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The Brevian.

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

VOLUME IV.—No. 43.]

QUEBEC, THURSDAY, JANUARY 20, 1848.

[WHOLE NUMBER 199

THE WORMS' DEATH SONG.
Oh, let me alone—I've a work to be done
That can brook not a moment's delay;
While yet I breathe, I must spin and weave,
And may rest not, night or day.

Food and sleep I will never know,
Till my blessed work be done;
Then my rest shall be sweet in the winding-sheet
That around me I have spun.

I have been a base and a grovelling thing,
And the dust of the earth my home;
But now I know that the end of my woo
And the day of my bliss has come.

In the shroud I make, this creeping frame
Shall peacefully lie away;
But its death shall be new life to me,
In the midst of its perishing clay.

I shall wake I shall wake I a glorious form
Of brightness and beauty to wear;
I shall burst from the gloom of my opening tomb,
And breathe in the balmy air.

I shall spread my new wings to the fanning air
On the summer's breeze I'll live;
I'll bathe me where, in the dewy air,
The flowers their sweetness give.

I will not touch the dusty earth—
I'll spring to the brightening sky;
And, free as the breeze wherever I please
On joyous wing I'll fly.

And wherever I go, I'll bid mortals know
That they from the tomb shall rise;
To the dead shall be given, by signal from Heaven,
A new life and new home from the skies.

Then let them, like me, make ready their shrouds,
Nor shrink from the mortal strife;
And, like me, they shall sing, as to Heaven they
spring,
"Death is not the end of life!"

Francis S. Key.

THE HELP OF DIVINE TEACHING, IN THE CHRISTIAN MINISTRY.

This is what is especially needed in every part; for our personal conversion, for our call to the office, for our fulfilling it, and for our success in it. We can do nothing, from first to last, without Christ and his all-sufficient grace. We shall be misled on every side without our Heavenly Teacher.

And blessed be God, nothing can be more sure than that this help will be afforded to us, on our seeking it. Our Saviour has expressly promised *I will pray the Father and he shall give you another Comforter that he may abide with you for ever, even the Spirit of Truth—He will guide you into all truth.* He supplies so the absence of Christ (John xvi. 7,) that when our Lord gave his last commission to his Apostles he assured them *Lo, I am with you always, to the end of the world.* We labour not then alone. In ourselves we are altogether weak and insufficient. Which of us does not feel the Apostle's words true of himself, *We are not sufficient of ourselves to think anything of us ourselves, and which of us may not add *Our sufficiency is of God—I can do all things through Christ which strengtheneth me.** To this Divine Teacher let us constantly apply. May we stir up each other to seek his grace and constantly to go forth in his strength.

Permit me then, as now an elder brother in the ministry, to speak very distinctly, on the vast importance of praying without ceasing.

However diligent and active, however regular and persevering in our ordinary ministerial work, have we not, I speak what I feel, to mourn over the failure of plans of good, and the scantiness of success where there is not complete failure, and the out-breakings of evil among our flock, and our disappointment in those of whom once we hoped well, and may it not be in part at least occasioned by want of more diligence and constancy in the most important of all means to be used by us for attaining success. The chief work is not ours but God's and he makes this more and more clear to us. We are merely instruments in his hands. Are we not depending too much on our part of the work, and hence seeking too negligently the only giver of the increase. With real feeling of personal deficiency I ask, might we not hope that if we were more instant in prayer, gave more time, morning, noon, and night to communion with our God, we should speedily see a fuller success crown our labours, and many more spiritual children would rise up at the last to call us blessed?

If prayer for our Parish be neglected; if prayer for ourselves be cold and formal, our want of spiritual life is clear, and we cannot expect to impart to others what we do not possess ourselves. If practically our private prayers be with us an inferior part of our duties, and are through the pressure of other things hurried over in negligence, and to quiet merely an uneasy conscience, we cannot be successful in the ministry. God must be honoured and exalted in the innermost man. As we pray in the Holy Ghost we prosper in all our spiritual labours. The neglect of God's always labouring fervently in prayer which the Apostle commends in Ephraim, enables the enemy to sow the seeds of division, strife, heresies, questions about words, the infidelity of Neology and the revived danger of the bygone superstition of Popery. It is much easier to have some cheap way of being religious by mere outside forms or theories; or by burning zeal for partial truths, while men remain worldly-minded, proud, self-righteous, selfish, and earthly; than to struggle with inward corruption, walk in the Spirit, rise to daily and hourly communion with the great God, and aim to live up to the high and holy; meek, tender, and loving standard of Christ's example; and yet in every thing renounce all righteousness of your own and glory only in Him.

See how through St. Paul's Epistles, on this part of our subject, two things are prominent; his prayers for his people and his earnest request for their prayers for himself. Again and again he asks their prayers; *Ephes. vi. 19.* Col. iv. 3. *1 Thess. v. 25.* *2 Thess. iii. 1.* To every Epistle he pours out prayers for them. Let us abound more than in these two parts of a successful ministry; prayers for our people and asking their prayers for ourselves. St. Paul's most earnest exhortation to Timothy was on this duty: *1 Tim. ii. 1.* *Pray, therefore, for all men, supplications, prayers, intercessions and giving of*

thanks be made for all men. May we then, my brethren, practice and press this duty. May the spirit of grace and supplication be largely, very largely granted to us, and it will bring showers of blessing on our families, our parishes, our Church, our country, and the world.—From the Rev. Edward Bickersteth's Visitation Sermon on 2 Tim. iii. 14, 15.

ORNAMENTS FOR THE TRUE CHURCH OF GOD.

From the Homily against Peril of Idolatry.
The true church of God, as a chaste matron, espoused, as the Scripture teacheth, to one husband, our Saviour Jesus Christ; whom alone she is content only to please and serve, and looketh not to delight the eyes or fantasies of any other strange lovers or wooers; is content with her natural ornaments; not doubting by such sincere simplicity best to please him, who can well skill of the difference between a painted visage and true natural beauty.

