny this interpretation of the text will go to deny the Godhead of the Father as well as the Godhead of Christ: and this you will easily see by reading the following Scriptures. "We give thanks to God and the Father," &c. "The mystery of God, and of the Father, and of Christ." (Col. i. 3. ii. 2.) We have as good ground to infer from these that the Father is not God, as to infer from that in Titus ii. 13, that the Saviour is not the Great God; for the mode of expression is the very same.

VII. GOD over ALL.

"Of whom as concerning the flesh Christ came, who is over all, God blessed for ever, Amen." (Rom. ix. 5.)

Note.—What can language speak plainer and stronger than this? Here the two natures of Christ are expressly mentioned in the plainest of all terms: in terms which every reader must understand; and in terms which the most ingenious caviller can never overturn. Who is this that is over all, God blessed for ever? Christ, who according to the flesh, came from the stock of Israel. None but Christ is mentioned in the text; and to apply any part of the verse to any but Jesus, is offering an insult to the understanding of every reader.

[The above is the 1st chapter of a Tract of 32 pages published by the Religious Tract Society under the title "Immanuel, or Scripture Views of Jesus Christ;" it is an extract from a larger work published by Messrs. Seeley and Son, Fleet Street, London.]

BE A LIGHT IN THE WORLD.

The state of the world and of the Church, during the period from our Lord's ascension into heaven until his return to earth again, should lead us to consider whether we have formed a right notion of it from our own experience; and whether we are preparing to pass through a state of trial, such as is here described, should he be pleased to appoint for us, in this generation, such things as have happened to many Christians in times past. This consideration should also impress upon our minds, in a more lively manner, that in the present state we are only "strangers and pilgrims on the earth," looking for the rest that remaineth for the people of God (Heb. iv. 9; xi. 13); and that, until the Lord shall come again, there can be no fitting rest on the earth.

The declaration of our Lord, that the Gospel must be preached as a witness amongst all nations before the end of the age and his glorious coming, ought to induce us to strive

by every means to promote the preaching of the Gospel in heathen countries. It should be a matter of duty to every Christian to extend the knowledge of the truth as it is in Jesus, merely upon the ground of the benefit conferred on those who have "no hope and are without God in the world" (Eph. ii. 12); but besides this, the desire of helping to accomplish the number of God's elect, and hasten Christ's kingdom should have a powerful influence in making us exertion and self-denial, in order to send missionaries to heathen countries; looking forward to the time when "we, together with all those that are departed in the true faith of Christ's holy name, may have our perfect" happiness in his eternal kingdom.

The exact fulfilment of every thing which our Lord said concerning the destruction of Jerusalem by the Romans should lead us to anticipate a fulfilment, equally exact, of all that he said concerning his return to the earth. We are too apt to neglect the advantage which we might gain from observing the great particularity of the circumstances he foretold, and the precise manner in which they afterwards agreed with his prophecy. There is no reason to suppose that the signs which he stated would happen immediately before his return from heaven to the earth are to correspond in a less exact manner with his prophecy, than did the events of the siege of Jerusalem; and we should be continually watching for the eventful tokens which are mentioned by Jesus.

Besides the main object which our Lord had in view, in delivering the parable of the "ten virgins," (that of promoting a spirit of watchfulness for his coming,) it suggests several points which are applicable to Christians during the whole course of the Gospel dispensation. It brings strongly to the mind that part of our Lord's sermon upon the Mount, in which he told His disciples that they were "the light of the world;" and exhorted us to "let our lights so shine before men, that they may see our good works and glorify our Father which is in heaven." (Matt. v. 14, 16.) Every Christian may be said to be, in some degree, a light in the world; he becomes such by his profession of Christianity. But there is an important difference between the light of a mere outward profession joined with a decent conformity to the ordinances of the Christian church (which any worldly person may be wise enough to make in a Christian country), and that consistent, uniform exhibition of Christian conduct, which results from the indwelling of the Holy Spirit. True religion in the heart and life requires a constant unction from on high—constant supplies of grace, which can only be obtained from the source of all grace, the Lord Jesus himself. (John iv. 13, 14; vii. 38, 39.)

The proposal of the foolish virgins induced the wise ones to state, that they could not part with any portion of that oil from which they drew their own supply; because what they had would be only sufficient for themselves. This should bring to our remembrance the Lord's words (Luke xvii. 10)—"When ye shall have done all those things which are commanded you, say we are unprofitable servants, we have done that which it was our duty to do." The notion that the supposed merit of our good works can be conveyed to the advantage of others, furnishes one of the most dangerous deceits by which the Romish Church ensnares her members.

"Give us of your oil, for our lamps are gone out," was the language of the foolish virgins, when they attempted to trim their lamps, under the certain expectation of the bridegroom's immediate approach. They had before been careless about a necessary supply of oil; but now they were alarmed at the want of it. But it was too late: the conviction and alarm at the last moment could not now accomplish what might have been done at the proper season, and without alarm. Though this will be more strikingly shown, in the case of all unconverted professors, immediately before the actual coming of the Lord Jesus Christ, many instances of it occur in every generation; when the certainty of being called out of this present life acts upon them in the same way as the cry of the bridegroom's approach is stated to have acted upon the foolish virgins. Persons who have been merely nominal and customary Christians, living in decent repute with the world, but without spiritual life or a renewed heart, are placed in circumstances which make it certain, that in a short time they must die. And then comes the trimming of the lamp;—then they realize the importance of religion, and consider what is their own profession of it;—then they cannot resist the conviction that they want more spirituality, more of the power and life of religion;—then they perceive and feel that what they thought their light is in fact no light; their lamp is gone out, the light of hope fades away, and the darkness of fear takes its place. They are told to lose no time in striving to secure that grace, of which they have allowed so many others to pass unheeded; and under the impulse of fear they make the attempt: but alas! it will be found too often to have failed. The sentence of death which had already come forth, is executed upon them before they have (in their haste) attained to that saving knowledge of Christ, which may ensure them from hearing those awful words of His—"Verily I say unto you, I know you not."

It is an awful truth set forth in the parables of this Prophecy, that the visible Church of Christ—the body of professing Christians—consists of persons, some of whom will not be admitted into the glorious presence of the Lord, but will be cast into outer darkness. All professors seem to be Christ's "own ser-

vants;" all have at least one talent, a knowledge of the truth as it is in Jesus, which affords an opportunity of glorifying him; all will be called to account for these advantages: but some will be separated from others through all eternity, being left out of the kingdom of glory. The distinction drawn in these parables should be practically applied to ourselves by watching over the course of conduct we pursue. "Not every one that saith, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in Heaven" (Matt. vii. 21.) How important then is the inquiry into the motives and nature of our actions! how necessary the habit of self-examination! To be certainly a Christian professor, is not a certain ground of expectation that we shall enter into glory. For there are Christian professors who continue willingly within the freedom of the Gospel; and a separation shall take place at the Lord's coming, in which some who "profess and call themselves Christians" will be cast into outer darkness. No wisdom can be more desirable, than that which enables us to ascertain our true condition in this respect: no folly can be greater than that which neglects to consider beforehand what will decide our state forever, and refuses to profit by the warning given in the parables of the talents concerning the judgment on our works.—From "The Prophecy upon the Mount," by the Rev. Alexander Dallas, A. M., Rector of Winstan, Hants.

