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The Breeze.

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. 43.]

QUEBEC, THURSDAY, JANUARY 22, 1846.

[WHOLE NUMBER 55.

THINK OF THE POOR.

Cold blows the north-wind o'er the dreary waate.
O ye that shiver by your blazing fires,
Think of the inmates of you hut, half sunk
Beneath the drift: from it no smoke ascends;
The broken, straw-filled pane excludes the light,
But ill excludes the blast: the redbreast there
For shelter seeks, but short, ah! very short
His stay; no crumbs, strewn careless on the floor,
Attract his sidelong glance;—to warmer roofs
He flies; a welcome,—soon a fearless guest,
He cheers the winter day with summer songs.

GRAHAME.

BAPTISMAL REGENERATION.

ERRONEOUS VIEWS OF IT.

BY BISHOP WILSON OF CALCUTTA.

(From the columns of the Episcopal Recorder.)

The way is now prepared for considering the grossly erroneous system of our new divines with regard to baptism. They seem to cast off all care in the use of the sacred terms, regeneration and new birth. An ambiguity pervades their instructions. They entirely pass over the scriptural bearings of the subject, and the views of our reformers; and adopt exaggerated statements exactly where the greatest caution is required. In their hands it is part of the great apostasy itself. They describe all the blessings of a birth from above as invariably, and in all cases, conveyed to infants in baptism; and by a fearful wresting of the inspired Word and the language of our offices to their own purpose, they speak in a way which goes to discourage all self-examination, as to the spiritual evidences of the new creation in Christ Jesus. They overlook the immense importance of the condition of a right administration and right reception of the sacrament. Thus they cut up the whole work of our sanctification by the roots; substitute the opus operatum of a popish ceremony for the spiritual doctrine of holy baptism; harden the hearts of men against the proofs and evidences of a spiritual birth; deny by implication the fundamental doctrine of the total fall and corruption of man; lower the standard of holiness and the gracious operations of the blessed Spirit; lead men to mistake a dead state of heart before God for a living and spiritual state; a dead faith for a true and lively one; a dead trust in the merits of Christ for a penitent reliance on him; and dead works made up of human traditions and inventions, for the vital religion of Christ.

But this is not all. These divines go farther still. They maintain the monstrous fgment of the unconscious infant's being in every case justified and accounted righteous before the bar of God by baptism; they assert that there are only two moments when man can be declared innocent, in baptism and at the day of judgment; and that deadly sins after this sacrament cannot fully be pardoned, nor the penitent be entirely restored to God's favour in his life.

And all this and more they include in what they term baptismal regeneration—a defensible expression, indeed, in itself, like most others which they employ, if scripturally explained; but in their sense of it involving the most fatal errors.

And yet on this sandy foundation, defended by a confusion of words worthy only of Jesuitical casuists, they build their fabric of man-invented divinity, and buttress it up with obscure catenas of fables, doctrines, traditions, pretences of Catholic tenets and Church principles, as they term them, in the sense of the mass of errors held to be such in the corrupt and demoralized fourth and fifth centuries, to confound the minds of the unlearned. Thus the whole mediation of Christ which our apostle is so careful to maintain in this epistle is swamped, the sacraments and not faith erected into the chief means of salvation, justification explained in the sense of the Council of Trent, the reformers decried, popery whitewashed and extolled, saintworship and its concomitant idolatry palliated, and our Church, the glory of the reformation, "unprotestantized," so far as they are concerned.

It may lead us to turn away with the greater horror from all this superstition, if we refer to one more series of scriptural passages which I have reserved for this place.

At the close almost of the canon of Scripture, the aged and venerable St. John, the beloved disciple and sole survivor of the apostolic college, writing nearly sixty years after the publication of the Gospel of St. Matthew, and twenty or thirty after the Epistles of the several apostles, St. Paul, St. Peter, and St. James, is led by the inspiring Spirit to lay down certain conspicuous and broad marks of the being "born of God." In doing this, the last of the inspired writers, as if he feared the rise of the fatal abuse of the doctrine of baptism, which so soon began to work in the papacy, makes no allusion whatever to the sacrament now so much exaggerated, but declares without limitation or reserve, "That whosoever doeth righteousness is born of him"—"That whosoever is born of God doth not commit sin, for his seed remaineth in him and he cannot sin, because he is born of God"—"That we know that we have passed from death unto life, because we love the brethren"—"That every one that loveth is born of God, for God is love"—"That whosoever believeth that Jesus is the Christ is born of God"—"That whosoever is born of God overcometh the world;" and that

"Whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." These passages settle the question. There is nothing more to be said to him that admits the plevary inspiration of Holy Scripture. We are not only permitted, but required to declare, that every one that doeth not righteousness is not born of God; that whosoever committeth sin, habitually and wilfully, is not born of God; that they who love not the brethren, have not passed from death unto life; that he that loveth not is not born of God; that whosoever doth not believe that Jesus is the Christ, is not born of God; that he that overcometh not the world, is not born of God; that he that (habitually) sinneth and keepeth not himself from the wicked one, is not born of God, nor begotten of God.

Let us watch, then, brethren, against the remaining tendencies of these incalculable evils. Let us be assured that all "the fullness of the Godhead bodily" is in Christ, and that we are "complete in him." Let us pray to have the "circumcision not made with hands." Let us judge of the blessings we have derived from the covenant sealed in baptism, by our being buried with Christ, and rising with him through faith in the operation of God who raised him from the dead. Let us remember that in a lukewarm, declining, and dead state of the church, it is most perilous to argue from the language of offices designed for the sincere and earnest and spiritual followers of Christ, to the cold and heartless services of thoroughly worldly baptismal assemblages, when frequently not one condition of the promised blessings is fulfilled. For, in the nature of things, can it be expected that baptism, carelessly administered, and received as a mere matter of form and ceremony, without faith on the part of parents or sponsors; without one petition put up from the heart for the Holy Spirit; without the least thought or desire about spiritual blessings; with nothing attended to but a puerile, a carnal rejoicing, a customary insertion, for civil purposes, of a name in a register, can bring with it a divine influence for the highest ends of the sacrament? Is God to be so trifled with? Can we wonder that infants thus consecrated to Christ in mere pretence, and never instructed afterwards, never taught the elements of the Gospel, never accustomed to witness the prayers of their parents or their godly example, never taking a step "according to the beginning" made in baptism, should show, when the dawn of reason breaks, no one single sign of spiritual life in its most incipient and imperfect form? And can any person be more deadly than to treat such persons as "born of God"? Such cases may be thought rare; but in a day of great declivity, and of the almost total absence of church discipline, many instances approach but too nearly to this startling description.

Let us, then, stand by Christ. Let us not be "moved away from the hope of the Gospel." Let us honour sacraments and all means of grace in a reverent, enlightened, and scriptural manner. But let Christ, as our apostle teaches, be our "all and in all." Let us "distinguish things that differ." Let us use the language of Scripture in the various senses in which it is there employed, with all wisdom and spiritual understanding; and let us never confound the sacraments and ordinances of Christ with the mighty grace of which they are the signs and seals and means of conveyance only to the penitent and believing soul.

NOTE.—The judicious and learned Joseph Milner, in his excellent History of the Church, acutely observes, when upon the subject of Cyprian's conversion, that Cyprian "records a remarkable influence of divine grace which appeared to him to have accompanied his baptism. Nor is it unreasonable," Milner proceeds, "to suppose that this was commonly the case at that time. The inward and spiritual grace really attended the outward and visible sign. But it is to be lamented that the corruption and perversion of after ages availing itself of the ambiguous language of the fathers upon this subject—which then was natural enough—supposed a necessary connexion to take place where there had been a frequent one. In Cyprian's time, to call baptism itself the new birth was not very dangerous; in our age it is poison itself. Men are apt to content themselves with the outward and visible sign; and it has long been the fashion to suppose all persons who have been baptised when they were infants, to be of course, when they are grown up, in a state of regeneration by the Holy Spirit. And thus men have learnt to furnish themselves with a convenient evasion of all that is written in Scripture concerning the godly notions of the third person of the sacred Trinity."

LORD'S DAY OBSERVANCE.

Evidence given by John Richard Farre, M. D. of London, before a Committee of the House of Commons.

I have practised as a physician between thirty and forty years; and during the early part of my life, as the physician of a public medical institution, I had charge of the poor of one of the most populous districts of London. I have had occasion to observe the effect of the observance and non-observance of the seventh day of rest during this time. I have been in the habit, during a great many years, of considering the uses of the Sabbath, and of observing its abuses. The abuses are chiefly manifested in labour and dissipation. Its use, medically speaking, is that of a day of rest. As a day of rest, I view it as a day of compensation for the inadequate restorative

"So give now unto us that ask; let us that seek find; open the gate unto us that knock."—and so all through the office, prayers, promises, sponsorships, thanksgivings, on the part of parent and sponsors, are supposed to be put up, sincerely of course; and these constitute the conditions of the promised blessings.

power of the body under continued labour and excitement. A physician always has respect to the preservation of the restorative power; because, if once this be lost, his healing office is at an end. A physician is anxious to preserve the balance of circulation, as necessary to the restorative power of the body. The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But, although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence, one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect, by its repose, the animal system.