As concerning such glorious gilding and decking of images, both God's word written in the tenth chapter of the Prophet Jeremy, and St. Hierom's Commentaries upon the same, are most worthy to be noted. First, the words of the Scriptures be these: The workman with his axe heaved the timber out of the wood with the work of his hands; he decked it with gold and silver; he joined it with nails and pins, and the stroke of an hammer, that it might hold together. They he made smooth as the palm, and they cannot speak; if they be borne, they remove, for they cannot go. Fear ye them not, for they can neither do evil nor good. Thus saith the Prophet. Upon which text, St. Hierom hath these words: This is the description of idols, which the Gentiles worship: their matter is vile and corruptible. And whereas the artificer is mortal, the things he maketh must needs be corruptible; he decketh it with silver and gold, that with the glittering or shining of both metals he may deceive the simple. Which error indeed hath passed over from the Gentiles, that we should judge religion to stand in riches. And by and by after he saith, They have the beauty of metals, and are beautified by the art of painting; but good or profit is there none in them. And shortly after again, They make great promises, and devise an image of vain worshipping of their own fantasies; they make great boasts to deceive every simple body; they dull and amaze the understanding of the unlearned, as it were with golden sentences, and eloquence shining with the brightness of silver. And of their own devisers and makers are these images advanced and magnified; in the which is no utility nor profit at all, and the worshipping of the which properly pertaineth to the Gentiles and Heathen, and such as know not God.

Thus far St. Jerome's words. Whereupon you may note as well his judgment of images themselves, as also of the painting, gilding, and decking of them: that it is an error which came from the Gentiles; that it persuadeth religion to remain in riches; that it amazeth and deceiveth the simple and unlearned with golden sentences, and silver shining eloquence; and that it appertaineth properly to the Gentiles and Heathens, and such as know not God. Wherefore the having, painting, gilding, and decking of images by St. Jerome's judgment is erroneous; seducing, and bringing into error, specially the simple and unlearned; heatbenish, and void of the knowledge of God.

BETHLEHEM, AS IT IS NOW.

We reached Bethlehem at ten minutes before noon, in just two hours from Jerusalem. As we entered the gate, we were met by a procession or party of armed Bedavim on horseback, passing through the town apparently towards Jerusalem. Some had fire-arms, and the rest swords or long spears. They seemed much disposed to be on good terms with us; saluted us courteously; and some of them in passing reached out their right hand. We hardly knew what to make of all this; and our Sheikh was too much of a diplomatist to inform us at the time; but we afterwards found that they belonged to a larger party of the 'Iyābah Jehāim, who were on their way to cross the Jordan, on a marauding expedition against their enemies, under the sanction of Sheikh Sa'id governor of Gaza. The result we learned at a later period from the Jehāim.

We proceeded directly through the town, and stopped for fifteen minutes on the level part of the ridge between it and the convent. The latter is some thirty or forty rods distant from the village towards the East, and overlooks the deep valley on the North. It is occupied by the Greeks, Latins, and Armenians; and encloses the church built by Helena over the alleged cave of the Nativity. The monks had now shut themselves up in quarantine on account of the plague; so that we did not enter the convent. We were expecting at the time to visit Bethlehem again, and examine it more at leisure; but this hope was afterwards frustrated; and I am therefore able to add little to the stock of information already known.

No one has ever doubted, I believe, that the present Beit Lahm, 'House of Flesh,' of the Arabs, is identical with the ancient Bethlehem, 'House of Bread,' of the Jews; and it is therefore not necessary here to dwell upon the proofs. Not only does the name coincide; but the present distance of two hours from Jerusalem corresponds very exactly to the six Roman miles of antiquity. Tradition moreover has never lost sight of Bethlehem; and in almost every century since the times of the New Testament, it has been visited and mentioned by writers and travellers. Helena built here a church which appears to have been the same that still exists. Jerome afterwards took up his residence in the convent, which early sprung up around it; and the Roman matron Paula came and created other convents, and spent here the remainder of her days. As to the value of the early tradition which fixes the birth-place of the Saviour in a cavern at some distance from the village, I have already expressed a judgment. Although in this respect I felt no desire to visit the spot; yet it would have been gratifying to have seen it, as the place where Jerome lived and prepared his version of the Bible and so many other works. His cell or cave is still professedly shown.

The Crusaders, on their approach to Jerusalem, first took possession of Bethlehem, at the entreaty of its Christian inhabitants. In A. D. 1110, King

Baldwin I. erected it into an episcopal see, a dignity it had never before enjoyed; but although this was confirmed by pope Pascal II, and the title long retained in the Romish church, yet the actual possession of the see appears not to have been of long continuance. In A. D. 1244, Bethlehem like Jerusalem was desolated by the wild hordes of the Khazarisians.

The present inhabitants of Bethlehem are all Christians; and are rated at eight hundred taxable men, indicating a population of more than three thousand souls. There was formerly a Muhammadan quarter; but, after the rebellion in 1834, this was destroyed by order of Ibrahim Pacha. The town has gates at the entrance of some of the streets; the houses are solidly built, though not large. The many olive and fir-orchards and vineyards round about, are marks of industry and thrift; and the adjacent fields, though stony and rough, produce nevertheless good crops of grain. Here indeed was the scene of the beautiful narrative of Ruth, gleanings in the fields of Boaz after his reapers; and it required no great stretch of imagination to call upon again those transactions before our eyes. The present inhabitants, besides their agriculture, employ themselves in carving beads, crucifixes, models of the Holy Sepulchre, and other similar articles, in olive-wood, the fruit of the Dōrm-palm, mother of pearl, and the like, in the same manner as the Christians of Jerusalem. Indeed the neatest and most skilfully wrought specimens of all these little articles, come from Bethlehem.

The Bethlehemites are a restless race, prone to tumult and rebellion, and formerly living in frequent strife with their neighbours of Jerusalem and Hebron. In the rebellion of 1831 they naturally took an active part; and the vengeance of the Egyptian government fell heavily upon them. The Muslim quarter was laid in ruins; and all the inhabitants, like those of other towns and villages, disarmed. The manner in which this disarming of the population is carried into effect, is highly illustrative of the character of despotism. A town or village is required to surrender, not what arms they may actually have; for this would hardly be effectual, and many might be concealed; but a requisition is made upon them, and rigidly enforced, to deliver up a certain amount of muskets and other weapons, whether they have them in possession or not. The consequence is, that the people of a place are often compelled to search out and purchase arms elsewhere at an enormous price, in order thus to deliver them up; or if unable to do this, they are thrown into prison, and sometimes marched off as conscripts. In either case the intentions of the government are answered.

When this process was going on at Bethlehem after the rebellion, an interesting circumstance took place, which serves to illustrate an ancient custom. At that time, when some of the inhabitants were already imprisoned, and all were in deep distress, Mr. Farran, then English Consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson to Solomon's Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of the people, male and female, met them, imploring the Consul to interfere in their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, they spread their garments in the way before the horses. The Consul was affected into tears; but had of course no power to interfere. This anecdote was related to me by Mr. Nicolayson; who however had never seen or heard of anything else of the kind, during his residence in Palestine.