PROTESTANTISM, THE SOURCE OF NATIONAL GLORY.

Charles the First ascended a prosperous throne: England in peace; faction feeble or extinct; the nation prospering in the new spirit of commerce and manly adventure.—No reign of an English king ever opened a longer or more undisturbed view of prosperity. But Charles betrayed the sacred trust of Protestantism. He had formed a Popish alliance, with the full knowledge that it established a Popish dynasty. He had lent himself to the intrigues of the French minister, stained with Protestant blood; for his first armament was a fleet against the Huguenots. If not a friend to Popery, he was madly regardless of its hazards to the constitution.

His fortune suddenly gathered around him. Distracted councils, popular feuds, met by alternate weakness and violence, the loss of the national respect, finally deepened into civil bloodshed, were the punishments of his betrayal of Protestantism. The late discovery of his error, and the solemn repentance at his prison hours, painfully redeemed his memory. Cromwell was the sceptre of a broken kingdom. He found the fame and force of England crushed: utter humiliation abroad; at home, the exhaustion of the civil war; new and arrogant faction, and old intractable partizanship still tearing the public strength in sunder.

Cromwell was a murderer; yet in the high designs of Providence, the personal purity of the instrument is not always regarded. The Jews were punished for their idolatry by idolaters, and restored by idolaters. But what ever was in the heart of the Protector, the policy of the government was Protestantism. His treasures and his arms were openly devoted to the Protestant cause, in France, in Italy, throughout the world. He was the first who raised a public fund for the support of the Vaudois churches. He sternly repelled the advances which Popery made to seduce him into the paths of the late king.

England was instantly lifted on her feet, as by the work of miracle. All her battles were victorious; France and Spain bowed before her. All her adventures were conquests.—She laid the foundation of her colonial empire, and extended that still more illustrious commercial empire, to which the only limits in either space or time may be those of mankind. She rapidly became the most conspicuous power of Europe, growing year by year in opulence, public knowledge, and foreign renown; until Cromwell could almost realize the splendid improbability, that, "before he died, he would make the name of an Englishman as much feared and honoured as ever was that of an ancient Roman."

Charles the Second ascended an eminently prosperous throne. Abroad it held the foremost rank, the fruit of the vigour of the Protectorate. At home all faction had been forgotten in the general joy of the Restoration.

But Charles was a concealed Roman Catholic. He attempted to introduce his religion; the Star of England instantly darkened; the country and the king alike became the scorn of the foreign courts; the royal honour was scandalized by mercenary subservience to France; the national arms were humiliated by a disastrous war with Holland; the capital was swept by the memorable afflictions of pestilence and conflagration.

James the Second still more openly violated the national trust. He publicly became a Roman Catholic. This filled the cup.—The Stuarts were cast out, they and their dynasty for ever; that proud line of kings was sentenced to wither down into a monk, and that monk living on the alms of England, a stinerdiary and an exile.

William was called to the throne by Protestantism. He found it, as it was always found at the close of a Popish reign, surrounded by a host of difficulties; at home, the kingdom in a ferment; Popery, and its ally Jacobitism, girding themselves for battle; fierce disturbance in Scotland; open war in Ireland, with the late king at its head; abroad the French king domineering over Europe,

and threatening invasion. In the scale of nations England was nothing!

But the principle of William's government was Protestantism; he fought and legislated for it through life; and it was to him, as it had been to all before him, strength and victory. He silenced the English faction; he crushed the Irish war; he next attacked the colossal strength of France on its own shore. This was the direct collision, not so much of the two kingdoms, as of the two faiths; the Protestant champion stood in the field against the Popish persecutor. Before that war closed, the fame of Louis was undone, and England rose to the highest military renown. In a train of immortal victories she defended Protestantism throughout Europe, drove the enemy to his palace gates, and before she sheathed the sword, broke the power of France for a hundred years.—Rev. Dr. Croly.

LORD'S DAY OBSERVANCE.

The following address was presented to the Clergyman to whom it is directed, by a deputation from the signers, on Tuesday the 9th of September, and published in the Dublin *Warrior*, together with Mr. Scott's answer, from which we extract the most material portion.

"TO THE REV. THOMAS SCOTT, A. M.
"REV. SIR,—With feelings of unfeigned affection and respect, the Letter-Carriers of Dublin wish to convey to you their sincere gratitude for your able and talented letter of the 26th ult., which appeared in the STATESMAN of that date, wherein you denounce and reprobate, with the spirit of a zealous and soul-loving Pastor, that discipline which compels them to violate the sanctity of the Lord's Day. They anxiously hope that your laudable and praiseworthy example may be imitated by the venerated clergy and religious community of Dublin, whose co-operation would soon procure the abolition of such an unchristian and profane practice, and realize the object you have in view—namely, obedience to the laws of God and pure charity for those whose freedom upon the Sabbath-day you so fearlessly advocate.

"Being fully sensible of your invaluable services on their behalf, with a voice of unanimous approbation they earnestly pray for your temporal and eternal happiness, and beg leave to subscribe themselves, Rev. Sir, your grateful and most obedient servants,

"THE LETTER-CARRIERS OF DUBLIN."

Extract from the Rev. Thomas Scott's answer.

"Your reply to my letter in the STATESMAN on the sin of delivering letters in Dublin by the authorities of the General Post Office has been most unexpected, as I did not seek in that letter the praise of men: I wrote rather for correction and instruction in righteousness. I wrote to reprove, not to flatter—I wrote to censure, not to compliment—I wrote to convict the sinner, and to expose the sin—the sin, the dreadful sin of Sabbath-breaking,

"God hath commanded us not only to rest from our works on that day, but also to keep it holy. The commandment extends to all his rational creatures—to the monarch and the pauper, to the merchant and the slave. We are all, therefore, bound to the observance and sanctification of the Lord's Day. The violation of it by any human being is sin; and the superior who commands this, or connives at it, is twice guilty: he not only himself wilfully offends his Maker, but he compels others to offend. In your case the sin is truly worse, for he makes you demoralise others by your bad example on the day of rest, and lead and seduce multitudes into guilt and immorality.

"There are only two methods now left to you to abate the evil to which I have alluded, namely—petition to man, and prayer to God. Let a petition be numerously signed, and presented from the citizens of Dublin to the Postmaster-General, intreating him, for the above reasons, to discontinue the practice of the Sunday delivery of letters in Dublin—and let prayers be offered at the throne of grace, that the Lord of the Sabbath may incline the hearts of our rulers to hear your petition, and honour the day which he hath called his own."

CONFORMITY TO THE WORLD.

"Now the Lord said unto Abram, get thee out of thy country, and from thy kindred, and from thy Father's house, into a land that I will shew thee." Gen. xii. 1.

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. vi. 17, 18.

God told Abram to come out from his country and kindred unto a land that He would shew him. God tells believers to "come out" from the world and worldly friends and acquaintances and "be separate" and He will adopt them into His own family and lead them into that promised land which they shall inherit. One excuse made by the advocates of dissipation for mixing with the world, namely, that they may turn some from their evil ways, is without foundation, because contrary to God's own word. Their own hearts being still in the world, how can they lead others out of it? If they give what little oil they possess, wherewith shall they trim their own lamps? And if their own lamps give not light to themselves, how will they give light to others? Let such take heed and ask themselves. Do we in the sincerity of our own hearts desire to be adopted into the family of God, to be His sons and daughters? Be sure then, that you are not evincing that desire (and you cannot deceive God) by being found in those scenes from which God has commanded us to

"come out." Walk with Christ and Christ will walk with you.—From a Friend's Sermon-Book.

