

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Continuous pagination. |

The Berran.

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

VOLUME II.—No. 14.]

QUEBEC, THURSDAY, JULY 3, 1845.

[WHOLE NUMBER 66.]

THE MORNING OF THE RESURRECTION.

Ye saints of God! the Lord is come
To bear his wearied people home,
Beyond the reach of care;
Where guilt and sin are terms unknown;
The Lord is come to bear his own,
And place them with him on his throne,
To dwell for ever there.

The resurrection morning breaks,
And each imprisoned saint awakes,
Call'd forth to life again;
Entranc'd a while in dumb surprise,
Earth sees her shrouded tenants rise,
And wend their way to yonder skies,
Call'd up with Christ to reign.

May I be one amidst that throng,
To join the everlasting song
Of glory, honour, power;
That, when creation's pillars yield,
And nature's Lord shall be reveal'd,
His sov'reign arm may prove my shield
In that decisive hour.

ΕΡΑΦΘΑΣ.

THE PURE IN HEART.

We are to inquire, First, who are the pure in heart? This is not the natural state of the heart of fallen man. With that point I start. It is needful that we have a right understanding with each other upon that point, since it is one frequently overlooked and much misunderstood. Many seem to think that the heart is naturally pure and good, full of innocent simplicity and virtue. If a young person just escapes gross outward sin, many a fond mother, and sometimes a father also, will speak of that child as all that is amiable and excellent, as having a good heart, pure and spotless as snow. Thus flattered, instead of humbled, the youth goes forth vain and conceited, and soon manifests corrupt propensities and sinful lusts, rushes into dissolute company, follows vicious pleasures with eagerness, and treats God and godliness with ineffable contempt. It might be thought that his friends, I mean those who so call themselves, would now see their error, and be sensible that the youth's heart was not so very pure as they once imagined. But no—in the midst of all his folly and dissipation, while he is becoming the slave of lust and sensuality, while his heart is full of vanity and impurity, and his tongue pours forth wanton and corrupting words, you may yet hear friends, old enough to know better, say, Poor dear youth, he has his follies, it is true, but he has a good heart all the while! The youth is aware that they say and think this of him, and interprets it as a license from his elders for his present course—that it is what all do at his time of life—and that if the heart is good all the while, his case is not so very bad; the heart is the main thing, and God will accept a good heart. In a few years, if not cut off in his follies, he begins, it may be, to settle down into a somewhat more sober life: he finds that a more regular course of conduct is more decent in the eyes of the world, more conducive also to health, not quite so expensive, and on the whole, more suitable and respectable. Now, he reforms, and gives himself to business, and plunges into it with his whole soul. Still he would retain his old error in regard to the goodness and purity of the heart. He speaks of what is past as the follies of youth, he recounts his sinful follies with evident satisfaction rather than pain, and would end his recital with some such expression as this, Well, I yet had a good heart. And so at present, in the midst of manhood, though his heart is full of ambition, desire of gain, the love of the world, and enmity against God, yet he thinks himself still a good-hearted man. At length old age insensibly steals on; gray hairs are here and there upon him, surely the mistake of a whole life will at length be detected.—Ah, no! still more than ever does his heart doat upon the world, he loves money more heartily, and becomes more morose, envious, peevish in heart, than ever, yet he would still be thought a good-hearted old man. Thus the same mistake runs throughout all his course—and that a capital and fundamental mistake—he has been wrong in his first and main principle, imagining his heart good and pure, when he has never even known what it is to be pure in heart. That he is ignorant of this, the follies of his childhood, the vices of his youth, the ambition and worldliness of his manhood, and the selfish avarice of his old age, have all combined to prove. What fills and sways his heart throughout is the world, and things of sense—not God, or the things of God. The thought, to which he clings even in his last sickness, as ministers often see with pain, his fondest, dearest thought, that whatever he has been, and whatever he has done, he had yet a good and pure heart within, is directly opposed to the testimony of truth in the oracles of God. Look at man as described by God under any dispensation since the fall, and produce me one clear testimony that man's heart is naturally good and pure. Look before the flood, in those days of primitive simplicity, the golden days of poetry and fancy,—what was the heart of man then? "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." The flood subsides, and only Noah and his family survive—yet the flood itself had not washed away the natural corruption of the human heart—for immediately after, this is God's renewed testimony, "The imagination of man's heart is evil from his youth." Every one familiar with the history from the deluge to Moses, and from Moses to David, needs not to be informed of

the desperate corruption of the human heart displayed at those periods even in the most favoured people upon earth. How pathetically does Jehovah lament the fact: "O that there were such a heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!" But I mentioned David: surely he, the man after God's own heart, if any, was pure in heart. Listen to his own confession and prayer, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." "Create in me a clean heart, O God, and renew a right spirit within me." The testimony of the inspired author of Ecclesiastes is most express: "The heart of the sons of men is full of evil, and madness is in their heart while they live, and after that they go down to the dead." The holy prophets seem to have been taught of God to entertain no better opinion of the native purity of the human heart. Ezekiel calls it a stony heart: Jeremiah describes it as a rebellious heart, an uncircumcised heart, a heart deceitful above all things, and desperately wicked. And as for the New Testament, the very language of its covenant proceeds upon the fact of the native corruption of the heart of man. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their mind, and write them in their hearts."—then, I infer, God's laws were not there before; and if his laws were not there, the laws of sin, of corruption, of lawless disobedience, were governing the heart: and then the heart was not pure. Our Lord's testimony, as given by St. Matthew, has been referred to. I repeat it, as recorded by St. Mark, for every word bears strong testimony on our present point. "That which cometh out of the man, that defileth the man. For from within, out of the heart of man, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within and defile the man." "What man, who wishes not to deceive himself, can hear that passage, and then lay his hand upon his heart, and look up to the heart-searching God, and say, This heart is and has ever been a pure heart? Surely our first point is settled, namely, that the pure in heart are not men in their natural state. If these testimonies from Scripture in regard to the heart of all men in general, and of God's most favoured people in particular, have failed to convince you, I will not pollute your ears with proofs, which might be multiplied without end from heathen authors, which would show the desperate depravity, the lamentable want of moral purity, the licentiousness and grossness of abominations, which prevailed in the hearts of men of the most wise and polished nations in the heathen world. No heart then is naturally pure. This is the first point which I desire to press upon your deepest convictions. This is what parents should teach and urge upon children, and what we should all teach and urge upon ourselves, that every heart is naturally anything but pure in the sight of Him, who is of purer eyes than to behold iniquity with complacency or satisfaction. Young people, let me ask, nay, all of you ask yourselves, Have you thought of this? have you understood and felt it? that you have a heart naturally prone to vanity, folly, pride, lust, and sin, in all its forms? that the seeds of every sin are plentifully sown in every heart by corrupt nature? and that, with the heart in that state, you can never see God, or heaven, or glory? My dear hearers, it is no pleasure for me to tell you these solemn truths so plainly. It were more pleasant, perhaps, to speak smooth things, to compliment all, and to displease none; but I come to you with the testimony of God in the whole tenour of Scripture, which testimony is confirmed by all experience, and then I tell you as plainly, as faithfully, yet, I hope, also as affectionately as I can, that not one of you has been by nature pure in heart.

But I have a Second point, for which I would hope you are now prepared. You may be made pure in heart. Some, yea, let me hope, many of you know and understand by your own happy experience this blessed truth, that the heart may be made pure, that though so defiled, it may yet be cleansed. "Wash me," said David, "and I shall be whiter than snow." There is a fountain opened for sin and for uncleanness. And here, brethren, I confess to you with the plainness which I wish to mark this discourse, that I know of nothing but the blood of Jesus Christ which can make your heart or mine pure, I mean, pure in the sight of God, with whom in the matters of the heart and soul we chiefly have to do. And I might offer this single proof. God has given his pure and holy Son to die for sinners, even to shed his blood for their sakes, and has declared, that "without shedding of blood there is no remission" of sins. And when it is asked, what blood is meant? he tells us, not the blood of bulls, or of goats, but "the blood of Jesus Christ his Son cleanse us from all sin." Then, nothing else can; God would surely have spared his own Son if any other sacrifice could atone for sin, or any other blood than His wash away its pollution. When a king gives his own son as a ransom, you may be sure that one of his nobles or inferior subjects would not suffice. Facts also fully prove the adequacy of this one only remedy and means of purification.

* Dent. v. 29. † Psa. li. 5.
† Psa. li. 10. † Eccl. ix. 3.
† Ezek. xi. 19; Jer. v. 23; ix. 26; xvii. 9.
† Heb. viii. 10; Jer. xxxi. 33.
** Mark vii. 20-23. †† Psa. li. 7.
†† Zech. xiii. 1. †† Heb. ix. 22.
‡‡ 1 John. i. 7.