Bethlehem is celebrated in the Old Testament as the birthplace and city of David; and in the New, as that of David's greater Son, the Christ, the Saviour of the world. What a mighty influence for good has gone forth from this little spot upon the human race, both for time and for eternity! It is impossible to approach the place, without a feeling of deep emotion, springing out of these high and holy associations. The legends and peculiarities of monastic tradition may safely be disregarded; it is enough to know that this is Bethlehem, where Jesus the Redeemer was born. Generation after generation has indeed since that time passed away; and their places now know them no more. For eighteen hundred seasons the earth has now renewed her carpet of verdure, and seen it again decay. Yet the skies and the fields, the rocks and the hills, and the valleys around, remain unchanged; and are still the same, as when the glory of the Lord shone about the shepherds, and the song of a multitude of the heavenly host resounded among the hills, proclaiming *Glory to God in the highest, and on earth peace, good-will toward men.*—Dr. Robinson's Researches in Palestine.

The following is the judgment above referred to, on the value of the tradition respecting the Saviour's birth in a cave.

The Cave of the Nativity, so called, at Bethlehem, has been pointed out as the place where Jesus was born, by a tradition which reaches back at least to the middle of the second century. At that time Justin Martyr speaks distinctly of the Saviour's birth, as having occurred in a grotto near Bethlehem. In the third century, Origen addresses it as a matter of public notoriety, so that even the heathen regarded it as the birthplace of him whom the Christians adored. Eusebius also mentions it several years before the journey of Helena; and the latter consecrated the spot by erecting over it a church. In this instance, indeed, the language of Scripture is less decisive than in respect to the place of the ascension; and the evangelist simply relates that the Virgin *brought forth her first-born son, and laid him in a manger; because there was no room for them in the inn.* But the circumstance of the Saviour's being born in a cave would certainly have not been less remarkable, than his having been laid in a manger; and it is natural to suppose that the sacred writer would not have passed it over in silence. The grotto moreover was and is at some distance from the town; and although there may be still occasional instances in Judea, where a cavern is occupied as a stable, yet this is not now and never was the usual practice, especially in towns and their environs.—Taking into account all these circumstances, and also the early and general tendency to invent and propagate legends of a similar character, and the prevailing custom of representing the events of gospel-history as having taken place in

grottoes,—it would seem hardly consistent with a love of simple historic truth, to attach to this tradition any much higher degree of credit, than we have shown to belong to the parallel tradition respecting the place of our Lord's ascension.

THE CITY OF BENARES.

Benares is one of the largest towns of India; and was ceded to the English in the year 1775. It is situated on the left banks of the Ganges, 421 miles north-west of Calcutta. Its name is probably derived from the two rivers between which it is built; the Barua to the north, and the Assi to the south: hence, Barua Assi—Benares. The Hindoo name for it is Vashi, "the splendid," where Shiva is said to have reigned. I have heard the people assert that it was built of gold and silver and precious stones; but that, as we are now living in the Kaliyug, or iron age, the buildings appear to us as if constructed of bricks and mortar or mud.

According to the Hindoo map, the city is in the centre of the earth, all other countries of the world lying around it; and it is believed by some to be 80,000 steps nearer to heaven than any other part of the world. Ten miles round Benares is said to be holy ground; and therefore whoever dies in Benares, or within the *Panch Kasi*, i. e. within ten miles of the city, is sure of going to heaven, although he may have been the greatest sinner in the world. I have been told that even Europeans, though they eat beef—which the Hindoos suppose to be the greatest sin if they die at Benares, will be received into heaven. As I was reading one day with my Pundit, he told me a falsehood. I charged him with the sin of lying. "Why, of what consequence is it?" was his reply; "do I not live in Benares?"

The city being considered so sacred, many rich pilgrims also resort thither annually; and many Rajahs and Native Chiefs have their regular Delegates in Benares, to perform for them the requisite *poogahs* or prayers and ablutions, and to bring the necessary offerings.

The streets of Benares are very narrow; some of them too narrow to admit of any convenience to pass through them. The whole length of the city may be about four miles, and the breadth of it about two and a half. Some of the houses are large, being from four to five stories in height. The larger buildings have all flat roofs: those in the old *chouk*, or market-place, have staircases on the outside, leading up to the roof. In the middle of the house is a court-yard, which is sometimes covered in with a tiled roof. In such a court-yard, I believe it was that Christ taught; and if the houses were constructed like some of the large houses in Benares, the people might ascend the roof of the house from without, and with very little trouble or confusion let the sick man down on his *dhooli*, for such probably the bed was. A *dhooli* is like a very light bed, with a pole above: this pole is fastened by two cross bamboos, and carried on men's shoulders.

The roofs are surrounded by a parapet, and serve for a walking place, to take the air. In the old *chouk* I have preached on the house-top.

There are several public buildings in Benares. The most conspicuous is a mosque with minarets or high towers. It was built by the Emperor Aurungzebe about two hundred years ago, who destroyed a Hindoo temple to make room for it. It is near the Ganges, and affords an extensive view of the city and of the surrounding country. Not very far from it is an observatory, built of stone by the Hindoos, but not now in use.

The temples of Benares are numerous; and some are very handsome, and even splendid. The chief is that of Bisheshwar. It is one of the largest temples in India, and is considered by the people as standing on the most sacred spot in the world; the spot where, some hundred thousand millions of years ago, Shiva had his throne. The temple stands in the centre of a large court. This court is surrounded by a high wall, which is covered in like a verandah and divided into cells, each of which contains an idol. In the centre of the court stands the principal building, elegantly carved and richly painted. In this temple the chief idol stands. It is the Linga. Above it is suspended a large bell, and to the right is a small room, called the holy place.