THE INFIDEL'S REBUKE TO THE PROFESSED BELIEVER.

Few persons of high intellectual endowments pass the entire period of life without solemn and frequent convictions of the truth. Such was the virulent and avowed hostility of Lord Bolingbroke to the whole system of Christian truth, that he is generally supposed to be an exception. The following anecdote of his lordship and Dr. Church, which we give on the authority of the Rev. Martin Madan (Comments on the XXXIX articles) renders it sufficiently evident that he was at times almost persuaded to be a Christian. His violent and revolting attacks on Christianity, which were presented by the grand jury of Westminster as subversive of religion, government, and morality, were probably written at a subsequent period.—It is not perhaps generally known that his lordship suggested to Pope the Essay on Man, supplied the poet with the principal materials, and assisted him in its composition.—The anecdote alluded to, furnishes incidental testimony in favour of the bible doctrine of grace, and administers a rebuke to any who substitute for it another Gospel, for which we may feel obliged to the acuteness and characteristic irony of Lord Bolingbroke.

His lordship was one day at his house a Battersea, engaged in reading Calvin's Institutes, when he received a morning visit from Dr. Church. After the usual salutation, he asked the doctor if he could guess what the book was which was then lying before him, and which, said he, "I have been studying?" "No, really, I cannot," quoth the doctor. "It is Calvin's Institutes," said Lord Bolingbroke; "what do you think of these matters, doctor?" "O my Lord, we don't think about such antiquated stuff; we teach the plain doctrines of virtue and morality, and have long laid aside those abstruse points about grace." "Look you, doctor," said his lordship, "you know I don't believe the Bible to be a divine revelation; but they who do, can never defend it on any other principles than the doctrines of grace. To say truth, I have at times almost been persuaded to believe it upon this view of things; and there is one argument that has gone very far with me in behalf of its authenticity, which is, that the belief of it exists upon earth, even when committed to the care of such as you, who pretend to believe it, and yet deny the principles on which it is defensible.—*Amer. Paper.*

The Berean.

QUEBEC, THURSDAY, OCT. 16, 1845.

An able and respectable contemporary has taken notice of the remarks recently made by us upon the use of the terms "Altar-cloth," and "Corporal," the former of which we had long observed without remarking upon it, while the latter appeared so new and startling as to call for animadversion. Our contemporary justifies both these terms, and defends the former of the two at some length. We used, some twenty years ago, to hear the word "Altar" applied to the Communion Table, and perhaps even to apply it so, ourselves, without apprehension of error conveyed by it within the circle of our intercourse. No intention had at that time been openly announced by members of our Church, holding situations of honour, emolument, and dignity, to "unprotestantize" the Church of England, and to "recede more and more from the principles of the Reformation." Nor had our inquiries then been so closely drawn to rubrical exactness as they have been since, by the high sounding professions put forth by the same parties, that they must in conscience adhere punctiliously to the rubric, even though their practices were contrary to long received and highly sanctioned usage. These inquiries have led us to adhere to the rubrical term "Communion Table" instead of "Altar," and to wonder at the inconsistency of those who, after such professions, persist in using the other term which once was in the rubric, but has been deliberately expunged.

We perceive that it is possible to endeavour raising into an appearance of proof the conjecture that the repudiation of the term "Altar" was not a condemnation of it, but merely "a concession to weak and groundless prejudice;" but we think it much the safer course for ourselves, and we recommend it to others as such, and as more deferential towards the dignified parties who made the change, to look upon it as one for which they saw good reason in the association of the term with doctrinal error; and to conjecture that otherwise they would not have consented to make the change.

Sir H. Jenner Fust, in delivering judgment in the Cambridge Round Church Case, introduced the following historical deduction:

"On the 19th of November, 1550, letters were sent to every Bishop throughout England to pluck down altars. This plucking down and removing of altars, and the substitution of honest tables in their place, was for the avowed purpose of moving and turning the simple from the old superstitions of the Popish mass. The change intended, therefore, must have been something more than nominal; it must have been substantial. If a change of name only had been intended, there could have been no necessity for removing the altars, since they could have served the office of tables. The alterations, therefore, in the short reign of Edward VI. are very important for the consideration of the Court."

If this learned Judge applied his judicial power to the major purpose of pulling down the stone altar, because it is contrary to the intent and meaning of the rubric, the minor

purpose of discountenancing the use of the word Altar instead of Table must be inferred of the same necessary consequence as the removal of the Camden Society's Credence Table, which, by a few words at the close of the Judge's sentence, was consigned to the fate pronounced upon their beautiful Altar.

In endeavouring to trace the antiquity of the term "Corporal," our contemporary shows how early sprang up that notion of a corporal presence in the Lord's Supper which eventually burst forth in the full bloom of the doctrine of Transubstantiation; and when we are informed by him that such passages as this may be found in a writer of the fifth century:

"The fine linen cloth which is stretched over the holy gifts, represents the kind office of Joseph of Arimathea," (*Isidore of Pelusium*)

we are constrained to render devout thanks for the wisdom vouchsafed to our reformers who require of us to build our faith and rest the value of our Church usages upon none of these extravagant fancies of uninspired writers, but upon the alone Word of God.

Our contemporary says:

"The Church of England has never presumed to accuse the Apostle St. Paul of authorising one of the corruptions of Romanism when he makes this positive affirmative, 'We have an altar, whereof they have no right to eat which serve the tabernacle.'" (*Heb. xiii. 10.*)

We entirely concur in this sentiment; for the Church of England would strangely misinterpret the passage here quoted, if it applied the word "altar" in it to a Communion Table.

EPISCOPAL RECORDER, PHILADELPHIA.—The Rev. W. W. Spear, Rector of St. Luke's Church, has joined the Rev. G. W. Ripley in the Editorship of this valuable periodical, which is now in its twenty third year, and has a circulation of four thousand copies. If there has been much to lament in the use to which the periodical press has been turned—or perverted, we may say, not excepting even a portion of that called the "religious" press—it is most cheering to find that a publication in the conducting of which, talent of such high order and piety so genuine have been engaged, is justly appreciated, and has enlisted additional editorial strength to aid the Clergyman who has for some time had to bear alone a burden, the weight of which we are able to estimate.

PROTESTANT CHURCHMAN, NEW YORK.—This publication, which is now only in course of publishing its third volume, but which we trust will be supported to a long career of that usefulness of which its past services justify the expectation, has recently been committed to the editorial charge of the Rev. John W. Brown. The new Editor makes grateful acknowledgment of the valuable services rendered by ALEXANDER W. BARDON, Esq., the gentleman upon whom the editorial responsibility had from the commencement chiefly devolved.

DATING DOCUMENTS ON RED-LETTER DAYS.—In the course of the debates at the New York Convention it was remarked by Dr. Tying, that when the Standing Committee applied to the Bishop of New Jersey, to perform Episcopal acts in the Diocese of New York, during the suspension of Bishop Onderdonk, his reply, declining the application, was dated, according to the practice revived in some quarters, on St. Matthias' Day: it so happens that in the portion of Scripture appointed for the Epistle on that day, the following passage occurs: "His Bishoprick let another take." It was rather a singular coincidence that out of forty days (from the 3rd of February to the 24th of March inclusive) in which only one Red-Letter Day occurs, Bishop Doane, who was opposed to Dr. Onderdonk's suspension, should have had to write on the Festival of St. Matthias, and thus invite search into portions of Scripture so awfully applicable to the duty of the Church towards those who fall from their ministry by transgression.

