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The Bazaar.

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

VOLUME III.—No. 18.]

QUEBEC, THURSDAY, JULY 30, 1846.

[WHOLE NUMBER 122.]

TIME AND ETERNITY.

Catch then, O! catch the transient hour
Improve each moment as it flies;
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.
He dies! Alas! how soon he dies.—Johnson.

Why shrinks the soul
Back on herself and starts at destruction?
'Tis the divinity that starts within us,
'Tis heaven itself that points out an hereafter,
And intimates eternity to man.
Eternity! thou pleasing dreadful thought!
[ADDISON.]

CHRIST, THE EVANGELICAL ALTAR.

A Sermon,
preached before the University of Oxford, on Sunday, December 8th, 1814,

BY THE REV. FRANCIS JUNE, D. C. L.

Master of Pembroke College, Canon of Gloucester,
and late Dean of Jersey.

HEBR. XIII. 10.

We have an altar, whereof they have no right to eat who serve the tabernacle.

The word "altar," rendered "altar," is not classical, but was used to denote a Jewish, not a pagan, altar. It was applied at an early period in the Christian Church to the Lord's table; and this use of the term, though incautious and unfortunate, as the event has shown, was perhaps innocent, before the monstrous fiction of transubstantiation had been devised by superstition, and tricked out by the subtlety of the schools. When our reformers were raised by the Lord to cleanse his sanctuary, they found that altars, so-called, and the idolatrous service of the mass, were inseparably associated in the minds of men, and that the defenders of the existing system maintained in controversy, that altars implied, as their correlatives, a material and proper sacrifice, and sacrificing priesthood: it became their duty, therefore, to eject the word from our liturgy, and the thing from our churches. The language of the prophet Hosea had become too applicable: "Because Ephraim hath made many altars to sin, altars shall be unto him to sin." There is no scriptural authority for the literal use of the word in connexion with the services of the Church of Christ. Two passages only have been adduced as warranting it—that in St. Matthew's Gospel: "If thou bring thy gift to the altar," which, however, cannot refer, as bishop Jeremy Taylor well observes, to oblations at the eucharist, an institution which did not yet exist, but contains a precept intended to regulate the conduct of our Lord's disciples, while they were still bound to the services of the Jewish temple. The second passage is our text: a text so worded that we cannot feel surprised that unscrupulous writers, like those of the Douai catechism and some Romanizing divines among ourselves, should have urged it as legitimating the use of the word in their sense, and as concluding in their favour some of the momentous questions which divide us. The wiser and more candid commentators, however, of the papal party have not been reduced into an abandonment of the sound interpretation of the best ancient writers, adopted by the greatest of the school divines.

"The altar is Christ himself," says Cyril of Alexandria. "Altare crux Christi, vel ipse Christus," writes Thomas Aquinas, as quoted in the "Biblia Maxima." However strongly honest disputants may be inclined to defend on other grounds the belief, that we have in our churches unfigurative altars, an atoning sacrifice, and a proper priesthood, they must feel that, to represent St. Paul as speaking here of a material altar, is to set at naught the whole tenor of his argument in the epistle to the Hebrews. His object in writing it was, to keep some of his brethren in Christ, who were also his brethren according to the flesh, from relapsing into the faith of their fathers. It would seem that, under the pressure of a persecution from which the unconverted Jews were free, they were fain to listen to seducing doctors, who urged, as we may infer from St. Paul's arguments, the glorious origin of the ancient law, its promulgation by angels through the mediation of Moses, its consoling sacrifices, the ready means of access to God, through a divinely-commissioned priesthood, which it offers, as so many reasons for abandoning the religion set forth by the crucified Jesus; a religion which has no sacrificial ritual, no mediators on earth, no visible sacrifices. To meet these considerations, St. Paul asserts, in his sublime epistle, that our great salvation has for its author the eternal God; for its dispenser the Lord of angels, the only begotten Son, the builder of the house; for its sacrifice, not the blood of bulls and goats, but Christ offered once for all; for its atonement, the blood sprinkled before the mercy-seat in heaven; access to God, not through men compassed with infirmity, ministering in a temple made with hands, but through a divine and sinless, yet tempted and sympathizing, High Priest, exercising his office on the right hand of the Majesty on high. In short, his object is to show that every blessing, which made the Jew proud of the old covenant, is supplied by a corresponding blessing in the new; with this essential difference, that every thing in the old is itself shadowy, ineffectual, unreal, though material and tangible; while, in the new, all is unseen and spiritual, yet alone true and operative. It is impossible, therefore, to conceive that, at the close of his argument, he should intend to speak of a material object; to contrast with the Jewish altar some analogous piece of furniture found in the places of Christian assemblies. No: it is of a spiritual blessing that he boasts. He uses the term as an ordinary and compendious mode of expressing the sacrifice wrought upon an altar, or the benefits which are thence derived to the worshipper.

The same figure is found in another passage of his writings: "Behold Israel eat the flesh; are not they which eat of the sacrifices partakers of the altar?"—partakers, that is, of the sacrifice offered on the altar, and of the blessings which the sacrifice is intended to draw down from heaven. "In our text, the altar" is rather Christ himself, Christ sacrificed. This interpretation is placed beyond all doubt by the verses which follow: "For the bodies of those beasts whose blood is brought into the sanc-

tuary by the high-priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp." The things contrasted are, the altar which we have, and the bodies of the beasts which are burned without the camp. The equivalent words in the 12th verse to the "altar" of the 10th verse, are, "Jesus who suffered that he might sanctify the people with his blood." The altar, then, and Jesus who suffered, are synonymous terms; and the lesson conveyed to the Hebrews by the apostle is, that none who do not forsake Judaism and its tabernacle within the city, to come to Christ without the gate, can have a share in sin-offerings, in the sacrifices which alone atone, can have perfect remission, and the assurance thereof which eating of the victim gives.

We, too, can draw some important lessons from our text. "Behold Israel after the flesh," writes St. Paul to the Corinthians. "Behold Israel after the flesh," must every Christian teacher say to all who would know the real nature of the sacrifice of Christ, its perpetual efficacy, and the character of that feast in which its benefits are especially communicated to the believing soul. St. Paul has enabled the Church to understand the spiritual and typical meaning of the institutions of Moses; but Moses enables us conclusively to determine the sense of St. Paul, against the cavils of heresy. No system of theology can be according to the mind of the Spirit of God, which does not recognize the patrimony of the Christian privileges corresponding to those of the ancient Church. Moses copied from a heavenly exemplar, exhibited to him for a while in the mount; this exemplar was brought down to earth, and bequeathed as an eternal inheritance to his church by its divine Author. That cannot, therefore, be the divine original which does not bear the lineaments, which Moses thence transferred to his dispensation. But, of all the blessings of the older covenant, what could be more precious to a soul, in which the religious sense had been awakened, than the provision there made for the first and most lasting and most imperious of its cravings; I mean the need of reconciliation with God, and of the assurance of pardon, by some standing means of undoubted efficacy, applicable to the soul whenever its want is felt? This was found in the institution of sacrifice. Whether this rite took its origin in the spiritual instincts of mankind and a secret inspiration, and was subsequently incorporated into revealed religion, as some men have thought, or whether, as is more probably the case (since we read that Abel offered by faith; and subjective faith implies divine truth for its object), which, I think, is the case, it was bestowed by a gracious God, as the only way, by which man, till the effectual atonement should be wrought, certain it is, from the experience of mankind, that it is essentially allied to religion, and well adapted to satisfy the spiritual wants of him who is convinced of sin. How rich was the Mosaic system in this great instrument of pardon and grace! Morn and even, the blood of a lamb was sprinkled before the mercy-seat, to make atonement for the people of God; and every Israelite associating himself by an act of faith, to the solemn worship of the temple, might go forth to his labour, and return to his rest, with the confidence that he was under the favour of God. Time would fail me if I spoke of the passover, or of the sin-offering, slain twenty times and more each year, or of the service of the great day of atonement. Nor need I dwell on the power granted to ruler and priest, and the humblest layman alike, to offer for sin when their consciences were alarmed. And, if reason led men at times to doubt the real efficacy of the blood of bulls and of goats; if the fearfulness of the law, with regard to the pardon of presumptuous sins, ever raised misgivings, yet the reflection that what God has ordained cannot be in vain, and the intimations of mercies beyond those of the law, which are found in the prophets, probably sufficed to silence those doubts and misgivings. Such a faith was well calculated to attach pious hearts before the scheme of salvation was fully revealed; nor would it have been easy to win nobler spirits among the Jews to the obedience of faith, or to retain them in allegiance, unless access equally free to the throne of grace, and efficacious atonement for sins, and mercies new every morning, had been offered in the new covenant.

All this St. Paul holds forth, as in many passages of his epistle to the Hebrews, so in this text, "We have an altar whereof they have no right to eat which serve the tabernacle." This was in effect to say, in accordance with all received ideas on the subject, "We have a sacrifice for sin: lay your hand on the victim provided by God: transfer your guilt to Jesus, who suffered without the gate; and know, that he has brought his blood into the true sanctuary, and there makes atonement for sin. And, what is more, the blood of bulls and of goats had no real power to propitiate God, or to compensate for sin: many things too, there were, of which you could not be justified by the law of Moses, and, accordingly, none, not the priests themselves—were permitted to eat of the sin-offering; though it is by eating that men become partakers of the altar. But of this we have a right to eat, and to have full assurance and palpable pledges of entire pardon." Thus it was that St. Paul exposed the weakness of the old covenant and the power of the new, by appeals to reason and scripture, which the candid could not resist, however satisfied they might have been with their spiritual privileges before their eyes were opened to behold these wondrous things. Thus did he keep his converts from drawing back into perdition. They once thought that in the scriptures they had eternal life, and they thought rightly; but this life was not in the sacrifices and atonements prescribed in the scriptures, but in Christ, of whom they testified.

This cardinal truth flows from our text, and many other such passages of the epistle; namely, that the death of Christ was a sin-offering, a vicarious sacrifice, a satisfaction to God's justice, the substitution of the innocent for the guilty. St. Paul's argument is imbecile, if this be not the case; nor does the gospel correspond to its ritual antitype. The Socinian error on this point can be embraced only by him who has blinded himself to the plain sense of Scripture, and to every rule of sound interpretation. By God's mercy, however, no church

has yet formally denied that the sacrifice of the cross is the meritorious cause of man's acceptance with God, however grievously the doctrine has been superseded and suppressed. In the first instance, at least, justification, or the acquittal of the sinner by the remission of his sins, is ascribed to faith in the blood of Christ directly and alone, even by those in communion with Rome. The Jesuit missionary would even now, we hope, reply to the inquiring pagan: "Believe in the Lord Jesus Christ, and thou shalt be saved." "Being justified through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood." But, to the Christian convinced of sin, the mercies of God would not by many be preached with the same freeness. Yet it is not the Gentile only—he who hears the glad tidings of salvation for the first time—that has need of evangelical mercies. In a Christian country, vast hosts of men are virtually pagans. When such men are awakened to the horror of their state, and cry in anguish, "What shall I do to be saved?" are they to be told that "there remaineth no more sacrifice for sin, but a fearful looking-for of judgment?" or must they be taught to seek for remission by the scourge, or the shirt of hair, or the bare-footed pilgrimage, and even then have no better thing to anticipate, for an indefinite time after death, than purgatorial flames? And the child of God, who is tempted, and falls through the frailty of his nature, is he never to have the comfort of spiritual health again? Must he be left to the horrible fears which take hold of the soul, under the belief that God's mercies are perchance clean gone for ever? Shall not the minister of reconciliation say to his penitent: "We have an altar?" Of this, we of the Israel of God have a right to eat, though we have rebelled against him who has brought up and nourished us; and, by virtue thereof, our sins, "though they be as scarlet, shall be white as snow." A sin-offering belongs to us. We have a Priest, who ever liveth to make intercession for us; one who can "save to the uttermost all that come unto God through him." "We have an advocate with the Father, Jesus Christ the righteous;" and he is now as ever, the propitiator for our sins—for our's as for those of the whole world.

