

The Breeze.

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

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SOLEMN QUESTIONS, Suggested by attending a Funeral.

Death at every hour I see,
When will it approach to me?
Is the arrow in the bow?
Ready for the destined blow?
When shall I the summons hear,
Is it distant, is it near?

Death in every place I see,
Where will it approach to me?
In the field, or on the flood?
In the calm, or in the flood?
Or amid the city's noise,
Or amid domestic joys?

Death in every shape I see,
How will it approach to me?
Like the spirit of the storm?
Or seraph of a gentler form?
Cloth'd in terrors and alarms,
Or array'd in heavenly charms?

Death, I know, will come to me,
Why must I its victim be?
'Tis the portion which the fall
Made the common lot of all;
From the immutable decree
None of Adam's race are free.

Death, I must thy captive be,
Written with thee carry me!
On to the celestial plains,
Or to exalting pains?
To the realms of perfect bliss,
Or the fathomless abyss?

Death, I'm not afraid of thee:
I have not the soul for me;
Christ for me was crucified,
I through him am justified,
Jesus took thy sting away,
I shall live in endless day.

J. S. Harvey.

ZACHARY, SLOW TO BELIEVE.

He, that had wont to live and serve in the presence of the master, was now astonished at the presence of the servant. So much difference there is betwixt our faith and our senses, that the apprehension of the presence of God of spirits by faith goes down sweetly with us, whereas the sensible apprehension of an angel dismays us. Holy Zachary, that had wont to live by faith, thought he should die, when his sense began to be set on work. It was the weakness of him, that serv'd at the altar without horror, to be daunted with the face of his fellow-servant. In vain do we look for such ministers of God as are without infirmities, when just Zachary was troubled in his devotions, with that wherewith he should have been comforted.

It was partly the suddenness, and partly the glory of the apparition that affrighted him. The good angel was both apprehensive and compassionate of Zachary's weakness; and presently encourages him with a cheerful exhortation: 'Fear not, Zacharias; The blessed spirits, though they do not often vocally express it, do pity our human frailties; and secretly suggest comfort unto us when we perceive it not.'

Good and evil angels, as they are contrary in estate, so also in disposition: the good desire to take away fear; the evil to bring it. It is a fruit of that deadly enmity, which is betwixt Satan and us, that he would, if he might, kill us with terror; whereas the good spirits, affecting our relief and happiness, take no pleasure in terrifying us, but labour altogether for our tranquillity and cheerfulness.

There was no more fear in the face than comfort in the speech; 'Thy prayer is heard.' No angel could have told him better news. Our desires are uttered in our prayers. What can we wish, but to have what we would?

Many good suits had Zachary made, and amongst the rest for a son. Doubtless, it was now some space of years, since he made that request: for he was now stricken in age, and had ceased to hope; yet had God laid it up all the while; and when he thinks not of it, brings it forth to effect. Thus doth the mercy of our God deal with his patient and faithful suppliants. In the fervour of their expectation, he many times holds them off; and when they least think of it, and have forgotten their own suits, he graciously condescends. Delay of effect may not discourage our faith. It may be, God hath long granted, ere we shall know of this grant.

Many a father repents him of his fruitfulness, and hath sons as he wishes unborn; but to have so gracious and happy a son; as the angel foretold, could not be less comfort than honour to the age of Zachary. The proof of children makes them either the blessings or crosses of their parents. To hear what his son should be before he was, to hear that he should have such a son, a son whose birth should concern the joy of many, a son that should be great in the sight of the Lord, a son that should be sacred to God, filled with God, beneficial to man, a harbinger to him that was God and man, was news enough to prevent the angel, and to take away that tongue with amazement, which was after lost with incredulity.

The speech was so good, that it found not a sudden belief. This good news surprised Zachary. If the intelligence had taken leisure, that his thoughts might have had time to debate the matter, he had easily apprehended the infinite power of him that had promised; the pattern of Abraham and Sarah; and would soon have concluded the appearance of the angel more miraculous than his prediction; whereas now, like a man mangled with the strangeness of that he saw and heard, he misdoubts the message, and asks, 'How shall I know?' Nature was on his side, and alleged the impossibility of the event both from age and barrenness. Supernatural tidings, at the first hearing, astonish the heart; and are entertained with doubts by those, which, on farther acquaintance, give them the best welcome. The weak apprehensions of our imperfect faith are not so much to be censured, as pity'd.