CONVERTS FROM ROME.—On Sunday last the 7th of September, three persons, two men and one woman, according to previous notice, were received into the communion of the Church of England, in St. Andrew's Church in this city. Since the Rev. Thomas Scott undertook the curacy of the parish, seventy-two persons have abjured the Church of Rome in the church of St. Andrew, up to the 7th of September inst. Mr. Scott preached on the occasion; he was assisted in the service by the Rev. Messrs. Brasie and Burke, reformed priests. The latter gentleman has been nominated to a desirable office in the church.—*Dublin Herald.*

SUCCESSORS TO ROME.—The Rev. Charles Bridges, late of Oriel College, Oxford, has been received into the R. Catholic Church. Roscomb Pole, Esq., churchwarden of Bridgewater, with his lady, three sisters, and the members of his establishment, has also seceded from the Established Church and entered the Roman communion.—*Morning Chronicle.* [Bridgewater is the parish in which the Rev. Mr. Capes, whose secession was recently announced, had built a Church and officiated.—*Ed.*]

MR. W. G. WARD, OF ST. MARY'S COLLEGE, OSCOT, FORMERLY OF OXFORD.—This proselyte to the Church of Rome has been addressed, on the subject of his recent change, by the Dublin Protestant Association, and a reply from him has been received by the Secretary, in which he declares that "there is no moral possibility" of his convictions being affected by their appeal. His letter contains the following paragraph:

"I suppose, that as the address alludes to the Scripture argument in the Catholic controversy, I should say something on the other side in that particular. But I cannot do better than refer you to Mr. Newman's work on justification on one branch of the subject, and on another to several of his sermons on subjects of the day. I have not the volume

at hand, but would particularly refer to the series which contains the sermon called 'The Christian Church a continuation of the Jewish,' and especially to the sermon called 'The Apostolical Christian.' In all these works you will find Scripture the one source of argument and standard of appeal; though you will not, of course, suppose either Mr. Newman or myself to grant that, by private examination of Scripture, an individual will ordinarily obtain the blessing of the Holy Spirit to guide him into truth!"

How long will the Church of England be in the humiliating position of having, within her borders, and holding parochial cure a Clergyman, whose printed works are of such a nature that a convert to Romanism "cannot do better than refer?" to them for arguments to refute the views which zealous Protestants take of the Catholic controversy!

INCREASE OF PROTESTANTS AT BONN.—The *Rhenish Observer*, the only paper in the Protestant interest published in the Prussian dominions on the Rhine, informs us that Prince Albert has just sent 700 thalers (about 1000 £) towards the enlargement of the Protestant church at Bonn. It seems that the number of Protestants has so much increased in that town, that last Good Friday there was not room enough in the church even for those who were desirous to partake of the Lord's Supper. The liberality of the illustrious Prince was, therefore, well-timed, and will hasten the completion of a work, the want of which had been felt even at the time of his Royal Highness's residence at the University of that town.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

At a quarterly Meeting of the Central Board of the Church Society, held pursuant to Advertisement in the National School-house at Quebec, on Wednesday the 8th day of October, 1845.

PRESENT.
The Rt. Rev. THE LORD BISHOP OF MONTREAL, President.

The Rev. Official Mackie, Rev. W. Dawes, Secy.
" S. S. Wood, Hon. A. W. Cochran.
" E. W. Sewell, T. Triggs, Esq.
" W. Anderson, J. Bonner, Esq.
" W. Chaderton, W. McTavish, Esq.
" C. L. P. Haensel, J. B. Forsyth, Esq.
" R. K. Burrage, E. L. Montizambert, Esq.

The Meeting opened with the usual prayers. The Secretary read the Minutes of the last Meeting.

The Bishop having proposed to the Meeting that the question of the merging of the branch of the Society for Promoting Christian Knowledge at Montreal in the Book and Tract Department of the Church Society, should be brought to an issue by means of his own conference with the Montreal Committee of Management of the former Society, upon occasion of his attending the next periodical Meeting of the Central Board, the proposal was accordingly adopted.

It was left discretionary with the Secretary, whether the number of copies of the Annual Report should be increased to 1500.

Read Resolution of a Meeting of the Church Society in the Diocese of Toronto under date of 4th June last, communicated by letter from the Rev. W. Ripley, Secretary.

Resolved.—That the question of investing the proceeds of the Sermons about to be preached on behalf of the Widows and Orphans of deceased Clergymen be referred to the Lay-Committee, and that it be an instruction to the said Committee to consider whether any, and if so, what portion of the proceeds of such Sermons might be beneficially applied towards insuring the lives of married Clergymen.

Resolved.—That the Lay-Committee be instructed to prepare an application to the Legislature on the subject of the Clergy Reserves, similar to what was presented last year, and to circulate copies of the Petition through the Diocese for general signature.

Report of Lay-Committee presented by the Hon. A. W. Cochran was received, whereupon it was ordered that the 4th Art. of said Report be adopted, authorizing the Treasurer to pay the sum of £7 10s. to the Chairman of said Committee.

Ordered, that the Secretary be instructed to write to the Clergymen, Church-Wardens and Chapel-Wardens in the Cities of Quebec and Montreal, conveying on the part of this Board the expression of their earnest desire that measures should be taken without delay for giving increased efficiency to the operations of this Society by the collection of additional Subscriptions, and by the regular formation, wherever it has not been already done, of the Sub-Committees, under the 11th Art. of the Constitution.

Mr. Triggs reported that he had invested £150 additional in Quebec Bank Stock on account of the Society, and proposed that a further sum of £50 be invested, when opportunity shall offer. Both items were sanctioned.

Ordered, that the sum of £25, given by the late Major Christie towards improving the stipends of poor Clergymen, be now paid to the Rev. R. G. Plees, for his services during the last six months.

The Secretary was authorized to pay for the printing of the Report for 1845.

The Quarterly Accounts of the Treasurers were handed in.

Read the Report of the Finance Committee, whereupon it was Resolved.—That there be granted towards the completion of Churches in their respective missions:

- 1.—£7 10s. to Rev. R. Anderson of Upper Ireland.
- 2.—£15 to Rev. J. Scott, when the Church at Sutton is completed for Divine Service.
- 3.—£10 to Rev. A. Balfour.
- 4.—£12 10s. to Rev. M. Townsend.
- 5.—This item deferred.
- 6.—This item not granted, because it is not considered to fall within the scope of this Society to make grants towards Churches or Chapels within the Cities of Quebec and Montreal.
- 7.—This item deferred for further information.
- 8.—£10, be granted towards Church at Philipshurg.

His Lordship exhibited the Seal which had been executed at New York for the Society. The Meeting closed with the usual benediction.
(Signed) G. J. MONTREAL, President.

SERMON AT THE CATHEDRAL NEXT SUNDAY.—The Right Reverend J. H. Hopkins, D. D., Bishop of the Prot. Ep. Church in Vermont, who arrived in town this morning, has consented to preach at the Cathedral, next Sunday morning, when a collection will be made on behalf of the Church Society, for the special object of making provision for the Widows and Orphans of the Clergy, according to announcement previously made. A notice respecting this and other Sermons to be preached in this city next Sunday, will be found in our advertising columns.