The manner in which the *poogah* or worship of this and every other idol is performed is as follows:—The person who intends to worship must first bathe in the Ganges, from which he takes some holy water in a small brass vessel. He then purchases the necessary offering, which consists either of flowers, rice, cloth, or money. The Brahmins tell us that money is the most acceptable offering to the god. Having procured the offering, the people proceed to the temple. On entering the court they bow towards the idol, and then walk round the temple once or twice, or perhaps three times. While they do so, they mutter their prayers and incantations. Their prayers being in the Sanscrit tongue, the people generally do not understand what they say. But could we read the language of their hearts, it would be such as—"Give me riches; give me children; destroy my enemies; let me have my heart's desire; let me enjoy this or that without being discovered." You would find not a word about grace, not a word about forgiveness, holiness or heavenly mindedness. How can they pray for these things, when they have no idea of them? The prayer being ended, they advance towards the idol, ascend their steps, present their offerings and pour the Ganges water upon the idol and upon the offering. At this moment the officiating priest strikes the bell and the *poogah* is over. The poor worshipper then departs, and believes that his prayer is heard. If experience convinces him of the contrary, he then supposes that he must have made some mistake in the ceremonies, and perhaps renews his *poogah*.

This temple is visited by every pilgrim that comes to Benares. One day, when I was visiting it with a small party of friends, one of the officiating priests said to me, "Behold our god! how great! In your Churches you have only a few worshippers; but here, thousands, yea, tens of thousands adore; consequently our god is greater than yours." I replied, "Your god has undoubtedly more worshippers in Benares than ours, who is the true God; yet it appears to me that yours must be very poor: other-

wise, why do you beg of us?" He had just been asking us for a present. He went away smiling. I have visited this temple more than once, and been admitted into the most sacred place, and also argued with the officiating priests about the vanity and sinfulness of idolatry. We do not, however, meet with such a kind reception in every temple; the priests of other temples now and then tell us to leave the place.

Near the Bisheshwar is a most sacred well. In former years a splendid Hindoo temple stood near it. Its situation being beautiful, one of the Mahometan Emperors wished to erect a mosque on that spot. Part of the temple was therefore broken down, and upon the remaining part a mosque was built. The part which is still standing shows its ancient splendour. When the Mahometans destroyed the temple, the god of it, the Hindoos say, took a tremendous leap, and buried himself in the adjacent well. The people sought for him, and wished to take him out; but their efforts were in vain, for not a vestige of him could be found. The water of this well has, however, become most holy, and every pilgrim coming to Benares endeavours to obtain a few drops of it.

There is also another renowned well in Benares. It is a mineral well. Its waters probably contain sulphur. I went there one day to ascertain its nature; but the scene which I saw was so disgusting, and the water so filthy, that I relinquished my intention. I asked a Brahmīn, who accompanied me, how long the well had been known. He replied, "It was formed some hundred thousand years ago." "Formed?" I asked, "how so?" "Yes," he replied, "Mahadeo, or the great god, when he reigned at Kashi, used frequently to take a walk with Indre, the king of the gods. Indre, however, never went out without having his physician with him, who always had to carry a large medicine-chest on his back. One morning it happened that Mahadeo had taken, as usual, a glass too much. On passing the well, he lost his balance, staggered, fell, and, in his fall, he knocked the physician, head foremost into the well. The poor physician was groaning in the well. By the exertions of the people he was drawn out; but, alas! his medicine chest was destroyed, the glasses all broken, and the medicine spilt. The fragments of the broken chest and glasses were recovered; but the medicine had mixed itself with the water. Since then the water has retained the properties of Indre's medicine; and this is the origin of the mineral well."

The finest view of Benares is obtained from the opposite side of the Ganges. Along this river, from one end of Benares to the other, are numerous *ghauts*. Many richly carved temple ornament them and the city at large. The number of idols cannot be ascertained. I asked a Brahmīn one day, how many idols he supposed there were in Benares? He replied, "I cannot say, but sure I am that there are more idols in Benares than men."

On the western side of Benares there was formerly a kind of jungle, with large tanks and numerous wells. It was a chief resort for thieves, Thugs, and highway robbers. Every crime was practised here. Towards evening no man ventured to travel alone that way, for fear of being robbed and murdered. Many a poor traveller met with an untimely end in this place. It was a place of terror to the people—a moral wilderness, where Satan, who has his throne at Benares, and his most zealous agents, went to and fro. But what is that zealous one? On this very spot the premises of the Church Missionary Society stand. From this place the very citadel of Satan is attacked by the two-edged sword, and his throne begins to shake. From this place the Gospel of peace is propagated. In the midst of this wilderness of Satan, a garden of our God, a Church, is being planted, and streams of healing water, flowing from our Almighty Saviour, promise to convert this awful desert into a fruitful field. Peace reigns there.—The bread of life is freely offered to the hungry traveller, and the water of life, drawn from "the wells of salvation," is presented to the weary and fainting pilgrim. The Lord's-day is kept, not only by us, but by many converted Hindoos. Where formerly the curses of the wicked, the shrieks of the murdered, and the blood of the dying, ascended to the throne of judgment, to call, like Abel's blood, for vengeance; there, now, the plaintive, humble voice of supplication and intercession, pleading for sinners, interceding for enemies, mingled with songs of praise, ascends to the throne of grace.

The number of inhabitants in Benares is generally supposed to be about 500,000. Of these there are between 70,000 and 80,000 Mahometans; the rest are Hindoos. Among the Hindoos are upwards of 30,000 Brahmīns; Benares is therefore called the Brahmīnical or holy city. It is the chief seat of Brahmīnical learning—the Athens of India—where young men from all parts of India come to study. *Recollections of an Indian Missionary (Rev. C. D. Leuppell).*

THE PRIESTS IN SWITZERLAND.

As the great Powers have resolved to take into their consideration the circumstances of the civil war, now happily at an end in this country, a few incidents connected with it, which have come under my knowledge, may perhaps be interesting to you, as serving to illustrate its real character, and the moral influences under which those who fought on the side of the Sonderbund were induced to act. I have already informed you, in a former letter, that the priests in Lucerne had been actively engaged in denouncing from the pulpit the Federal cause, and assuring their ignorant and misguided hearers that they had nothing to fear, as the Holy Virgin had declared that she would defend the city and paralyze the exertions of its besiegers. This is strictly true; and the announcement was accepted to the letter by the people to a much larger extent than you would believe possible in an enlightened age like the present. Yet the priests themselves who were foremost in deceiving the people were the first to acknowledge their mistake themselves when the time of proof arrived. The worthy cure of the little village of Elikon, midway between Roth and Lucerne, on the Sunday previous to the siege, told his congregation not to be alarmed even if they should see the enemy advancing to their village, for that on their arriving there Heaven would pour down its wrath upon them and destroy them. Singular to relate, however, when three days afterwards the Federal troops were actually on their march

through Eiken to take possession of Lucerne, the worthy curé came out to meet them, bearing, not denunciations of Divine vengeance, but a prepatory oblation in the shape of fifty bottles of champagne, which were cheerfully accepted. I heard of one man who, in the fervour of his credulity, declared, in the presence of the gentleman who informed me, that he so fully believed in the announcement of the Virgin's promised intercession, that if she should fail of her promise he would never believe in any thing again.