It is a sure way for the heart, to be prevented with the assurance of the omnipotent power of God, to whom nothing is impossible; so shall the hardest point of faith go down easily with us. If the eye of our mind look upward, it shall meet with nothing to avert or interrupt it; but if right forward, or downward, or round about, every thing is a block in our way.

There is a difference betwixt desire of assurance and unbelief. We cannot be too careful, to raise up ourselves arguments to settle our faith; although it should be no faith, if it had no feet to stand on, but discursive. In matters of faith, if reasons may be brought for the conviction of the gainers, it is well; if they be helps, they cannot be grounds, of our belief.

In the most faithful heart there are some sparks of infidelity. So to believe, that we should have no doubt at all, is scarce incident unto flesh and blood. It is a great perfection, if we have attained to overcome our doubts.

What did mislead Zachary, but that which uses to guide others, reason? 'I am old, and my wife is of great age; as if years and dry loins could be any let to him, which is able of very stones to raise up children unto Abraham.'

Faith and reason have their limits; where reason ends, faith begins; and if reason will be encroaching on the bounds of faith, she is straight taken captive by infidelity. We are not fit to follow Christ, if we have not denied ourselves; and the chief piece of ourselves is our reason. We must yield God able to do that which we cannot comprehend; and we must comprehend that by our faith which is disclaimed by reason. Hagar must be driven out of doors, that Sarah may rule alone.

The authority of the reporter makes way for belief in things, which are otherwise hard to pass; although in the matters of God, we should not so much care who speaks, as what is spoken and from whom. The angel tells his name, place, office, unasked; that Zachary might not think any news impossible, that was brought him by a heavenly messenger.—Bishop Hall's Contemplations; being the continuation of the article in the last number.

THE PROTESTANT MONITOR.

[From the "Preliminary Essay" of a publication (edited by R. M., published by Seeley's, London) under the above title, which bears date February 6, 1847, the following extract is taken. The introductory paragraphs I. II. III. and IV. set forth the need there seems to be for a publication "intended to illustrate and establish the simple Truth; to refute Religious Error by an Appeal to Scripture and History; to vindicate the Reformation; to oppose Romanism and Tractarianism; to confirm the wavering, and to give strength to the weak."]

V.—The actual secession of some of the most eminent of the Tractarian writers to the Church of Rome, though to be regretted, is not without a leave of goodness: as proving, first, the certain result of their principles, and secondly, as affording conviction to many minds, who refused to be convinced by the ordinary instruments of argument, or evidence. Not only do we witness Clergymen going over to the Church of Rome, but others also, who not being chargeable with misapplied learning, must have been seduced by the plausible doctrines of the Oxford writers. To refute these doctrines shall be one of our chief objects: not after the loose manner of the Tractarians, adopting any thing for true which accords with their prejudices; or assuming to be what is absolutely false; or enunciating bold assertions for arguments; or appealing to authorities which are antagonistic to the letter as well as to the spirit of the Gospel; but by showing, on solid arguments, that if these principles be once admitted as fundamental, the religion of Christ would be essentially revolutionized, and the death of our Lord, (and the consequent doctrines of Redemption, Atonement, &c.) a circumstance not necessary for the salvation of the human soul.

VI.—We shall clearly prove that the ultimate object of these crafty theologians, is not to vivify or restore the quasi lapsed condition of Christians, but, by setting up a ceremonial worship, in which the priest is intended to assume a purely sacerdotal office, to lead men's minds away from the simple truth as revealed, and substitute a subserviency to priestcraft and church—a supremacy similar in kind to that which is exemplified to so great an extent in the Roman Catholic Church. The love of power is at the root of this new theology. They know from the experience of history, as well as by a superficial knowledge of human nature, how easily the wisest men and not learned are soon brought to a superstitious reverence for church and priest. And as living examples of the weakness of man, and his proneness to superstition, they see how the Roman Catholic, otherwise independent, and clear-sighted, bends his neck to the power of a priest, and falls into a species of idolization scarcely exceeded by the popular mythology of Greece. They perceive that, however magnanimous a man may be, or however gifted with reason in relation to other things, and however endowed with common sense in the affairs of life, nevertheless on the point of religion he shall exhibit all the weakness of credulity, and the reason of a child.