You may easily determine this question, as a matter of fact, by trying it on beasts of burden. Take that fine animal, the horse, and work him to the full extent of his powers every day in the week, or give him rest one day in seven, and you will soon perceive, by the superior vigour with which he performs his functions on the other six days, that this rest is necessary to his well-being. Man possessing a superior nature, is borne along by the very vigour of his mind, so that the injury of continued diurnal exertion and excitement on his animal system is not so immediately apparent as it is in the brute; but, in the long run, he breaks down more suddenly; it abridges the length of his life, and that vigour of his old age which (as the more animal power) ought to be the object of his preservation. I consider, therefore, that in the beautiful provisions of Providence for the preservation of human life; the sabbatical appointment is not, as it has been sometimes theologially viewed, simply a precept partaking of the nature of a political institution, but that it is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without reference at all to the theological question; but if you consider further the proper effects of real Christianity, namely, peace of mind, confiding trust in God, and good will to man, you will perceive in this source of renewed vigour to the mind, and through the mind to the body, an additional spring of life imparted from this higher use of the Sabbath as a holy rest.

Were I to pursue this part of the question, I should be touching on the duties committed to the clergy; but this I will say,—that researches in physiology, by the analogy of the working of Providence in nature, will show that the divine commandment is not to be considered as an arbitrary enactment, but as an appointment necessary to man. This is the position in which I would place it, as contradistinguished from precept and legislation; I would point out the sabbatical rest as necessary to man, and that the great enemies of the Sabbath, and consequently the enemies of man, are, all laborious exertions of the body or mind, and dissipation, which force the circulation on that day in which it should repose while relaxation from the ordinary cares of life, the enjoyment of this repose in the bosom of one's family, with the religious studies and duties which the day enjoins.—not one of which, if rightly exercised, tends to abridge life.—constitute the beneficial and appropriate service of the day.

I have found it essential to my own well-being, as a physician, to abridge my labour on the Sabbath to what is actually necessary. I have frequently observed the premature death of medical men from continued exertion. In warm climates, and in active service, this is painfully apparent. I have advised the clergyman also, in lieu of his Sabbath, to rest one day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day; and to preserve others, I have frequently suspend them, for a season, from the discharge of those duties. I would say, farther, that, quitting the grosser evils of mere animal living from over-stimulation and undue exercise of body, the working of the mind in one continued strain of thought is destruction of life in the most distinguished class of society, and that senators themselves stand in need of reform in that particular. I have observed many of them destroyed by neglecting this economy of life. Therefore, to all men, of whatever class, who must necessarily be occupied six days in the week, I would recommend to abstain on the seventh; and, in the course of life, by giving to their bodies repose, and to their minds the change of ideas, suited to the day, they would assuredly gain by it. In fact, by the increased vigour imparted, more mental work would be accomplished in their lives. A human being is so constituted that he needs a day of rest both from mental and bodily labour.

John C. Warren, M. D., of Boston, professor in the Medical College of Harvard University, observes, "I concur entirely in the opinion expressed by Dr. Farre, whom I personally know as a physician of the highest respectability. The utility of observing the Sabbath as a day of rest, considered in a secular point of view, rests upon one of the most general of the laws of nature, the law of periodicity. So far as my observation has extended, those persons who are in the habit of avoiding worldly cares on the Sabbath, are those most remarkable for the perfect performance of their duties during the week. The influence of a change of thought, on the Sabbath, upon the minds of such persons resembles that of a change of food upon the body. It seems to give a fresh spring to the mental operations, as the latter does to the physical. I have a firm belief that such persons are able to do more work, and do it in a

better manner, in six days, than if they worked the whole seven. The breathing of the pure and sublime atmosphere of a religious Sabbath refreshes and invigorates the spirit. It forms an epoch in our existence from which we receive a new impulse, and thus constitutes the best preparation for the labours of the following week."

The experiment was tried in a large flouring establishment. For a number of years, they worked the mills seven days in a week. The superintendent was then changed. He ordered all the works to be stopped at eleven o'clock on Saturday night, and to start none of them till one o'clock on Monday morning, thus allowing a full Sabbath every week. And the same men, during the year, actually ground thousands of bushels more than had ever been ground, in a single year, in that establishment before. The men, having been permitted to cleanse themselves, put on their best apparel, rest from worldly business, go with their families to the house of God, and devote the Sabbath to its appropriate duties, were more healthy, moral, punctual, and diligent. They lost less time in drinking, dissipation, and quarrels. They were more clear-headed and whole-hearted, knew better how to do things, and were more disposed to do them in the right way.—Selected from "Permanent Sabbatic Documents," published by Perkins, Boston.

THE CATHARI, DESCRIBED BY AN ADVERSARY AND PERSECUTOR.

I will read to you a curious description, given by the inquisitor Reinerius, of the manner in which the truth of the Gospel, in opposition to Popery, was privately spread by the Cathari, who thus were the means of converting many nobles, yea, princes of the house of Toulouse, and the King of Aragon himself. It is very marvellous to find such a record in the pages of a fierce persecutor, whose sole business and incessant study it was to prove them heretics and criminals of the deepest dye; here is the passage translated fresh from his Latin volume.

"The heretics cunningly devise, how they may insinuate themselves into the familiarity of the noble and the great; and this they do in manner following. They exhibit for sale, to the lords and the ladies, rings and robes and other wares which are likely to be acceptable. When they have sold them, if asked whether they have any more goods for sale, one of these travelling pedlars will answer: I have jewels far more precious than these, which I will readily give you, if you will secure me a saint being betrayed to the pit. The security being pledged, the heretic then proceeds to say: I possess a brilliant gem from God himself; for, through it, man comes to the knowledge of God; and I have another, which casts out so ruddy a heat, that it forthwith kindles the love of God in the heart of the owner. In like manner proceeds he to speak of all his other metaphorical gems. Then he recites a chapter from Scripture or some other part of our Lord's discourses. When he finds his auditor to be pleased he will proceed to rehearse the twenty-third chapter of Matthew and the parallel passages in the twelfth chapter of Mark wherein the scribes and pharisees are described as sitting in the seat of Moses; and wherein a woe is denounced against those who shut up the kingdom of heaven against men, neither entering themselves, nor suffering the persons who wish it to enter. After this, the heretic draws a comparison between the state of the Roman church and the state of the ancient pharisees; applying to the former all that is said by Christ to the latter. Among the priests, he will remark, you can scarcely find a single doctor, who is able to repeat by heart three chapters of the New Testament; but, among us, you can scarcely find either a man or a woman, who knows not how to recite the whole text in the vulgar tongue. Yet because we possess the true faith of Christ, and because we inculcate upon all our people holiness of life and soundness of doctrine; therefore do these modern scribes and pharisees gratuitously persecute us to the death, even as their Jewish predecessors persecuted Christ. Besides, they say and do not; but we practise all that we teach. Moreover, they enforce the traditions of men, rather than the commandments of God; but we persuade persons only to observe the doctrine of Christ and the apostles. They impose upon their penitents heavy punishments, which they will not alleviate with so much as a single finger; but we, after the example of Christ, say to the sinner: Go, and sin no more. Furthermore, we transmit souls, by death, to heaven; but they send almost all souls to the infernal region of hell. These matters being thus propounded, the heretic puts the question, judge ye, what state and what faith is the more perfect; that of our community, or that of Rome? And, when you have honestly judged, choose that which you deem the best. Thus through their errors is a person subverted from the Catholic faith; and thus, believing and harbouring and favouring and defending, and for many months hiding a vagabond of this description, he learns, in his own house, the several particulars respecting their sort."—The Church Visible in All Ages, by Charlotte Elizabeth.

THE LATE DR. ISAAC MILNER.

The following account of the dean's public ministrations is from a correspondent of the "Gentleman's Magazine" for Oct. 1811, and to its correctness many in Carlisle and elsewhere can now bear witness:—"Among the eminent men who have possessed the dignity of dean of Carlisle may be reckoned Dr. Francis Atterbury, Dr. Percy, the late venerable bishop of Dromore, and the present Dr. Isaac Milner, who is beneath

name of his predecessors in profound or elegant knowledge, in piety, virtue, and the most amiable demeanour in private life. As the present dean of Carlisle is known in the southern part of this kingdom as an eminent natural philosopher, and the continuator of his brother's history of the Christian Church only, it may not be out of place to give your readers some idea of his great powers as a pulpit orator. He makes a point of preaching every Sunday at some of the Churches in this city, during his residence, which continues from the latter end of June to the latter end of September. But his principal attendance is at the cathedral. Above an hour before the service begins, the numerous congregation have taken their seats; and by the time he ascends the pulpit, there is scarcely standing room. His congregation, we may aver, consists of several thousands: such a numerous and steady attendance bespeaks the best disposition in the people of Carlisle; and we may hope he has been the means of turning many from the power of Satan unto God." The style of his eloquence is suited to the different classes which he addresses. It is at once elegant, nervous, clear, and simple; and the subjects of his discourses are generally of a nature to interest both the understandings and the feelings of his audience. It is not in my power to do justice to his transcendent merits; but I have some pleasure in paying this well-merited tribute to the abilities of one of the first divines of the age."