More—I have seen some curious little brass amulets, with the effigy of the Virgin on one side and the Cross on the other, which were sold in great numbers to the people as charms against all possible injuries in battle. Those sold at seven and ten batzen (about 10s. or 15s. of our money) were innocuous against musket and carbine balls; those at twenty batzen (about half-a-crown) were proof against cannon-shot also! The purchasers of these medals were also presented with a card of which the following is a verbatim transcript, capitals, italics, and all:—

“O MARIE
“CONÇUE SANS PÉCHÉ,
“PRIEZ POUR NOUS QUI AVONS RECOURS A VOUS!
“Quiconque, porteur d’une médaille miraculeuse, reçoit avec piété cette invocation, se trouve placé sous la protection spéciale de la Mère de Dieu; c’est une promesse de Marie Elle Mêmes.” Which being interpreted—if indeed I may be excused for profaning the honest English tongue with such blasphemy—is
“Oh Mary!—conceived without sin—pray for us who have recourse to you. Any one carrying a miraculous medal, who recites with piety the above invocation, becomes placed under the especial protection of the Mother of God. This is a promise made by Mary herself.”

The case of one victim of misplaced confidence (and I doubt not there were many similar) has been related to me on good authority. One of the landsturm was pursued, and challenged to surrender; he refused, took to flight, and was wounded successively by four shots, when he sank under his wounds. Upon being captured, he declared that, having a medal, he had thought it possible the bullets could have touched him he would have surrendered at once. I understand he is since dead.

Upon a like principle—or want of principle—the landsturm or soldiers were invited to bring their arms to the churches to be blessed; for which fees of five or ten francs were charged. Whole piles of arms received benediction in this manner, and were then declared to be sure of hitting.—London Times.

The Berean.

QUEBEC, THURSDAY, JANUARY 20, 1845.

Since our last publication, we have discovered, in looking over files of English papers, that the name of the Lord Bishop of Exeter was really appended to the remonstrance against Dr. Hampden's nomination to the Episcopate, addressed to Lord John Russell, by a portion of the Bishops, and that its omission in the London Times and in the Chronicle was a mistake, subsequently corrected. It was in reply to the Prime Minister's answer that the Bishop of Exeter, conceiving the emergency to be such as to require action with a promptitude which would not admit of a joint movement with other Prelates, addressed Lord John individually. His letter takes up several columns of an English paper, and in it His Lordship seems to intimate something like a hope that the Dean and Chapter of Hereford will risk the application of the writ of *præmunire*, rather than act upon the *congé d'élire* by which the Crown recommends to them Dr. Hampden for election. The Bishop writes as follows:

“My Lord, the Crown has no right, can have no right (I trust, too, that it will be found to have no power) to force a bishop on the Church whom the Church has just right to reject as a ‘settle forth of erroneous and strange doctrine, contrary to God's word.’ True, my lord, the statute 25 Henry VIII., chap. 20 (the Magna Charta of tyranny), does give to the Crown a power which your Lordship has been pleased to call a ‘right,’ to condemn to prison and to penury any dean or any chapter which may refuse compliance with such a mandate. But no statute has the power to effect the execution of the mandate itself; no statute has the power to make an honest and conscientious prelate to elect, or an honest and conscientious prelate to consecrate to the office of a bishop, such a person as I have described above.”

“Forbear, my Lord, while you have yet time. Persist not in your rash experiment. The bands of your vaunted statute will snap asunder like withes, if you attempt to bind with them the strongest of all strong men—the man who is strengthened with inner might against the assailant of his Church.”

In contrast with the remonstrance of the thirteen Bishops, we read the following reasons for not joining it, addressed by the Lord Bishop of Norwich to one of the Prelates, in answer to a solicitation for him to affix his signature:—

“Ist. Because I conceive that by such proceeding we are giving to a university censure, an authority which in no way belongs to it, and which many of its most devoted friends have disclaimed. And further, that I can attach little weight to a decision emanating from Oxford on that occasion, bearing in mind that the movement against Dr. Hampden originated with a party, suspected (how justly subsequent events have fully proved) of entertaining a strong leaning towards the Church of Rome. That the opinions moreover of many of those members of convocation who opposed Dr. Hampden, were manifested with a bitterness of party spirit little creditable to them as members of a Christian community and a calm deliberative assembly; and that there is good reason for believing that the majority was obtained by votes given by many individuals, who came up expressly for the purpose, though it was notorious that they had never read the works which they professed to condemn.”

“2d. That even if the censure of 1836 were deserving attention, it was virtually repealed by a statute in the early part of 1842, which expressly appointed Dr. Hampden to the office of examiner in the new theological examination, and which was, by several influential members of the university, understood to cancel the previous censure; and that, in the summer of 1842, an attempt was made actually to repeal the censure of 1836, which very nearly succeeded, supported as it was by some of the most distinguished members of the university; amongst others, I believe, by no less than fifteen or seventeen of the heads of colleges; and that it was opposed by a large portion of those well known for their irreligious tendencies.”

“3ly. Because I believe Dr. Hampden to have been very unfairly treated, judged as he was by extracts separated from their context, and many of them obscurely worded, on points involving deep metaphysical reasoning, requiring unprejudiced and dispassionate investigation to decide upon.”

“4thly. Because I consider that on other occasions, more especially in his inaugural lecture, he has shown clearly and unequivocally, and beyond all controversy, that his sentiments on those particular topics on which he was supposed to be unsound, were in accordance with our church, and with the Holy Scriptures.”