In every age it is found a true saying by many, that the blood of Jesus Christ possesses this cleansing virtue; it has cleansed a countless multitude; it has wrought moral wonders in what seemed desperate cases; it has made the impure chaste, the drunkard sober, the covetous liberal, the lover of pleasure a lover of God: Whatever be your sin, however it has been your tyrant, and for however long, if you will but have recourse to this blood of Jesus Christ, you shall be made pure from its guilt, and pure from its polluting influence; the tyrant shall receive a death-blow, his strong hold shall be undermined, a stronger than he shall overcome this strong man. If you had been, up to this hour, a man of the world, a man of pleasure, a man whose heart has not been tight with God, only despise not this scriptural doctrine of the blood of Jesus Christ cleansing from all sin, but use it as offered of God, and you shall become a new creature in Christ Jesus. But there must be faith. The work indeed is God's, because He gave the Saviour, and He by His Holy Spirit applies the blood of Christ. But God's work does not set aside man's duty. God loves truth and holiness, it is man's duty to love it also. God turns the heart." It is the sinner's duty to obey the call: "Turn ye, turn ye from your evil ways; for why will ye die?" "God gives the seed, the rain, the harvest; man's duty at each step is plain and evident. So here it is God's to purify the heart by the blood of Jesus Christ: it is man's duty to exercise faith in that blood. Observe the words of St. Peter, speaking of the conversion of the Gentiles: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." This faith is a most important principle; you can never have a pure heart without it. It is the receiving principle; and if that be wanting, nothing can serve. There is light, for instance, around us, how clear, how serviceable, how beautiful, how free to all, from the beggar to the king! But there is a poor man without the receiving principle, the power of vision—all is perpetual night with him. Music, sweet and melodious, is heard, but it is nought to him who has not the receiving faculty of hearing. So with the matter before us; there is a cleansing virtue in the blood of Christ; you need it; God is ready to give and to apply it; he offers it to you all; but one—oh! which of us is the man?—has not the receiving faculty; he has not true faith; he will depart uncleansed, unpurified in heart. I know, brethren, that people can speak slightly of faith; but they are not people who read and understand their Bibles. The man who thinks that he can receive without faith all the blessings of salvation, which are offered only to faith, may as reasonably expect to be healed by medicine, which he hears of, or merely sees, or keeps as it may be, he does his Bible, in a closet out of sight, but never takes in hand, or uses, and applies. What then is a man to do who has no faith? for "all men have not faith." Let him desire it, seek it, labour, strive, pray for it, and it will not be withheld: "it is the gift of God;" and he is ready to give that and all good gifts to them that ask him in his Son's name. "Faith cometh by hearing, and hearing by the word of God." Let him hear, therefore, and read the word of God; let him meditate therein day and night; let him compare its offers with his own spiritual wants; and he will find that there is in the blood of Jesus Christ, given to pardon and to purify, the very thing which his soul needeth. Then, looking at the freeness of the promises, the compassionate character of the Saviour, the gracious offices of the Comforter, he will find faith formed within him, and that faith will apprehend Christ, and he will experience the delightful truth before us, that a heart once impure, corrupt, and dead, may be cleansed, purified, and animated into life. Have you experienced this? Then give God the glory. It is His Spirit who has wrought this in you. For His Spirit is the Purifier of the heart, the Lord and Giver of spiritual life, the Sanctifier of all the elect people of God. The Holy Spirit is like the wind, blowing indeed where it listeth, yet purifying the air, refreshing the earth, wafting health and vigour, life and renovation, wherever it moveth. The Holy Spirit is like fire, ("Quench not the Spirit,") melting what was hard, refining what was debased, purifying off the dross. The Holy Spirit is like water, cleansing away defilements, impurities, spots, and taints of sin. "Wash you, make you clean." "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."—Rev. John Hambleton, M. A., Islington.

PRAYERS FOR THE DEAD.

From the 19th Homily of the Church of England.

Now, to entreat of that question, whether we ought to pray for them that are departed out of this world, or no. Wherein, if we will cleave only unto the word of God, then must we needs grant, that we have no commandment so to do. For the Scripture doth acknowledge but two places after this life; the one proper to the elect and blessed of God, the other to the reprobate and damned souls; as may be well gathered by the parables of Lazarus and the rich man; which place St. Augustine expounding, saith in this wise:

* Jer. xxxi. 18; Lam. v. 21.
† Ezek. xxxiii. 11. † Acts. xv. 8, 9.
‡ 2 Thess. iii. 2. † Eph. ii. 8.
§ Rom. x. 17.
†† 1 Thess. v. 10. †† Isa. i. 16.
‡‡ Isa. i. 18.

That which Abraham speaketh unto the rich man in Luke's Gospel—namely, that the just cannot go into those places where the wicked are tormented—what other thing doth it signify, but only this, that the just, by reason of God's judgment, which may not be revoked, can shew no deed of mercy in helping them, which after this life are cast into prison, until they pay the uttermost farthing! These words, as they confound the opinion of helping the dead by prayer, so they do clean confute and take away the vain error of purgatory, which is grounded upon this saying of the Gospel, Thou shalt not depart thence, until thou hast paid the uttermost farthing. Now doth St. Augustine say, that those men which are cast into prison after this life on that condition, may in no wise be holpen, though we would help them never so much. And why? Because the sentence of God is unchangeable, and cannot be revoked again. Therefore, let us not deceive ourselves, thinking that either we may help other, or other may help us by their good and charitable prayers in time to come. For as the Preacher saith, When the tree falleth, whether it be toward the south or toward the north, in what place soever the tree falleth, there it lieth; meaning thereby, that every mortal man dieth either in the state of salvation or damnation: according as the words of the Evangelist John do also plainly import, saying, He that believeth on the Son of God hath eternal life; but he that believeth not on the Son shall never see life, but the wrath of God abideth upon him.

Where is then the third place which they call purgatory? Or where shall our prayers help and profit the dead? St. Augustine doth only acknowledge two places after this life, heaven and hell. As for the third place, he doth plainly deny that there is such to be found in all Scripture. Chrysostom is also of the same mind, that unless we wash away our sins in this present world, we shall find no comfort afterward. And St. Cyprian saith, that, after death, repentance and sorrow of pain shall be without fruit: weeping also shall be in vain, and prayer shall be to no purpose. Therefore he counsellet all men to make provision for themselves while they may, because, when they are once departed out of this life, there is no place for repentance, nor yet for satisfaction.

Let these and such other places be sufficient to take away the gross error of purgatory out of our heads: neither let us dream any more that the souls of the dead are any thing at all holpen by our prayers: but, as the Scripture teacheth us, let us think that the soul of man, passing out of the body, goeth straightways either to heaven, or else to hell: whereof the one needeth no prayer, the other is without redemption.

The only purgatory, wherein we must trust to be saved, is the death and blood of Christ: which if we apprehend with a true and steadfast faith, it purgeth and cleaseth us from all our sins, even as well as if he was now hanging upon the cross. The blood of Christ, saith St. John, hath cleansed us from all sin. The blood of Christ, saith St. Paul, hath purged our consciences from dead works, to serve the living God. Also in another place he saith, We be sanctified and made holy by the offering up of the body of Jesus Christ done once for all. Yea, he addeth more, saying, with the one oblation of his blessed body and precious blood, he hath made perfect for ever and ever, all them that are sanctified. This then is that purgatory, wherein all Christian men must put their whole trust and confidence: nothing doubting, but if they truly repent them of their sins, and die in perfect faith, that then they shall forthwith pass from death to life. If this kind of purgatory will not serve them, let them never hope to be released by other men's prayers, though they should continue therein unto the world's end. He that cannot be saved by Christ's blood, how shall he look to be delivered by man's intercessions? Hath God more respect to man on earth, than he hath to Christ in heaven? If any man sin, saith St. John, we have an Advocate with the Father, even Jesus Christ the righteous, and he is the propitiation for our sins. But we must take heed that we call upon this Advocate, while we have space given us in this life; lest, when we are once dead, there be no hope of salvation left unto us. For, as every man sleeth with his own cause, so every man shall rise again with his own cause. And look, in what state he dieth, in the same state he shall be also judged, whether it be to salvation or damnation.

THE CLAPHAM SECT.

In the last number of the Edinburgh Review, July 1844, we find an article with the above title—"The Clapham Sect." It is more than probable that 99 out of 100 readers would be at a loss to discover in the title, any clue to the subject matter of the article; but a few words explain it. Henry Thornton, William Wilberforce, and several other eminent Christian men of the last generation, happened to reside on the villa-cinctured common of Clapham. They lived much together, enjoyed much Christian intercourse with each other, and at their houses men like-minded according to Christ Jesus, from various parts of the country, used to meet and consult about religious objects. At Clapham Common the Bible Society and other societies were first planned by these eminent men of God. Hence the title, "the Clapham Sect."