To be continued.

THE SCOTCH EPISCOPAL CHURCH.

From the Churchman's Monthly Review.

We have a most conscientious regard for the Episcopal order, independently of the earthly baronial dignity associated with it in our land. Nay, we are not prepared to admit that the prelate overseas and examples of the flock gain anything of piety with this world's conventional arrangements; they bind the baronial balls around the mitre. And we are certain that when, in compliance with the gracious politeness of a sovereign, our colonial bishops admitted the unsubstantiated and anomalous title of "My Lord," they did injury to the cause of Episcopacy and truth. We are prepared, therefore, to admit with reverence the claims of the Scottish prelate to all due honour; more especially as there is no question that their orders are derived directly from the English Church. Only let them abide honestly by the sound reformation teaching of that communion to which they owe the episcopate, and we will give them equal honours for the mitre, though utterly disconnected from the ermine and the coronet. We acknowledge their Episcopal authority, though without a legally-defined diocese.

But serious charge stands recorded against the present occupiers of the Scotch episcopal bench, that they have suddenly and unexpectedly, after a solemn act of concordat, altered the fixed terms of communion in their Church. While the Stuart family in the direct line was not extinct, and the Cardinal York could yet be looked to by the expiring embers of the party, as a claimant to the British throne, there were necessarily in Scotland two bodies of Episcopal clergy—the remnant of the Scotch Episcopacy, who were on principle disaffected to the Hanover family, and had been considerably compromised in the successive rebellions of 1715 and 1745—and the English ordained clergy, whom, with a view to pastoral care, the loyal part of the Scottish nation were compelled to bring over the border. Towards the close of the last century, the Scotch Episcopal nonjuring clergy and their congregations were at a very low ebb. But they had the mitre exclusively with them; while the congregations under English ordained clergy had the substance and wealth of the Episcopal body of worshippers. These, however, were, to a certain extent, in an anomalous position; because they could not possibly join with Episcopalianism who would not pray for the reigning sovereign; nor could they recognize the chief characteristic ordinance of the Scotch Episcopal Church—the communion office—which had been recently modified, so as to be essentially identified with the Romish mass. They remained, therefore, conscientiously episcopalian in sentiment, without the advantage of direct episcopalian government; because to them, the indigenous Episcopate was palpably heretical; and because they had not been diligent and earnest in seeking, in those times in which it would have been readily given, the consecration of some of their own pastors, so as to complete the platform of their government.

So matters stood at the death of Cardinal York; when the Jacobites could, consistently with their former scruples, acknowledge the Brunswick as the legitimate line; and then, as the great barrier to union was removed, proposals for approximation readily appeared. On the one side was the Episcopate, and on the other the great proportion of pastors and people. Union was desirable; and the true basis of that union would have been the precise features of the English Church and its formularies; and if a resolute stand had been made, the bench would have given way; a stable union would have been effected on Anglican terms, and a flourishing Episcopal Church established beyond the Tweed. But the Scotch bishops found Mr. Sandford, an English clergyman then recently settled in Edinburgh, a man of small means and eager expectations, who was but too ready to accept the mitre; consequently, the terms of union ultimately agreed upon were not so Anglican, as they might and ought to have been. The ground taken by the

English clergy, and allowed by the Scotch, was this: "Set us free from all accessory and actual participation in your communion-office, and take our Prayer-book and Thirty-nine Articles, and we will join you." These terms were in a certain sense agreed to. The Scotch clergy signed the Thirty-nine Articles with explanation and reservation as to their meaning, and adopted a canon, by which the consciences of the English clergy were entirely freed from any approval or use of the Scotch communion-office. The Scotch clergy adhered to their office: the English held their own opinion of it, and repudiated its use. And this arrangement the terms of the concordat, as embodied in the canons of the Church, directly sanctioned. The English clergy relied on the honourable dealing of their brethren of the north, and gradually entered, with their congregations, the Scotch Episcopal communion.

Under these circumstances, honour and honesty required that the covenant terms of the union should have remained fixed and irrevocable. There was no more liberty to alter those terms, than there is civil power in an individual to alter statute law. Nay more, those terms ought to have been preserved with a tender and punctilious regard to the consciences of men, who had thus, in a measure for peace sake, committed themselves to their brethren. Yet it appears, that just when the union, except in one or two instances, was complete,—when the net of the Scotch Episcopate was just closing round the whole body, an unexpected violation of the covenant was perpetrated. A synod was assembled in the year 1833, composed of the bishops, the deans, and six delegates from the six dioceses, in which the canons, which were the basis of the concordat, were hastily altered, in respect to the essential points previously in *lite*; and the approbation of the objectionable office was forced, as a term of communion, upon all the English clergy; who had united upon distinct, safe, and satisfactory ground before. In that synod there were only two Anglican ordained clergy, who, had they adhered rigidly to their own previous engagements at ordination, to use no other but the English sacramental office, might have protested, though perhaps vainly and ineffectually, against so unjust a procedure. But the synod had been well chosen; and these English clergy silently sacrificed the previously-secured privileges of their brethren. They were prepared to affirm the superiority of the Scotch office to that in their own Prayer-book. They were prepared to use it. The canons, as altered, received the sanction of the synod; and they now place every English ordained clergyman in the Scotch Episcopal Church in the strange and anomalous position of avouching his approbation of, and his adherence to, an office which he himself, as a minister of the Gospel, stands exclusively pledged; so that he virtually separates himself, by his signature of the Scotch canon, from doctrinal communion and identity with the Church in which he was ordained; and never can be in entire accordance again with the formularies to which at ordination he solemnly put his hand, till he has openly withdrawn from any connexion with that which differs from them. The two offices can never be held and approved by the same person, while he values truth, straightforwardness, and consistency. The views of one condemn and exclude the views of the other. The English office provides a distinct intentional condemnation of that which constitutes the prominent and characteristic feature of the other. And no man who has a clear comprehension of the meaning of words in colloquial sentences, can ever, with full approbation and with an approving conscience, make use of both. And to use them in any other way, and under whatever process of mystification, is to obscure the distinguishing line between right and wrong, and to sanction an inferior system of morals in respect to the professed tenets of religious faith.

It is on these grounds that the Bishop of Cashel, who thoroughly understands the subject, has said publicly and deliberately:—"That the doctrines of the two churches are not the same, is an undeniable fact; and I cannot understand how persons who have subscribed to certain doctrines in England, can be expected to give their assent to other doctrines in Scotland." Let the difference to which the bishop refers, be distinctly shown in the language of the Scotch Episcopal theologians. It will be found very fully argued in the well-known work on the communion-office, by the Rev. William Skinner of Forfar; in which he shows most elaborately that the difference between the English and the Scotch notion of the Eucharist is, that the Scotch Episcopalian regards it as "a material sacrifice," while the English Church regards it as a commemorative feast, subsequent to the one great sacrifice, with an offering of praise and thanksgiving. This is the language of the Scotch divines and of their party in England: "As the legal sacrifices prefigured the sacrifice of Christ, so does the eucharist commemorate that sacrifice; but as the legal sacrifices were not less sacrifices, because they were figures of the grand sacrifice, so neither can the eucharist be less a sacrifice, because it is a figure and representation of the grand sacrifice." And again: "The holy eucharist is a commemorative sacrifice offered up to God, by way of memorial or bringing to remembrance the grand sacrifice once offered on the cross; and for the purpose of applying the merits of it to the parties who in faith offer it up." And with this view, they pray over the elements, without any qualifying expression whatever "that they may become the body and blood of the Lord."

This is no coloured misrepresentation of the Scotch theology. It is the point on which they stand in all their writings, and in their catechisms; and we cannot but feel assured, from their known sentiments, that if the Archbishop of Canterbury and the Bishops of London and Exeter, could give full attention to this subject, they would see sound theological reasons for withdrawing their expressions of assent, which they have recently volunteered against the seceding Episcopal party in the north. Truth and conscientiousness are sacred things, and it will not do, merely from a wish to stand by the cause of the mitre, to drive men to a sanction of views which in their hearts they believe to be contrary to their previous engagements. If they value a cordial and ex-animis subscription to the English

Articles and Liturgy, they must not be expected to treat as a matter of indifference, a conscientious objection to averments which are believed, and can, on good argumentative grounds, be shown to be opposed to them. Nay, further, we cannot altogether acquit the reverend prelates, who have thus incautiously slurred over the doctrinal difference between the two communions, of a certain measure of virtual contrariety to their own subscription; a matter which, considering the solemnity of their responsibilities, and the unspeakable importance of maintaining a clear and definite view of revealed truth, calls, on their own part, for serious investigation. The trumpet must not give an uncertain sound; nor must an English prelate lightly appear to sanction, across the Tweed, a doctrine, which his mitred brethren there know, and have ever maintained, to be at variance with the testimony of his own subscribed formulary.—*Episcopal Recorder.*

INTERMARRIAGES BETWEEN PROTESTANTS AND PAPISTS.

The following correspondence relating to the intermarriage of Protestants with Roman Catholics should be extensively circulated, as we apprehend that the law in reference to that matter is not generally known:—

"TO HIS EXCELLENCY THE LORD LIEUTENANT.
I wish to call your Excellency's notice to a peculiar result from the late marriage law, 7 & 8 Vic., cap. 81, which is proving a sad infliction upon the Protestant Reformed Faith in Ireland. Your Excellency knows that by the provisions of that Act, a complete stop has been put to the baneful and pestilent system of clandestine marriages, heretofore performed by degraded ministers of the Presbyterian faith, or other Protestant denominations. So far, much good has resulted from this enactment. The act, however, made no alteration in regard to marriages by Roman Catholic Priests, which were permitted to be celebrated in the same manner as before it was passed. The result of leaving the Church of Rome and her ministers untouched by the enactment, while the Established Church and her ministers, and all Protestant sects and their ministers were brought under the control of the act—the result has been this, that immense numbers of inconsiderate young Protestant persons of both sexes, especially females, having made ill-advised and ill-assorted connexions with persons disapproved of by their parents or guardians—dreading the publicity of a union by a Church minister, or other Protestant minister, now by law recognised; and having not the alternative of repairing, as heretofore, to the residence of a degraded minister, betake themselves to the lawless and unchristian practice of clandestine marriages; which had been the law to him previous to this enactment continued so. He might marry two of his own flock when and where he pleased, and register it as of old. If he marries two Protestants, or a Protestant and Roman Catholic, he is liable to punishment, as was lately incurred by the Rev. Mr. Taggart, county Down.

"In this part of the country, however, the custom by which the penalty is evaded I shall state for your Excellency's information. The Protestant party (or parties where it so occurs) is informed that adhesion to the Roman tenets must be a preliminary step, and that baptism into the Romish Church must precede the marriage ceremony. When inconsiderate young people have plunged so far, this will not often prove an obstacle; they conform, are baptized, and then the nuptial ceremonies are ratified, so enabling the priest to evade the penalties which otherwise he should incur.