What brought the people thus to sit as learners at the feet of the dean, what filled the cathedral an hour before the service began, was neither the gigantic power of the dean's mind nor his high name and reputation as one of the first mathematicians of the day. Hundreds flocked there who had no notion of the high honour of a senior viceroyship, or the dignity of a vice-chancellorship. Neither was it because the dean preached; but because the dean preached Christ the power of God and the wisdom of God, because the dean set forth the freeness and the fullness of the gospel of salvation; and doubtless the preacher, as he addressed the listening audience, totally forgot all his dignities and all his science, counting all things but less for the excellency of the knowledge of Christ Jesus the Lord; and intent only on directing penitent sinners to the cross of the Redeemer. And it is for the humblest minister in Christ's vineyard to bear in mind that though he may lack high attainments, and be utterly unknown in the annals of literary fame or scientific acquirements, he may not the less be that account an instrument of turning many to righteousness. God often chooses now, as in the apostolic times, the foolish things of the world to confound the wise, and the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. And that the man boasting of high rank in preferment or in fame bear in mind that no dignities nor honours will supply the lack of the preaching of a free and unfettered gospel. And let not the stickler for antiquated observances and the zealous for ritual pomp and ceremonial worship ever delude himself that any external worship will supply the devotion of the heart. It may have its idleness for a season; but it will be found at the last, what all experience has found, that nothing will permanently fill our aists and call forth spiritual praises and soften steady hearts and enlighten dark minds and save lost souls, but an unflinching declaration of the truth as it is in Jesus. And it is not too much to a firm of Isaac Milner that, if by the instrumentality of his preaching one poor sinner had been led to flee from the wrath to come, he would have received more solid satisfaction than if the acclamations of an admiring university had been rung in his ears, and his name had been carried to the remotest part of the globe, and his name had been mentioned in the most illustrious profly of immensity of intellect and most inextinguishable treasure of knowledge.—Church of England Magazine.

THE CHINESE QUEEN OF HEAVEN.

There appears, upon the whole, some ground for supposing that the legend of the Fekien province, concerning the Queen of Heaven, may have had its origin in the Romish accounts of the Virgin Mary, since the title by which the Chinese designate their goddess is, *Tien-how Nvang*, "Our Lady, the Queen of Heaven." On the other hand, the Chinese at Canton, who are fond of finding parallels and resemblances of the kind, give the name of the Virgin (in conversing with Europeans) to their Buddhist idol *Kuan-yin*; and in the same way apply the name of *Kuan-yin* to the Romish idols of the Virgin. To every saint who has a church at Macao they contrive to give a name, founded on some supposed analogy in their own idols. St. Anthony they call *the fire god*. "There is nothing in the Catholic worship at that place, or in the character of the priests, that is calculated to give the Chinese a very exalted idea of this corruption of Christianity. In the former, they witness graven or molten images, processions, tinkling of bells, candles and incense, exactly resembling their own religious rites; in the latter, a number of ignorant and idle monks, professing celibacy, but with indifferent moral characters, shaving their heads and counting beads very much after the fashion of the Buddhist priests. A few Catholic missionaries still make converts of the lowest and poorest Chinese, who occasionally appear at the churches and receive each of them a small donation of rice, for which reason they are sometimes called in Portuguese, "rice Christians."—The Chinese, by Governor Davis.

GODLY SORROW FOR SIN.

If any, who think themselves under the influence of grace, feel no grief for the abounding of sin...

THE OPERATION OF GRACE.

Grace doth not pluck up by the roots and wholly destroy the natural passions of the mind, because they are disordered by sin...

The Berean.

QUEBEC, THURSDAY, JAN. 22, 1846.

We find our columns to be filled up so as to allow us no space for extended editorial remarks...

We do ourselves the pleasure, however, of directing attention to the notice from the GOSPEL AID SOCIETY...

MR. NEWMAN'S MOST RECENT PUBLICATION.

(Notice of it in the Ep. Recorder.) AN ESSAY ON THE DEVELOPMENT OF CHRISTIAN DOCTRINE, by J. H. Newman...

A PEEP AT LITTLEMORE.

On the 8th of October, 1845. Furnished by the London TABLET, R. C. Newspaper.

"I was on the point of setting out for Belgium, when I received a letter from Mr. Dalgarais, inviting me to pass through Oxford on my way...

and another Rev. gentleman already received into the Church, by the Rev. R. Newsham.

"I can vouch for the truth of this much, as having been eye-witness; the rest I hope some other eye-witness will supply.

CHURCHES IN PHILADELPHIA.—There are in Philadelphia, 17 Baptist churches, 11 Roman Catholic, 1 "Christian Chapel," 12 for coloured congregations...

CHURCHES IN ALBANY.—There are 30 Churches in this city, as follows:—Methodist, 6; Presbyterian, 5; Baptist, 4; Roman Catholic, 4; Dutch Reformed, 3; Episcopal, 3; Congregational, 1; Unitarian, 1; Quaker, 1; and Jewish, 1.

The above enumeration of "12 Churches for coloured congregations" is characteristic: it is as if no religious denomination liked to own them—the congregations are coloured, that's the stamp upon them.

THE NEW-BRUNSWICK AUXILIARY BIBLE SOCIETY

held its anniversary meeting at St. John's, on Wednesday the 7th instant, His Honour, Judge Parker, President of the Society, in the chair...

The Rev. W. D. Gray, A. M., Rector of the parish, in endeavouring to show "the propriety of adhering with unshaken attachment to the Society, notwithstanding we may feel it our duty to unite with other Societies, formed for similar designs, said: "We have seen that this institution is not opposed to other societies, therefore other societies, of a kindred nature, need not be opposed to it.

On the contrary, I think, it ought to increase. For, why do we form such other societies? Because we feel our Christian responsibility to extend to others the religious blessings we enjoy. Well, my friends, carry out this principle. Act upon it fully. Endeavour to extend the blessings you enjoy, not merely to your own vicinity, but to the world.

"I value it because it tends to union and not to division. I value it because it recognises the great principle of Christian responsibility, a principle upon which Christians will have to act more fully and more unitedly, before the Gospel attains its final triumph.

A WORD FOR PEACE.

Gov. Slade, of Vermont, in his late message to the Legislature, recommends the objects and efforts of the Peace Society, and solicits the action of that body to approve the principle of resorting, in all cases of international difficulty, to arbitration, and of introducing into treaties between nations, stipulations to that effect.

"We regret to learn from an extract from a Jamaica letter in the Register of yesterday, the death of the Rev. William Knibb. Mr. Knibb has long been associated with the amelioration of the condition of the black population of the West Indies; and the purity and elevation of his motives cannot but be admitted by those who, at times, may have doubted his prudence."

[In cutting the above from the Montreal Gazette, we will add the remark that the late Mr. Knibb was a missionary of the Baptist denomination, and in the prosecution of a grand object, the emancipation of the slave, and general amelioration of the condition of the coloured race, exposed himself to obloquy and danger which it would be difficult to make credible to those who have not had personal acquaintance with the state of things in the W. I. islands, as long as the cause of emancipation was yet in suspense.

slavery which proved irresistible in the year 1833.

There was considerable difference of opinion among the Baptist missionaries themselves upon the most proper mode of proceeding in admitting to Church-membership; Mr. Knibb was among those who admitted large numbers, which could be done only by entrusting to native helpers the responsible office of examining and recommending for privileges, to an extent which was thought unsafe by many missionaries of his own and other religious persuasions.

ECCLESIASTICAL.

Diocese of Quebec. The Lord Bishop left town on Monday last to preside at the meeting of the Central Board of the Church Society appointed to be held at Montreal on the 21st inst., as also to hold a Confirmation in that city.

His Lordship, whose return may be expected on Saturday, the 31st inst., will hold Confirmations at Sorel and Three Rivers on his homeward route.

PARISH OF QUEBEC.

The number of Baptisms, Marriages, and Burials, entered on the Registers of the Chapelries of St. Peter and St. Paul's for the year ending the 31st Decr., 1845:

Table with 3 columns: Baptisms, Marriages, Burials. Rows for St. Peter's and St. Paul's.

[The above, together with the numbers given in the Berean of January 5, make a total of Baptisms. Marriages. Burials. 159 73 169]

The following is a statement of Parochialia in the Roman Catholic Parish of Notre-Dame de Quebec and St. Roch:

Table with 3 columns: Baptisms, Marriages, Burials. Rows for 1840 and 1841.

These figures are from the Freeman's Journal; we are at a loss to account for the disproportionate number of baptisms, as compared both with burials in the R. C. Parish, and with the proportion which the Protestant Parish exhibits with the R. C. in marriages and burials; these are about one-fifth and one-sixth, while in the item of baptisms the proportion would seem to be one-ninth only. Perhaps baptisms of bells or what-not may be included.]

Diocese of Toronto.