We hear of "signs of the times," and it is the habit of many to indulge in the supposition that there can be no "signs of times," except such as are unfavourable; but in this article, as it strikes us, we have such a "sign of the times" as ought to call forth the most "abundant thanksgiving to God," for who could have anticipated such a change of public opinion in favour of evangelical truth?

Had we been informed, that in the last number of the Edinburgh Review there was a long article entitled, "the Clapham Sect," and that the subject of the article was the religious opinions of Wilberforce, Thornton, Lord Teignmouth, Charles Simeon, Henry Martyn, and others of the same principles, we should certainly have anticipated ridicule and censure of the strongest kind. But, thanks be to God! the very reverse is most remarkably the fact. A little good-natured wit there may be about the weakness of some of these good men, and some passages lead us to fear, that the writer of the article is not himself under the influence of the truths on which they lived: but terms of higher commendation of men whom God delighted to honour, are not to be found in any memoirs written by their most enthusiastic admirers.

We regard the article in question as one of the most remarkable publications of the present day, and we cannot conceive that the university of Cambridge should not be benefited by the following too-well-merited reproof. Speaking of evangelical religion, the writer calls it—"that science for the diffusion of which the halls and colleges of that learned university had been almost exclusively founded—the only science which Cambridge neglected, and which CHARLES SIMON taught."—Dublin Christian Journal.

Of Henry Thornton, the reviewer says "Having inherited an estate, which though not splendid, was enough for the support of his commercial credit, he adjudged that it ought never to be increased by accumulation, nor diminished by sumptuousness; and he lived and died in the rigid practice of this decision. In the division of his income between himself and the poor, the share he originally assigned to them was nearly six-sevenths of the whole; and as appeared after his death, from accounts kept with the most minute commercial accuracy, the amount expended by him in one of his earlier years, for the relief of distress, considerably exceeded nine thousand pounds. When he had become the head of a family, he reviewed this decree, and thenceforward regarded himself as trustee for the miserable, to the extent only of one-third of his whole expenditure. The same faithful record showed, that the smallest annual payment ever paid by him on this account amounted to two thousand pounds. As a legislator, he had condemned the unequal pressure of the direct taxes on the rich and poor; but instead of solacing his defeat with the narcotic of virtuous indignation, combined with discreet parsimony, he silently raised his own contribution to the level of his speech. Tidings of the commercial failure of a near kinsman embarked him at once on an inquiry, how far he was obliged to indemnify those who might have given credit to his relative, in a reliance, however unauthorized, on his own resources; and again the coffers of the banker were unlocked by the astuteness of the casuist. A mercantile partnership, (many a year has passed since the disclosure could injure or affect any one,) which without his knowledge, had obtained from his firm large and improvident advances, became so hopelessly embarrassed, that their bankruptcy was pressed on him as the only chance of averting from his own house the most serious disasters. He overruled the proposal on the ground that they whose rashness had given to their debtors an unmerited credit had no right to call on others to divide with them the consequent loss. To the last farthing he therefore discharged the liabilities of the insolvents, at a cost of which his own share exceeded twenty thousand pounds. Yet he was then declining in health, and the father of nine young children. Enamoured of truth, the living spirit of justice, he yielded the allegiance of the heart to justice, the outward form of truth. The law engraven on the tablet of his conscience, and executed by the ministry of his affections, was strictly interpreted by his reason as the supreme earthly judge. Whatever might be his topic, or whatever his employment, he never laid aside the ermine.

"His piety was reserved and unobtrusive. Like the life blood, throbbing in every pulse and visiting every fibre, it was the latent though perennial source of his mental health and energy. "A peace, perfect and unbroken, seemed to possess him. His tribute of pain and sorrow was paid with a submission so tranquil, as sometimes to assume the appearance of a morbid insensibility. But his affections, unimpaired by lawless indulgence, and constant to their proper objects, were subject to a control to be acquired by no feebler discipline. Hills from without assailed him, not as the gloomy ministers of vengeance, but as the necessary exercise of virtues not otherwise to be called into activity. They came as the salutary lessons of a father, not as the penal inflictions of a judge."

"A peace, perfect and unbroken, seemed to possess him. His tribute of pain and sorrow was paid with a submission so tranquil, as sometimes to assume the appearance of a morbid insensibility. But his affections, unimpaired by lawless indulgence, and constant to their proper objects, were subject to a control to be acquired by no feebler discipline. Hills from without assailed him, not as the gloomy ministers of vengeance, but as the necessary exercise of virtues not otherwise to be called into activity. They came as the salutary lessons of a father, not as the penal inflictions of a judge."

"A peace, perfect and unbroken, seemed to possess him. His tribute of pain and sorrow was paid with a submission so tranquil, as sometimes to assume the appearance of a morbid insensibility. But his affections, unimpaired by lawless indulgence, and constant to their proper objects, were subject to a control to be acquired by no feebler discipline. Hills from without assailed him, not as the gloomy ministers of vengeance, but as the necessary exercise of virtues not otherwise to be called into activity. They came as the salutary lessons of a father, not as the penal inflictions of a judge."

WEIGHED IN THE BALANCES.

Thou art weighed in the balance, and art found wanting." (*Belshazzor*, in DANIEL. v. 27.) In the night of that very day when he profaned the holy vessels of the Temple, in rioting in this feast of impiety, and praised the gods of gold and of silver, of brass, of iron, of wood and of stone, the living and the true God called him to an awful account. He weighed him in the balances of righteousness; and the wicked king of the Chaldeans lost, at one and the same moment, his kingdom, his life, and his soul.

My dear hearers, the balances in which we must be weighed, are already prepared. The hand of the Lord himself will hold the scales! and the word of truth instructs us how the balances will turn as to many a character. Let us judge ourselves. There may be those present, whose love is the love of iniquity,

whose habit is the habit of sin; those whom the mercies of God cannot touch, and whom the examples of his vengeance cannot deter...

Annual Meeting of the PRAYER BOOK AND HOMILY SOCIETY on Monday the 12th of May last, the Marquis of Cholmondeley in the Chair...

SCRIPTURE READERS' SOCIETY.—A public meeting of the friends of this association was held on Tuesday the 27th of May last, the Right Rev. the Lord Bishop of London presiding...

CAMBRIDGE CAMPEB SOCIETY.—Contrary to the expectation which had been raised by the recommendation of the Committee made at their meeting in January...

THE REV. T. S. ESCOTT, Vicar of Godney, has been noted for some years through his persevering endeavours to contest the right of burial of a person baptized by an individual not a minister of the Church of England...

THE IRISH COLLEGE BILL. The measure for establishing Academic Institutions in Ireland which, on the 9th of May, Sir James Graham obtained leave to bring into the House of Commons...

The Beresan.

QUEBEC, THURSDAY, JULY 3, 1845.

It is our painful duty to report to our readers a second and, if possible, a more deeply afflicting calamity which it has pleased God to send upon this severely tried community...

We take this opportunity of drawing attention to the announcement, under our Ecclesiastical head, of a religious solemnity by prayer and humiliation, to which the parishioners are called by their Clergy on Friday next...

In accordance with the intention signified in our last, we now insert an extract from the 19th Homily which expresses the mind of our reformers on the subject of Prayers for the Dead...

Among the observations from members of the House, elicited by this proposition, the most striking was that made by Sir Robert Harry Inglis who, animadverting upon the absence of all provision for religious instruction to the students, designated the measure as "the most gigantic scheme of godless education that had ever been proposed in any country..."

some means had not been devised for removing from these institutions the reproach that no religious instruction was to be given to the students attending them...

Since these proceedings in Parliament, the R. Catholic Prelates in Ireland have given their opinion of the defects in the proposed scheme, and stated their modest demands, in order to make it satisfactory to themselves...

That memorialists are disposed to cooperate, on fair and reasonable terms, with Her Majesty's Government and the Legislature in establishing a system for the further extension of academic education in Ireland...

That a fair proportion of the professors, and other office-bearers in the new colleges, should be members of the Roman Catholic Church, whose moral conduct shall have been properly certified by testimonials of character...

That the Roman Catholic pupils could not attend the lectures on history, logic, metaphysics, moral philosophy, geology, or anatomy, without exposing their faith or morals to imminent danger...

That if any president, vice-president, professor, or office-bearer in any of the new colleges shall be convicted before the board of trustees of attempting to undermine the faith, or injure the morals of any student in those institutions...

That as it is not contemplated that the students shall be provided with lodging in the new colleges, there shall be a Roman Catholic chaplain to superintend the moral and religious instruction of the Roman Catholic students belonging to each of those colleges...

Signed on behalf of the meeting, F. D. MURRAY, Chairman. Dublin, May 23.

ECCLESIASTICAL.