"It is quite frightful to think of the number of young people in my district, and all through this country, that have been thus sacrificed since the passing into law of that enactment; and that are daily dragged off in this way, the prey of that over-watchful confederacy.

"I have been frequently asked by broken hearted parents and relatives how the priest who acted so could be punished, and whether the legislature interposed no check to such a disreputable way of gaining converts from the churches of the Saints. It is in the hope of directing your Excellency's attention to the subject, I venture to address you; and should feel it a great favour were your Excellency to put me in a train of receiving instruction from the Law Officers of the Crown on this matter; whether—

"I. Any laws exist which render it criminal in a Roman Catholic Priest to solemnize marriage between one of his own flock and a Protestant—only just immediately before the solemnization in question, and by the process mentioned—induced to conform to Romanism?

"And II. If the laws of the land are defective in some provision for this very gross case—would it not be well to have an enactment grafted on the 7 & 8 Vic., cap. 81—that no Roman Catholic priest can solemnize any marriage between two converts from another faith, or between one of his own flock and a convert from another faith, unless such converts, or convert, shall be in prior communion with the Church of Rome at least three months?—I have the honour to be, your Excellency's very obedient humble servant,

A. T. GILLMOR, L.L.D.

Incumbent of Calry, and Surrogate of Elphin.

His Excellency's answer—

"Dublin Castle, 19th May, 1846.

"Sir—I am directed by the Lord Lieutenant to acknowledge the receipt of your letter of the 13th inst., which, by his Excellency's desire, has been laid before the law adviser of the Crown, who has given the following opinion on the subject referred to in your communication:—

"A marriage by a Roman Catholic Clergyman of a Roman Catholic, and one who has been a Protestant at any time within 12 months before the marriage, is void by 19 Geo. II. c. 18; and consequently I apprehend that a Roman Catholic clergyman, marrying persons under such circumstances as this letter refers to, would be liable to the provisions of the 7 & 8 Vic., c. 81.—I am, Sir, your obedient servant,

RICHARD PENNEFATHER.

Rev. A. T. Gillmor, L.L.D.,
Calry, Sligo. Achill Herald.

THE HUGUENOTS IN AMERICA.

The Huguenot Church in Charleston alone maintained its distinctive character. It was founded by the Rev. Elias Prioleau, himself a descendant of the Prioli family, which gave a doge to Venice, in 1618. This sacred edifice was erected about 1693, and was a plain, neat, square stone building, and stands in good order to this hour. We have seen the time-honoured spot, strolled about its ancient heaped-up graves, many of which still remain, and indulged in the hallowed associations of such a place and such an hour. The living long since have ceased to occupy its humble oaken seats, and their successors have mingled with the pious of other denominations; but in the times of which we are discoursing, this tabernacle was filled with the prayers and melodies of these early Christians. They regulated the hour of worship by the tide. Here, on every Lord's day, from their plantations on the Cooper River, might parents with their children be seen embarking in their light skiffs, and pushing their way to the house of God, without fear of molestation from any quarter. In the beautiful imagery of Scripture, emphatically did they recline "under their vine and fig-tree." Exiles in strange lands, and unaccustomed to the habits and the language of the people, still they established themselves successfully in New England, New York, Virginia, and South Carolina. They were thrown upon their own energies, and, trusting in their Maker, proved that, when true to God, and true to themselves, men need never despair.

No emigrants were more useful to the infant colony of South Carolina, than the French Protestants. In many of the arts, and especially that of agriculture, they were far before the English. Their original appellation of Huguenots has almost been entirely lost; but many illustrious names might be mentioned among their descendants in that brave State. Gabriel Manigault has often been referred to, and his memory and virtues deserve the remembrance. From his great prosperity, he was able to loan the State two hundred and twenty thousand dollars, which he did cheerfully at a time when the struggle for our national independence was dark, arduous, and doubtful. Henry Laurens, a president of the "Old Congress"—General Francis Marion—the Huger Family, one of whom cheerfully aided Lafayette in his escape from Olmutz—Legare, the late lamented Attorney-General, were all the sons of South Carolina Huguenots.—*Amer. Paper.*

The Berean.

QUEBEC, THURSDAY, JULY 30, 1846.

In a recent bookseller's advertisement from London, we meet with the following publication:

"Just published, price 1s. A SERMON preached at St. George's Church, Brandon-Hill, Bristol, on Sunday, May the 10th, on the occasion of the final removal of a picture from that place of worship. By R. L. Hopper, M. A., Vicar. London: Hamilton, Adams & Co., Paternoster-Row."

of that Sermon, nor with the character of the Sermon itself. But our attention has been arrested by the occurrence of this case in which the removal of a picture from a church was made the subject of a pulpit address—we suppose of a congratulatory character: whereas the introduction of pictures has been much more frequently made the cause of congratulation lately; not exactly in sermons, it may possibly be, but certainly in friendly correspondence and in minute detail respecting Church-buildings given in periodicals, and among them some which ostentatiously profess to represent the doctrines and practices of the Church of England.

We read some sensible remarks, not long ago, in a letter addressed by Merle D'Aubigné to the Bishop of Chester, on the introduction of painted windows in the Chapel of Eaton College, through subscriptions out of the pocket-money of the scholars. From reading the life of Dr. Arnold, we retain a recollection how even that watchful mind was so far laid asleep by the influence of mere taste as to make it a matter of rejoicing to him when, in a similar manner, painted windows were successively introduced into the Chapel of Rugby School. But we would put it to any individual who really desires to know what the mind of the Church is, to read the Homily upon Peril of Idolatry, from which we gave an extract, in our number of April 23rd, headed "The Mind of the Church upon Laying Stumbling-Blocks where before there was none," and we feel confident that he would perceive the introduction of painting into our churches to be directly contrary to what the Church teaches, and fraught with peril to that pure godly doctrine which the Reformers brought out from under the rubbish of man's inventions. We insert once more that paragraph from the Homily which furnished us at the time with a quotation found in the heading of the article:

"What shall I say of them, which will lay stumbling-blocks where before there was none, and set snares for the feet, nay, for the souls of weak and simple ones, and work the danger of their everlasting destruction, for whom our Saviour Christ shed his most precious blood?—Where better it were that the arts of painting, plastering, carving, graving, and founding, had never been found nor used, than one of them, whose souls in the sight of God are so precious, should by occasion of image or picture perish and be lost. And thus it is declared, that preaching cannot possibly stay idolatry, if images be set up publicly in temples and churches."

It is a pleasing reflection, then, that in one instance at least (if our conjecture is a correct one) a picture has been quietly removed out of a church, where it had been placed. We wish that many similar cases may occur, lest irritation among the laity should arise, and the pictures be removed by violence.

We subjoin an article from our Philadelphia contemporary, which has affinity with the subject of the above remarks.

CHANCEL ARRANGEMENTS.—How to Elevate Christ Crucified.—In the account of a new Church,

consecrated some time since in Connecticut, the following is given as the Chancel Arrangements:

"The pulpit, which is in the centre, stands against an oak screen which is attached to the rear wall. Through this screen and behind one of the wings of the pulpit, is the door which leads into the Vestry room. Directly against the pulpit, in front, stands a massy altar in Egyptian marble, (not the real stone) and at each end of the altar an oak lectern dressed in maroon velvet to correspond with the pulpit."

It seems, however, that the Rector wished it otherwise, and he gives his reasons as follows:

"The Rector would have preferred to dispense altogether with the aforesaid pulpit, and to have had the altar stand against the screen, as the central and most conspicuous object. This would have been more Church-like and more Christian, as giving prominence to the great doctrine of Redemption, upon which are founded all our means of grace and hope of glory. This would have elevated, not the preacher, but Christ Crucified. We cannot, however, have all things right at once. Let those who see and love the right and true, be patient, and manifest in meekness, and gentleness, and long suffering, the spirit of that Gospel which they so long have had truly preached and truly received."—*Calendar.*

The above contains so common a sentiment, and withal so fallacious, that it is worthy of notice. How can we be sure that we "elevate Christ Crucified," by giving the highest place to the table instead of the pulpit? The one may elevate the "preacher," but may not the other elevate the "priest?" Does the Romish Church elevate Christ crucified, by her chancel arrangements? St. Paul seemed to think that "preaching the Gospel" was the grand means of elevating Christ crucified—although he says also, that we show forth the Lord's death, in the Communion.

We do not object to the Rector's plan, any more than its opposite; for we regard the whole subject of chancel arrangement as chiefly a matter of taste and convenience, and are sorry to see so many good men making it a matter of principle and conscience; and evincing thereby a most unprotestant state of feeling, the effect of which is to elevate the sacraments, not the Saviour, and to depreciate the grand office of the Christian ministry, that of preaching Christ.

We are glad, therefore, to find that the Rector was over-ruled in this matter, by others, who, perhaps, are tired of novelties, and disposed to adhere to the old paths, to which they have been accustomed. We are also pleased to find that the Rector and those who sympathize with him resolved to "be patient" under so great a disappointment, and hope that he will have no heavier trial, to mar his comfort in his new and beautiful edifice. Were we personally acquainted with him, we would venture to advise him, not to distress himself any further about the imperfect arrangement of his chancel, but to concern himself hereafter altogether with the furniture of his "pulpit." If he will only elevate Christ there, and hold him forth to his people, as "made of God, their wisdom and righteousness and sanctification and redemption," we will answer for it, that the table which he serves, will "be furnished with joyful guests," though not with idol-worshippers,—and that in the great day of account, he will have an entrance ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour.—*Epis. Recorder.*

NEW ZEALAND.—The gratifying intelligence of the submission of the insurgent chiefs in these islands is not a little clouded by the circumstances under which the decisive victory over them was obtained. Her Majesty's troops, with their native allies, took advantage of the unprotected state of the position while the enemy were at their worship on Sunday; the attack was made then, and ended in the complete discomfiture of the insurgents. The evidence which this occurrence furnishes, of the strong influence gained by the Missionaries over the natives, into whose habits the observance of the Lord's day and attention to Christian worship had been so completely wrought as to be regarded even in the midst of warfare, will not escape the observing reader. The Governor (Captain Grey) does not intend to deprive the chiefs of their lands; it is to be hoped that a wise and conciliating policy will show these misguided but energetic men that their true interest lies on the side of willing adherence to the British government and laws. The New Zealand Company being dissolved, one fruitful source of discord in the Colony is happily removed.

THE NEWLY ELECTED POPE was a fellow-student at the Propaganda, with the well known Dr. Joseph Wolff, the converted Jew and intrepid traveller; the Doctor seems to remember him with much affection.

ARCHES' COURT.—BARNES VERSUS SHORE.—This is a case which has excited considerable interest on account of the question involved in it respecting a Clergyman's liberty to officiate in a state of separation from the Church of England. The Rev. James Shore, a regularly ordained Clergyman of our Proprietary Chapel, at Berry Pomeroy, in the Diocese of Exeter; a new Vicar, however, being appointed to the parish within which that Chapel was situated, a renewal of Mr. Shore's license was required, which was refused by the Bishop, because the new Vicar withheld his consent to Mr. Shore's being the Minister of that Chapel. Mr. Shore, however, continued to officiate in the same Chapel—using the Church-prayers—with the consent of

the proprietor, the Duke of Somerset. Proceedings against him were instituted by the Bishop, and after a variety of preparatory steps, the case came on before Sir H. J. Fust, on the 20th of June, Mr. Shore contending that he had committed no offence in reading prayers and preaching as a Clergyman of the Church of England in a private house—as he represented the Chapel to be, being un consecrated; nor could he be amenable to the Ecclesiastical Court for any thing he had done since the time that he signified his secession from the Church of England, and, since the Chapel was registered as a dissenting place of worship.