ST. GEORGE'S IN THE EAST, LONDON.—The distracted state of this parish was adverted to in our number of September 18th. The *Globe* of Monday the 8th September announces that on the Sunday preceding, the Rev. Bryan King, Rector, gave public notice that the use of the bidding prayer and of the surplice in preaching would be discontinued in future. The offertory was not adverted to; and as it was Sacrament Sunday, it could not be inferred from the manner of conducting the service, whether it was intended to adhere to that part of those innovations which had given rise to a struggle of two years. The *Globe* expresses its belief that harmony will not be restored unless the whole of the innovations be abandoned.

CHINA.—HONG KONG.—On Sunday the 27th of April, a sermon was preached in the Colonial Chapel, by the Right Rev. William J. Boone, M. D., Missionary Bishop of the Protestant Episcopal Church in the United States, and notice was given by the Colonial Chaplain, that a Confirmation would be held by the Bishop during his temporary stay at the settlement. The Rev. Messrs. Graham and Woods, of the American Mission, had arrived with the Bishop. Of Church-of-England missionaries there were in China, the Rev. George Smith, M. A., and the Rev. T. McClatchie, B. A., besides the Rev. Vincent Stanton, B. A., Colonial Chaplain.

NEW ZEALAND.—The Lord Bishop of the Diocese has appointed the Rev. Henry Williams, of the Church Missionary Society, to be Archdeacon of Waimate. Six of the Society's Catechists have been ordained deacons, the service being performed in the native language.

DIOCESE OF NEW YORK.—Upon going through the very full account of proceedings in the late Convention of this Diocese, furnished by our valued contemporary whose summing-up we inserted in our last number, we arrive at the conclusion that it would be in vain for us to attempt giving a condensed account of the debates, within the limits to which we must confine ourselves. The exciting topic under consideration was the state of the Diocese in consequence of the suspension of its Bishop. A Committee of twenty was appointed to consider and report on the subject: they produced one majority-report and one from the minority; the former recommended five resolutions; the latter one; and neither of them entirely prevailed. The past proceedings of the Standing Committee of the Diocese, who had, since the Bishop's suspension, invited other Bishops to perform Episcopal functions in the Diocese, were approved of, and the continuance of the same course was sanctioned; in order to make this course more strictly accordant with the Diocesan Canons; it was recommended that the 10th Canon should be so modified as to authorize the Standing Committee to call in the offices of the Bishop of another Diocese in the case of "the inability or disability of the Bishop," as well as a vacancy in the Episcopate to which the Canon, as it has hitherto stood, solely refers; this recommendation was adopted on the last day of the proceedings. The most animated part of the debate seemed to turn upon the question whether the way should be kept open for Dr. Onderdonk to be restored to the exercise of his episcopal functions and jurisdiction in the Diocese of New York, or whether he should not rather be influenced to resign the Episcopate, and thereby to open the way for the Diocese to elect a successor in his room, which cannot be done under the present state of things. The following is Judge Oakley's amendment, referred to in the extract inserted in our last number:

"In the judgment of this Convention no modification of the said Canon ought to be made which would lead to the restoration of the Right Rev. B. T. Onderdonk, to his former Episcopal and ministerial functions in the diocese; it being the solemn belief of this Convention that said restoration can never take place with any prospect of usefulness to the Church of God."

The vote upon it was
Clerical, Ayes... 40—Nays... 76
Lay, ".... 55—".... 54

The preamble and resolutions offered by the Rev. Dr. Wainwright, were as follows: "Whereas, this Convention, with bitter sorrow for the exigency which renders necessary the expression of such conviction, and in full recognition of the independent responsibility of the Bishop for any course of action he may see fit to adopt, does entertain the solemn belief, that the effect of the trial and sentence of the Right Rev. B. T. Onderdonk, has been, and is now, such as would render injurious to the Church in this Diocese any measure which might tend to his resumption of the office of its Bishop, and the sacred functions thereunto pertaining. But inasmuch as the conscientious convictions and feeling of this Convention render at present impracticable the expression of these convictions in a formal resolution, therefore,

"Resolved, that the whole question of the relations of Bishop B. T. Onderdonk to this diocese, be referred to the decision of the General Convention."

The vote upon it was
Clerical, Ayes... 42—Nays... 69
Lay, ".... 55—".... 48

We have seen the parties opposing each other in these proceedings characterized as "the Bishop's or High Church party;" and "the Anti-Bishop or Low Church party;" and the Rev. Lot Jones is described as nominating, on the part of the latter, the Rev. Dr. Wainwright for the office of President. We think this designation wholly groundless, unless High and Low Church have recently changed their application which, indeed, we should be hardly

surprised at. Dr. Wainwright is the Clergyman who conducted, last year, with acknowledged ability, the controversy with Dr. Potter upon the question whether there can be a Church without a Bishop. Mr. Lot Jones is personally known to some of our Quebec friends. They will not suspect him of Low Churchmanship. We believe the governing sentiment among those members of the Convention who approached their solemn duty on this occasion without bias of party, having nothing but the welfare of the church in view, was that which the Rev. Dr. Taylor enounced so happily as to call forth a loud response of Amen from the Convention: "In weeping over a brother that is fallen, I feel that the Church is too strong to be overthrown by such a fall. But to see a whole community of ministers expressing their sympathy and making common cause with a diseased member, would be a shock to the cause of Christianity and to the dignity of the Christian Ministry from which I pray the God of mercy may deliver us all."

EDUCATION OF THE POOR.—The National Society in England has received a grant of £500, from Government to meet the expense of an inquiry into the statistics of education among the poor throughout England and Wales.

CLERGY RESERVES IN UPPER CANADA.—The inhabitants of several townships having requested Ogle R. Gowan, Esq., M. P. P., of Brockville, to represent to the Provincial Government the hardships of which certain settlers on the Clergy Reserves think they have to complain, that gentleman proceeded to Montreal, where he had interviews with the Governor General and several members of the Council, and the following is a succinct account given by him in the *Brockville Statesman*, of the propositions which he submitted to His Lordship, and the reception met with:

"On the part of the present Occupants, I respectfully but earnestly entreated His Lordship, to make such a representation to Her Majesty in Council, as would cause the present regulations for the sale of the Clergy Lands, so far to be mitigated, as that the present Occupants, should not be placed in a less favourable position, than they understood when they entered upon them; or that they would have been, had the Upper Canada regulations continued in force.

"The propositions I had the honour to submit to His Lordship, were distinct, and as follows:

"First. That as many Lots had been valued by the Government Agents, at sums under eight shillings an acre; the real value should be the upset price, instead of eight shillings an acre, as at present. This is plainly equitable; as no honest man, would require more, for any property he possesses, than the true value; and the more particularly so, when it has been placed upon it, by his own Agent.

"Second. To extend the time for ultimate payment, from four years, as at present, to ten years, the period originally given. This indulgence, while it will be in accordance with the Upper Canada regulations, will not diminish the sale fund, nor will the Clergy suffer the loss of a shilling; as the interest will be still accruing upon the annual instalments; and therefore, I hope that, to this extension of time, there can be no fair objection.

"Third. To change the lien of the Government for back rent, from the present Occupants, to the original Lessees. This would be, as I conceive, but an act of common honesty and justice to all parties. Those who contracted the debt should pay it.