INCORPORATED CHURCH SOCIETY.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

Table with 3 columns: Description, £, s., d. Rows for previously announced, Township of London, Church at Delaware, etc.

128 Collections. £253 5 5 (To Dec. 31.) Church.

At the Society's Monthly Meeting on the 3d of December, the Treasurer's statement of account showed a balance of £612 5s. 2d.

RECEIPTS DURING THE MONTH.

Table with 3 columns: Description, £, s., d. Rows for Sales in Depository, Collections—Widows and Orphans, etc.

Committees were appointed for the purpose of obtaining reports on a system of Fire Insurance of Churches and Parsonages in the Diocese, and whether the Proprietary or Mutual system will be the more practicable and economical; also whether it would be practicable to adopt some plan of Life Insurance for the Clergy, and whether by formation of a Society for the Diocese, or by joining some of the offices already established in London.

Also a Committee to report upon the best means of assisting the erecting of Parsonages, by loans from the permanent funds of the Society.—Condensed from the Church.

PORT STANLEY.—A neat Episcopal Church of respectable dimensions has been completed at Port Stanley, and was opened for Divine

Service on New-Year's Day. The weather was extremely unfavourable, thawing and raining hard all day, and a large congregation could not have been expected, yet the Church was well filled; many members having attended from a distance of 20 and 30 miles.

SCHOOL EXAMINATIONS.

The following extract sets forth the views of the Boston Committee with regard to close supervision of the schools by a responsible officer, and the duties which would devolve upon such an individual. It is evident that they have in view a sphere of labour for him of no greater extent than what he can thoroughly attend to by giving his whole time to it.

"Our citizens seem to have built up an extensive establishment of schools, to tax themselves annually for their support to the amount of more than two hundred thousand dollars, and then to leave them without anything like adequate or appropriate supervision. What other great interest of the city is so unwatched? What other great expenditure so unwatched? It is, we repeat, impossible that the present School Committee should perform this work of supervision. But while it constitutes, as in fact it does, the Board of Education for the city, and is therefore supposed to do this work, it protects and perpetuates defects, by preventing that personal examination by parents, which might, in some degree at least, be given, if it were supposed to be needed;—thus verifying the saying of Jeremy Bentham, in his argument in favour of individual responsibility, that a 'Board' is but too apt to become a 'Screen.'"

"How, then, would we remedy this? Not by a change in the School Committee itself; for the constitution of this Board, for some purposes, is admirable. Its members come fresh from the people, every year; and being chosen from all the wards, they represent all the wants and interests which should be provided for, and all the opinions and feelings which should be consulted. The excellent elements for a Board of Education which we now possess, we would retain,—adding those which are wholly wanting; and these are permanence, personal responsibility, continued and systematic labour. This we do by adding to the officers of the city, one whose duty it should be to watch over the schools; to know the exact condition of every one, in all particulars; to bring the lagging forward; to suffer no defects to become prescriptive, no abuses to be indurated by time; to acquire and to impart such information as shall bring all our schools to that degree of excellence which our citizens not only have a right to demand, but without which they have no right, in justice to themselves and to their children, to be satisfied. This should be his business,—his whole business; and he should be adequately paid. Although chosen annually, like our masters, his tenure of office like theirs, would be permanent, if he discharged the duties of his office acceptably; and if he did not, another should be chosen in his stead. We think also that he should be chosen by the City Council, and be amenable in part to that body and in part to the School Committee, under a system of duties which can be easily arranged when it shall be time to go into these details."

Among objections to this plan which the Committee anticipate, but which, with the exception of that on the ground of expense for salary, they meet by the assertion that every one of them applies also to the existing system, there is one that there may be "favouritism and management in the introduction of books to help somebody's pocket." As a proof that the existing system presents no better state of things, the following is taken from another part of the report: "We would gladly have gone into the important subject of text books; and we gave to each master, among our printed questions, the following: Can you suggest any improvement in the text books studied in our schools? Most of the masters declined answering this question; those who did answer, touched it as one would handle the edge of a very sharp instrument; and the only full, free and valuable communication was given by an energetic and able master, after assurance that no public use would be made of it! Such a state of things ought not to be.

"It is discredit to this committee, and injuries to the masters and to their schools, to have them placed in such relations, that they dare not express their honest opinion of any text book, used in any department of instruction, let who will own the copy-right."

The following observations upon qualifications of Teachers are so excellent that we can not withhold them. "Much depends upon his moral character. If he is known to be a good man, governing himself by correct principles, and acting habitually from a high sense of duty, he will have the respect and confidence of his pupils; his character will give weight to his instructions, and inspire the youth under his care with motives to study and to good behaviour, such as can be supplied from no other source. But if a teacher is reckless of principle, and incapable of controlling his own temper; if he is not seen to be himself in subjection to the authority of conscience and of God, no other means which he can employ will make him a good disciplinarian. He cannot govern his school. He may, by hard words and harder blows, impose temporary restraints upon the pupils; but their characters are unchanged, except from bad to worse.

"The efficiency of the teacher depends essentially upon the interest he feels in his scholars. There is a great difference in this respect among instructors, everywhere. Some appear to have no higher object in view than simply to go through with their required task. If they teach what is demanded by law, and are with their pupils during the hours assigned in the regulations, they are satisfied. They have apparently no further interest in those immortal minds whose training for this world, and for the future, is in a great measure committed to their agency. Such men are influenced by selfish and mercenary motives, and whatever may be their other qualifications, are unfit for duties, of which they know not the worth."

To the Editor of the Berean. I observe in the Montreal Pilot the following statement: "A subscription has recently been set on foot to obtain funds for erecting a college for the Jesuits in this city. The donations have been very liberal, and among others, Oliver Berthelot, Esq., has subscribed £1600. There will be no demand for Government assistance, and we understand that the sum required for the erection of suitable buildings has been obtained, or will be very soon, on the voluntary principle."

So then, Mr. Editor, it seems we have the truth at last; and are now informed that large and liberal subscriptions are being raised to erect buildings for the accommodation of an order of men who have been found too dangerous to be allowed to remain in Roman Catholic France; but who are here recommended as the guardians of the poor Indian's education! How modest the assertion that, "there will be no demand for Government assistance!" No, the shock would be too great at first; the transition too abrupt for the Government to be called upon to aid in the re-establishment of the religious body which but a few years ago was expelled from the country. Here is, at least, "the wisdom of the serpent." But let a few years pass away: the Jesuits will have their college erected, men's minds will have become familiarized with their presence, and then we shall not only see them demanding a Protestant Government's assistance, but very likely re-claiming all their property which was confiscated at the time of their expulsion by a Roman Catholic Government! Are Protestants alive to the real character and designs of these Jesuits? Are they prepared to see them re-instated in their former privileges? Are the Government willing or desirous to have it so? These are questions which every zealous Protestant should carefully examine and if, as it seems to me, there is reason for alarm at these encroachments, let us bestir ourselves in time.

LAYMAN. [We should be glad to know from some gentleman versed in the law, what the legal position is, of the Jesuits, in this Province? Can that order have an existence in the eye of the law any more than an establishment of American sympathizers? The one seek to alienate our loyal devotion to the British crown, the other to corrupt our sense of right and wrong, and undermine the foundation of morals. We take this opportunity of subjoining some very sensible remarks upon the Saguena'y scheme from the Montreal Witness.—Ed.]

THE SAGUENAY INDIANS AND MR. PARINEAU'S SCHEME FOR INVITING THE JESUITS TO CIVILIZE THEM.

"It is evident that this suggestion coming from a quarter so influential as a member of the Council, and embodied in a grave and important document, is not a mere hasty expression of private opinion, but the first announcement of a carefully considered scheme, which appears, from the language employed, to be already prepared. In order that such a scheme should be prepared, it is evident that the intended chief actors in it must have been consulted, and we may, therefore, fairly infer that it is framed by, and with the advice and concurrence of the Jesuits; if, indeed, it be not wholly their own plan, and the Commissioner of Crown Lands only selected with their usual adroitness as a suitable mouth-piece. Now, this plan not only involves the somewhat grave question of establishing a clergy in certain parts of the Province, and putting some portion of the inhabitants into their hands, together with the entire townships which are claimed on behalf of those inhabitants; but, the clergy so to be established by law, or rather re-established, are the Jesuits! Yes, the Jesuits who, on account of their dangerous character, were once suppressed throughout Europe and America, whose second suppression has just taken place in France, and whose intrigues are, at present, filling Switzerland with hatred and bloodshed, are now asking the boon of having the Indians below Quebec placed under them by the Provincial Government. This appears, at first sight, a small matter, but once legally established again, would there not be an immediate agitation for the recovery of their former estates? and when or where would that terminate?"

HOURS OF PUBLIC SERVICE.

To the Editor of the Berean.