The Court decided that the unconsecrated Chapel could not be considered as a private house, and that Mr. Shore, as a Clergyman of the Church of England, could not, of his own authority, secede from it, nor release himself from the obligations under which he came on his admission to holy orders. The question with the Court, therefore, was simply whether sentence of deposition should be pronounced at once, or the more lenient course of an admonition against offending in like manner should be first adopted. The Court decided upon an admonition; which, however, was deferred at the request of Mr. Shore's counsel.

A petition from Mr. Shore was presented to the House of Lords by Lord Brougham, on the 23d of June, which brought on some conversation, but no definite result.

The law, thus pronounced by the high authority of the Judge in the Court of Arches, and the course pursued by the Bishop of Exeter in invoking it against Mr. Shore, open a prospect of plenty of employment in the Ecclesiastical Courts against the many seceders, from among the ranks of English Clergymen, to the Church of Rome. We suppose that it is no more in the power of Mr. Newman to "release himself" from his obligations as a Presbyter of the Established Church, and of his own authority to secede from her communion and officiate as a priest of the dissenting community to which he now belongs, than it is in Mr. Shore's to pursue the same course in joining another form of dissent. And so we must necessarily expect as much severity to be exercised against the one as there has been against the other class of offenders—lest it should come to appear that secession to Rome is viewed with less abhorrence than aberration in the direction of Protestant nonconformity.

ST. PANCRAS PARISH, LONDON.—By the decease of the Rev. James Meyer, LL. D. late Vicar, this populous parish has become vacant. It contains at least 140,000 persons, with a rapid increase every year. Church-room, including places of worship now in course of erection, for not more than 20,000. Referring to the need there is of immediate efforts to obtain a division of the parish into districts, the *Morning Herald* makes the following remarks:

"It never was in the contemplation of those who framed our excellent parochial system, that the care of 140,000 persons should be intrusted to the superintendence of any one person. We do not believe that it is within the power of any one, however zealous, unwearying, and energetic he may be, to discharge the duties of such an office; and we hope that we shall not see the attempt made: for it is to be borne in mind that, so long as the living is held by any one person, the moral responsibility of the charge of the whole population rests upon that one and individual person. The Dean and Chapter of St. Paul's income of about 1,900l. per annum. There can be but little doubt that a canon of the Cathedral Church of St. Paul will be appointed to the vacant living, and as an income of above 1,000l. per annum is derived from the canonry, an additional 1,000l. per annum might be retained for the Vicar, and leave 900l. per annum to be applied for the endowment of the new districts. The public have the examples of the Vicar of Leeds, and the Rector of Kingswinford, already before them; these parishes have been divided during the lives of the incumbents, and we believe we are correct in stating that the parish of St. Pancras is now the largest parish in England which has not been divided into districts for spiritual purposes. We hope that no interested motive will for one moment weigh with the Dean and Chapter of St. Paul's, or with any individual member of that body, but that they will imitate the noble examples which have been set them, and will lend their aid, and press forward to supply, as far as they can, the wants of the parish, and promote its being divided into districts for spiritual purposes, with a sufficient number of clergymen for the pastoral superintendence of each of such districts.

MISSION OF L'ACADIE.

At a meeting of the Protestant Inhabitants of the Parish of L'Acadie, convened for the purpose of presenting the Rev. A. T. Whitten with an address on his removal from his duties as Clergyman amongst them, the following resolution was unanimously agreed to:

RESOLVED—That the following address be presented to the Rev. A. T. Whitten in testimony of the high esteem and respect we entertain for him, and to convey to him our sense of the many obligations we owe to him while discharging his sacred duties among us, and that a copy of this address be sent to the Editor of the BEREAN.

ADDRESS. L'ACADIE, 20th July, 1846.

REVEREND SIR, With feelings of the most sincere gratitude for your past labours, and the deepest regret for your departure from among us, we are prompted to come forward to offer you our public and most grateful thanks for the pious and zealous manner in which you have on all occasions laboured to advance our spiritual interests, and the instruction and happiness of our families—our earnest prayer is, that God may bless you and your family, crown your labours with success, and at last bestow on you the crown of life that fadeeth not away.

S. MILLIKEN, BENJ. SHORTLEY, Church Wardens.

REPLY.

MY CHRISTIAN FRIENDS, I cannot, without an expression of thankfulness to you and of heart-felt gratitude to Him who is the great Head of the Church, receive, at this moment of my separation from you, your affectionate tribute of esteem and regret. Believe me, my Christian friends, the kind and friendly sentiments conveyed in your address are, on my part, most cordially reciprocated. While, therefore, in bidding you farewell, I cannot but feel the pain ever consequent on the severing of so close a bond as that which unites the Christian pastor to his flock—still that pain is moderated and qualified by the confidence I have that the Lord of the vineyard—into whose hands I commend you—will appoint over you another guardian, if not more attached to you, yet, at least, more efficient in the discharge of those sacred offices which—through Christ—must tend to the spiritual welfare of his believing people.

And as to my services among you, I am too sensible of my own personal insufficiency not to feel that I am unworthy of that grateful testimony, which you have borne to my usefulness as your pastor and friend. But God is oft-times pleased to magnify His power in our weakness; and through the instrumentality of the weak things of the world to confound the things that are mighty:—if, therefore, in any humble degree, I have been made His agent in conveying to you the light and comforts of His grace:—if I have had, directly or indirectly, an influence in winning you over to the obedience of Christ—to God be all the praise!

A reflection like this must prove to me ever sweet and grateful; and, I trust, under God, influential in exciting me to redoubled activity and zeal in the cause of the Redeemer.

Again, I most cordially thank you for this kind expression of your good wishes both for myself and family. May they be realized! and may this exercise of Christian love return sevenfold into your own bosom.

And now, my dear friends, praying that you may abide faithful to "Him who loved you and gave Himself for you"—that you, and all who are dear to you, may in this life present, be amply blessed with every Christian grace and consolation; and finally, having passed this probationary scene, be crowned with eternal happiness and joy in heaven—in the best sense of the word, I wish you individually and collectively—FAREWELL.

A. T. WHITTEN.

St. John's, 20th July, 1846.

THE REV. A. T. WHITTEN, having been appointed by the LORD BISHOP of MONTREAL to the Mission of L'Acas, in this Diocese, has removed thither, and requests all communications for him to be directed accordingly.

BISHOP'S COLLEGE, LENNOXVILLE.

The council of Bishop's College beg to announce to the friends of that Institution, and to the public generally, that matters are in train for opening the new College building, which has not hitherto been sufficiently advanced in preparation to allow of its being used as a residence,—at the commencement of the ensuing Michaelmas term, on the first day of October.

The object of the Institution, as has been already stated to the public, is "to provide a course of general Collegiate education based on sound religious principles," as well as the preparation of candidates for the Ministry.

A course of study therefore will be pursued in the various branches of Classical Literature, History, Mathematics, (pure and mixed,) Moral Philosophy, Logic, Rhetoric, and Composition, as well as Divinity: under the superintendance of the Rev. J. H. NICOLLS, M. A., Principal and Professor of Divinity; H. MILLES, Esq., M. A. Professor of Mathematics and Physics; the Rev. J. HELLMUTH, Professor of Hebrew and Rabbinical Literature; and _____ Professor of Classical Literature.

The College terms, after the present, will commence annually on or about the 1st of September, the 20th of January, and the Thursday in Easter week.

Candidates for admission will be examined in the Latin and Greek Languages, in such books as they may have been lately engaged in reading, and will be expected to translate each language readily, and to show a thorough acquaintance with the fundamental rules and principles of the languages being required rather than extensive reading. It is further expected, that they will be able to stand an examination in the earlier Books of Euclid and Algebra: and they will be required to show a competent knowledge of the Bible, to translate the New Testament readily from the original, and to answer questions from both the Old and New Testament.

Security must be given, on admission, by the Student or by his Parents or Guardians, for the payment of his expenses to the College.

The expenses will be on as moderate a scale as is consistent with the administration of such an Institution. The charge for Tuition, Room rent and use of the Library, will be £12 10s. per annum, to be paid in the necessary proportions, at the commencement of each term, for the preceding term. The whole expense, by a new arrangement which has just been effected, will not, in ordinary cases, exceed £40 per annum.

The rooms are provided with such plain furniture as is required for the use of students.

Further particulars may be known on application to the Rev. Principal Nicolls, Lennoxville: to whom it is expected early notice will be given of the desire of any party to come into residence at the College. July 25th, 1846.

GRAMMAR SCHOOL, in connection with Bishop's College.

The duties of this Seminary, under the able superintendance of Professor Milles, have recommenced since the termination of the vacation; and it appears, from a communication in the *Montreal Herald*, that a new and extensive school is now in course of erection, and other enlargements of the present building are in progress, with the view of providing space for additional sleeping apartments, &c. These works, it is expected, will be completed in September.

Diocese of Nova Scotia.

We learn from the Halifax Times, that on Monday the 20th of this month, a beautiful little Church at FALKLAND, erected under the auspices of Lady Falkland and the ladies of Halifax, was set apart for the worship of God according to the rites of the Church of England, with the usual religious solemnities, by the Bishop of the Diocese. Ten Clergymen were present, including the Archdeacon who acted as Chancellor, Rev. Dr. Twining, Revs. R. Uniacke, G. Morris, and Bullock who preached on Jer. xxxi. 16. 17: "Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears, for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy, and there is hope in their end, saith the Lord, that thy children shall come again to their own border." A collection was made, which amounted to £15. 11s. 9d; but a debt remains upon the building, and it remains now to be hoped, first, that this will soon be paid off, and next, as the most important matter, that an able and devoted Minister will be found to preside over the congregation for whose convenience the Church has been erected.

To the Editor of the Berean.

MY DEAR MR. EDITOR,—So many numbers of your enlarged paper should not have passed away without receiving the congratulations of one, who yields to none in obligation to you, had not duties more pressing, though possibly not more important to the interests of vital godliness, prevented. Permit me to recall to the minds of your readers what you have done; and then, what they have not done,

You have told those, who have been willing to listen to your weekly address—what the doctrines of the Church of England are. You have set forth—neither High Church nor Low Church—but the Church as she appears, not in the extremes of this individual writer or that, but as she is in her standards. These standards you have raised in the Articles and Homilies and not in the Liturgy; and, therefore, taught that the latter must be judged of by the former; and not the former by the latter, as some say. The Liturgy is the teaching of the Articles embodied, and running, with more or less plainness, through every part. The teaching of the Church is in the Articles.

That this is a real distinction, is evident—from the intention of their framers, as is taught in the *Imprimatur*—Articles, &c. &c. for the avoiding of diversities of opinions, and for the establishing of consent touching true religion—from the expressed words of the Prayer Book—Here you have an order for prayer, and for the reading of the Holy Scripture, &c. The attempt to deprive the Articles and Homilies of their character as authorized teachers, arises, I apprehend, from their language being too explicit to be misunderstood: and the honour is given to the Liturgy, because, necessarily, its generality of expression gives an opportunity to those seeking an occasion, to apply them in a non-natural sense, for the support of principles foreign to the spirit of the Church.