PARISH OF QUEBEC.—Notice was given last Sunday at the several places of worship of the Church of England, that a special service of solemn humiliation would be held at the Cathedral on Friday next...

AN ORDINATION was held by the Lord Bishop of Montreal, in the Cathedral Church, Quebec, on Sunday last the 29th of June, when the following Deacons were admitted to the order of Priests, namely—

- Edward Cullen Parkin, Missionary of Settlements North of the St. Lawrence adjacent to Quebec.
Charles Rollit, Travelling Missionary in the District of Quebec.
John Edward Francis Simpson, officiating Minister of St. Paul's Chapel, Quebec.

Edward George Sutton, Travelling Missionary in the District of Montreal. The Priests who assisted in the laying on of hands were the Rev. Official Mackie, and the Revs. Jas. Reid, R. R. Burrage, and W. Arnold.

TRIENNIAL VISITATION OF THE CLERGY OF THE DIOCESE OF QUEBEC.

BY THE RIGHT REVEREND THE LORD BISHOP OF MONTREAL, [administering the Diocese of Quebec.]

Pursuant to appointment, the solemnities connected with the above ecclesiastical assembly—introductory at the same time to the Anniversary of the Church Society—commenced yesterday morning at half-past seven o'clock, by Morning Prayer at ALL SAINTS'S CHAPEL (adjoining the Rectory)...

ment will be found to contain, after an affecting allusion to the calamities by which this city has recently been visited, some information respecting the continuance of His Lordship's holding the title of Bishop of Montreal, which we are happy to observe is not unconnected with a regard to the eventual separation of the Diocese of Quebec into two distinct Bishoprics...

His Lordship felt himself reluctantly compelled to devote some part of his Charge to the questions agitated within the bosom of the Church and there, unfortunately, causing division. We are naturally unwilling to do more than indicate to our readers who were not present at the delivery, the views to which they will not fail to give the most serious attention...

His Lordship had to submit to the mortification of having to bestow some of the time which it would have been more grateful to him to bestow upon the things of eternity, upon questions of rubrical detail. We can not indicate the advice given, more concisely than by saying that it was conceived in the spirit of the letter from our Metropolitan, with which our readers have become acquainted (Berean, 6th of March)...

THE ANNUAL GENERAL MEETING of the Incorporated Church Society of the Diocese of Quebec, was held yesterday in the National School House in this city, at 2 o'clock, p. m. The Lord Bishop of Montreal, President, in the Chair.

1. Moved by the Rev. J. Reid, seconded by the Hon. G. Moffatt; That the Report now read be adopted, and printed under the direction of the Central Board.

2. Moved by the Rev. M. Willoughby, seconded by the Rev. W. Thompson; That this Meeting acknowledge with devout thankfulness to Almighty God the measure of success vouchsafed to the labours of the Society during the past year.

3. Moved by the Rev. M. Townsend, seconded by the Rev. W. A. Adams; That in contemplation of the wants of this Diocese, present and prospective, this Meeting is anxious to impress upon all members of the Church, within its limits, the necessity of increased exertion in order to render the Society, under the Divine blessing, more extensively efficient.

4. Moved by Ed. Bowen, Esq. seconded by the Rev. Jas. Jones; That this Meeting desires to express its satisfaction at the continued prosperity of the sister Societies of Nova Scotia, Toronto, and Newfoundland.

5. Moved by the Rev. Official Mackie, seconded by J. Bonner, Esq.; That this Meeting tenders its heartfelt congratulations to the Churchmen of New Brunswick, on the establishment of a See at Fredericton.

6. Moved by the Rev. C. Bancroft, seconded by the Rev. Joseph Scott; That the following gentlemen be appointed Vice Presidents for the ensuing year:—Hon. Chief Justice Reid, Hon. Justices Bowen, Pyke, Day, and Gale, Honables J. Panman, Wm. Sheppard, J. Stewart, Col. Knowlton, W. H. Draper, W. Walker, A. W. Cochran, G. Moffatt, Baron de Longueuil, R. U. Harwood, R. A. Tucker, E. Hale, Sen. E. Hale, Jun., and S. Gerrard, K. C. Chandler, Esq. Col. Willgress, Rev. Official Mackie, Revs. Dr. Bethune, and S. S. Wood.

7. Moved by the Rev. R. R. Burrage, seconded by T. Trigge, Esq.; That the following gentlemen do form the Central Board:—Revs. W. Chaderton, R. R. Burrage, E. W. Sewell, W. W. Wait, C. L. F. Haensel, D. Robertson, M. Willoughby, W. B. Bond, D. B. Parnter, C. Bancroft, W. T. Leach, W. Anderson, W. A. Adams, and F. Broome; H. Jessopp, A. Gillespie, W. McTavish, J. Bonner, N. Freer, J. Leaycraft and E. Montzambert, Esqs.; Dr. Holmes, Cap. Maitland, C. Giddes and C. H. Castle, Esqs. Mr. Justice McCord, Dr. Badzley and Dr. Crawford.

Moved by Rev. E. W. Sewell, seconded by E. Montzambert, Esq. That the thanks of this meeting be given to the Officers of the Society for the efficient discharge of their duties during the last year. The Right Reverend the President having resigned the Chair to the Rev. Official Mackie, thanks to His Lordship for his conduct in the Chair were moved by the Hon. W. Sheppard, seconded by Major Irvine, and unanimously carried.

We purpose giving particulars of the Report in our next number.

The following Contributions have been received by the Treasurer of the CHURCH SOCIETY at Quebec, in the month of June, 1845: June 9.—Anonymous, per Editor

Table of contributions: of the Berean, £25 0 0; Mr. Hull, Donation, 0 10 0; Gaspé Basin Dist. Association, 4 10 2; Miss George, Annual Sub., 1 5 0; Parochial Association, Point Lévi; H. N. Patton, £2 0 0; Mrs. Patton, 0 10 0; W. H. Patton, 0 10 0; Miss Davie, 0 5 0; R. W. Longmuir, 1 0 0; Capt. Larkin, 0 5 0; W. Dawson, 0 10 0; J. Tibbits, 1 0 0; R. Campbell, 0 5 0; W. Ray, 0 5 0; J. Norton, 0 5 0; W. Prepoint, 0 5 0; R. Sample, 1 0 0; Mrs. Davie, 0 5 0; H. Breakey, 0 5 0; H. Flamond, 0 5 0; R. B. Somersell, 0 5 0; E. Houghton, 0 5 0; Mrs. Steers, 0 5 0; James Hume, 0 1 3; Jno. Tilley, 0 10 0.

Total, £41 6 5. T. Trigge, Treasurer. Quebec, 1st July, 1845.

TRINITY CHURCH, CHRISTIEVILLE.—This Church, at which the Rev. E. G. Sutton has till lately been officiating, has been endowed by the late Major Christie, so that it will constitute, we understand, a benefice to be held for life; the presentation is vested in Trustees by the late founder's will. The Rev. W. Thompson, lately of St. Thomas, Montreal, is the present incumbent, and has commenced residence; all communications for him are to be addressed to Christieville, C. E.

The Rev. M. WILLOUGHBY acknowledges, with thanks, the receipt of Five Pounds, from an Anonymous Donor, through the hands of the Editor of the BEREAN, for the TRINITY CHURCH DISTRICT VISITING SOCIETY OF MONTREAL.

The Rev. C. L. F. HAENSEL acknowledges, with thanks, the receipt of Five Pounds from an Anonymous Donor, for the CHURCH MISSIONARY SOCIETY, which will be remitted with the funds of the Quebec Juvenile Church Missionary Association.

PAYMENTS received on account of the BEREAN, since last publication: Captain Maitland, from No. 53 to 104; Mrs. Henry Stuart, No. 53 to 104; Messrs. W. C. Evans, No. 53 to 104; T. A. Stayner, No. 53 to 104; A. Savage, No. 53 to 104; James Tubby, No. 1 to 52; Richard Annesley, No. 53 to 78; Col. Holloway, No. 53 to 104; Dr. Crawford, No. 53 to 104; Hon. H. Killaly, No. 1 to 52; Rev. A. T. Whitten, No. 53 to 104; Sergt. Hutchison, No. 65 to 90; Rev. C. Bancroft, No. 53 to 104; Rev. R. Anderson, No. 53 to 104; Rev. J. P. White, No. 53 to 104; Mr. W. McTavish, No. 53 to 104.

Political and Local Intelligence.