Some time back I observed in one of the public prints of this city a communication recommending, and urging what I thought good reasons, for a change in the hour of morning Service in the Cathedral—i. e. from eleven to half-past ten.—I heard that the matter had by influential persons been brought under the consideration of the Lord Bishop, (always disposed favourably to entertain measures likely to increase attendance on the public service of the sanctuary,) and that it was deemed probable the object in question might be attained. The change I imagine to many would in itself be a matter of no moment,—certainly not objectionable, but it is very certain that the half hour which would be thereby gained in the middle of the day, would enable many to attend the afternoon service, who cannot now do so without great inconvenience; the hour proposed would, I believe, in particular be very desirable to Sunday-School Teachers, who might then with ease and comparative comfort attend to their important avocations, without being thereby deprived of the pleasure of also attending the afternoon service, now but too frequently the case. The half hour before eleven is not, that I am aware, used for any public purpose; it could thus be profitably employed, and the comfort and convenience of many thereby increased. Probably, you, Mr. Editor, (should you entertain the same opinion,) would assist in urging reasons for the change, to which I cannot at present see any possible general objection. I would at the same time venture to suggest that, as a matter of general convenience, the hour of evening Service in Trinity Chapel might be beneficially changed to seven instead of a quarter to seven,—assuredly a much more convenient hour for the majority of hearers who attend there.

I am, Sir, your obedient servant, 19th Jan. 1846. C. W. [We must confess that we entertain no

opinion at all on the subject, nor had we heard it mentioned as one engaging the attention of the public. It is easy for us, without a family to regulate, to make our convenience fall in with that of the congregation with whom we worship. Of course we take it for granted that the probability of the largest possible attendance upon the services of the sanctuary was taken into consideration, when the hours now usual for them at our parochial places of worship were fixed upon. Our Correspondent says, the suggestion with regard to the Cathedral morning service has been brought to the Bishop's notice; and he does justice to His Lordship's ready attention to measures which promise increased attendance: if, then, no alteration should be made, it must be concluded that considerations against it outweigh those which can be added in its favour; and though we entertain no opinion of our own, we certainly find several of that kind, and of much weight, to present themselves to us quite readily. So also with regard to the second suggestion. A family including young members, whom we will suppose to attend Sunday School, have three full hours for the dismissal of schools to that for going to evening-service. This is a long time, for most of them, to fill up with profitable, Sabbath-like occupation of mind for themselves and the young people; and as it is to be recommended that the latter attend the evening service, the longer it is deferred, the less likely it is that they will be fit for enjoying it wakefully.—EDITOR.]

Quebec High School.—At a meeting of the Directors of the High School, held yesterday, Professor Wickes, M. A., of McGill College, Montreal, was elected Rector of that Institution, in the room of the Rev. E. J. Senkler, M. A., resigned.

To Correspondents.—Received C. B. and replied;—Sabbath Documents we turn to account;—on B's kind proposal of agency we purpose to write by post.

Payments Received.—From Messrs. J. P. Battersby, No. 95 to 146; Chas. Wiggs, No. 91 to 143.

Local and Political Intelligence.

LATER FROM EUROPE.—American papers announce the arrival at New York of the Packet Ship Oxford, bringing intelligence two days later than previous accounts. A decline had taken place in the flour-market. The fears of a scarcity of food were every day getting less. Government had ordered 42,000 sets of accoutrements for the English Militia to be prepared by the first of March next.

Later news had reached England from the East. A great fire had occurred in Bombay. It was caused by some fire-works at the great festival of the lanterns, and consumed two hundred houses. It was finally subdued by the energy and activity of the Europeans. About twelve or fifteen persons lost their lives upon this occasion, and many more would doubtless have perished had it not been for the great resolution and coolness displayed in removing some 3,000 lbs of gunpowder from the vicinity of the conflagration.

UNITED STATES.—The unsettled state of our relations with the American Republic has been adverted to several times of late in the columns of the Berran, and the wish has been more than once expressed that nothing might occur to disturb the peace and harmony which have hitherto prevailed. The Oregon Question has been brought before the public so much during the last two or three weeks, however, that some notice of the present aspect of affairs in regard to that question seems to be required. Since the delivery of the President's Message at the opening of the Congress, the public mind has been much engrossed with this important subject, and the matter has been discussed in Congress and by the Journals of the United States and Canada in all its bearings. Many of the speeches delivered in the American Senate and House of Representatives have displayed a rancour and hostility to England for which it is difficult to account; and though the Philanthropist and Christian must mourn over the melancholy exhibition of such unworthy feelings on the part of those who, to a certain extent, direct the councils of a great nation, one can hardly help smiling at the absurd recklessness and ignorance displayed in provoking a contest with the greatest European power while, as the following statement will show, their own means of attack and defence are so limited a scale.

THE U. S. NAVY.—The number and class of vessels in the Naval Service on 1st day of Oct., 1845, is stated by the Secretary of the Navy as follows:—

In Commission.	In Ordny.	Brlng.	Total.
Ships of the Line	4	2	5
Frigates	7	4	11
Sloops of War	15	6	23
Brigs	5	1	6
Schooners	5	1	6
Steamers	6	3	9
Store ships	4	razee	1
		1	5
		46	18
		12	76

U. S. ARMY.—The whole force enrolled on the 25th Nov., 1845 was as follows: Officers, 733. Non-commissioned officers, servants, musicians and artificers, 7883; in all, 8616 men.

A bill has been brought into the Senate and ordered to be printed, appropriating \$5,165,000 for completing the ships of war on the stocks, repairs of those in commission, naval munitions, and for building ten war-steamers, three of the class of frigates, five of the class of sloops of war, and two of a smaller class. The consideration of the resolution to give notice to Great Britain that the treaty for the joint occupation of the Oregon Territory shall be terminated at the end of twelve months, has been postponed until the 10th of February, probably for the purpose of ascertaining the effect caused in England by the receipt of the President's Message there. Some account of this may be expected by the steamer of the 4th inst. and her arrival is therefore very anxiously looked for.

LOSS ON THE LAKES.—The loss of life by

disaster upon the Lakes is beyond calculation. A friend of the editor of the Chicago Journal, who is intimately connected with navigation in those regions, states that sixty lives have been lost, to his personal knowledge, since the opening of business last spring.

From a letter received yesterday by a gentleman in Charlottetown, from our late much esteemed Lieutenant Governor Sir Charles Fitz Roy, we rejoice to hear that his Excellency has been appointed Governor General of New South Wales. His Excellency and Lady Mary Fitz Roy, and suite, arrived at Bermuda in the Steamer Dec, on their way to England, on the 19th November.—Prince Edw. Isl. "Islander," Dec. 20.

RAILROADS IN CANADA.—In a new and thinly settled country there is nothing that tends more to advance its general prosperity or to promote immigration than good roads; and every improvement in the means of communication is a direct and certain advantage to the inhabitants, who always find one of the greatest drawbacks in commencing a settlement to be the difficulty in reaching a market where they can sell their surplus produce and obtain the supplies which they require for their families. Canada has long suffered from this cause, and it is the more gratifying on that account to find, at last, that its inhabitants are awaking from their lethargy and seriously bestirring themselves to obtain some of the advantages which the science and ingenuity of the present age place within their reach. Although the Rail-road from St. John's to Laprairie, the first in Canada, we believe, has now been in successful operation for more than two years, the idea of connecting other portions of the country by this means seems to have been considered by Canadians too hazardous a scheme to undertake; and the interest which is now felt in the several projects which have been brought before the public, owes its origin to a deputation of gentlemen from Portland in the State of Maine, who visited Montreal during the last session of the Provincial Legislature and, by their exertions, succeeded in obtaining a charter for a railroad from Montreal to Portland passing through the Eastern Townships. As the limits to which this notice must be confined forbid a full account of the various Canadian rail-roads, a short sketch of what may be considered interesting in relation to those of Lower Canada is all that can now be given.

From the Report of the Committee of the St. Lawrence and Atlantic Rail-Road, just published, we learn the following particulars. Soon after the organization of the Committee, it was thought advisable that a suitable person should proceed to England, for the purpose of advancing the interests of the Company there, by inducing English capitalists to connect themselves with the undertaking. Mr. Galt, the agent of the British American Land Company, was accordingly induced to undertake this mission. Up to the present time 2,533 shares have been taken in England and 2,377 in Canada, upon all of which an instalment of £1stg. per share has been paid or is now being paid. The law establishing the company requires 6,000 shares to be subscribed for, previous to its final organization. The Committee recommend that every exertion should be made to obtain subscriptions for another thousand shares as they have reason to believe that 6,000 shares were taken, 3,000 additional might be disposed of in the arrangements for executing the works; a common practice in the United States. The American portion of the road, from Portland to the Province line, will be placed under contract as soon as the works on the Canadian side are commenced; the railroad already existing from Boston to Concord, it is expected, will next year be extended to within a short distance of Stanstead, to which the St. Lawrence and Atlantic Railroad are allowed to construct a branch line, which would give their road the advantage of being, for upwards of 90 miles, the trunk line for Boston and Portland.

"In this state of affairs, the Committee feel it to be their duty to express distinctly their opinion, that no grounds exist for anticipating an abandonment of the enterprise; and they are desirous to impart confidence to the proprietors in England, by shewing, that while every caution will be exercised during the present doubtful relations between Great Britain and the United States, yet no other cause is likely to interfere in preventing the final completion of the undertaking."