Again, you have proved that the Church of England has a spirit. I do not here censure those who desire to set forth *The Church*, in her outward organization, enforcing the evidence, from holy Scripture and from history, that there ever have been these orders in the Church: Bishops, Priests, and Deacons. But are not they worthy of all censure who can find nothing so important as this? who are willing to forget in their zeal for order, that these are but means to the end?—that a fabric, without a tenant, would be as useless to good neighbourhood, as if none existed?—that a body without its spirit is dead?—and that a Church unwelcomed by the Holy Spirit, in his gifts and graces, is like the temple of old, when the Divine Presence had left? There are the costly mansion—there the human body—there the host of the Jew: but for what purpose? To tell, as a warning to all ages, that "God is a Spirit, and that they who worship Him must worship Him in spirit and in truth." How ineffectual and helpless all instrumentality is, when the Lord's hand is not there to use it! May we learn this lesson from the present position of episcopally ordered Churches, throughout the world, that not Bishops, Priests, and Deacons, but the great Shepherd and Bishop's watchfulness—the High Priest's perpetual intercession—the Minister of the true sanctuary's daily ministrations alone can guard from error, keep in the way of truth, and supply all the need of his people.

Some of us, who once knew this, but, from the teaching of the times, had all but forgotten it, have had our minds stirred up by way of remembrance. Others who, from a variety of causes, were ignorant of this, have been taught it as an undoubted portion of "the truth as it is in Jesus."

For the present, I am able to do no more than subscribe myself, yours, &c.

MIRRO.

TO CORRESPONDENTS.—Received L. D.;—C. M.;—Mrs. A. V. P. last week, answer only to-day.

PAYMENTS RECEIVED.—Sir James Stuart, Bart. No. 53 to 104; Messrs. Wm. Booth, No. 105 to 156; Andrew Young, No. 105 to 156; H. Gowen, No. 105 to 156; S. Dallimore, No. 105 to 156; R. M. Harrison, No. 105 to 156; F. C. B. Thompson, No. 105 to 156; H. N. Jones, No. 105 to 156; Wm. Henry, No. 105 to 156; W. D. Dupont, No. 105 to 156; Thomas Curry, No. 53 to 104; J. Rickaby, No. 53 to 104; Wm. Drum, No. 53 to 156; J. Codrington, No. 53 to 156; C. Hoffman, No. 105 to 156; Wm. Andrews, No. 105 to 156; E. Ellis, No. 105 to 156; D. G. Napier, No. 105 to 156; Douglas White, No. 53 to 156; Geo. Swallow, No. 105 to 134; Mrs. A. Gillespie, (2nd copy), No. 105 to 156; Col. Holloway, No. 105 to 156.

Local and Political Intelligence.

THREE DAYS LATER FROM EUROPE.—The iron steam ship Great Britain, which left Liverpool on the evening of the 7th instant, reached New York at midnight on the 20th, making the passage in the remarkably quick time of 13 days and 3 hours running time. She brought out 98 passengers. Nothing of importance has occurred in the brief interval between her departure and that of the mail steamer of the 4th inst.

On Friday the 3rd instant in the House of Commons, the writs were moved for new elections in the case of members who had vacated their seats by accepting offices; and no proceedings of interest will take place until this necessary form is gone through. It is supposed that all the Ministers will be re-elected: the only one in whose case there seems to be any doubt is Mr. Macaulay, the member for the City of Edinburgh, and well known for his talents as a writer and speaker. Mr. Macaulay voted in favour of the Government grant to Maynooth College; which gave great offence to his constituents at the time, and may impede if not defeat his election now. It would be well if all who thus betrayed the cause of Protestantism were held to account at a future day by those who are to decide on their fitness.

The following paragraph is extracted from the address of Lord John Russell to the electors of the city of London; and is interesting at this time as showing something of his future policy.

"I trust that the measures of commercial freedom which still remain to be accomplished will not occasion the renewal of angry conflict. The Government of this country ought to behold with an impartial eye the various portions of the community engaged in agriculture, in manufactures, and in commerce. The feeling that any one of them is treated with injustice, provokes ill-will, disturbs legislation, and diverts attention from many useful and necessary reforms. Great social improvements are required; public education is lamentably imperfect; the treatment of criminals is a problem yet undecided: the sanitary condition of our towns and villages has been grossly neglected; the administration of our colonies demands the most earnest and deliberate attention. Our recent discussions have laid bare the misery, the discontent, and outrages of Ireland; they are too clearly authenticated to be denied, too extensive to be treated by any but the most comprehensive measures."

In addition to the appointments mentioned in the last Berean, we notice those of Mr. Hawes, as under Secretary to the Colonial Department; and in the Household, to be Master of the Horse. . . . The Duke of Norfolk. Lord Chamberlain. . . . Earl Spencer. Lord High Steward. . . . Earl Portesque. Mistress of the Robes. . . . Duchess of Sutherland.

There had been further decline in wheat and flour, owing to the immense quantity of each kind which was admitted to the market from bond.

LIVERPOOL.—The London Gazette of June 30th, notified the appointment of the Hon. F. W. A. Bruce, to be Lieutenant Governor of Newfoundland, in the room of Major-General Sir John Harvey, appointed Nova-Scotia; Major-General Patrick Ross, to be Governor of St. Helena; Wm. Thomas Denison Esq., to be Lieutenant Governor of Van Diemens Land.

THE CHINESE RANSOM.—The Vixen steam-sloop, Captain Gillard, arrived on the 29th ult., from China and the Cape, at Portsmouth, bringing the last instalment (1,000,000 dollars) of the Chinese indemnity money, and invalids from the squadron, also passengers. She left Hong Kong on the 13th March.

ICELAND.—The eruption of Mount Hecla still continued, according to the latest accounts of the 15th of April. The pillars of fire rose from three new craters to the height of 14,000 English feet, and were broader than the largest river in the island, the Piarsen.

AMERICAN BUTTER.—Among the late importations of articles of food which have taken place from America, two importations of butter may be especially mentioned; one in the Great Britain steam-ship of 205 packages, the produce of the States, and the other by the Rory O'More, from Montreal, of 127 packages, the produce of Canada.

STEAM-POWER.—About 100,000 men were employed for 20 years in erecting the Great Pyramid of Egypt. From a computation of M. Dupin, it appears that the steam-engines of England would equal the whole product of this immense application of human labour, in lifting stones, within the space of 18 hours.

LIVERPOOL, June 20.—Mr. Charles Horsfall died at his marine residence at Crosby, on Thursday last. For about half a century, he has worthily sustained the high character of a British Merchant. As a magistrate, as mayor of Liverpool, as a leading member of the Dock Committee for many years, as an active and zealous supporter of public charities, and of united efforts of more private benevolence, in short, in every relation of life, we know that Mr. Horsfall was honoured and beloved, no less for his public services and public spirit, than for his private virtues.

THE POPE.—Dr. Wolff, in a letter to a friend, says,—"It is curious that the present Pope, when only Conte Ferretti, was my fellow pupil in the Collegio Romano, at Rome, from the year 1816 to 1817, when I went over to the Propaganda. He is amiable, zealous, talented, shrewd, pious, and liberal gentleman, and it is therefore to be hoped that he has transferred these qualities from the simple Conte Perretti to the throne of Benedict XI."

The screw-propelled royal yacht tender Fairy, on Saturday performed the passage from Portsmouth Harbour to Meadhole, opposite Osborne House, exactly 12 miles distance, in 40 minutes, giving her a speed of 17 1/2 miles an hour, and made the return trip, against the tide, in 50 minutes, or at the rate of 15 1/2 miles an hour; thus making her average speed 16 1/2 miles an hour.

INDIA.—Since the sailing of the "Medway," accounts have been received from Bombay to the 20th of May, which contain no news of striking interest. The principal point of intelligence relates to the proceedings of the Lahore government, which, on the occasion of a slight disturbance, gave strong proofs of its resolution to put down all attempts at revolt. A British sentinel, in endeavouring to prevent a drove of cattle from entering a street crowded with baggage, wounded a cow in the nose.

RELIEF COMMITTEE.—The Treasurer's statement, submitted at the stated meeting on Monday last, showed total receipts £159,705 11 9 Payments 115,320 0 11 Balance £44,385 10 10 of which sum £10,000 bears interest at 3 per cent. Besides business of minor importance, a letter was read from Alex. Hastie, Esq., Treasurer of the Glasgow Committee, after which the following motion was submitted by—

Mr. Bonner, seconded by Mr. Hale:—"That the letter just read from Glasgow, dated 2d July, and signed Alex. Hastie, Treasurer of the Glasgow Committee, be entered on the minutes of the Committee."

UPON WHICH MR. ROSS MOVED, in amendment, seconded by the Hon. L. Massue, "to strike out all the words after the word 'that' in the original motion, and substitute the following:—"That inasmuch as the letter now produced, and signed Alex. Hastie, Treasurer, does not state that the same is written by authority of the Committee in Glasgow, to which it refers; and inasmuch also, as it contains an improper and unfounded reflection upon the acts of the Committee, the said letter be rejected."

THE DEATH OF AIMO BONPLAND, the celebrated naturalist, and fellow-traveller of Baron Humboldt—so long held prisoner by Dr. Francia in Paraguay is mentioned—as having taken place in Corrientes.

NEW BRUNSWICK.—We regret to learn that Master George Colebrooke, son of His Excellency the Lieutenant Governor, when visiting the steam saw mill at St. Andrews, on Tuesday morning, met with a severe accident, by falling from the rocks off Jedore Head, but got off and reached Halifax about 24 hours after she was due. A survey being held, it was found, that with slight repairs, she would be able to proceed at once on her voyage to Liverpool.

PICTORY, July 2d.—DISEASE AMONG THE INDIANS.—We regret to be informed that fever is prevailing pretty extensively among the Indians in this county, and we believe also in other parts of the Province, which has in several instances proved fatal. The disease we believe, is something of the nature of Typhus fever, and has been caused principally by their destitute condition and filthy habits.

LAKE SUPERIOR.—Several American citizens have returned from Lake Superior full of the most enthusiastic accounts of recent mineral discoveries. One gentleman brought down for Mr. William Ward of Boston a single piece of silver from Eagle River location weighing nearly seven pounds. The last Mail brought out authority and instructions from the British Government to Capt. Pross, Lieut. HENDERSON, Royal Engineers, and the Hon. J. W. JOHNSTON, Attorney General of this Province, for the adjustment of the disputed boundary between the Provinces of Canada and New Brunswick.

PARLIAMENT BUILDINGS, July 25th, 1846. The undersigned begs to acknowledge the following donations for the Newfoundland sufferers—From Hubert Paré, 1 coat, 4 pairs trousers, 4 vests, 2 shirts, A. Hamel et Frère, 2 pieces printed Calico, 28 yards each.

WE ARE INFORMED THAT ORDERS have been received from the Commissioners of the Board of Works for the immediate completion of the road between the bridge at the Narrows of Lake Simcoe and Beaver-ton, on the Talbot River. This work (in length 13 miles) will complete the communication between Lakes Ontario and Huron, from Windsor Harbour on the former, to Sturgeon Bay on the latter Lake, the whole distance being 84 miles. Part of the road is planned, and the remainder will be finished in the best manner. The fine and fertile country around Owen's Sound, and thence by Penetanguishene to Sturgeon Bay will thus be thrown open to settlement, and the farmers in Tay, Oro, Orillia, Medonte, Mara, and Thorah can, so soon as the road is finished, reach a market for their produce within the day's journey.—Toronto Patriot.