VII.—The influence which they have acquired, accordingly, is much greater and more diffused than we are willing to allow. Tractarianism does not always assume the conspicuous form represented by the recognized party, but its spirit of change, and above all, its tendency to a mere external worship have been felt where least suspected. We must not believe there is no Tractarianism, because the more obvious doctrines, which distinguish that school, are not brought prominently before the mind. If we are wise, and clear-sighted, we should judge by the spirit and not by the letter. The spirit, if we may so say, is the essence of the Christian religion; but the spirit of this Theology is an outward observance of certain rites, and an implicit credulity in what is taught, whether apposed to our religion or not; whether supported by the Church or by the Bible; whether fundamentally true as a doctrine of our religion, or only probable as a human hypothesis. They leave no discretion to the believer. They repudiate all human reason, though their dogmas are drawn from thence. They will not allow that man should search the Scriptures, or work out his own salvation, as he is clearly directed to do, but, like a Roman Catholic, he must submit himself to the church (or, what is meant, the priests); he must believe by the priest, and confide in the church for that salvation, which he may endanger out of it.

VIII.—In truth it cannot be denied by any one who understands the religion of Jesus Christ, as conveyed in the New Testament, that the new system of Oxford Theology, if carried into force, would subvert the essentially spiritual character of our religion, and substitute in its place a tyrannical code of formalism and superstition, of which the Church (as an aristocratic priesthood) would be the lawgivers, and each parish priest the executive power. The Church, or Kingdom, of which Christ is the sole high-priest and King, declared in emphatic language not to be of this world, would, according to the construction of the Tractarians, become an earthly spiritual dominion in which ecclesiastical power would constitute the main feature, and excommunication from the Church and from heaven, the penalties against those who refused to burn incense to the new idol, and who dared to hope for salvation without the intervention of Church or priest. Moreover, for the attainment of this spiritual power, they are compelled to commit a palpable fraud on the Scriptures, by representing the Gospel in a light contrary to its essential nature; for instead of honouring Christ by developing the spirit of his Gospel, and its unworldly character, they do dishonour him by misrepresenting his expressed language, and declare, contrary to the Apostles, that man can save his own soul by an implicit obedience to certain formal rites of the Church. In a word, the system of the Oxford writers is only a kind of bastard Romanism. The same spirit of evil pervades both alike. The same ignorance of the nature of the Christian religion is conspicuous in both. The same reliance on tradition, and human authority. The same disregard of the plain meaning of Scripture. And as the Roman Catholic Church found it necessary to debar the laity from searching the Scriptures, lest they should discover the irreconcilable repugnance of the New Testament with the established version of it, so do the Tractarians first desire the same thing, but, wanting the power, insist that man should placidly resign his reason into the hands of the Church, or, what is virtually the same thing in their opinion, read and understand the Book of Life only by the mouth of the priest.

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SUFFICIENCY OF THE SCRIPTURES.

This is the discourse of the great Christian philosopher St. Clement; from which, besides the direct testimony given to the fulness and sufficiency of Scripture in all matters of faith or questions in religion, we find him affirming that the Scriptures are a certain, and the only, demonstration of these things; they are the criterion, the rule, of judging the controversies of faith; that the tradition ecclesiastical, that is, the whole doctrine taught by the Church of God, and preached to all men, is in the Scripture; and therefore that it is the plenary and perfect repository of tradition, that is, of the doctrine delivered by Christ and his Apostles; and they who believe not these, are impious. And lest any man should say that 'suppose Scripture do contain all things necessary to salvation, yet it is necessary that tradition, or some infallible Church, do expound them, and then it is as long as it is broad, and comes to the same issue,' St. Clement tells us how the Scriptures are to be expounded, saying that 'they who rely upon them must expound Scriptures by Scriptures, and by the analogy of faith, comparing spiritual things with spiritual, one place with another, a part with the whole, and all by the proportion to the Divine attributes.' This was the way of the Church in St. Clement's time, and this is the way of our Churches.—Jeremy Taylor.