THE WRIT OF PRÆMUNIRE.—Some information upon the nature of the above legal instrument may be interesting and useful at the present moment. The following is extracted from the London Encyclopaedia:—“Præmunire, in law, is taken either for a writ so called, or for the offence whereon the writ is granted; the one may be understood by the other. It is named, from the first words of the writ, *Præmunire facias*, A. B.—Cause A. B. to be forewarned—that he appear before us to answer the contempt wherewith he stands charged;” which contempt is particularly recited in the preamble to the writ. It derived its origin from the exorbitant power claimed and exercised in England by the pope; and was originally ranked as an offence immediately against the King; because it consisted in introducing a foreign power into this land, and creating imperium in imperio, by paying that obedience to papal process which constitutionally belonged to the king alone, long before the Reformation in the Reign of Henry VIII. The church of Rome, under pretence of her supremacy and the dignity of St. Peter's chair, took on her to bestow most of the ecclesiastical livings of any worth in England, by mandates, before they were void. These provisions were so common that at last Edward I., in the thirty-fifth year of his reign, made a statute against papal provisions, which, Coke says, is the foundation of all the subsequent statutes of præmunire. In the reign of Edward II. the pope again endeavoured to encroach, but the parliament withstood him; and it was one of the articles charged against that unfortunate prince that he had given allowance to the pope's bulls. But Edward III., to remedy these grievances, in conjunction with his nobility, wrote an expostulatory letter to the pope; but receiving a menacing answer, acquainting him that the emperor and the King of France had lately submitted to the holy see, Edward replied, that if both the emperor and the French king should undertake the pope's cause, he was ready to give battle to them both, in defence of the liberties of the crown. Hereupon more sharp and penal laws were devised against provisions, which enact, that the court of Rome shall present or collate to no bishopric or living in England; and that whoever disturbs any patron in the presentation to a living by virtue of a papal provision, such provision shall pay fine and ransom to the king, and be imprisoned till he renounces such provision; and the same punishment is inflicted on such as cite the king, or any of his subjects, to answer in the court of Rome.”

The article proceeds to recite a succession of enactments, which includes the one referred to by the Bishop of Exeter, 25 Henry VIII. c. 20, which, giving to the Sovereign the nomination to vacant bishoprics, yet still keeping up the established forms, provides that “if the dean and chapter refuse to elect the person named by the Sovereign, or any archbishop or bishop to confirm or consecrate him, they shall fall within the penalties of the statutes of præmunire.” The punishment of this offence is thus stated by Coke, “that from the conviction the defendant shall be out of the king's protection, and his lands and tenements, goods and chattels, forfeited to the king; and that his body shall remain in prison at the king's pleasure; or (as other authorities have it) during life.” So odious, says Coke, was this offence, that a man that was attainted of the same might have been slain by any other man without danger of law; because it was provided by law, that any man might do to him as to the king's enemy, and any man may lawfully kill an enemy. It is, however, no longer lawful for individuals or the mob to inflict summary punishment. The statute, 5th of Elizabeth, c. 1. provides, that it shall not be lawful to kill any person attainted in a *præmunire*, any law, statute, opinion, or exposition of law to the contrary notwithstanding. But still such delinquent, says Blackstone, though protected as part of the public by public wrongs, can bring no action for any private injury, how atrocious soever, being so far out of the protection of the law, that it will not guard his civil rights, nor remedy any grievance which he as an individual may suffer. And no man, knowing him to be guilty, can with safety give him comfort, aid, or relief.”

EDUCATION.—In looking over the contents of the January number of the *Br. Amer. Journal of Medical & Physical Science*, we were gratified to find an article of some length, introduced as “Observations on Education by L.”—and which proved to be the commencement of a review of several official publications from our Superintendents of Education. The Journal, from its strictly professional character, affording us but rarely matter which we can make use of in our columns, we were the more glad, as it was unexpected, to find eleven of its pages devoted to the generally interesting cause of national education; we read the article with attention, and not without profit, but we should have thought it much more in place if the reviewer had taken up less room with a defence of the Rev. Dr. Ryerson, the Superintendent of Common Schools for Upper Canada.

The subject being thus brought afresh to our notice, we took up Dr. Ryerson's Annual Report for 1845-6, which was laid before the Legislature during its last Session, and from which we now proceed to state a few of the details in figures. It appears that the number of *School Sections* in Upper Canada is 3094; of *Schools* 2736. The Superintendent thinks that the *School Sections* are too numerous, feeble Sections being able to maintain inferior Schools only, and these for short periods. He says very truly that “if it is, undoubtedly, better for a pupil to go a long distance to a good School, than a short distance to a poor one;” to which he adds the somewhat curious, but to us quite credible statement of fact from “extensive inquiries,” that “the average punctuality and improvement of pupils living from one to two miles from the School, exceeds that of pupils living at a less distance.”

The average Time during which the Schools have been kept open is 9 months and two fifths. Amount of Salaries to Teachers £71,514. 2s. 6d. which

gives an average of £29. for twelve months' service. It is justly remarked that such remuneration, “is not sufficient to secure competent persons,” and that “the chief remedy for the incompetency of Teachers is in the hands of the people themselves. If they want able Teachers, they must pay them, as they do able Lawyers, Physicians, &c.”

The want of uniformity in the *School-Books* furnished by the parents of scholars, is found a general cause of complaint: “the pernicious variety of heterogeneous and unsuitable books prevents all classification and arrangement in the Schools, and, in some instances, almost paralyzes their usefulness.” This evil actually “precludes the adoption of the best manner of teaching, even where the teacher is competent to pursue it.” It is a mischief which probably will never be remedied until the *School-Books* and other requisites are provided out of a common fund, so that the Teacher may not be dependent upon the parents' supplying the scholars with them, which a large proportion of them will never do with promptitude and liberality.

On the subject of *School Houses*, the Superintendent says that “no specific information has been received, beyond the general statement, that, with a few exceptions, the *School Houses* are deficient in almost every essential quality of places adapted for Elementary instruction.” He announces his intention of preparing, on this subject, a separate and special report. Though he does not enter into detail, enough is indicated to lead us to conclude that the *School Houses* are far from presenting such provision for ventilation, equal warming, and convenient room for sitting and for standing as would render them desirable places to confine young scholars in, during a considerable portion of the day.

Looking, then, at the number of scholars in attendance, which during the year was 110,002, while the whole number of children in Upper Canada between the ages of 5 and 16 years is 202,913, we cannot quite feel with the Superintendent when he describes the statement that “nearly 92,911 children of School age are attending no School whatever” as “too startling and alarming to require any reflections” him. To us it seems quite a subject for reflection, whether it is fair and reasonable to expect—whether, indeed, it is at all desirable—that all the children between 5 and 16 years of age should be attending our Common Schools, such as they now are and as for a long time to come they must be expected to remain, even allowing for a gradual improvement in them.