THE BRITISH GOVERNMENT have had a gold medal prepared, to be presented to Capt. Upton, of ship Gov. Davis, of Boston, with the thanks of government for his active and gallant exertions in saving the lives of the crew of the British ship Glenview, twenty-two in number. The medal will be forwarded to Capt. Upton through the American government.

DOMESTIC ROBBERY.—A day or two ago, a female servant took the opportunity to pilfer, from an apartment in the Bank of Montreal, a number of blank impressions of notes, of course, unsigned. In the attempt to pass the first, she was detected, and by the prompt and judicious action of Capt. Wiley, the whole were recovered.

THE COALITION between the two rival companies whose steamers ply between this and Montreal has been but of short duration. They now, again, run in opposition, and the cabin fare is reduced to 5s. the steerage to 7d.—Mercury.

THE SQUAW AND HER ADOPTED CHILD.—This case, which has excited a good deal of interest, (see last BEREAN for particulars), was decided by the Court of Queen's Bench last week upon the application of John Kingsman who claims to be the father of the white girl under charge of the Squaw. Counsel on both sides being heard, the Hon. E. Bowen, presiding, gave judgment against the claim of the petitioner; on the ground that it was clearly proved that the child now living with the Indian woman was not Ann Kingsman, the daughter of the claimant, but the daughter of one McCague; and held that the child should be allowed to remain with the Indian woman who had adopted it. The Squaw was then given in custody of the Sheriff, to be tried on a charge of kidnapping the child.

MELANCHOLY ACCIDENT.—We regret to learn that the Steamers Quebec and Rowland Hill came in collision last night, at Three Rivers. One wing of the Rowland Hill was completely carried away, and she was otherwise much damaged. It is feared that many lives have been lost, but we have not yet been able to obtain any positive evidence of it. Many of the passengers escaped in their night clothes. Full particulars may be expected to-morrow.

RELIEF COMMITTEE.—The Treasurer's statement, submitted at the stated meeting on Monday last, showed total receipts £159,705 11 9 Payments 115,320 0 11

BIRTH. At Montreal, on the 25th inst., Mrs. C. Geddes, of a daughter. At Wolfscroft, on the 24th instant, Mrs. Price, of a daughter.

DIED. On Friday, the 24th inst. after five days' illness, Emma, the beloved wife of Edward Ryan, Esq., aged 32 years. At St. George, on the 11th instant, Ellen, youngest daughter of George Stanton, Esq., aged 5 months.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 28th July 1846.

Division. Aves.—The Revs. L. Gingras, R. J. Aubry, Roy, H. Grenier, F. H. Belleisle, C. Trudelle, J. Taché, P. Tassé, L. J. Cazeau, J. Anclair, D. Martineau, and N. Beaubien; Hon. L. Massue; Messrs. Chabot, Chauveau, O. Robitaille, M. D. V. Tôt, Glackemeyer, Durand, Malouin, Plamondon, Paradis, T. C. Lee, Siros, U. J. Tessier, Turgeon, Tourangeau, Lôgaré, De Foy, P. Gingras, Jr.—30.

NAVY.—The Revd. J. Cook, the Hon. A. W. Cochran, Dr. Sewell, Messrs. Ross, Bonner, Hale, W. S. Sewell, Freer, Lemesurier, and Gellings.—10. Additional subscriptions to the fund raised by the Mercantile Community in aid of the sufferers at St. John's, Newfoundland.

Amount last published £1002 5 0 The Lord Bishop of Montreal - 20 0 0 The Hon. John Stewart - 5 0 0 The Rev. C. L. F. Haensel - 1 5 0 P. Sinclair - 0 10 0 £1029 0 0

THE UNDERSIGNED BEGS TO ACKNOWLEDGE the following donations for the Newfoundland sufferers—From Hubert Paré, 1 coat, 4 pairs trousers, 4 vests, 2 shirts, A. Hamel et Frère, 2 pieces printed Calico, 28 yards each.

Parliament Buildings, July 25th, 1846.

Port of Quebec.

ARRIVED, AMONG OTHERS:

July 22d. Schr. St. Anne, LeMarquant, 11th July, Gaspé, D. Fraser, general, 4 passengers. 24th. Bark Queen, Watson, 21st May, Hull, order, coals, 96 pas. Ship Ann Jeffery, Carter, 9th June, Liverpool, Shaples & Co. salt. — Sir Ed. Hamilton, Lundy, 23rd May, Hull, Symes & Co. salt, 156 pas. Bark Tamerlane, McLeary, 28th do. Liverpool, T. Froste, salt. — Messenger, Garrick, 28th June, New York, E. & J. E. Oliver, rosin & pitch. Brig Minerva, Clark, 22nd do. Newcastle, Symes & Co. coals. — Niobe, Glen, 20th do. Sunderland, Anderson & Paradis, do. 25th. Brig Glide, Wyman, 28th June, Matanzas, Leaycraft, Molasses. Bark Mary Ann, Moran, 5th June, Sligo, Symes & Co. coals. Schr. Trois Frères, Landry, 10th July, St. George's Bay, Nod & Co. general. — Indian Queen, Vigneault, 15th July, Miramichi, do. fish. Bark Graham, Beart, 11th June, Plymouth, Atkinson & Co. Cordage, 14 cabin, 26 steerage pas. — Mary, Harrison, 10th do. Glasgow, J. B. Orr, general, 42 pas. Bark Bloude, Crawford, 12th do. Glasgow, Symes & Co. 351 pas. 26th. Schr. Temperance, Leane, 16 days, Antigonish, order, plaster. — Providence, Begg, 8th June, Newfoundland, order, fish. Brig Paragon, Bell, 16th May, Hamburg, Ryan Brothers, general, 165 pas.

MARITIME EXTRACTS.

The Bark "Mary Ann," of Irvine, arrived on Saturday, passed the Ship Charlotte, off St. Paul's on the 17th. Loss of the SHIP ERIN, Conway, master.—The Erin sailed from Liverpool, on the 7th ult. with a cargo of coal for this port.—On the 17th inst., when off the Bay of Seven Islands, Capt. Conway discovered that the coal was on fire, and in about three hours after, during which time every effort was made to extinguish it, the fire burst through the hatches, and Capt. C. and his crew had barely time to take to the boats before the ship was in a blaze. Capt. C. and crew were picked up by a schooner, and arrived here Friday night. The coal is supposed to have ignited spontaneously as the Erin was a new ship, built in Quebec, and owned by W. Henry, Esq.

A gentleman arrived from Rimouski, reports two argo vessels ashore on Basque Island. Capt. Kendall, of the brig Hannah, at this port, reports having spoke on the 4th inst. the Queen, from Quebec, to Liverpool, waterlogged—but does not say where—the crew was still by her. The brig Queen, Johnson, cleared at this port on the 23rd ult. for Grenville, and it is most likely to be her. The brig Brown, Tullock, hence for Hartlepool, with a cargo of timber, returned to port Friday afternoon, waterlogged, having struck in the Traverse on her way down the river.

The bark reported ashore on east end of Green Island proves to be the Lady Campbell. She was towed up to port by the steamship St. George. Capt. Davidson, of the steamship St. George, reports eight square-rigged vessels bound up, five of them below Green Island; the other three on this side of it. The Capt. of the Lady Campbell reports a vessel ashore on Basque Island. Capt. Beart, of the bark Graham, arrived on Saturday, reports a bark ashore on the east end of Green Island; and spoke on the 12th instant, the Lady Peel, bound to Quebec, in lat. 46 27' N. long. 54. 53 W.

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.

RECEIVING EX "ERROMANGA," GALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws, Sugar Hogshead Nails, Tin and Slate Nails. C. & W. WURTELE, St. Paul Street, 25th June, 1846.

REV. ROBERT DAVID CARTWRIGHT, For Sale at G. STANLEY'S, Bookseller, 4, St. Anne Street, PRIOR—5s. EACH. The proceeds will go to the benefit of St. James' Church, recently erected at Kingston. Quebec, 9th July, 1846.

LETTERS for the above Mail will be received at the Quebec Post Office, till MONDAY, 10th August.—PAID Letters till THREE o'clock, and UN-PAID till FOUR, P. M.

UNTIL further notice the Steamer QUEBEC, the fastest Boat in BRITISH NORTH AMERICA, will leave as follows:— From Quebec, on MONDAYS, WEDNESDAYS and FRIDAYS, at SEVEN o'clock, P. M. From Montreal, on TUESDAYS, THURSDAYS and SATURDAYS, at EIGHT o'clock, P. M. J. WILSON, Quebec, 27th July, 1846. The several Papers in this City and Montreal will please give the above three insertions. J. W.

THE COUNCIL OF BISHOP'S COLLEGE, beg to announce to the Public that the ensuing Michaelmas Term commences on the 1st day of OCTOBER next—and that the College-Building will be then ready for the reception of Students. For further particulars apply to the REV. PRINCIPAL NICOLLS, LENOXVILLE. July 24th, 1846.

CLASSICAL MASTER, to take charge of a small SCHOOL, a short distance from Montreal. He must be qualified to direct the children in the ordinary branches of a classical and general education. Address (post paid) stating qualifications and references to the Rev. A. B. at the Rev. D. B. PARNTHER'S, Montreal.

THE REV. J. BRAITHWAITE, A. B., of Queen's College, Oxford, begs to intimate to his Friends and the Public, that he will have VACANCIES for FOUR PUPILS, on the 15th August. The subjects taught by Mr. B. are, besides the elementary branches of an English Education, Geography and History, Ancient and Modern, the Use of the Globes, Algebra, Book-keeping, Geometry, &c., also, the Latin and Greek Languages. Young Gentlemen entrusted to Mr. B.'s care, are treated in all respects as members of his family. Reference may be made to the Lord Bishop of Montreal, and the Rev. Official Mackel, Quebec; or the Rev. Mr. ANDERSON, Rector, St. H. STRAW, Esq., Advocate, Dr. SUTHERLAND, and C. GENNES, Esq., Montreal, or by letter post-paid, addressed to THE REV. JOS. BRAITHWAITE, Chambly, June 11, 1846.

BOARD AND LODGING MAY be obtained, for two or three respectable Young Men, at Mrs. Widow JEFFERYS', No. 42, St. John Street, at moderate terms.

Lately revised of the Undersigned, THE ILLUMINATED FAMILY BIBLE, Royal Quarto, superbly bound in Morocco, and embellished with numerous Engravings; ALSO, Small Editions of Bibles, Common Prayers, &c. neatly bound and in cases; Family Prayers,—Psalms, Hymns, Sermons, and various other religious works. T. CARY & CO. Quebec, 14th July, 1846.

MANUAL OF PAROCHIAL PSALMODY; TOGETHER WITH HYMNS For the principal Festivals, &c. of the CHURCH OF ENGLAND, To which has lately been added, A SUPPLEMENT, Printed on superior paper, For Sale by T. CARY & CO. Upper Town Market Place, July, 1846.

RECEIVED EX "PERSEVERANCE," FROM HAMBURG, TWO HUNDRED Westphalia Hams, of superior quality, C. & W. WURTELE, St. Peter Street, 25th June, 1846.

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, St. Paul St., 16th March, 1846.

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

RECEIVED EX "PERSEVERANCE," FROM HAMBURG, SHEET ZINC, Tin Plates and Canada Plates, Red and White Lead, Refined Borax, Best Cast Steel, Octagon, Round, and Machinery Steel, Blister Steel. C. & W. WURTELE, St. Paul Street, 25th June, 1846.