"Fourth. To charge interest on the present value, only from the date of sale. Or if this proposition should not be deemed wise and expedient, then to adopt my fifth suggestion, which was as follows.

"Fifth. That if interest should be charged retrospectively as well as prospectively, that it might be upon the value of the land at the date of its commencement, and not upon the value at the present period.

"Lastly. That if any such imposts should be attempted to be enforced upon the Settlers; it would be more tolerable to say "back rents;" instead of "interest" on the purchase money; as the former is less in amount, and approximates nearer to the Upper Canada practice.

"These propositions engaged the serious attention of His Lordship and His Council, for several days; and I must say that, while justice was maintained, no more friendly disposition could have been evinced towards the Settlers. Indeed every member, from His Lordship downwards, seemed actively alive to the importance of the question, and animated with strong feelings, to bring it to a successful and satisfactory conclusion. Of course it is not for me, or others, to know what has been the result of the deliberations of the council; but I have received an official communication, informing me, that after an attentive consideration, His Excellency will not fall to bring the matter under the consideration of Her Majesty's (Imperial) Government. And I may add that, I have every reason to believe that justice and equity will be satisfied, and that the Settlers upon those lands will not be disappointed, in the wisdom and liberality of the decision."

To the Editor of the Berean.

Sir—In reading lately an interesting little work called "The History of a Pocket Prayer Book," I met with the following passage upon the subject of parochial visiting, which so exactly accords with my own sentiments on that point, that I cannot refrain from sending it to you with the request that you will insert it for the benefit of your readers, many of whom, I have no doubt, will wish with me, that our Clergy were more particular in the performance of this essential duty.

I am, Mr. Editor,
Your obliged Friend,
A CHURCHMAN.
Quebec, 13th October, 1845.

EXTRACT.
"The importance of parochial visits cannot be too strongly urged upon the ministers of our communion. No clergyman can prosper unless the pastor is acquainted with his whole flock; and to know them well, he must visit them frequently at their homes. I have been in

many parishes, but I never found one in a flourishing condition, where this duty had been long neglected.

[We have no doubt but that the intimation of something more for the Clergy, implied in the above communication, will be kindly received and taken to heart by those whom it concerns; but in order to give all parties their due, we must append the remark that the Clergy have often had great occasion to entertain a wish that their calls upon parishioners might be received as pastoral visits.

ATTEMPT UPON THE KING OF WURTEMBERG'S LIFE.—A letter from Freiburg of the 5th Sept. in the Frankfurter Journal, states, that two shots were fired at Meran, in the Tyrol, at the King of Wurtemberg, but fortunately without hitting him.

NEW ZEALAND. Extract from a letter written by the Bishop on Easter Eve: "After a voyage of two days, the four vessels, the 'Hazard,' the 'St. Louis,' the 'Matilda,' and, last not least, the 'Flying-fish,' [the Bishop's schooner,] all arrived at Auckland within an hour of each other,

March 15th. "On Sunday, the 16th, I brought the state of the distressed settlers of Kororarika before the notice of the congregation of St. Paul's Church (Auckland), and the appeal was so cheerfully met, that Mr. and Mrs. Dudley were enabled in the following week, to distribute necessary clothing to all that were in need. Most of them had lost every thing, all the most valuable property having been consumed in the stockaded house.

A collision had taken place between Heiki, the Chief hostile to the European settlers and the Colonial Government, and another section of natives, whereby Heiki's threatened invasion of the settlements was deferred and time gained for more effective preparations of defence.

ATMOSPHERIC RAILWAY.—Experimental trips have been made on the Croydon Atmospheric Railway, which, with allowance for the fact that every thing is not yet in complete working order, have been very satisfactory.

HALIFAX AND CANADA RAILROAD.—Under this heading the Gazette of Friday last devotes a column of its space to papers relating to the above contemplated railroad and to editorial remarks thereon; and the consideration of the same topic is continued in Monday's paper.

afford an additional inducement to emigration; and the trade of Quebec, instead of being confined to the summer-months, might be continued without intermission throughout the year.

FATAL ACCIDENT.—A sailor fell from the foretop of H. M. S. Vindictive, on the 12th inst., and the injury he received was so severe that he survived only three hours.

MONTREAL, Oct. 10th.—In a recent Despatch sent by Lord Stanley to their Excellencies the Governors of Canada and Nova Scotia, full particulars are given of a mode of preparing timber, by which it can be rendered almost secure against combustion.

PORT OF QUEBEC. ARRIVED. N. B.—It will be observed that the shipping report below only gives the names of vessels arriving with cargo.

ACCOUNTS FROM BELOW MENTION THAT THE SHIP BRITON'S QUEEN, is ashore on Flat Island, full of water and with but little prospect of getting her off.

UNPRECEDENTED DESPATCH.—The bark Naparima, the property of Messrs. William Edmunds & Co., of Dublin, arrived at that port from Quebec, on the morning of Friday last, but owing to heavy draught of water she was not docked until Saturday morning.

BEAUCHAMPS CANAL.—From the Montreal Herald we learn that the water was let into this extensive work on Friday last; and the following day, the steamer Albion, having on board the Chairman of the Board of Works, several members of the Executive Council and other gentlemen, passed entirely through it.

GENERAL RELIEF FUND.—The following sums have been received by the Treasurer, since the last statement:— Mr. H. Pinkey, Bytown, £1 5 0

MARRIED. At Niagara, on the 29th ultimo, by the Revd. Robert McGill, Wm. Dill, Esq., M. D. of Dundas, to Julia, third daughter of Wm. D. Miller, Esq., of Niagara.

DIED. At Niagara, on the 30th Sept. last, Angus Cameron, Esq., Paymaster of the Royal Canadian Rifle Regiment, and formerly of the 79th or Cameron Highlanders, in the 63rd year of his age.

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office, till TUESDAY, 28th inst.—PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

NOTICE. SERMONS will be preached in the Cathedral Church, in St. Paul's or the Mariners' Chapel, and in All Saints' Chapel (at the Rectory) on SUNDAY NEXT, the 19th Inst., in aid of the Church Society of this Diocese, and with the special object of providing a fund for the Widows and Orphans of Clergymen.

FOR SALE BY THE SUBSCRIBER, PASTRY FLOUR in Half-Barrels, Sperm and Olive Oil, Sperm, Imperial, Adamantine, Composite and Wax-Wick Candles, Preserved Ginger, With a Supply of Genuine FRESH TEAS.

QUEBEC LIBRARY ASSOCIATION. The following donations have been received:— From the Hon. T. C. AYLWIN, M. P. P. The revised Acts and Ordinances of Lower Canada,—Montreal, 1845.

Journals of the Legislative Assembly of the Province of Canada.—Session 1844-5. Statutes of Canada—First Session, second Parliament 1844-5. Rapport du Bureau des Travaux Publics, 1844.

ODD FELLOWSHIP.—In consequence of the increase of this order in Canada, it is in contemplation to publish a Monthly Journal at Montreal, to be devoted to its interests.

The Montreal papers state that the Hon. L. J. PAPINEAU and family arrived at Montreal on Thursday evening in the St. Louis steamer from L'Assomption. He took lodgings at Rasco's Hotel.

The Montreal Mail of this morning brings no accounts of the Iron Steamer Great Britain. As her day of sailing from Liverpool was the 27th ult., she may be daily expected.