THE DUKE OF WELLINGTON's life was endangered on Tuesday the 20th of May by the furious driving of a man in a carrier's cart, who was charged by His Grace at the Marlborough-Street Police Office. The Duke was walking near the Duchess of Gloucester's house when a heavy four-wheeled cart passed him; His Grace was endeavouring to cross the street under the protection of that cart, when he found himself struck on the shoulder and knocked forward. He did not fall; if he had, he must have been under the wheels of both carts. The driver had given no warning by calling out, and he drove at such a monstrous pace that he had no control over his horse. The Duke's groom was behind with the horses; His Grace desired him to follow the cart, and he was unable to overtake it until it had got as far as South-Street. The charge was brought by the Duke on public grounds solely, because it is not right that carriages should go along in the public streets at this great rate. The driver was sentenced to pay a fine of four pounds, or to be imprisoned for one month.

BATHS AND WASH HOUSES FOR THE LADIES AND GENTLEMEN... A public meeting of ladies and gentlemen interested in the erection of these establishments was held in London on Thursday the 22nd of May...

ABOLITION OF SLAVERY IN ST. BARTHOLOMEW.—We have great pleasure in announcing another of those steps by which, as we firmly believe, the great cause of human freedom is destined to advance to a happy consummation...

SLAVE-TRADE.—The new treaty between Great Britain and France for the suppression of the slave trade has been signed. It abolishes the right of search, but provides that each of the contracting parties is to keep on the coast of Africa a force, half steamers and half sailing vessels, of not less than 25 sail...

ANOTHER DISASTROUS CONFLAGRATION.—Hardly have we finished with the details of the melancholy visitation by which a great part of the suburb of St. Roch was destroyed, when it becomes our painful duty to announce another calamity of a similar nature, and equally afflictive in its results...

THE NEW MUNICIPALITY ACT.—The Canada Gazette Extraordinary of the 18th instant, contains a Proclamation of the same date, fixing the limits of the Municipalities under the Act passed the 19th March, 1845, repealing the District Council Ordinances and providing for local Municipalities in Lower Canada...

THE COUNCILLORS ARE TO BE ELECTED on the second Monday in July next, for three years, and are forced to accept, under a penalty; two to go out every year. Electors, resident 40s. Freeholders, and £5. Leaseholders. In failure of election, Governor and Council to appoint Councillors.

THE COUNCIL IS EMPOWERED to levy a tax not exceeding 3d. in the pound, on valuation, in one year. The work on the roads now done under *procès verbal* to continue as heretofore. They may also require wholesale and retail dealers to take out licence, at not less than 40s. and not more than £5 a year...

THE DISTRESS CAUSED by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps...

THE DISTRESS CAUSED by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps...

THE DISTRESS CAUSED by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps...

THE DISTRESS CAUSED by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps...

THE DISTRESS CAUSED by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps...

have been swept in the same manner to within a couple of streets of St. Lewis road; a few houses have escaped here also, and among the number the Sunday-School-House of Jeffery Hale, Esq. Much injury has been done by the fire to the monuments in the grave-yard; a good deal of furniture which was placed there for safety was destroyed...

The Act is limited to two years, and the end of the then ensuing session.—Quebec Gazette. The works for the enlargement of St. Patrick's Church, under the superintendence of F. Hacker, Esq., Architect, are now in progress. The old theatre has been purchased, and has been pulled down. The church will be extended to the boundary of the ground formerly occupied by the theatre, the newly purchased lot being intended for the site of the sacristy, &c.

INDIA.—Ceylon papers relate a circumstance which will cause some astonishment, we think, in England, more especially as it is understood that on a former occasion the home authorities were not backward in showing their displeasure. Certain Siamese priests went to Kandy for the purpose of seeing and worshipping the relic called the tooth of Cudd, which is carefully preserved by our government...

SINGULAR VOYAGE.—A few days since the brig Isla, Capt. Robertson, belonging to Aberdeen, sailed from Storness for Davis's Straits, in search of black-lead and other minerals abounding in that icy region. She is furnished with a mineralogist. The Isla is also prepared for whaling, having two boats and a crew of 20 hands.

SECRETARY'S OFFICE. Montreal, 28th June, 1845. His Excellency the Governor-General has been pleased to make the following appointment, viz:— George Herman Lyman, Esquire, to be Registrar of the County of Montreal.

MARRIED. At Montreal, on the 17th ult. Robert Ogilby Ross, Esq., only son of the Rev. Alexander Ross, of Banagher Globe, County Derry, Ireland, to Sophia Helen, second daughter of the late Dr. Robertson, and grand daughter of the late Hon. Sir Wm. Campbell, of Toronto.

DIED. On Wednesday evening, 25th ult. Robert, second son of the Rev. Dr. Cook, of St. Andrew's Church, in his seventh year. On the 30th ult. G. D. Balzaret, Esq., a native of Milan, Italy, but for many years a resident of Quebec, aged 48 years.

PORT OF QUEBEC.

ARRIVED. N. B. It will be observed that the shipping report below only gives the names of vessels arriving with cargo. June 26th. Brig Eclipse, Keith, Dundee, order, coals. Bark Alcymist, Hill, Falmouth, for Montreal, do. Schr. Olive Branch, Boucher, Halifax, Leslie, & Co. general.

THE CANADA GAZETTE Extraordinary of the 18th instant, contains a Proclamation of the same date, fixing the limits of the Municipalities under the Act passed the 19th March, 1845, repealing the District Council Ordinances and providing for local Municipalities in Lower Canada...

THE COUNCILLORS ARE TO BE ELECTED on the second Monday in July next, for three years, and are forced to accept, under a penalty; two to go out every year. Electors, resident 40s. Freeholders, and £5. Leaseholders. In failure of election, Governor and Council to appoint Councillors.

THE COUNCIL IS EMPOWERED to levy a tax not exceeding 3d. in the pound, on valuation, in one year. The work on the roads now done under *procès verbal* to continue as heretofore. They may also require wholesale and retail dealers to take out licence, at not less than 40s. and not more than £5 a year...

THE DISTRESS CAUSED by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps...

THE DISTRESS CAUSED by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps...

THE DISTRESS CAUSED by this affecting dispensation being such as required immediate and prompt measures for its relief, a public meeting was held at one o'clock on Sunday, in the Parliament buildings, for the purpose of taking the necessary steps...

Ship Stadacona, Irons, do. Levey & Co. do. Schr. Emma, Lazette, St. George's Bay, Newfld., for Montreal, fish, &c.

Brig Sultan, Burrows, Cuba, Leavcraft, molasses. Schr. Kingston, Alley, Newfld. Pemberton, fish. —Crowley, Anderson, L'Orient, Chapman & Co. do.

Hannah, Bowes, London, LeMesurier & Co. general. 2nd. Bark Mary Hulwer, Johnston, Sunderland, Symes, coals. Brig Strathmore, Williams, Boston, Atkinson & Co. general.

MARITIME EXTRACTS.

The Schooner Coquette of Quebec, Henri, master, bound to Glasgow with flour and ashes, was wrecked at the Magdalen Islands on the 8th ult. and is a total loss: cargo saved in a damaged state. She was owned by T. C. Lee, Esq., of this city.

H. M. Ship Vindictive, bearing the flag of Vice-Admiral Sir P. Austen, commander of the N. A. and W. I. station, arrived at Halifax on the 18th ult. in six days from Bermuda. H. M. Steamship Vesuvius arrived on the 21st ult. in 4 days from Quebec.

The ship Stadacona has brought up the crew of the bark Eveline of Maryport, for Quebec, which vessel foundered at sea on the 13th June.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 1st July, 1845.

Table with 3 columns: Item, Price (s. d.), and Quantity. Includes Beef, Mutton, Pork, Butter, Flour, etc.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till SATURDAY, the 12th JULY. — PAID Letters to THREE o'clock, and UNPAID to FOUR, P.M.

RECEIVING AND FOR SALE.

RECEIVING per 'Vesper,' 'Douglas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c.

RECEIVING AND FOR SALE.

RECEIVING per 'Auckland' & 'Aurora,' a general assortment of the above, and expected per other vessels, a further supply, selected by the subscriber during his visit to England, the last winter.

FOR SALE.

BRIGHT Porto Rico and Cuba Muscovado Sugar, Jamaica Limejuice, Prime Mess and Prime Beef, new, Upper Canada Butter in Kegs, Half-barrels Labrador Salmon, &c.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS.

BEST COAL TAR AND PATENT CORRUGATED SHEET IRON, &c. ASSORTED.

RECEIVING AND FOR SALE.

EX "NICARAGUA," "AUCKLAND," and "AURORA." ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Fryng Pans, &c.

TEACHER WANTED.

AN Assistant for a respectable Boys' School; he should be fully master of the English branches and well acquainted either with French or with the Junior Classics. Enquire at the Publisher's.

WANTED.

TWO intelligent Lads as APPRENTICES to the Printing business. Application to be made at the Office of this paper, No. 4, Anne Street.

BUTTER.

SUPERIOR Upper Canada BUTTER for Sale by J. W. LEAYCRAFT, Quebec, 13th June, 1845.