RECEIVED EX "ERROMANGA," GALVANIZED Sheet Iron for Roofing, Coil Chain, Chain Cables, Scythes, Sickles, and Mill Saws, Sugar Hogshead Nails, Tin and Slate Nails. C. & W. WURTELE, St. Paul Street, 25th June, 1846.

REV. ROBERT DAVID CARTWRIGHT, For Sale at G. STANLEY'S, Bookseller, 4, St. Anne Street, PRIOR—5s. EACH. The proceeds will go to the benefit of St. James' Church, recently erected at Kingston. Quebec, 9th July, 1846.

THE Subscriber, in returning thanks to his friends and the public generally, for the very liberal support which he has received since he commenced business, takes this opportunity of announcing the receipt of an entire new stock of GROCERIES, SAUCES, &c. among which will be found—

TEAS,—comprising Imperial, Gunpowder, Hyson, Young Hyson, Souchong and Twankay of superior quality and flavour. Sugars,—Double refined, Crushed, White Bards and Bright Muscovado. Coffee of superior quality, ground daily; also, green and roasted. Pickles—Mixed Gherkins, Onions, Walnuts, and Piccalilly. Sauces—Celebrated Worcestershire, Tomato, Essence of Anchovies, Anchovy Paste, India Soy, Pickled Mushrooms, Harvey's, Wix's Ketchup, Chilli Vinegar, and India Curry Powder. CANDLES—Sperm, Adamantine, Imperial, and Composite. FRUITS—Turkey Figs, Blomine Raisins in boxes, half-boxes and quarters, Preserved Pine Apple—with a variety of other articles too numerous to detail. M. G. MOUNTAIN, No. 13, Fabrique St. Quebec, 4th June, 1846.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

PRIVATE TUITION. PARENTS desirous of giving their children private instruction in the Latin and Greek languages, and the various branches of an English education, will have an opportunity, by applying at the office of this paper. Address S. S. Quebec, July 9th, 1846.

Just Received BY G. STANLEY, NO. 4, ST. ANNE STREET A FEW COPIES OF HYMNS, Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., Minister of St. Thomas' Church, Montreal. Price in cloth 1s. 6d. plain leather 1s. 9d. best 2s. A liberal reduction will be made, if a quantity be ordered.

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

FOR SALE EX "PERSEVERANCE," FROM HAMBURG, GERMAN WINDOW GLASS (in half boxes) of all sizes and double thickness, 150 Demijohns, German Scythes, Best German Steel and Spelter. C. & W. WURTELE, St. Paul Street, 25th June, 1846.

FOR SALE BY THE SUBSCRIBERS: SHEET ZINC, Tin Plates and Canada Plates, Red and White Lead, Refined Borax, Best Cast Steel, Octagon, Round, and Machinery Steel, Blister Steel. C. & W. WURTELE, St. Paul Street, 25th June, 1846.

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Youth's Corner.

THE FLOWERS AND THE COFFIN.

Last week I was at a funeral. Two rooms were filled with friends, who had come to attend the burial of a little girl. Her body lay in a coffin, on a marble table in the middle of the parlor. Her sweet lips were closed, and her pale hands folded over her bosom were as cold as the marble.

By the side of the little coffin was a silver cup, such as children use, and in it was a bunch of fresh flowers. I dare say it was Emily's cup. Whenever her father and mother look at it, they will always think of their child, who used to drink out of it.

It made me so sorrowful to see these sweet flowers by the side of a corpse. They were beautiful, but they were sad. Emily was like these flowers. She grew up, and was as promising and as lovely as they. Now she is cut down and withered.

In a few hours the flowers will be dead also. But here is the difference. The flowers will never bloom again. They are gone forever. But Emily is not gone forever. That little body will live again. Christ takes care of it in the grave. I saw it put into the deep, cold vault. Christ was buried in the same way in the sepulchre. But he rose again, and that is a sign that Emily will rise again too. As surely as Jesus rose, so surely will he raise this dear little one.

When the flowers die, all is over with them. All their gay colours, all their sweet perfume are lost. But all is not over with Emily. Her soul is not lost. It is with Christ. It is better to be with him, than to be with us. The soul shall be joined to the body at the resurrection. Then soul and body will be happy together to all eternity. This is what I thought, on looking at the silver cup and flowers, beside the coffin.—Youth's Penny Gazette.

VACATION-JOURNEY INTO THE MOON.

Continued.

Mr. Quintus had a long and refreshing sleep, from which he awoke in broad day-light, which he thought strange, for it was day when he lay down to rest. When he stepped out into the passage, his host the Censor met him with another gentleman who had more of a sharp look than of the placidity of the other, and whom he introduced as a Colleague. Mr. Quintus offered an apology for having slept so inexcusably long—"from daylight to daylight"—but the sharp Censor informed him that it had been daylight uninterrupted since the stranger had alighted in the moon. "You are not used to us yet," he said; "our days are a good deal longer than yours." Mr. Quintus then recollected that the moon has only one day and night in a month, and he wondered how he was going to manage, if the people in the moon work on during half a month's daylight—for that would hardly suit him. The sharp-sighted Censor seemed to guess at his embarrassment, and said: "When you have lived some time upon our vicinities, you will probably find yourself wakeful enough for our long daylight." This seemed reasonable, and Mr. Quintus felt comforted. Some lunch had been prepared for him, at which his host kept him company, for it happened to be not just study-time; he proposed to introduce him to the Chairman of the Board of Tutors immediately after meal.

Mr. Quintus now took courage to beg an explanation of the official titles which he found to be in use in the Seminary; upon which he was told that the body of Tutors entrusted with the care of youth in the Institution consisted of ten Regents of Classes, each of them with an Observer attached to him, whose province it was to take the Regent's place as often as might be necessary. The two Censors were not charged with particular classes, but being tried, and proved men, it was designed that their influence should pervade the whole establishment: the placid gentleman was Censor Morum, and his sharp-looking Colleague was Censor Studiorum. The stated employment of the latter was, to make the Classes throughout the establishment review their studies. Every one of them came under review in some branch of study or other, once a week at least, and some of them oftener. His occupation with each class amounted to two hours at a time, and commonly he was engaged with two each day; not infrequently with three. He kept a record of every review the Class went through, and generally spent some time afterwards with the Regent whose class had last engaged him. The Observers were candidates for the office of Regents, and it was their privilege to become acquainted with the mode of conducting a Class which the Regents were pursuing, while the Regents were constantly benefited by their conferences with the Censor Studiorum on the result of his reviewing the studies of their Classes.

"You mentioned your own charge as Censor Morum," interrupted Mr. Quintus. "The charge entrusted to me," said his host, "is properly that of the parental office. It is generally left to me to inflict punishment, though the power of doing so is possessed by all the Regents. They are agreed in desiring to use that power only so far as to let the Class know that the power is there. That being known, a great deal of misconduct is prevented at once, which otherwise would take place. But in most cases, complaint is made to me, and I have to deal with it as the case may require. Offenders are sent out of the Class-room, and dealt with in private. On such occasions, the Observer steps into the Regent's office. A scholar is ordered out of the Class; and after he has had a short time to recollect himself in the private study, the Regent goes in to talk with him while the Observer keeps the business of the Class going. The time for recollection, together with the Regent's expostulation, in many cases so melts the scholar as to allow of his return to his place without punishment. When

it does not, it is time the body should receive that impression which the mind will not take. But in every successful case, something has been gained for the cause of education. The nobility of our profession depends upon our success in moving the mind without hurting the body."

The Censor's attitude here was indescribably dignified; and Mr. Quintus drew himself up, unconsciously, while he thought within himself: "Ah, let me get down to earth again, and I will try for the nobility of my profession!" "I have heard you mention the Chairman of the Board of Tutors," said he.

"He is waiting to receive us, by this time, I imagine," replied the Censor. He is a man that has gone through long and meritorious service as a Tutor, and is now too old for the quick movements of eye and mind required in the school-room. But he is of incalculable use to us in presiding at our conferences, when Censors and Regents meet to consult upon measures to be taken, and how to turn to account the experience which has been received. Sometimes one or other comes to conference, low-spirited or desponding; it seldom happens that he does not leave it cheered-up, and conscious of strength which he had not before. It is part of our regulations that the Chairman is to have a casting vote; but in practice we have almost laid aside voting altogether. Where we cannot have unanimity, we prefer suspending our measure: it is only in cases where action is unavoidable and some of us do not feel satisfied in bearing the responsibility of a course which does not entirely commend itself to their judgment, that votes are taken. When the decision has been formed, if the measure is found to answer, every one, as a member of the establishment, enjoys the benefit of it even as if he had voted in its favour."

"But does not this conference break in upon the subordination of Regents under Censors?" asked Mr. Quintus. "We avoid" was the reply "the term subordination; we happen to be clearly seniors in years and length of service to all the Regents at this time, and we find them to concede to us all that we require. The painful case of an impracticable man coming amongst us has occurred, and then the action of the Proprietors of the Seminary has been invoked to remove the individual on the simple ground that the needful co-operation among the Tutors was interrupted by him; harmony was thus restored. In fact, the case might very well arise of a Regent being senior to the Censors in years and experience, and having fitness to conduct a Class rather than to act as Censor: we should then by all means wish to retain him at his post, we should entreat him to act as Censor Morum of his own Class entirely, and we should not think it right that he should be subordinate to a Censor Studiorum, his junior in years and experience, though his Class would come under that Tutor's review like the rest. Stranger! we are all members of one body, and they eye does not say to the hand, I am better than thou."

They had left the table and ascended a flight of stairs which brought them into the presence of a gray-headed man with a large printed sheet in his hand, just come from the press. He laid it down to welcome his visitors, and Mr. Quintus was not a little surprised when he saw that the paper was an extra of a newspaper, containing a representation of himself, as he appeared through telescopes in his flight towards the moon. He was holding on to his stick, his legs drawn up and his head down so that chin and knees met together, and the tail of his coat streaming out behind like wings—but the meteor was expanded, by the lunar atmosphere, into an umbrella-shape, which at a glance explained how his descent was so broken as to land him without broken bones on the play-ground of the Seminary. (To be continued.)

THE SANDWICH ISLANDER CRITICIZING THE WHITE MAN.

The following is a fine specimen of composition of a native of the Sandwich Islands. It exhibits abhorrence of drunkenness. It displays in fact, the force of the Gospel in renewing the heathen,—and heathen of the most degraded caste. Let white men read, and ponder, seriously, this address of a native convert to Christ, by our Missionaries.

THE HORSE AND HIS RIDER.

The following graphic description written by a native of the Sandwich Islands, has been translated from a Sandwich Island newspaper, by Mr. Samuel Ruggles, late Missionary at those Islands, for the Michigan Observer.