The Quebec and Halifax Line, as it is by far the most important and extensive, so it is the one that promises to be the most advantageous for Quebec.

The interest felt in this great undertaking has been materially heightened by the public meeting which took place on Wednesday evening the 14th inst., at which Mr. G. R. Young of Halifax, member of the House of Assembly of Nova Scotia, addressed one of the most numerous and respectable meetings that ever were held in Quebec, in a very eloquent and able speech, setting forth the advantages of the proposed road and demonstrating very clearly its feasibility. His Worship the Mayor presided and addressed the meeting; as also did the Hon. A. W. Cochran, the Hon. J. Neilson, T. C. Aylwin, Esq. M. P. P., P. J. Chauveau, Esq. M. P. P. G. O. Stuart, Esq. and several others who were present. Mr. Young mentioned that, having lately visited the U. States, on professional business, he had taken the opportunity to collect authentic data relative to railroads there, their cost, expense of working, and income: that from the information which he had obtained, both in England and at home, he was convinced that this road was not only practicable, but absolutely necessary, if Great Britain wished to retain her N. American colonies; and that before five years from this date this great band of colonial connection will be laid, and the Atlantic and the St. Lawrence connected by that mode of communication, alike the wonder and ornament of the age.

Experienced engineers who are well acquainted with the proposed route, pronounce it highly favourable for the enterprise; the cost, it is asserted, for a simple track of iron rails will not exceed £5,000 per mile complete. 550 miles at this rate would require £2,750,000: the interest on which at 3 1/2 per cent amounts to £96,250, and the cost of working and repairs £165,000; total annual expense £261,250. Mr. Young proposes that the government should give £1,000,000 towards the railroad instead of £750,000 which was to have been expended on a great military road; this sum to bear no interest, in consideration of the free transit of the mails; troops, and military stores; that 4,000,000 of acres of public land should be granted for the use of the company for the purposes of emigration. These lands would be worth another million of pounds, and the remainder would be raised by the grants of the different Provincial Legislatures, and from subscriptions here and in London. The money thus raised, the income would be borne in the carriage of freight of different kinds, and the transit of passengers and emigrants. The number of lines already finished or in process of construction from the frontier to different parts of the United States, would enable the Americans, in case of war, to pour in an irresistible force, and he believed "that Canada cannot be saved unless this project is completed, and that the views he had thus attempted to illustrate, are so potent and irresistible in themselves, that they must produce conviction upon the statesmen who rule the affairs of the British Empire,—which renders others and himself so sanguine and confident that this railway will be begun and completed without longer delay."

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The Quebec and Melbourn Rail Road is the last whose claims have been brought forward but by no means the least deserving of notice. It is proposed to establish a communication by railway from Quebec to Melbourn, by the most practicable route which may be found, and that a Charter be procured from the Provincial Legislature for that purpose: trams or wooden rails to be used as best adapted to present circumstances. The first meeting of persons interested in this undertaking was held on the 8th inst., and was numerously attended, Peter Patterson, Esq., being in the chair. A highly respectable committee was appointed to advance the objects proposed, by presenting a petition to the Administrator of the Government that he would be pleased to recommend the undertaking to the Legislature, and by corresponding with the Municipal Councils of the Townships along the proposed line, the B. A. Land Company and individuals, to endeavour to secure their co-operation and to obtain the necessary information. A great interest is manifested in this road by many extensive proprietors of land in the Eastern Townships, and it is expected that liberal subscriptions will be obtained from them and from others who will be benefited by the enterprise.

The above statement will convey an imperfect idea of the feeling which at present exists here upon this important subject. It is to be hoped that all calculations and estimates, in matters of such magnitude, will be based upon sound data; and that our country may soon derive all the benefits which the consummation of these undertakings is likely to confer.

QUEBEC LIBRARY ASSOCIATION.—The annual report of this Institution gives a very satisfactory account of the proceedings of last year. An act of Incorporation was obtained in March last, which, it is hoped, will lead to its permanent prosperity. The finances of the Association are in a healthy condition: the receipts from all sources during the year amounting to £350 1s. 0d. which with a balance of £105 11s. 11d. on hand from last year, make £455 15s. 6d. The expenses amounted to £364 12s. 11d. leaving a balance in the Treasurer's hands of £91 2s. 7d. 69 members have relinquished the association while 129 new ones have joined during the year, thus making an increase of 60 members; the total number now is 456. The reading-room is supplied with the following

NEWSPAPERS.
British 16; Colonial 16; French 3; American 5.

MAGAZINES AND REVIEWS.
British 7; Colonial 2; French 3; American 3.

Total, 40 Newspapers; 15 Magazines and Reviews.
The library has been increased by the donation of 27 volumes from different gentlemen, and by the purchase of 115 volumes of English and 145 of French works; in all 287 volumes. 23,000 volumes have been taken out by the members during the year, and 530 are in circulation at the present time. A negotiation is in progress between the Directors of the Association and the Trustees of the Quebec Library, with a view of permanently uniting the two Institutions, but the arrangements are not yet concluded.

FIRE.—On Sunday evening, shortly after 6 o'clock, the alarm was given and a small one story wooden house in the St. Roch suburbs, not far from the R. C. Church, was found to be on fire. The night was very cold and, altho' the fire companies were promptly on the spot, and exerted themselves with their usual zeal, the house in which the flames originated, together with three similar ones adjoining, was consumed. A large two story out-house which has of late been occupied by several families, was saved by great exertions. The houses destroyed were each tenanted by many families who were thus deprived of their shelter upon one of the coldest nights of the season. The fire was caused by some oakum, which was drying over a stove-pipe, getting ignited.

MILITIA.—His Excellency the Administrator of the Government has been pleased to sanction the formation of a Corps to be composed of the number of Firemen enrolled on 19th of December last, in the City of Montreal, to be called The Volunteer Fire Battalion of Montreal. James Ferrier, Esq., (Mayor of the City) has been appointed Lieut. Colonel.

CASUALTY.—On Thursday last a labourer named Ford, a native of Ireland, in the employ of Mr. Blunklock, contractor, who was engaged with others in blasting in the ditch outside of the Citadel, incautiously remained too near the blast and was struck by a piece of the rock in the back and taken up for dead. He was promptly removed to the surgery of Dr. Douglas, when animation was restored and, at the last accounts he was doing well. He is a married man with a large family.

A letter published in the Montreal Herald, dated Berthier, 10th Jan. states,
"The small-pox is raging here to an extent hitherto unknown. Very frequently proving fatal, and attacking many who had formerly been vaccinated. One poor fellow this morning buried his fourth child within the last ten days, and his remaining two, are considered hopelessly ill."

There is much sickness here too, among children; many of whom are laid up with measles, whooping cough and other diseases common at their time of life. Small-pox, we understand, is also about, and parents ought carefully to attend to the vaccination of their children, if the operation has not already been performed. It should likewise be renewed every seven years, otherwise it is no certain protection, as it seems to have proved at Berthier.

MARITIME EXTRACTS.

ST. JOHN, N. B., Jan. 10—Works at Grand Manan.—Extract of a letter from Capt. Nathaniel Dogget, Commissioner of Works, dated—
Grand Manan, Jan. 7, 1846.

On my arrival here, I found the schooner Asia, Capt. Alexander, from St. John, bound to Cork, a wreck on the Island, at Whale Cove. She came on the 1st inst. The crew are badly frozen. The Capt. requested me to take charge of the vessel, a band of ruffians having commenced plundering her. I took charge, and placed the sails, rigging, and materials in my store. This enraged them, and the night following, they plundered my store, and set fire to it, which consumed the vessel's materials, together with about four or five hundred pounds worth of property for me, which has left us destitute of provisions or clothing for my family. Vessel a total wreck—cargo saved.

On the 2nd instant, the brig Deveran, Captain Patterson, from Newcastle, bound for Saint John, came ashore on the north side of the Island, and is a total wreck.

HALIFAX, Jan. 10.—Mr. A. H. Cobb, master of the schr. Alexander, writes from Lunenburg, on the 3rd instant, to Mr. Keener, as follows:—"I wish you to report the wreck of a ship supposed to be British built, of about 500 tons, discovered on George's Bank, in about 15 fathoms water, south west of the sands, by the schooner Alexander, of Lunenburg, from Nova. On Sunday, December 28th, the Alexander passed about 10 yards to leeward of the said ship, and rounded to under her stern; but could not make out her name, even after being about an inch in length and very broad. She was water-logged—her foremast and mizzenmast gone by the deck, her main-topmast gone by the cap. The forward and after part of her poop was stove in and three rough planks nailed across her stern, where the plank had been stove in. There was no person on board. The sea was running so high we could not board her, saw one anchor hanging to her rat head and one in her starboard waist—her long boat lying across her deck, and several casks and boxes on her poop. I think she had struck on George's shoals and drove over."

MARRIED.
On Tuesday, the 20th instant, by the Rev. J. Cook, D. D., Mr. William Garrie, to Mary Ann, eldest daughter of Mr. John Houghton.

On Monday, the 19th instant, by the Rev. J. Clingston, Mr. J. H. Clini, to Mary Ann, daughter of the late Mr. W. Whittaker.