THE PRIESTHOOD AND THE UNIVERSITY, IN FRANCE.

An abbé, named Masson, has recently published a pamphlet under the following title:

"The Mirror of the Colleges; or The Frightful Evils of University Education, in its threefold aspect, Physical, Intellectual, and Moral."

This is one of the most abominable libels that ever came from the pen of a priest. Abuse, calumny, false quotations, mutilated texts, all are showered forth in endless profusion by this Abbé Masson. The author says that the students in the State Colleges become *monsters of impiety*, that they are taught to do evil, and that the professors are *pantheists, materialists, fatalists, and atheists*. The picture is a finished one. If France were to listen to this abbé, all the professors of the University would be sent to the pillory and the gallies. But when any one prefers grave accusations against public functionaries, he ought certainly to furnish substantial proofs. What are the Abbé Masson's? Believe me: this priest is not at all embarrassed. He himself invents impious propositions, and then he says: "This sentence is in such a book of M. Villemain, of M. Quinel, of M. Michelet," &c. You take the book, look at the page indicated, and are unable to find any of the enormities which he attacks. But what matters that to our abbé? He does not write for intelligent readers. His libel is intended for ignorant bigots, and superstitious women, who believe that a priest never lies; and when he has awakened blind passion and prejudice in the minds of an intolerant multitude, his end is answered.

The hatred of the Popish clergy to our University establishments is always very intense. The priests cannot resist themselves to being no longer the supreme directors of national education. They remember the happy time (*chappuy*) for them, not for the country) when they were absolute masters of all our colleges, and trained the young men of our land according to the maxims of Jesuitism. Public instruction is in the present day superintended by laymen; and the ministers of Rome never pardon the collegiate professors for having taken their place; they cry that all is lost, that materialism and atheism are the daily bread of our scholars, and that our educational establishments are abodes of impiety and immorality, for the sole reason that they have no longer the government of them.

But the scurrilous attacks of these abbés will be powerless. The French nation is more attached to the laic spirit than to the sacerdotal yoke; it knows how dearly it paid in former times for confiding the rising generation to the ferule of the priests. The Romish clergy may indeed obtain, by their intrigues, and by the connivance of government, a few favours; they will have money, ornaments for their churches, gorgeous processions, splendid festivals, all the external accompaniments of prosperity; but he well assured, they will never have the direction of the University.—Corresp. of Evangelical Christen-

ABOLITION OF SUTTEES IN THE PUNJAB.

We have recently had occasion to bring to the notice of the reader the very laudable and successful efforts which have been made by the Governor General's agents in Rajpootana and in Bundelcund, to induce the various chiefs to order the abolition of female immolation throughout their principalities. We have now the gratification of announcing that the Lahore Durbar has yielded to the solicitations of Colonel Lawrence, and prohibited the practice not only of suttees, but also of infanticide and child-stealing throughout the kingdom. Since the abolition of suttees in the British dominions, the Punjab has been the stronghold of this most revolting practice. The number and barbarity of the various suttees, which have been perpetrated in that country during the last five years, on the death of successive chiefs, since the decease of Runjeet Sing, have filled the civilized world with emotions of disgust and horror, and it was felt that until we could procure the abolition of suttees in that country, the work of humanization in India would not be complete. But other aspirations have, we fear, filled the minds of too many of our Hindoo fellow-subjects. There is reason to believe, that when the report of the battles on the Sutlej reached this part of the country, and the fate of India seemed to tremble in the balance, and the dim prospect of the restoration of a Hindoo dynasty floated before the eyes of the native community, one chief motive of the sympathy which was felt with the Punjab cause arose from the prospect of its being eventually associated with the revival of this rite. But matters have taken a different turn, and those hopes have been blasted for ever. The tide of invasion has rolled back; the entire administration of the Punjab has been transferred to the officers of the British Government; and instead of the Punjab armies restoring suttees in British India, the success of our armies has extinguished suttees in the Punjab. Thus while the success of the Lahore armies would have given a new lease of life to those barbarous rites which we have suppressed, humanity and civilization follow in the train of our triumphs, and establish their reign in the countries which our armies have subjugated. That the assistance which the Durbar of the Punjab has given to the extinction of a rite for which they entertain so strong an attachment, is constrained, and not voluntary, we may readily suppose; and their concurrence may, therefore, be considered as an additional proof of the hold we now possess on that country, and the confidence which Colonel Lawrence entertains in the strength of our position, so different from that which Sir William Macnaghten entertained regarding his position at Cabul. But whatever may have been the impulse which has led the Lahore Durbar to denounce suttees as "most iniquitous," we believe we may now congratulate ourselves on the absolute abolition of this diabolical rite in the country of the five rivers—so long as the Rajah Duleep Sing continues a minor. It is not likely that any violation of the rule established by the Lahore Durbar, will be perpetrated more than once; the first infraction will bring so thundering a reprobation down on the Ministry from the British Resident, whose agency we are told in this work of mercy was confined to his concurrence in approval of it; as will, we think, effectually prevent its repetition. The prohibition will not be nominal, but real.