RECEIVED EX "DESPATCH,"

BEST STARCH AND BUTTON BLUE, C. & W. WURTELE, St. Paul Street, Quebec, 26th May, 1845.

NOTICE.

THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES.

HENRY W. WELCH & W. H. A. DAVIES. Arthur Street, } Quebec, 23th April, 1845. }

Ship Stadacona, Irons, do. Levey & Co. do. Schr. Emma, Lazette, St. George's Bay, Newfld., for Montreal, fish, &c.

Brig Sultan, Burrows, Cuba, Leavcraft, molasses. Schr. Kingston, Alley, Newfld. Pemberton, fish. —Crowley, Anderson, L'Orient, Chapman & Co. do.

MARITIME EXTRACTS.

The Schooner Coquette of Quebec, Henri, master, bound to Glasgow with flour and ashes, was wrecked at the Magdalen Islands on the 8th ult. and is a total loss: cargo saved in a damaged state. She was owned by T. C. Lee, Esq., of this city.

H. M. Ship Vindictive, bearing the flag of Vice-Admiral Sir P. Austen, commander of the N. A. and W. I. station, arrived at Halifax on the 18th ult. in six days from Bermuda. H. M. Steamship Vesuvius arrived on the 21st ult. in 4 days from Quebec.

The ship Stadacona has brought up the crew of the bark Eveline of Maryport, for Quebec, which vessel foundered at sea on the 13th June.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 1st July, 1845.

Table with 3 columns: Item, Price (s. d.), and Quantity. Includes Beef, Mutton, Pork, Butter, Flour, etc.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till SATURDAY, the 12th JULY. — PAID Letters to THREE o'clock, and UNPAID to FOUR, P.M.

RECEIVING AND FOR SALE.

RECEIVING per 'Vesper,' 'Douglas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c.

RECEIVING AND FOR SALE.

RECEIVING per 'Auckland' & 'Aurora,' a general assortment of the above, and expected per other vessels, a further supply, selected by the subscriber during his visit to England, the last winter.

FOR SALE.

BRIGHT Porto Rico and Cuba Muscovado Sugar, Jamaica Limejuice, Prime Mess and Prime Beef, new, Upper Canada Butter in Kegs, Half-barrels Labrador Salmon, &c.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS.

BEST COAL TAR AND PATENT CORRUGATED SHEET IRON, &c. ASSORTED.

RECEIVING AND FOR SALE.

EX "NICARAGUA," "AUCKLAND," and "AURORA." ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Fryng Pans, &c.

TEACHER WANTED.

AN Assistant for a respectable Boys' School; he should be fully master of the English branches and well acquainted either with French or with the Junior Classics. Enquire at the Publisher's.

WANTED.

TWO intelligent Lads as APPRENTICES to the Printing business. Application to be made at the Office of this paper, No. 4, Anne Street.

BUTTER.

SUPERIOR Upper Canada BUTTER for Sale by J. W. LEAYCRAFT, Quebec, 13th June, 1845.

RECEIVED EX "DESPATCH,"

BEST STARCH AND BUTTON BLUE, C. & W. WURTELE, St. Paul Street, Quebec, 26th May, 1845.

NOTICE.

THE undersigned having entered into partnership, will from and after the first of May next, carry on business in this City under the firm of WELCH & DAVIES.

HENRY W. WELCH & W. H. A. DAVIES. Arthur Street, } Quebec, 23th April, 1845. }

RECEIVING per 'Vesper,' 'Douglas,' 'Carthaginian,' and 'Emmanuel,' AND FOR SALE, Patent proved Chain Cables, Coil Chain and Anchors, Pit Saws, Mill Saws, Files, &c.

NOTICE.

THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay.

CHRISTIAN WURTELE, St. Paul's Street. Quebec, 26th June, 1845.

THE LATE FIRE.

NOTICE is hereby given to those whose BIBLES have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circumstances may require.

Application to be made at the Depository in Ann Street (Mr. Hadden's late store,) where attendance will be given by Members of the Committee between 7 and 8 o'clock every Evening. By order, JEFFERY HALE, Sec. Quebec, 18th June, 1845.

CHINA, EARTHENWARE, GLASS-WARE, &c.

RECEIVING per 'Auckland' & 'Aurora,' a general assortment of the above, and expected per other vessels, a further supply, selected by the subscriber during his visit to England, the last winter.

THOMAS BICKELL, Agent for Grimstone's Eye Saff. St. John Street, Quebec. Quebec, 12th June, 1845.

JUST RECEIVED AND FOR SALE BY THE SUBSCRIBERS,

BEST ENGLISH CHEESE, Gloster, Berkeley, Cheddar, Truckles, Pine Apple and Fancy Cheese. —ALSO— Tobacco Pipes, Shop Twine and Shoe Thread. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

RECEIVING AND FOR SALE.

BEST Black Lead, Nos. 1 and 2, Spanish Brown, Venetian Red, Yellow, Green and Blue Pains, Genuine White Lead, Nos. 1, 2 and 3, Dry, White and Red Leads, Sheet Lead, Lead Pipe and Patent Shot, Boiled and Raw Linseed Oil. —ALSO— Best Refined Borax. C. & W. WURTELE, St. Paul Street. Quebec, 5th June, 1845.

FOR SALE.

BRIGHT Porto Rico and Cuba Muscovado Sugar, Jamaica Limejuice, Prime Mess and Prime Beef, new, Upper Canada Butter in Kegs, Half-barrels Labrador Salmon, &c.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS.

BEST COAL TAR AND PATENT CORRUGATED SHEET IRON, &c. ASSORTED.

RECEIVING AND FOR SALE.

EX "NICARAGUA," "AUCKLAND," and "AURORA." ENGLISH, Best Bar and Scrap Iron, Sheet Iron, Hoop Iron and Nail Rods, Coil, Logging and Trace Chains, Boiler Plate, Sheathing and Brazier's Copper, Bar Tin and Block Tin, Canada Rose and Horse Nails, Deck Spikes, Iron Wire, Blister, Coach Spring and Cast Steel, Sad Irons, Smiths' Bellows, Anvils and Vices, Spades, Shovels and Fryng Pans, &c.

TEACHER WANTED.

AN Assistant for a respectable Boys' School; he should be fully master of the English branches and well acquainted either with French or with the Junior Classics. Enquire at the Publisher's.

WANTED.

TWO intelligent Lads as APPRENTICES to the Printing business. Application to be made at the Office of this paper, No. 4, Anne Street.

BUTTER.

SUPERIOR Upper Canada BUTTER for Sale by J. W. LEAYCRAFT, Quebec, 13th June, 1845.

RECEIVED EX "DESPATCH,"

BEST STARCH AND BUTTON BLUE, C. & W. WURTELE, St. Paul Street, Quebec, 26th May, 1845.

FOR SALE BY THE SUBSCRIBERS.

CANADA Rose Nails from 8 to 28 lbs. Die deck spikes 3 1/2 to 9 Inches. Anchors, Chain Cables, Chain Hooks, Hawse pipes, Ship Scrapers, Iron, Copage, &c. THOMAS FROST, & Co. Quebec, 12th April, 1845.

Youth's Corner.

THE GRUMBING PENDULUM.

An old clock that had stood for fifty years in a farmer's kitchen, without giving its owner any cause of complaint, early one summer's morning suddenly stopped.

Upon this, the dial-plate (if we may credit the fable) changed countenance with alarm; the hands made an ineffectual effort to continue their course; the wheels remained motionless with surprise; the weights hung speechless; each member felt disposed to lay the blame on the others.

At length a faint tick was heard below from the pendulum, who thus spoke:— "I confess myself to be the cause of the present stoppage; and I am willing for the general satisfaction to assign my reasons.

The truth is that I am tired of ticking." Upon hearing this, the old clock became so enraged that it was on the point of striking.

"Lazy wire!" exclaimed the dial-plate, holding up its hands.

"Very good!" replied the pendulum, "it is vastly easy for you, Mistress Dial, who have always, as every body knows, set yourself up above me;—it is vastly easy for you, I say, to accuse other people of laziness!

You, who had nothing to do all the days of your life, but to stare people in the face, and to amuse yourself with watching all that goes on in the kitchen! Think how you would like to be shut up in this dark closet, and wag backwards and forwards year after year, as I do."

"As to that," said the dial, "is there not a window in your house on purpose for you to look through?"

"For all that," resumed the pendulum, "it is very dark here; and although there is a window, I dare not stop, even for an instant, to look out. Besides, I am really weary of my way of life, and if you please I'll tell you how I took this disgust at my employment. I happened this morning to be calculating how many times I should have to tick in the course of the next twenty-four hours; perhaps some of you above there can give me the exact sum?"

The minute hand, being quick at figures, instantly replied, "Eighty-six thousand four hundred times."