DIED.
At Boston, on the 3rd instant, after her arrival from England in the Steamer Acadia, Barbara, third daughter of Mr. Robert Back of this city, aged 25 years.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to
Tuesday, 20th Jan., 1846.

	s.	d.	s.	d.
Beef, per lb	0	2	0	5
Mutton, per lb	0	3	0	5
Ditto, per quarter	2	3	0	0
Lamb, per quarter	1	6	0	0
Veal, per lb	0	5	0	6
Do., per quarter	1	0	5	0
Pork, per lb	0	7	0	0
Eggs, per dozen	1	0	0	0
Potatoes, per bushel	3	6	3	0
Sugar, ditto	17	0	20	0
Fire-wood, per cord	15	0	17	6
Cheese per lb	0	4	0	5
Butter, fresh, per lb	0	10	1	0
Ditto, salt, in tins, per lb	0	8	0	9

Pot Ashes per cwt. 21s. 0d. a 21s. 6d.
Pearl do. 22s. 6d.

FOUND. YESTERDAY EVENING,
(OUTSIDE St. John's Gate, a LADY'S GOLD LOCKET. The owner may have it by applying at the Office of this Paper.
Quebec, 21st Jan., 1846.

THE GRAMMAR SCHOOL
IN CONNECTION WITH BISHOP'S COLLEGE,
DE OPENS at the close of the Christmas Holidays, on MONDAY, the 26th instant, under the superintendance of H. Miles, A. M. one of the Professors in the College, from whom, on application, a printed prospectus may be had, detailing the system pursued in this Seminary.
Lemoxville, January 16th, 1846.

GOSPEL AID SOCIETY.
The Annual Sale of the Gospel Aid Society will be held at the House of Assembly, in the Speaker's Room, on WEDNESDAY the 15th of FEBRUARY and following day.

The Sale to commence at 12 o'clock. Donations may be sent to either of the following Ladies:—

- | | |
|-----------------|-----------------|
| Mrs. SCHAW, | |
| Mrs. PERRY, | Mrs. GATES, |
| — BROWN, | — S. NEWTON, |
| — TEMPLE, | — J. A. SEWELL, |
| — J. RUSS, | — MISS WURTELE, |
| — MESS C. BENT, | — FLETCHER, |
| — PENLAND. | |

E. BURTON, Secretary.
Quebec, Jan. 20, 1846.

PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

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

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

F. H. ANDREWS, ORGAN & PIANO-FORTE TUNER.

NATIONAL SCHOOL, Nov. 1845.

OFFICE OF LOSSES IN 1837-8, L. C. WARDROBE OF THE LEGISLATIVE ASSEMBLY,
Montreal, December 22, 1845.

PUBLIC NOTICE is hereby given that the Commissioners appointed for inquiry into the Losses sustained by her Majesty's Subjects during the Troubles in Lower Canada of 1837-8, and also arising from and growing out of the same, sit DAILY in the WARDROBE OF THE LEGISLATIVE ASSEMBLY in this City, from TEN o'clock, A. M. until THREE, P. M. All claims to be made in writing, and addressed to J. G. Barthe, Esquire, Secretary to the Commission.

J. G. BARTHE,
Sec. Com. on Losses.

To be inserted twice a week in all the Public Papers of Lower Canada until further orders.

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

NOTICE—To be sold by Public Auction at the Court House, Three Rivers, on THURSDAY, the FOURTH day of AUGUST, one thousand eight hundred and forty-six, at the hour of ELEVEN, in the forenoon:

That Real Estate, known as the Saint Maurice Forges, situated on the River Saint Maurice, District of Three Rivers, Lower Canada, comprising the whole of the Iron Works, Mills, Furnaces, Dwelling Houses, Storehouse, Cut Houses, &c., and containing about fifty five acres, more or less. The purchaser to have the privilege of buying any additional quantity of the adjoining land, (not exceeding three hundred and fifty acres,) which he may have at the rate of seven shillings and sixpence per acre.

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

Fifteen days to be allowed the present Lessee to remove his chattels and private property.
Possession to be given on the second day of October, one thousand eight hundred and forty-six.

One-fourth of the purchase money will be required down at the time of sale, the remainder to be paid in three equal annual instalments, with interest. Letters Patent to issue when payment is completed.

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

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

NOTICE.

The undersigned has been appointed Agent for the AETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage.

DANIEL McGIE,
Quebec, 7th July, 1845. Hunt's Wharf.

Mutual Life Assurance

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to
R. M. HARRISON,
Agent for Canada.

CHAMBLY CANAL TOLLS TO LET.

NOTICE is hereby given, that TENDERS will be received until Monday, the TWENTY-NINTH day of DECEMBER next, from parties desirous of LEASING the TOLLS of the CHAMBLY CANAL, possession to be given on the 1st January next ensuing.

Tenders to be sent to the Commissioner of Customs, Montreal, marked on the outside, "Tenders for the Tolls on the Chamby Canal." Security will be required in the sum of Five Hundred Pounds for the proper tending of the Locks of the Canal, providing a sufficient number of Lock Tenders thereof, tending the lamps, and furnishing the oil, necessary for the same, and for the protection of all property belonging to the Board of Works placed under the charge of the Lock Masters or Lessees.

All information respecting the revenues of the Canal can be obtained, by application, at the Inspector General's Office.
Montreal, November 18, 1845.

Poeth's Corner.

THE GERMAN WATCHMAN'S SONG.

Hark, while I sing, our village clock. The hour of eight, good sirs, has struck: Eight souls alone from death were kept, When God the earth with deluge swept. Unless the Lord to guard us deign, Man wakes and watches all in vain. Lord, through thine all prevailing might, Do thou vouchsafe us a good night!

has displaced 3 ounces' weight of water, and these multiplied by 19 (the specific weight of gold, dropping the fractions) are equal to 57 ounces. The crown appears to be composed of pure gold. But if the crown were found to weigh only 52 ounces in the water, that would be proof that some admixture has taken place. We cannot tell what metal it is that has been mixed with the gold, but the workman is convicted of deception.

A weight of 57 ounces might in all conscience be thought heavy enough to be put upon any man's head; yet we are told, by Vitruvius, that Hiero's crown weighed 20 pounds; oh, who would be a king, if he had to wear such a cap as that! By the same author we are informed that the crown made nearly 1 1/2 pound of water run over, or that it lost so much when weighed in water. Now it is clear that the loss ought to have been only 1-19th of a lb. and therefore here was an admixture of inferior metal with the gold. Suppose it was silver that was mixed with the gold, and that 11 lbs. of silver are equal to 1 of water and 19lbs. of gold are equal to the same. Here is a nut: those who like to have the cracking of their nuts before they eat them (which most young people do) may try whether they can make out, at these rates, how much silver there was in that crown, and how much gold. A friend has furnished the Editor with two solutions of the question, and he takes the specific weight of gold at 19.64, which is more exact, and of silver at 10.5. One of the solutions is worked algebraically, and the other by common arithmetic. I intend to insert the solution by the latter method, which will crack the nut for those readers who have not studied algebra. So much for this time.

HISTORICAL SKETCHES.

SIR EDWARD COKE.—This eminent lawyer was descended from an ancient family in the county of Norfolk, and was born at Milcham in the year 1519. Like so many of those who have been mentioned before, he became a student of the Inner Temple, in order to qualify himself for the profession of the law to which he had resolved to devote his time; and, while a student there, he distinguished himself by his ingenuity and talent. Soon after, having married a lady of good fortune, he was enabled to enter public life where he had more opportunity to display his abilities, and he soon took a distinguished place in the House of Commons to which he was at this time elected as member for his native county. In the 35th year of the reign of Queen Elizabeth, he was elected to the important and responsible post of Speaker of the House of Commons, an office which requires not only talent but patience, a prompt decision and a ready knowledge of Parliamentary practice in the person who fills it. In the year 1592 he was appointed, by the Queen, Solicitor General, and in the following year was advanced to be Attorney General. Ten years afterwards, upon the death of Queen Elizabeth, Mr. Coke received farther honours from King James who succeeded to the throne: by him he was made a knight, Chief Justice of the court of common pleas, and finally Lord Chief Justice of the court of King's Bench, and a privy councillor. But he did not retain these honourable offices long. He fell under the displeasure of the King, and was deprived of his seat upon the Bench and at the Council. Soon after this the House of Commons, having firmly opposed the pretensions and arbitrary measures of the king, was in consequence prorogued and then dissolved. Sir E. Coke, together with another leading member, was committed to the Tower, and his papers were seized. In spite of this, upon his release, he continued to be a bold opponent of the Court party, and still took a distinguished part in the debates of the House at that interesting period. He died in the year 1634. He published many works, the most remarkable of which are upon the laws of England, and they are still held in high estimation as a guide to those who are studying for that honourable profession.