The official Gazette of Saturday last contains a proclamation proroguing the Provincial Parliament to the 19th November, not then to meet for the despatch of business.

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NOTICE. SERMONS will be preached in the Cathedral Church, in St. Paul's or the Mariners' Chapel, and in All Saints' Chapel (at the Rectory) on SUNDAY NEXT, the 19th Inst., in aid of the Church Society of this Diocese, and with the special object of providing a fund for the Widows and Orphans of Clergymen.

FOR SALE BY THE SUBSCRIBER, PASTRY FLOUR in Half-Barrels, Sperm and Olive Oil, Sperm, Imperial, Adamantine, Composite and Wax-Wick Candles, Preserved Ginger, With a Supply of Genuine FRESH TEAS.

QUEBEC LIBRARY ASSOCIATION. The following donations have been received:— From the Hon. T. C. AYLWIN, M. P. P. The revised Acts and Ordinances of Lower Canada,—Montreal, 1845.

BISHOP'S COLLEGE, LENNOXVILLE. TEMPORARY arrangements have been made for the opening of this Institution in a private dwelling-house in Lennoxville, where it is now in operation, under The Rev. J. H. NICOLLS, M. A., and HENRY MITES, Esq., M. A.

ÆOLOPHON FOR SALE. [Now in Town for inspection.] BARREL ÆOLOPHON by MYERS, A London, playing eight tunes of different Metres and two chants for singing the Gloria Patri. A finger-board has been also constructed by which the number of tunes can be greatly increased.

RECEIVED FOR SALE BY THE SUBSCRIBER. 500 BOXES CANADA PLATES. C. & W. WURTELE, St. Paul Street, Quebec, 15th Sept. 1845.

MUSCOVADO and White Bastard SUGAR, Jamaica Coffee, Ginger, Arrow-root, high flavored Sprits, Logwood, Mahogany, Tamarinds, Molasses.

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

JUST RECEIVED, FOR SALE BY THE SUBSCRIBER, BEST Window Glass, in Boxes and Half-Boxes, a great variety of sizes from 6 1/2 x 7 1/2 assorted, to 36 x 40 in.

RECEIVING EX "CHOICE" for Sale, TOBACCO PIPES, Black Lead, Shot, Paints, Spades and Shovels, Far Iron, Anvils, Vices, Patent Cordage, Patent Proved Chain Cables and Anchors.

FOR SALE. MUSCOVADO and White Bastard SUGAR, Jamaica Coffee, Ginger, Arrow-root, high flavored Sprits, Logwood, Mahogany, Tamarinds, Molasses.

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Youth's Corner.

THE LORD WILL PROVIDE.

In a lone house upon Barmour Moor in the county of Northumberland, there lived a man of the name of Thomas Hownam, who had great difficulty in supporting a wife and two young children. He had a donkey on which he carried coals from Barmour coal-hill to Doddington and Wooler; he also made brooms on the heath, and carried them round the country for sale.

It was a beautiful moon-light night, and when his feelings as a father and a husband were quieted by seeing the family soothed with sleep, he himself began to be wonderfully composed, and the words of Habakkuk came forcibly to his mind, where it is said: "Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation."

On the following day, poor Thomas quietly made inquiry of one and another of his neighbours, to know how the bread and meat came into his house, but no light was thrown upon the matter. Twelve or thirteen years passed by, when a death took place at Lowick, which caused a good deal of talk, because the deceased had been a noted miser whose farm commonly went by the nick-name of Pinch-me-near.

THE EVERY-HOUR CHARACTER.

I recollect reading an anecdote some time since, in the journal of one of our popular tourists, which exhibited the disastrous effects that sometimes ensue from the want of self-government on trifling

occasions. As far as I can remember, the story ran as follows:

The American tourist encountered, while travelling in a diligence in France, an elderly lady, who was a native of the country, and whose amiable and attractive manners, and good-humoured endurance of fatigue and inconveniences, excited the commendation of the American. The prepossession was mutual, and before the travellers separated, the matron threw out sundry hints for the practical guidance of her more youthful associate.

"Very great deception as to character," she replied, "might probably be the consequence, inasmuch as the young lady, knowing when her lover was to be expected, would be prepared in holiday dress and smiles, to welcome him. A friend of mine," she said, "learned a painful lesson, by thus regularly making his calls at a particular hour of the evening, on a fair acquaintance. So admirably had she uniformly appeared at these times, and so attractive, that his heart had been taken captive; and the young lady and her family smiling on his suit, it was about to be consummated, when, a very short time previous to that fixed on for their marriage, having occasion to leave town on business during the afternoon, he called unexpectedly, at an early hour of the morning, to take farewell. The hall door was open, and he entered unannounced; while he stood just within the threshold, he heard strange and discordant notes issuing from the family sitting room, which was near at hand: the sound was so unusual, that his foot was arrested, and he found himself undesignedly a listener in a scene, never intended for his ear.

CURIOUS DISCOVERY OF AN ANCIENT BIBLE.

A copy of the first complete edition of the English Bible, printed by Myles Coverdale, bearing the date 1535, was accidentally discovered a few days since in the false bottom of an old oak chest, at Holkham Hall, Norfolk, the seat of the Earl of Leicester. There are numerous imperfect copies of this edition of the Holy Scriptures in existence, two being deposited in the library of the British Museum, one in the Bodleian Library at Oxford, one in the Cambridge University library, and in fact most of our great libraries and public institutions, as well as many private individuals, possessing the volume. The above book is the most valuable specimen of Myles Coverdale's labours hitherto brought to light, being in every respect perfect, whereas all the other volumes enumerated are deficient of many leaves, both at the beginning and the end.

[It is well that we should be thus reminded of the days when the Bible had to be concealed in the false bottoms of oak-chests, lest the owner be burned alive for having the Word of God in his possession. Are we to invite those days back again? Ed.]

BREAD CAST UPON THE WATERS.—Lady Huntingdon once spoke to a workman who was repairing a garden wall, and pressed him to take some thought concerning eternity and the state of his soul. Some years afterwards she was speaking to another on the same subject, and said to him, "Thomas, I fear you never pray, nor look to Christ for salvation." "Your Ladyship is mistaken," answered the man.

"I heard what passed between you and James at such a time, and the word you designed for him took effect on me." "How did you hear it?" inquired her Ladyship. "I heard it," answered the man, "on the other side of the garden, through a hole in the wall, and shall never forget the impression I received."—*Countess of Huntingdon's Life and Times*, vol. 2.

A HIGH-BRED LADY.—We find the following characteristic passage in a letter from the Duchess of Buckingham, a daughter of James the Second, to Lady Huntingdon. "It is monstrous, says the noble Duchess in a tone of high-bred indignation, "it is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting, and I cannot but wonder that your ladyship should relish any sentiment so much at variance with high rank and good breeding."

A SPIRIT OF LITIGATION IMPROVED.—Some years ago, a man who had more spare money than good sense, suffered himself to be sued for the sum of two dollars; enraged at what he considered the audacity of the plaintiff, he resolved to put every engine of the law in force, "to keep him out of his money," and accordingly applied to a gentleman of the bar to effect his object. After listening to his statement of the case, the attorney demanded a fee of only three dollars, which the defendant promptly paid down, highly gratified with the smallness of the sum. The attorney went to the magistrate's office, and paid the debt and costs with the three dollars he had just received from his client. They met in a few days, when the man inquired of the attorney whether he had attended to the case, and what had been the result. "Yes, sir," replied the lawyer, "and I have completely non-suited the plaintiff; he'll never trouble you more."—*Independent Republican*.