Readers. On a recent Sabbath, I went to meeting at the place where the foreigners worship. Mr. Lee, a preacher from Columbia River, proclaimed the words of Jesus. After the meeting closed, when I was returning home, I met a beautiful horse. He had also in his mouth a bridle. There was no rider upon him; it was the horse only. He was a fleet horse; he ran very swiftly along the road that he might quickly get to the place of his keeper. I said to myself thus. What does this mean? Where is the rider? Has he without cause forsaken his horse? Or has he been seized with sickness and fallen? Has he been drinking rum? Has he become weak with intoxication and was unable to sit upon his horse? Thus I questioned myself. But I was not long in doubt, for I soon saw before me a man whose skin was white.—He came along with staggering legs. Very crooked indeed was his going. He was first on one side and then on the other side of the road. His going was like to a ship rocking and labouring in a heavy sea.—His face was handsome to look at, and his clothes were made of rich cloth, but great indeed was the quantity of dirt upon them. Alas for him! Perhaps he was a native of Great Britain, perhaps of America. He understood what was right, he understood also what was not right. Perhaps he well understood the

great charge of Jehovah, 'Remember the Sabbath day, &c.' Perhaps he saw the flag at the steeple of the meeting house, and read upon it the word 'bethel,' which means 'house of prayer.' But he had forsaken prayer, he had trampled upon the sacred day, he had gone in the path of ruin in the way of the wicked. What led him in this road of death? Who was it? Rum is his name, he is Satan's servant; he is an enemy of man and also of God. But how did he obtain this guide?—His friends bought him with strong drink.—This man drank and quickly forgot Jehovah, and his own soul, and the Sabbath, and the house of prayer, and the night of eternal burnings. He became as one void of reason, as a fool, as sick drunk, exceedingly wicked.

The horse was ashamed of his white skinned drunken rider, and for this reason perhaps, he threw off the man into the dirt and escaped from him. Alas! the drunkard, the lord of the brutes is down in the dirt under their feet.—Readers, what profit is there in buying rum, and drinking it? Think ye of these things, and when you have thought sufficiently then tell your thoughts.—Va Ahulan.

THE TWO BROTHERS.—AN ARABIAN LEGEND.

The site occupied by the temple of Solomon was formerly a cultivated field, possessed in common by two brothers. One of them was married and had several children; the other was unmarried. They lived together, however, cultivating, in the greatest harmony possible, the property they had inherited from their father.

The harvest soon had arrived. The two brothers bound up their sheaves, made two equal stacks of them, and left them on the field. During the night, the unmarried brother was struck with an excellent thought. My brother, said he to himself, has a wife and children to support; it is not just that my share of the harvest should be as large as his. Upon this he arose, and took from his stack several sheaves, which he added to those of his brother; and this he did with as much secrecy as if he had been committing an evil action, in order that his brotherly offering might not be refused. On the same night the other brother awoke, and said to his wife, 'My brother lives alone, without a companion; he has no one to assist him in his labour, nor to reward him for his toils, while God has bestowed on me a wife and children; it is not right that we should take from our common field as many sheaves as he, since we have already more than he has—domestic happiness. If you consent, we shall, by adding secretly a certain number of our sheaves to his stack, by way of compensation, and without his knowledge, see his portion of the harvest increased.' The project was approved and immediately put in execution.

In the morning, each of the brothers went to the field, and was much surprised at seeing the stacks still equal. During several successive nights the same contrivance was repeated on each side; for as each kept adding to his brother's store, the stacks always remained the same. But one night, both having stood sentinel to dive into the cause of this miracle, they met, each bearing the sheaves, mutually destined for the other. It was thus all elucidated, and they rushed into each other's arms, each grateful to Heaven for having so good a brother.—Voice of Jacob.

A SIX-FOLD EMPHASIS.

There are two passages—one in the Old Testament, and one in the New, in which a six-fold emphasis occurs, which is remarkable. Both have reference to the death of Christ.

The first, including verses 4 and 5 of Isaiah, 53d chapter, teaches the doctrine of imputed guilt; of Christ's dying in the stead of the guilty. "Surely he hath borne our griefs, and carried our sorrows; . . . he was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

The second asserts the same doctrine, but lays a similar emphasis upon the personal dignity of him of whom it speaks. "Who himself bare our sins in his own body on the tree." The emphasis is upon the sorrows; and including the last clause, it is six-fold repetition. The sentence would be grammatical, and the sense complete, if it simply said, "Who bare our sins." All the rest beyond this expression is emphatical, and it is a noble climax. Let me state it thus:

Who bare our sins;
Who himself bare our sins;
Who himself bare our sins in his body;
Who his own self bare our sins in his body;
Who his own self bare our sins in his own body;
Who his own self bare our sins in his own body on the tree.

The personal dignity of the sufferer upon Calvary is the ground of the acceptance of his sacrifice. It was impossible that the blood of bulls and goats should take away sin. But the blood of bullocks cleansed the Jew from ceremonial pollution; and the argument of the apostle (Heb. ix-13, 14.) is, if the blood of such inferior beings could avail for any thing, the sacrifice of one, dignified as Jesus was, could avail for every thing. The truth of the divinity of the Messiah alone, can make the New Testament writers speak common sense.—The Presbyterian.

THE FIRST PRAYER IN CONGRESS.

The subjoined extract of a characteristic letter from John Adams, describing a scene in the first Congress in Philadelphia, in September, 1775, shows very clearly on what power the mighty men of old rested their cause. Mr. A. thus writes to a friend at the time:

"When the Congress met, Mr. Cushing made a motion that it should be opened with prayer. It was opposed by Mr. Jay of New York, and Mr. Rutledge of South Carolina, because we were so divided in religious sentiments—some Episcopalians, some Quakers, some Anabaptists, some Presbyterians, and

some Congregationalists,—that we could not join in the same act of worship. Mr. Samuel Adams arose and said, 'that he was no bigot, and could hear a prayer from any gentleman of piety and virtue who was at the same time a friend to his country. He was a stranger in Philadelphia, but had heard that Mr. Duche, (Dushay they pronounced it,) deserved that character, and therefore he moved that Mr. Duche, an Episcopal clergyman, might be desired to read prayers to the Congress to-morrow morning.' The motion was seconded, and passed in the affirmative. Mr. Randolph, our President, waited on Mr. Duche, and received for answer that if his health would permit he certainly would. Accordingly, next morning he appeared with his clerk, and his pontificals, and read several prayers in the established form, and then read the collect for the seventh day of September, which was the 35th Psalm. You must remember this was the next morning after we had heard the rumour of the horrible cannonade at Boston. It seemed as if Heaven had ordained that Psalm to be read on that morning.

"After this, Mr. Duche, unexpectedly to every body, struck out in an extemporary prayer which filled the bosom of every man present. I must confess I never heard a better prayer, or one so well pronounced. Episcopal as he is, Dr. Cooper himself never prayed with such fervor, such ardor, such correctness, and pathos, and in language so elegant and sublime, for America, for Congress, for the province of the Massachusetts Bay, especially the town of Boston. It had an excellent effect on every body here. I must beg you to read that psalm. If there is any faith in the sortes Virgilianae, or sortes Homerice, or especially the sortes Biblicae, it would be thought providential."

The thirty-fifth Psalm was indeed appropriate to the news received and the exigencies of the times. It commences:

"Plead my cause, O Lord, with them that strive with me: fight against them that fight against me.

"Take hold of shield and buckler, and stand up for my help.

"Draw out also the spear, and stop the way against them that persecute me; say unto my soul, I am thy salvation."

What a subject for contemplation does the above picture present. The forty four members of the First Congress, in their Hall, all bent before the mercy seat and asking Him that their enemies "might be as chaff before the wind." Washington was kneeling there, and Henry and Randolph, and Rutledge, and Lee, and Jay, and by their side there stood, bowed in reverence, the Puritan patriots of New England, who at that moment had reason to believe that an armed soldiery was wasting their humble households. It was believed that Boston had been bombarded and destroyed. They prayed fervently "for America, for the Congress, for the province of Massachusetts Bay, and especially for the town of Boston;" and who can realize the emotions with which they turned imploringly to Heaven for Divine interposition and aid? "It was enough," says Mr. Adams, "to melt a heart of stone. I saw the tears gush into the eyes of the old, grave, pacific Quakers of Philadelphia."

ADMINISTRATION OF THE PAPAL STATES.

From the Marquis d'Azeglio's work "Degli ultimi casi di Romagna" (on the latest occurrences in Romagna.) January 1846.

After having developed these grave charges, viz. of depending, for support abroad, on a foreign power, and at home on the bayonets of mercenaries,—M. d'Azeglio enumerates the particular vices of the Pontifical Administration. The finances are in a miserable state, and the author is astonished that bankruptcy has not yet taken place; for the annual expenditure exceeds the receipts, and it seems that measures have been taken to dry up all the sources of public prosperity. An exorbitant prohibitory system serves only to maintain the monopoly of some privileged individuals. The masses pay far too high a price for the most necessary articles of consumption, and licentious bands of smugglers (a fresh source of immorality), are organized on the frontiers, to counteract these senseless measures. The taxes are framed, as under the old system in France, in consequence of which a few intriguers make scandalous fortunes, while around them prevails universal poverty.

That which especially occupies the attention of the Court of Rome, and fills it with continual terrors, is the fear of opening by any breach whatever the way for new ideas. This is a real nightmare—the hallucination of every moment, which leads the vision to discover conspiracies and invasions of modern mind in things of the most innocent tendency. Let there be agricultural or industrial associations. Who knows? Liberalism may be concealed therein. Under the pretext of advancing the cultivation of corn, or the spinning of cotton, dangerous principles may be sown in the country. No railways! Railways would open a free passage to licentiousness of opinion, and the spirit of the age would take up its residence before the door of his Holiness. "Europe may laugh at this," says M. d'Azeglio, "but the subjects of the Pope find that it is no laughing matter." There is no commerce. Situated between two seas, that country, which might form the line of communication between the East and the West, is struck with an incurable indolence. The ports of Civita Vecchia and of Ancona are almost empty. Except some foreign steamers, M. d'Azeglio has seen there nothing but miserable coasting vessels and small fishing-boats. Thus, to stifle the unhappy spirit of the age, all is arrested, fettered, and interdicted. Stir not, inhabitants of Romagna. You have fertile lands; leave them to be covered with pestilential marshes. You have great mineral riches; let them remain beneath the soil. Your geographical position is admirably

adapted to your becoming one of the most prosperous populations of Europe; do not entertain a thought of realizing the advantages it offers. Make an effort not to act, think, or hope. Go, bask in the sunshine of your lovely climate, in the rays that have escaped the exactions of the Pope's farmers-general. If you have still a few pence, there is the lottery, which the Court of Rome preserves with tender solicitude, because the lottery excites no liberal tendencies, and produces some money. If inactively produces irksomeness, you have your remedy; the Holy See will give you possessions as plentifully as you please, and during the Holy Week you may witness the representation of scenes taken from the gospel history. Buy one all, endeavour to become contented. Do not complain; see here the Swiss! Do not revolt; see there the Austrians!

In all this, there is for us a valuable moral, and this is our chief object in this article. Let us learn and well understand how the priests would govern should they again obtain the ascendancy in France. To hear certain preachers and to read certain journals, one would think that all our ills spring from not being sufficiently devoted to the Romish Church and her ministers. If there are so many charges before our Assize Courts, so many poor in our hospitals, so many persons in mental distress, so many clogs on the working of our constitutional system—the Jesuits will boldly tell you that it is owing to the unbelief of the age, and that if we had more Catholic fervour, things would go on infinitely better. Give more power to the priest; hand over to him the education of the young; allow him to interfere in all affairs of importance; enable him to cover the country with monasteries and convents, and you will be the most flourishing, the happiest nation in the world.

Alas! the Pontifical States have long enjoyed these admirable privileges; they have priests; monks, and nuns in abundance; they have a sufficient number of clerical institutions of every kind; the young are sufficiently under the direction of the reverend disciples of Loyola; the priesthood interfere quite enough in all public affairs, and you see what these States have become! They almost desire the Tyranny of Austria, in order to escape from that of the Pope and the Jesuits.—Cont. Echo.

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