The *Journal of Medical and Physical Science* having admitted the subject of Common schools into its columns, we would beg leave to suggest that it would come strictly within its province to treat the question whether, on physical considerations, it would be a public benefit if all the children between 5 and 16 years of age were brought to attend regularly in our Common Schools, such as they are. It is not to be denied that it would be a great benefit to have children at the age of five gathered for a few hours daily in a clean, airy, comfortable school-room under an active, cheerful Teacher who would keep them in enlivening and healthful exercise of mind and body—that is the theory of an Infant School; but our Common Schools are quite different from that. One Teacher, not always judiciously active, and very rarely cheerful, is to have scholars of all ages from five to sixteen, and of those various stages of advancement which that implies; and what is to be the lot of the juveniles from five years old to ten, while the older ones up to sixteen are attending to? Their lot is sitting still, or in other words torture to their young limbs, on uncomfortable seats, in a contaminated atmosphere; the demand made upon them is unnatural and ruinous, for really little boys and girls are not made to sit still for hours and inhale defiled air. Yet the Teacher cannot help himself. He can only do one thing at a time, and he must have the children under his eye.

A facetious School Commissioner in Massachusetts once remarked that they have a greater curiosity in his State than the celebrated cavern in Italy into which the guides commonly thrust dogs, to ascertain the space of time within which the foulness of the air benumbs the animal. “It ain't dogs we use for that, but our own little boys and girls,” said the Yankee. We in Canada shall be carrying on a similar experiment, until our School Houses have undergone a thorough change, and the younger children are separated from those of more advanced years. In the mean time, it is not a just cause of reproach to us that our schools do not contain every child between the ages of 5 and 16 years, and we do not think it is to be wished that parents generally should spare their children from agricultural and household work to the age of sixteen.

GERMAN CATHOLIC CHURCH.—VISIT TO JOHN RONCE, BRESLAU.—From a letter by the Rev. Norman McLeod, of Dalkeith, to the Editors of *Evangelical Christendom*.—“We called upon Rongé on Saturday forenoon. The valuable collection of costly presents which caught our eye on entering his sitting-room—silver cups, wreaths, inkstands, &c., &c.—reminded us of the remarkable popularity of his first appearance as the bold and clever antagonist of Arnoldi, and as the brave priest who could openly deny the claims of the sacred coat of Treves, to the veneration of even the Romish Church. Whether the said famous letter to Arnoldi was written by Rongé or not; whether its effects are likely to prove good or not, lasting or evanescent; it is, I am persuaded, his first and last work which has any chance of making his name favourably known to the next generation, as it has already made it familiar in every part of Christendom.”

“Rongé received us kindly. I refrain from making any remarks upon his personal appearance or manner; I will only say, that the first idea which crossed my mind, when I saw him before me and contemplated him from his beard, upwards and downwards, was, ‘Here at least, is Young Germany!’ Our conversation was unsatisfactory. His time was limited. Many mutual explanations were required before we could come to any point

of importance. After an agreement to meet next day for further conversation, and he having referred us for an account of his present opinions to a pamphlet lately published by him upon the Christian Church, we took our leave. In thus leaving the room of the ‘New Reformer,’ I cannot say that I experienced any feelings similar to those which filled and choked my heart upon departing, years ago, from the now silent study in the Waitburgh, once inhabited by the *old Reformer of Germany*.”

Passing over some intermediate matter, we proceed to the description of the writer's next meeting with Rongé—not a private one, but at public worship on the following day, being the Lord's day, August 22, 1847.

In the evening I went to hear Rongé in the chapel of the poor-house, where his congregation was first formed. The church was crammed; the heat everywhere intense, except in the pulpit. Before Rongé entered, the preacher who addressed us in the forenoon, baptised three children. He exhorted the parents upon their duties; and, in taking the heads of the babes, poured water upon them in the name of the Father, the Son, and the Holy Ghost, and then laying his hand upon the head of each, he pronounced a blessing upon them. The whole ceremony was very remarkable, when studied in the light of the published opinions of the New Church regarding Baptism and the Holy Trinity. Rongé's sermon or address was upon the past history of the German Catholic Church, and its characteristic views of truth. Upon the first point he said that they had already had three battles—viz., against Popery, and so-called orthodoxy, and for Church freedom. His views of truth, as expounded from the pulpit, I need not dwell upon, as they are all published in his pamphlet (*Das Wesen der freien Christlichen Kirche*)—Essence of the free Christian Church. I was not struck by anything either in Rongé's sermon, or manner, except the shallowness and weakness of the one, and the unimpressiveness of the other. The only talent manifested in the sermon was in the choice of words and expressions, to which he and his hearers would attach very different meanings. The voice was the voice of Jacob, but the hands those of Esau! I returned to my hotel deeply impressed, however, not by Rongé's light or fire, but by the hugeness of the mass of dry stubble which must exist in the Romish Church in Silesia, when so great a flame was kindled by so small a spark.

In the evening Rongé sent an apology that he could not wait upon us; but there came in his stead his friend and able assistant, Dr. Bensch, who had just returned from England, and could speak English fluently. Dr. Bensch is a layman, and the editor of the monthly publication, called, ‘The Free Church’ (*Die freie Kirche*), which expounds and defends the views of the party. Dr. Bensch is a man of considerable mind. He has a strong and subtle intellect, and knows thoroughly what he is about. We found him ready to give us, in the kindest manner, all the information we required, and willing to discuss all the peculiar views of the new Reformers. Our conversation lasted for nearly three hours. It was highly satisfactory, inasmuch as it removed every doubt regarding the opinions and views of himself and friends. It is much easier to say what those opinions are not, than what they are. The whole system appears to me to be a combination of Pantheism and Communism, backed by the Bible, as explained at *Ireleau*. It is not atheism, for a God is believed in, who is in all and through all; but neither is it theism, for a personal God is denied, and His character treated as a nonentity. It is not professed licentiousness, for love to God and man is inculcated. But still it saps the foundations of morality, for the eternal difference between right and wrong, and God's love to the one and hatred to the other, are denied. It is not Infidelity, for faith in the Bible, and in Father, Son, and Spirit, is professed. But neither is it Christianity; for little in the Bible is believed as historically true; Christ's miracles and resurrection are rejected; the Father is no person; the Son of God a mere man, and the Holy Ghost is recognised only as the spirit of history. The system, as a social system, is not one of disorder, for the young are educated, the poor are attended to, and the openly wicked are rebuked in private; public worship and the form of prayer and of the sacraments are all kept up. But yet this system is not a Christian Church, for each man and minister may think and teach as he pleases, provided he allows others to do the same. Prayer has no meaning! Baptism by water is but an introduction to the society, and a pledge by the congregation that the child shall have his temporal wants attended to; while the Lord's Supper is denied to be a sacrament at all.”