"Exactly so" replied the pendulum; "well, I appeal to you all, if the very thought of this was not enough to fatigue one? and when I began to multiply the strokes of one day by those of months and years, I felt so discouraged at the prospect, that, after a great deal of reasoning, thinks I to myself—I'll stop."

The dial could scarcely keep its countenance during this speech, but, resuming its gravity, thus replied:—

"Dear Mr. Pendulum, I am really astonished that such an industrious person as yourself should act so foolishly. It is true you have done a great deal of work in your time. So we have all, and are likely to do; and although this may fatigue us to think of, the question is, whether it will fatigue us to do it: would you now oblige me and give about half a dozen strokes, to illustrate my meaning?"

The pendulum complied, and ticked six times at its usual pace.—"Now," resumed the dial, "may I be allowed to inquire if that exertion was at all fatiguing to you?"

"Not in the least," replied the pendulum—"it is not of six strokes that I complain, nor of sixty, but of millions."

"Very good," replied the dial; "but recollect that though you may think of a million strokes in an instant, you are required to execute but one; that how-ever often you may hereafter have to swing, a moment will always be given you to swing in."

"That consideration staggers me, I confess," said the pendulum.

"Then I hope," resumed the dial-plate, "we shall all immediately return to our duty, for the servants will lie in bed till noon, if we stand idling thus."

Upon this, the weights used all their influence in urging him to proceed; when, as with one consent, the wheels began to turn, the hands began to move, the pendulum began to wag, and to tick as loud as ever; while a beam of the rising sun that streamed through a hole in the kitchen shutter, shining full upon the dial-plate, it brightened up as if nothing had been the matter.

MORAL.

In looking forward to future life, let us recollect that we have not to sustain all its toil, to endure all its sufferings, or encounter all its troubles at once. One moment comes laden with its own little burdens, then flies, and is succeeded by another no heavier than the last; if one could be borne, so can another and another.

Even in looking forward to a single day, the spirit may sometimes faint from an anticipation of the duties and the trials to temper and patience that may be expected. Now, this is unjustly laying the burden of many thousand moments upon one. Let any one resolve always to do right now, leaving then to do as it can, and if he were to live to the age of Methusalem, he would never err. But the common error is, to resolve to act right to-morrow, or next time; but now, just this

once, we must go on the same as ever.—Dublin Christian Journal.

BIOGRAPHY OF MARTIN BOOS.

A CHRISTIAN CATHOLIC PRIEST IN GERMANY. Continued.

Martin Boos was twenty-six or twenty-seven years old, when, in the diligent discharge of his pastoral duties, he had to visit a very tumble woman on her sick-bed, to whom he said: "You certainly may die in great peace and comfort."

"Why so?" inquired she. "Because you have lived so pious and holy a life," was his answer. At this, she looked gravely at him, and said with much earnestness: "What a pretty divine you are—what a poor comforter! Were I to die confiding in my piety, I know to a certainty I should perish. How could I appear before the judgment-seat of God, trusting in my merits and goodness? If the Lord should mark iniquity, who can stand? No, sir, it is because Christ has made atonement for my sins, and paid my ransom, that I hope to be saved and to go to happiness."

Boos was astonished, and not a little ashamed, to be told by this illiterate disciple things of which he, called a master in Israel, had remained ignorant. He had studied long and diligently in college-halls under the teaching of men of learning and renown; but in the most important of all subjects he had to be instructed by an ignorant peasant-woman on her sick-bed. But he did not suffer the pride of learning to blind him against the truth declared with such simple earnestness. His eyes were opened at that sick-bed, and the light which shone into him then, led him in all his future labours, success, and sufferings.

From that time, his preaching and visiting, and his dealing with souls in the confessional underwent a great change. He knew now, how to set forth Gospel-truth in public, and where to direct sinners to in private; and very soon he had acquired the love and confidence of the people to a degree which excited the envy of his ecclesiastical seniors. The Canons at Grunbach had the pastoral charge of the parish, and they had been glad to entrust that part of their responsibility to Martin Boos as the youngest among them, willing that the duty should be performed so as to give them no trouble. But no sooner did the boundless affection of the parishioners towards their laborious and devoted colleague remind them of their own neglect, than their wrath was excited to the utmost, and they resorted to every imaginable means to ruin him.

His desk and book-case were secretly opened, his letters and papers examined, and turned to ridicule because nothing criminal came to light; at last they resorted to the severest measure which it was in their power to take; they forbade his residence amongst them, though they were obliged to pay him from year to year the stipend attached to his canonry, until he quitted Bavaria altogether.

He was now deprived of a large share of temporal sustenance, but it was much more painful for him to be thrown out of a sphere of usefulness in which he had received and conveyed so much good. A severe conflict arose within, as he took up his staff and set out from Grunbach, not knowing whither to go. Passing by an empty hut, he went in, threw himself upon the ground, and prayed that God would take off the intolerable load of heaviness which was weighing upon him.

And God heard the prayer of his disconsolate servant in the desert, and sent broad day-light into his soul. He rose from deep dejection, and proceeded with a comforted heart to the parish of Seeg, where a brother and companion in tribulation, the pious Priest Feneberg, was scattering the seed of God's pure word among a famishing and affectionate people. Here was work enough, though in the humble capacity of an Assistant only—but what did that matter to Martin Boos, if only he could invite sinners to come to Christ and be delivered from the curse and the dominion of sin!

In the meantime, however, the groundlessness of the charges which had been made the occasion of his removal from Grunbach, became so apparent that the Abbot of Kempton, unwilling to lose a zealous and popular pastor from his district, recalled him in the year 1795 by an appointment to the curacy of Wiggensbach, with the promise of speedy preferment. The weight of pastoral responsibility seems to have deepened his anxieties for increase of spiritual gifts to himself and for the spread of their influence among his people. Day and night were alike to him, when souls had to be cared for, when the study of the Scriptures proved particularly instructive to his mind, or when prayer to the Saviour seemed more especially needed or proved uncommonly refreshing. His ministry also was attended with extraordinary success. Many were roused from a state of spiritual death to life, and became partakers of the peace and consolation of the Gospel; many who previously, with all their own endeavours, could find no rest for their souls, were rendered joyful and happy by acquaintance with the efficacy of the atonement.

But while numbers were thus blessed, there were not wanting those who took offence at the work of conversion which thus invaded the quiet dominion of Satan; and on New-Year's-day 1797, when Boos had preached with unusual power and success, the enemies could peaceably endure neither him nor the spread of truth

any longer. Just as the flame of divine love was most strikingly kindled in many hearts, the wrathful fire of the enemy of souls broke out in open persecution. The Rector of Wiggensbach was applied to with urgency which to him, being an unenlightened man himself, though very friendly towards Boos, proved irresistible, and he reluctantly ordered the man of God to remove from the parish. He took refuge again with his tried and willing brother Feneberg at Seeg. There he lived quietly for a few weeks until Counsellor Roessel, as Commissary from the Bishop's Court, made his appearance, took possession of all his letters, papers, and books, and cited him to appear before the inquisition at Augsburg.

On his arrival at that city, he was consigned to the clerical House of Correction at Goggingen, about three miles from the city; a place where none but ecclesiastics and lunatics were put in confinement—under the charge of a Priest as Director of the establishment. This worthy man, whose name was Hoffman, received Boos as a very dangerous person, being unable to conceive that a good and pious Priest could be put in prison by the rulers of the Church.

But while he was looking upon his prisoner with abhorrence, it struck him that there was an appearance of humility, patience, and piety about the man which it was difficult to ascribe to dissimulation; he entered into conversation with him and heard him tell his own story. The experience of a heart which the grace of God had melted and out of which had flowed that teaching which God again had blessed to the souls of many, while it had provoked others to persecuting measures, struck a chord in the heart of this attentive clerical jailer, and he cried out: "O that I were like you—that I could attain this divine gift!"

Then Boos preached to him the Gospel and assured him that God was willing to bestow the like grace and deliverance upon him also; the jailer believed his prisoner's words and experienced the saving efficacy of Christ's blood. From this time, the clerical House of Correction was the scene of the most spiritual intercourse between Boos and his keeper; Priest Hoffman ever afterwards showed the greatest kindness to the persecuted children of God who were from time to time committed to his charge; and when he was appointed to the pastoral charge of Goggingen, he preached that Gospel with which through Boos's confinement he had become savingly acquainted.