It must be a source of the most genuine satisfaction to the wise and good in all countries, and must serve in a great measure to blunt the edge of those invidious feelings with which the expansion of our empire is regarded, that the establishment of our uncontrolled sovereignty throughout the empire of the Great Mogul, has been immediately followed by the abolition of inhuman and revolting rites, and that the British rule in India is intimately identified with the reign of humanity.—Friend of India.

THE SOCIETY ISLANDS. Declaration of their Independence.

Letter from a Missionary, dated Borabora, May 17, 1847.

I am happy to inform you, that the people of Borabora are at length assured of the independence of this island, and of all the Leeward Group.

Her Britannic Majesty's ship *Grampus*, Captain H. B. Martin, arrived here on the 4th of this month, and she is still at anchor in the harbour.

On Saturday, the 15th instant, the French steamer, *Gassendi*, brought back the native adherents of the French from Tahiti. They were allowed to land in peace, and are now repairing to their respective localities in the settlement to rebuild their houses.

The steamer brought official documents from Admiral Sir G. Seymour, conveying the final decision of the French and English Governments. Our chief *Tapoa*, who accompanied Pomare to Tahiti, is still there, but is expected to return shortly to his own land.

I send annexed the copy of a letter written by the chiefs to Captain Martin, on receiving the above documents, and his reply:—"Borabora, May 12, 1847. "Peace be to you from the true God. "This is what we have to say to you. It has frequently been reported here that our lands will become independent, and not be included in the Protectorate. With these reports we are much pleased, rejoicing in the thought that we shall not be under the Protectorate.

"We think that if our independence is obtained, we shall be left to ourselves. And this is what we wish,—that Britain should protect us, our country, our people, and our religion, that we may not in future be troubled. We are afraid of any other powerful kingdom; and on that account we desire you to come and protect us for ever." This letter was signed by the Regent on behalf of *Tapoa*, and by all the principal chiefs. The following is the reply of Captain Martin:—"H. B. M. Ship, *Grampus*, Borabora, May 14, 1847. "To Teriamaevava, and the Chiefs Tevivi, Haatapu, Tianaa, Taaetaua, Pa, Mare, Huria, Rai-tabi, Tehuairi, Ren, Butoi, "Peace be to you. "I have received your letter of the 12th of May, and this is what I have to say to you in reply. "It gives me great satisfaction to relieve the anxiety with which you have so long and so pa-

tiently waited for the decision of the Governments of England and France respecting the independence of Borabora and the neighbouring islands.

"I am now able to communicate to you, that your complete independence will be acknowledged. "In order that you may live in peace, you must not concern yourselves with the affairs of Tahiti; nor must you permit yourselves nor your people to excite the Tahitians to rebel against the Protectorate. Thus you will, I trust, continue on friendly terms with the French as with other nations.

"England will not forsake you. She will watch with interest your improvement and progressive advance towards civilization; and the English Admiral will send his ships to visit you as often as their other duties will permit.

"In conclusion, I advise you to cultivate your lands, to educate your children, and to strive by honesty, industry, and sobriety, and by a steady adherence to the religious truths which the missionaries have taught you, to improve the moral and social condition of yourselves and your people.—I am your sincere friend, "H. B. MARTIN."