JOHN SELDON.—John Seldon or Selden was a distinguished political character who lived at the same time with the subject of the preceding memoir, and like him, he embraced the profession of the law. He was born in Salvington, Sussex, in the year 1584, and commenced his education at Chichester, which he afterwards completed in one of the colleges of the University of Oxford. When he left the University, he first became a student of Lincoln's Inn, but afterwards removed to the Inner Temple where he applied himself with much diligence to the study of his profession and to the improvement of his mind, and soon attracted much notice on account of his talents and acquirements. In the year 1623 he was elected a member of parliament for Lancaster, but at first did not take much part in the struggle which was then going on between the parliament and King Charles I. who thought that the former were attempting to encroach upon his rights. About two years afterwards, however, he embraced the popular cause, and opposed the Court-party very decidedly. King Charles, finding that Parliament would not give way, came to the determination of dissolving the House; which being done, Seldon, with others of the principal men of the opposition party,

was committed to prison. A grant of £5,000 was subsequently made to him by Parliament, as a reparation for the losses he sustained upon this occasion.

He died in the year 1654, and was interred in the Temple Church, where a monument is erected to his memory. He was a man of great soul, and no less distinguished for his private virtues than for his public character. As a writer and scholar he is justly celebrated for many literary productions of great value, some of which he published at a very early age. He was liberal in his views and a friend to religious freedom, but still a sincere member of the Church of England, to which he was much attached. GS.

CHINA.

Victoria, May 26, 1845. "Last Sunday Bishop Boone held a Confirmation in Mr. Stanton's Church, (at Hong Kong.) Sixteen persons were confirmed; among the rest, several soldiers. They appeared to feel most sensibly the important step they were taking. The services were merely the Confirmation and Communion offices. In the afternoon, at half past five o'clock, we had divine service and a sermon. This morning, (Trinity Sunday,) we had the full morning service, and the communion was repeated. Mr. G. has gone out to-day with Mr. Gutzlaff on one of his Missionary tours, among the neighbouring Chinese. Mr. Gutzlaff goes out thus every Sunday, (I am told,) and spends the day in passing from village to village, collecting the poor people and preaching to them. His acquaintance with many dialects gives him a great advantage in this respect. Mr. G. thought he might derive some useful ideas from witnessing his manner of dealing with the people. Mr. Gutzlaff says they are very kind; and from what we have seen of them, they appear to be a most inoffensive people, rather fearing us than being objects of terror to us.

"The Rev. Mr. Smith, a young English clergyman, who has been sent to this country by 'The Church Missionary Society,' in England, and who is at present staying with Mr. Stanton, invited us to take a sail under his protection. Mr. and Mrs. Stanton were engaged to visit some of his congregation. We sailed up a little way along the shore, and landed near a Chinese temple. Passing through a small village, and through some vegetable lots, on a small hill, in a very shady spot, commanding a pretty view of the harbour, we came to a temple. It was much larger than one I had visited before, and contained three or five idols, I could not tell which, for it was twilight, and we had but an imperfect view. It was dedicated to 'the Queen of Heaven.' The idols were as large as life—with most hideous countenances, with great eyes. The centre one was veiled, apparently a female, and I suppose this was the Queen herself. In front of her stood a long table set off with all manner of finery, tinsel flowers, and cups of tea. Every boat, even of the smallest size, has its shrine. In some of them there are idols too, and in all of them a light continually burning, with tinsel and many little cups of tea. They do not appear to think much of their idols, but they consider that to have them gives good luck. The people whom we met were very kind to us, offering us seats. We had not time to stop, but we did not refuse to take a little tea with them, which pleased them very much. They 'chin-chined' us with a hearty good will. Tea you must know is the common drink here. It is taken very weak, but they never think of drinking water alone. The tea-pot is always on the coals. Go when you will to a Chinaman's at any hour, he will give you hot tea, and he seems very glad to show any one this hospitality. We took tea on our return, with Mr. Brown, and reached home soon after in another boat. These are like omnibuses in Philadelphia, you may get one at any hour, to convey you any where you wish to go, at a very cheap rate. On these boats, you would be surprised to see the women rowing and managing the sails, or steering, while the children are running about sometimes with an infant on the back.

A CHINESE MOTHER.

Such was her care of the boy, that she [the mother of Meng-tse, or Mencius] three times removed her dwelling on account of some fault in the neighbourhood. Satisfied at length on this point, she sent her son to school, while she, a poor widow, remained at home to spin and weave, for a subsistence. Not pleased with his progress, she learned, on inquiry, that he was wayward and idle, upon which she rent the web, which she was weaving, asunder, partly from vexation, and partly as a figurative expression of what she wished him to remember; for when the astonished boy asked the reason of her conduct, she made him understand that, without diligence and effort, his attending school would be as useless to his progress in learning, as her beginning a web, and destroying it when half done, would be to the procuring food and clothing. He took the hint, addressed himself to learning with all diligence, and became a sage, second only to Confucius himself. One anecdote of the mother of Mencius deserves notice. The boy, on seeing some animals killed, asked her what was going to be done

with them. She in just said, "They are killed to feed you;" but on recollecting herself, she repented of this, because it might teach him to lie; so she bought some of the meat and gave it to him, that the fact might agree with what she had uttered. The Chinese hold her up as the pattern of mothers.—The Chinese, by Governor Davis.

DIVISION OF LABOUR, UNDERSTOOD BY A CHINESE.

It may be questioned whether the argument could be better put than in his fourth book, where the illustrations he makes use of demonstrate, at the same time, the advantages resulting from the division of labour. Let it be remembered that this was all written more than two thousand years ago. In reply to the objection that one portion of the community is obliged to produce food for the other, "Does the farmer (asked Mencius) weave the cloth, or make the cap which he wears?—No; he gives grain in exchange. Why does he not make them himself?—It would injure his farming.—Does he make his own cooking vessels or iron implements for farming?—No; he gives grain in barter for them; the labour of the mechanic and that of the husbandman ought not to be united. Then (says Mencius), are the government of the empire and the business of the farmer the only employments proper to men of superior station, as well as to those in inferior conditions. Hence it has been observed, some labour with their minds, and some with their bodies. Those who labour with their minds rule and those who labour with their bodies are ruled." This is exactly Pope's line:

"And those who think still govern those who toil." The commentary appended to the foregoing in the Chinese work proceeds to add:—"The mutual benefit, derived by these different classes from each other's exertions, resembles the advantage that results to the farmer and mechanic from the exchange of their respective produce. Hence it is proved that the exemption of some from manual labour is beneficial to the whole community."—The Chinese, by Governor Davis.

CHINESE POLICEMEN.—On the 7th of January, 1839, the native houses at Canton were ordered to be searched by policemen to discover opium. These men stood in such repute among the people, that they were not allowed to commence the search until the people had first searched them, to know that they had not brought opium with them on purpose to find it.

MENTAL EXERCISE.—The great means (says Miss Mayo) by which the mental, moral, and physical powers are to be improved is by exercise. This has been well set forth in a modern work on education, with an extract from which, and an earnest prayer for the divine blessing on your labours, I shall close these remarks:—"The law of exercise is of universal application. It is a fundamental law of nature, that all the capacities of man are enlarged and strengthened by being used. From the energies of a muscle up to the highest faculty, intellectual or moral, repeated exercise of the function increases its intensity. Inseparable from the very idea of exercising the faculties, and of course from the practice of that exercise, is the requisition of exercising each faculty upon the objects which nature points out as related to it. Muscular strength is to be gained by familiarising the muscles with the resistance of external forces, and by the habit of conquering mechanical difficulties, varied to exercise all the muscles, which amount to several hundreds in the human frame. The senses are improved by long and particular training, applying each to its object—sight by habitual looking at distant or minute objects; hearing, by accurate practice in the perception of sounds; taste, in the discriminating use of the palate. In the same manner, the observing faculties are rendered acute and diversified by the constant practice of observation of details in existing objects, their qualities, and of passing events. The same law extends to the moral world. For the exercise of justice, the child must be made aware of his own and his neighbour's rights, and be habituated practically to respect them in all contingencies. For the exercise of benevolence, the habit of repressing the selfish feelings, and of actually doing good, kind, compassionate, and generous things, not by fits, but a steady unvarying principle of action, will be found indispensable."

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

COALS. NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvine's. Quebec, 29th May, 1845.

THE Girls' department of the British and Canadian School will re-open on Monday, the 6th instant, in a room in the Military Asylum. JEFFERY HALE. Quebec, 2nd Oct. 1845.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF GRIMSTONE'S EYE SNUFF. Patronized by the ROYAL FAMILY OF GREAT BRITAIN. Recommended by the MOST Eminent PHYSICIANS.

THE FORCEPS, 14th Dec., 1844. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear. GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be resorted to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it. Other Testimonials can be seen. The Wholesale and Retail Agent for Canada has just received a fresh supply per Zaous. THOMAS BICKLE, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

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

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

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

THE BEREAN, EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning BY W. C. STANLEY, Printer, Bookseller and Stationer. 4, ANN-STREET. TERMS:—Sixteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILLOUGHBY, Montreal, " CHARLES BANCROFT, " " W. THOMPSON, Christeville, Mr. BENJN. 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.

Agents at New York at 75 Nassau-street, Mr. F. G. FISHER, Brooklyn at 41 Front-street, Boston: Mr. CHARLES STIMSON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.