The majority of the judges before whom Boos had to make his defence were not friendly to him, though there was not the light in them which had shone into the heart of the accused man before them; but there was one bitter adversary in their midst, who kept them all in awe; and as a similar case was at the time pending before the Bishop of Constance, great delay arose from the anxiety of each of these Prelates to know what the other would do. At last the accused Priest Bach was pronounced free and guiltless by the Bishop of Constance; but this raised such a storm of indignation among the powerful enemies of the truth, that the Bishop of Augsburg did not venture wholly to acquit his prisoner Boos. After eight months' inquiry, sentence was pronounced against the man of God for dissemination of "fanaticism and erroneous doctrines contrary to the decrees of the Council of Trent"; and his punishment was to be suspension for a year and a day from his ministerial functions, imprisonment in the clerical House of Correction during that period, with an injunction to review his theological studies under some ecclesiastic to be appointed for that purpose.

After this severe sentence was pronounced for public effect, it was readily mitigated by allowing the eight months he had already passed at Goggingen to be reckoned part of the time of his imprisonment; for the remainder of the period also, he was only confined within the walls of the city of Augsburg, having hired apartments for his residence; and with regard to the review of his studies, he was told to choose the ecclesiastic he preferred for that purpose.

Boos fixed upon Father Ulric, the Senior of the Capuchins at Augsburg. He went to the Convent, and as he ascended the steps, he heard the monks in the choir chanting the words of Jeremiah (xiv. 9.), "Thou, O Lord, art in the midst of us, and we are called by thy name." The Latin version in use with them renders the first clause simply thus, "Thou, O Lord, art in us." Now the teaching of Boos respecting "Christ in the believer" was principally the "fanaticism" of which he had been found guilty. So up he goes to Father Ulric, and asks: "Do you in this convent believe what you have just now been singing?" "Certainly," replied the old monk, "why should you doubt it?" "Why," said his reverend pupil, "for these very words and this truth I have been accused of heresy, have been persecuted, and condemned." The Senior answered: "Your judges have condemned what they do not understand, because they have had no experience of it."

Father Ulric spoke feelingly on the subject: he himself had fallen into the hands of the inquisition forty years previously for preaching the Gospel which the rulers of the Church counted fanaticism. He embraced his persecuted brother with the greatest affection, profited by the opportunity of his visits as a means for edifying converse, and declared his resolve to live and die in that hope

which the ecclesiastical judges had condemned as error.

To be continued.

EDUCATION.

THE QUESTION OF YOUTHFUL RECREATION.

"For every idle word that men shall speak," saith the Saviour, "they shall give an account in the day of judgment." Nay, say the world, we are not accountable even for our idle hours, months and years, provided we do no harm, and our pecuniary circumstances can afford it. "Work while it is day," saith the same Divine Teacher, "the night cometh when no man can work."

But the world replies, Not so; we prefer the wisdom which never works when it can be avoided, and we claim the right to bestow on our pastime all the leisure which the bounty of heaven allows. "Redeem the time," saith the Apostle, "seeing that the days wherein we live are evil." Enjoy your time, says the world, in every possible way, which is harmless and reputable. "Whether ye eat or drink, or whatsoever ye do," saith the same inspired Director, "do all to the glory of God." Extravagant and impossible requisition! exclaims the world. Our own earthly interest, our own pleasure, and our own glory, furnish sufficient motives for the daily course of life, and the attempt to regulate our meals and our diversions by the maxims of religion, is equally absurd and vain.

With this contrariety of sentiment between the Gospel and mankind, it is no wonder that the prevailing theory of education should abandon the whole question of youthful recreation to the influence of principles directly hostile to the truth. Our children are taught to believe that a certain portion of every day belongs to them of right; and that they may dispose of it just as they please, without any sense of accountability, provided they abstain from gross transgression. And the pleasant system of indulgence, thus inculcated, continues to govern them, as might be expected, to the end of life. The boy plays marbles, and the man plays cards. The boy delights in mimic personations, and the man carries the same disposition to the theatre. The girl has her dolls decked in all imaginable finery, with her tiny house and equipage; and the woman, in due time, shows the power of early association, in the mania of fashion and love of company.

Even the child who is hardly emancipated from his petticoats, is encouraged to strut with his sword and his drum; and why should not his maturity exhibit the natural fruits, in the military passion, and in all the proud petulance of worldly honour and high spirit, which are so sadly at variance with the humble and sober doctrines of the cross? In just accordance with the same plan, the vacant hours of the school-boy are given up, as a thing of course, to all the varieties of contention and misrule, under the name of necessary relaxation; and appetites are indulged, and habits formed, and self-will strengthened, and the dominion of pleasure confirmed, until life becomes esteemed chiefly as an instrument of gratification, and piety and religion are thought of only to be dreaded or despised.

Now can it be true that a serious mind may content itself with such a system? Can it be true that a Christian parent would deliberately assert such a course to be consistent with the "training up his child in the way he should go," or the "bringing him up in the nurture and admonition of the Lord?" And if not, surely it must be worthy of our most earnest inquiry, whether anything can be done to supply our children with useful and wholesome exercise, in which the body may be benefited, without injury to the soul,—in which the health may be secured, without the risk of moral and spiritual contamination.

We will not say that a perfect remedy for the prevailing evil is equally in the power of all; but we doubt not that the majority of Christian parents and teachers could do much more towards such a result than is usually supposed.

Might they not, for instance, in most cases, provide a room for a domestic work-shop, and a little spot of garden ground, either of their own or in the neighbourhood, so as to afford their children an opportunity of useful, as well as salutary occupation during their leisure hours? Could they not refuse to purchase or permit toys of any description, and discourage the waste of life, by continually presenting to the understanding and the conscience of their youthful charge, the great truth that all are stewards of the Lord's bounty, and should therefore religiously avoid the common practice of lavishing, in idleness and folly, that precious time, on the uses of which depend the issues of eternity? Could they not contrive occupations for them of a domestic, or mechanical, or philosophic description, and labour with them on subjects of utility, art, or science? Could they not draw the line of strong and plain demarcation between the love of pleasure and the love of God, and convince their offspring that the true secret of religious happiness consists in the habit of conformity to the will and example of Christ in all things? Could they not easily convince their children that the most delightful spectacle on earth is the work of our own hand, the fruit of our own exertion; and by taking an affectionate interest in their attempts, could not parents teach the tender and impressible mind to prefer industry to pastime, and to detest idleness, as being equally opposed to

the precepts of God, and the real enjoyment of man? In a word, could not usefulness be rendered the great object of their desires, on the high ground of Christian responsibility, if parents and teachers would only devote the necessary attention to the principle? And if our children were thus taught, that the path of happiness was but another name for the track of Christian duty,—that no part of their existence was freed from accountability to Christ, but that the very essence of their discipleship must consist in the imitating of him whose whole life was passed in doing good,—what might not be expected as the fruits of such a lesson! What treasures to the Church, to their parents, and to society, would not youth so trained become! And how would the good pleasure of the Lord prosper in the hands of those whose very recreations were sanctified by religious principle, and who had been educated to engage in no act, on which they could not honestly supplicate the divine blessing!—The Right Rev. J. H. Hopkins, D. D., Bishop of the Diocese of Vermont.

TO LET.

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

COUNTRY RESIDENCE TO LET.

THE HOUSE lately occupied by the Subscriber, on the St. Foy Road, 1 1/2 mile from town, with Dairy, Ice House, Stable, &c., an excellent Well in the cellar with lead pump—can have some pasturage attached, if required, and immediate possession. Apply to J. W. LEAYCRAFT. Quebec, 7th April, 1845.

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

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. T. O. B. CLASSICS, MATHEMATICS, and NATURAL PHILOSOPHY } REV. E. J. SENKLER. CLASSICS, W. S. SMITH. ENGLISH, LEWIS SLEEPER. ARITHMETIC, DANIEL WILKIE. FRENCH AND DRAWING, H. D. THIELCKE. PREPARATORY DEPARTMENT, REVEREND J. MEMORINE. DIRECTORS. REV. DR. COOK, REV. G. MACKIE, REV. J. CLUGSTON, ANDREW PATTERSON, Esq., JAMES DEAN, Esq., JOHN BONNER, Esq., JAS. GIBB, Esq., W. S. SEWELL, Esq., REV. D. WILKIE, LL. D., JOHN THOMSON, Esq., NATHAN FREER, Esq., ROBERT SHAW, Esq., H. GOWEN, Esq., Hon. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £16 above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

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

THE BEREAN

Is published every THURSDAY Morning, BY G. S. & S. L. E. Y., Printer, Bookseller and Stationer, 4, ANN-STREET. Terms:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. AGENTS AT Montreal: Messrs. R. W. S. MACKAY, and H. H. CUNNINGHAM, 115 Notre Dame-street. Mr. BENJ. BURLAND, St. John's, "SAMUEL MUCKLESTON, Kingston, are so kind as to act for the Berean.

Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$4 Dollars if paid in advance. AGENTS AT New York at 75 Nassau-street, } Mr. F. G. FISH. Brooklyn at 41 Front-street, } Boston: Mr. CHARLES TIMSON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion, and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time may be agreed upon.