A VOW OF ABSTINENCE.—A certain Indian had killed another, for which, by the invariable law of his tribe, he was condemned to death. When the sentence had been announced to him, he asked with great gravity to be allowed one favour: would the chiefs give him liberty to drink one more glass of spirits and smoke a pipe of tobacco, before the sentence was executed? The request was granted with all the solemnity natural on such an occasion. As soon as the criminal saw the chiefs sufficiently pledged towards him, he avowed his intention to abstain from both spirits and tobacco during the rest of his life. The sacredness of an Indian promise is such that the man's life and moreover his liberty were thus secured to him.

THE PERSIAN LORD IN ENGLAND.—It was mentioned, that two of the servants of the Persian Ambassador having offended him lately in London, he applied to the British Government for permission to cut off their heads. On learning that it could not be granted, he gravely remonstrated! In the sequel he was ill able to comprehend how the laws of England could deny his request. Finding, however, that his hands were tied up, he told his servants, "It was all one; they must consider their heads as being off, for off they would come when he got them back to Persia!"

LARGEST INCOMES.—"I sat between the Chancellor of the Exchequer and Lord Lyndoch. Speaking of the property tax, the former mentioned that the four largest incomes in the kingdom, as returned under it while in operation, were those of the Duke of Northumberland, Earl Grosvenor, the Marquis of Stafford, and the Earl of Bridgewater; these, he said, were the richest Peers in England, and there were no Commoners whose incomes were returned as large. They each went beyond one hundred thousand pounds, clear of everything. Many incomes among the Peers, and several among the Commoners of large landed estates approached these in amount; but none came up to them, according to the official returns."—*Richard Ruski's Residence at the Court of London*.

KNOWLEDGE IS POWER.

In a report by Horace Mann, Esq. Secretary of the Board of Education of Massachusetts, the following striking exemplification is introduced of the maxim that "knowledge is power."

"Mr. Redelet, in his work, 'Sur l'Art de Baitir' gives the following account of an experiment made to test the different circumstances, which were necessary to move a block of squared granite weighing 1,080 lbs.

"In order to move this block along the floor of a roughly chiseled quarry, it required a force equal to 758 lbs. To draw the same stone over a floor of planks, it required a force equal to 652 lbs.

Placed on a platform of wood, and drawn over the same floor, it required 606 lbs.

By soaping the two surfaces of wood, the requisite force was reduced to 180 lbs.

Placed on rollers of three inches diameter, a force equal to 34 lbs was sufficient.

Substituting a wooden for a stonic floor, the requisite force was 28 lbs.

With the same rollers on a wooden platform, it required a force equal to 22 lbs. only.

"At this point," says Mr. Mann, "the experiments of M. Redelet stopped. But, by improvements since effected, in the invention and the use of locomotives on railroads, a traction or draught of eight

pounds is sufficient to move a ton of 2,240 lbs.; so that a force of less than four pounds would now be sufficient to move the granite block of 1080 lbs.; that is, one hundred and eighty times less than was required in the first instance. When, therefore, mere animal or muscular force was used to move the body, it required about two-thirds of its own weight to accomplish the object; but by adding the contrivances of mind to the strength of muscle, the force necessary to move it is reduced more than one hundred and eighty-eight times. Here, then, is a partnership, in which mind contributes one hundred and eighty-eight shares to the stock of one share contributed by muscle; or while brute strength represents one man, ingenuity or intelligence represents one hundred and eighty-eight men."—*Amer. Paper*.

THE POTATO DISEASE.—The following course is recommended by Mr. William Herapath, in a letter addressed to the *Bristol Mercury*, for the purpose of saving as much as possible of the nutritive qualities of the diseased potatoes this year:

"It seems, from the microscopic appearances, that the starch escapes injury for a long time after the skin and cellular parts are gone; and as the whole of the nutritive powers of the potato reside in the starch, I should recommend that wherever the disease has shown itself to any extent, the crop should be dug whether ripe or not, and the starch extracted by the following simple process:—

"After washing the roots, let them be rasped fine and thrown into a large tub or other vessel; pour a considerable quantity of water, and well agitate and rub the pulp with the hands; all the starch or fecula will, from its great weight, fall to the bottom, while the skin and fibrous matter will be carried away by the water; wash the starch with one or two more waters, allowing it to fall after each washing; spread it upon cloths in a warm room to dry. In this way about 20 or 21 lbs. will be obtained from every 100 lbs. of potatoes, and it contains as much nourishment as the original roots; it will keep any length of time, and might be used with flour to make bread, pies, puddings, &c. as well as farinaeous spoon-meat. This is much better than throwing away the diseased roots, and will furnish food for tens of thousands who might otherwise want it."

PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

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

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

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

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

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

CHINA, EARTHENWARE, GLASS-WARE, &c. RECEIVING per "Auckland" & "Aurora," a general assortment of the above, and expected by other vessels, a further supply, selected by the subscriber during his visit to England, the last winter. THOMAS BICKELL, Agent for Crimstone's Eye Snuff. St. John Street, Quebec. Quebec, 12th June, 1845.

RECEIVING AND FOR SALE EX "NICARAGUA," "AUCKLAND," and "AURORA."

ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Frying Pans, —ALSO— 400 Boxes Canada Plates, 600 do. Tin do. Patent Canada Scythes and Sickles. C. & W. WURTELE, St. Paul Street. Quebec 5th June, 1845.

RECEIVING per 'Vesper,' 'Douglas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c. Shoe Thread and Seine Twines. —ALSO— Double Boiled and Raw Linseed Oil in Pipes, Hhds. Qr. Casks & Octaves, Gunpowder, Blasting F. F.F. F.F.F. &c. C. & W. WURTELE, St. Paul's Street. Quebec, June 26, 1845.

EDUCATION.

MISS EVANS begs to inform her friends and the public, that she proposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Orisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past. For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

QUEBEC HIGH SCHOOL.

REVD. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. & C. I. E. CLASSES, MATHEMATICS & REVD. E. J. SENKLER AND NATURAL PHILOSOPHY } REVD. E. J. SENKLER CLASSICS..... W. S. SMITH. ENGLISH..... LEWIS SLEEPER. ARITHMETIC..... DANIEL WILKIE. FRENCH AND DRAWING..... H. D. THIELCKE. PREPARATORY DEPARTMENT..... REVEREND J. MCJOHNE.

DIRECTORS. REVD. DR. COOK. REVD. G. MACKIE. REVD. J. CLUGTON. ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REVD. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HOS. F. W. PRIMROSE. JOHN MCLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10 above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

MONTREAL TYPE FOUNDRY.

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

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

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning BY G. S. T. A. S. L. E. Y, Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILCOXSON, Montreal, CHARLES BANCROFT, " W. THOMPSON, Christeville, Mr. BRUCE, BURLAND, St. John's, SAMUEL MUCKLESTON, Kingston, are kind as to act for the Berean. Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$1 Dollars if paid in advance; AGENTS AT New York at 75 Nassau-street, Mr. F. G. FISU. Brooklyn at 41 Front-street, Mr. CHARLES STIMPSON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.