This letter, as might be expected, gave much pleasure and satisfaction to the people, and has, I hope, filled them with joy and gratitude.

Those who went over to the French are again the subjects of *Tapoa*, and will, we trust, in future live in peace, and in the observance of the laws of the country. They all attended chapel yesterday, with their children, about 100 in number, and perhaps, a ninth or tenth of the whole population. After being landed, the French authorities gave up all claim to the island.—London Patriot.

APPARENT MOVEMENTS OF THE SUN.

The apparent movements of the Sun appear very different at different seasons of the year, and in different regions of the globe. In describing these apparent motions, we shall suppose ourselves, in the first instance, in the latitude of fifty-two degrees north, which is nearly the latitude of London and several other large towns in England. The sun's apparent motion in this latitude will be nearly the same as when he is viewed from Holland, Denmark, Scotland, Nova Scotia, Canada, and the northern states of America. Suppose we begin our observations in winter, about the 21st December, when the days in our northern hemisphere are shortest. In this case, turning our eyes to the south-east quarter of the sky, a little after eight o'clock in the morning, we shall see the sun rising nearly on the south-eastern point of the compass, and gradually ascending the celestial vault. In about four hours, he comes to the meridian, or due south, the highest point of his elevation at that season; after which he gradually descends towards the west; and sets in the south-western part of the heavens, about four small arcs of a circle above the horizon. At this time, when he arrives at the meridian, or the highest point of his diurnal course, he is only about fourteen degrees above the horizon. If, after this period, the point at which the sun rises be observed, it will be found a little to the northward, every day; from the point at which he rose before. On the 21st of March, the sun rises due east, about 45 degrees to the north of the point at which he rose on the 21st of December. The time of his rising is exactly six in the morning; six hours afterwards, he passes the meridian, at an elevation of thirty-eight degrees; and sets due west, at six o'clock in the evening. At this time, the day and the night are of an equal length; namely, twelve hours each. If, again, we view the rising sun on the 21st of June, we shall find that he rises near the north-east, forty-five degrees farther to the northward than on the 21st of March. At this period, the sun describes a large circuit around the heavens; rising fifteen minutes before four in the morning and advancing to an elevation of more than sixty degrees at noon day; after which he declines towards the west, and sets near the north-west quarter of the heavens, about a quarter past eight in the evening. The length of the day at this time, is about sixteen and a half hours; and as his course during the night is not far below the horizon, there is no absolute darkness during the absence of the sun; and his course may be traced by observing the motion of the twilight, or the aurora, gradually proceeding to the northern point of the heavens, and from that point to the north-east, where the solar orb again emerges from the horizon. After this period, the sun begins, every succeeding day, to rise in points nearer the south, and to take less extensive circuits round the heavens, till the 23rd of September, when he again rises on the eastern point of the horizon, and sets in the west, which is the time of the autumnal equinox, when day and night are equal. From this period the sun gradually verges to points of the horizon south of the east, at the time of his rising, and the days rapidly shorten, till he again arrives near the south-eastern quarter of the heavens, where he is seen to rise on the 21st of December. Such are some of the apparent motions of the sun, in our quarter of the globe, throughout the different seasons of the year; and every one who resides in the country has an opportunity, every clear day, of observing these diversified movements.—The solar System, published by the Religious Tract Society.

A CONVERT FROM ONE IDOL TO ANOTHER.

On leaving Shanghai, the author met with some Corean Roman Catholics, who had come to request a bishop from the Popish mission in that place. An incident occurred which illustrates the unity of the system in China as in Ireland.

"When on the point of embarking I went in a boat to make a final visit to the Corean junk. I took with me a copy of the Gospel of St. Luke, and a copy of the Epistle to the Romans, and a manual of prayers, for the captain. The books were readily received by the crew, who pressed me with urgent invitations to come on board, which I was unable to do, being in hourly expectation of sailing. About an hour had elapsed, after my embarkation, when one of the Corean crew hoarded our vessel, and, with many protestations of respect, begged permission to return the whole of the books, and to decline the present. The reason I more than suspected was the subsequent return of the captain, a Romanist deacon, educated by the priests at Macao