CHURCH OF ROME IN GREAT BRITAIN.—The following statistics of the Roman Catholic Church in Great Britain are taken from the *Catholic Directory for 1848*. It appears that the total number of Roman Catholic Churches and Chapels in England and Wales is 545; in Scotland 85, besides 22 stations where divine service is performed; making a grand total of 630 churches and chapels. Of Catholic colleges there are in England 10, and in Scotland 1. Convents 28, of which 12 are in the London district. Monasteries 4. Of missionary priests in England and Wales there are 707, including priests without any fixed mission; in Scotland, 99; making a grand total of 806 missionary priests in Great Britain, including the bishops.—John Bull.

SECESSION FROM ROME.—On Sunday the 5th ult., one of the Officers of the 43d Regiment of Foot, now stationed in Newport Barracks, renounced the Roman Catholic religion at St. Paul's Church, in that town, and was baptized by the Rev. Henry Wybrom, and received into the Protestant Church with much solemnity in the presence of an immense number of persons.—Bristol Journal.

EPISCOPAL REORDER.—Since the commencement of this year, this valued evangelical Church periodical appears without the name of its former Editor, the Rev. G. W. Ridgely, whom we find to have been called to another sphere of labour. The editorial responsibility seems to be now shared by “an association of Clergymen.” We trust that the *Recorder* will ever uphold those sound Reformation principles which it has so long effectually maintained, and the Editors have our best wishes and prayers for their success and increasing encouragement.

LIFE INSURANCE.—We have to acknowledge the receipt of a Report of the Board of Directors of the *Colonial Life Assurance Company*, (Wm. Bennett, Esq., Agent for Quebec) which furnishes a satisfactory statement both of the prosperity of that particular institution and of the extending desire among the community to avail themselves of the advantages to be derived therefrom. The writer means, we suppose, satisfactory in so much as there was no attempt at disguising the sentiments entertained, though deeply painful by showing their unscriptural character.—Ed. B.

derived from Life Insurance. During the first quarter of the past year, the Company granted Assurances to the amount of nearly £50,000; and it is stated, in a foot-note, that “the *Standard Life Assurance Company*, which has been in existence not much more than twenty years, commenced business with a capital of £10,000, and the income of the Company is now nearly £135,000 per annum.” It would appear that Companies conducted upon sound principles confer a great public good, while at the same time they do a business profitable to the proprietors.

PARTISAN OF QUEBEC.

CHAPEL OF THE HOLY TRINITY.—Notice was given, last Sunday, that a sermon will with God's permission be preached in this Chapel on Sunday morning next, and a collection made for the relief of the poor of our communion.

DIOCESE OF NOVA SCOTIA.—The Secretary of the Diocesan Church Society announces that the Annual Meeting is appointed to take place on Wednesday the 15th day of March next; adding that it is particularly requested that the Local Committees will hold their Meetings previous to, and forward their reports and remittances, by the 15th day of February. It is also hoped, that as business of importance will be brought before the Society, as many of the Clergy and Lay Delegates as conveniently can go so, will attend the Meeting.”

The Committee have published an appeal to Church-members, which we find in the *Halifax Times*, containing the following urgent representations:

“Two pious Ministers of the Gospel are now conveying the glad tidings of Salvation to the humble huts of our hardy Fishermen along the Eastern and Western shores, and we humbly trust that the blessing of God may attend their labours.
“The sum of £300 which had been carefully husbanded to enable the Society to commence this good work, will be expended during the year, and its continuance will require additional contributions from the Members of the Society. The Committee will not permit themselves to doubt that these contributions will be gladly made.
“The thoughts of the Committee when about to pen an appeal to their Christian Brethren upon this subject, could not fail to turn to the memory of one whose pen and tongue were often so powerfully exerted in behalf of this Society.”

“The hand that guided that powerful pen, the tongue that uttered those persuasive appeals, have since the last General Meeting of this Society been laid in the cold and silent grave. The numerous mourners who saw this faithful servant of their Lord deposited in the place appointed for all living, participate with confidence in the blessed hope that he rested in the Saviour, and that our loss was his great gain.”

“These feelings have suggested the opinion, that the Committee could not do better, than to re-publish the Appeal to Churchmen, which the late lamented Curate of St. Paul's, the Reverend William Cogswell, drew up for the Society on the 7th of March, 1846.”

After inserting the document here referred to, the Committee express their hope “that no Member of our Church will look with indifference upon the dangers which now threaten the preservation of that pure Protestant faith in defence of which our forefathers died on the field and at the stake.”

TEMPERANCE.

THE UNION TOTAL ABSTINENCE SOCIETY held a Public Society, in connexion with its First Annual Meeting, on Tuesday of last week. After the social repast, during which the Temperance Choir, lately formed, sang some appropriate Hymns, a hymn of thanks was sung, and the Annual Meeting opened with some remarks by the Chairman, after which the Secretary read the report, which was adopted, and a series of suitable resolutions were passed pointing out the evils arising from the use of intoxicating drinks as a beverage, and the beneficial results which have attended the promotion and dissemination of Temperance principles.

From the Society's report it appears that the following matters have principally occupied the attention of the Committee:

“1st.—The appointment of visitors for the several wards of the city, to act as Temperance Tract Distributors, and other objects connected with the Society, which has been attended with the most beneficial results, in disseminating temperance principles among the inhabitants of this city.
“2nd.—The opening of a Temperance House, for the accommodation of travellers and transient boarders, with a convenient Hall for the Meetings of the Committee and the Members of the Society generally; and to be occupied as a Reading Room, and for other purposes of the Society.
“3rd.—The necessity of frequently keeping the subject of Temperance suitably before the public, by holding public meetings, led the Committee to make arrangements for effecting this object, by securing, at considerable expense, the services of that eminent lecturer, Mr. Killogg, whose powerful appeals on behalf of the Temperance cause will be long and gratefully remembered by many who were induced to adopt total abstinence principles by his powerful and eloquent advocacy of the cause.”

Members of the Society, 441. Receipts during the year, £28. 15. 6. Expenditure £71. 10. 9. leaving a balance in the Treasurer's hands of £12. 4. 9.

OFFICE-BEARERS: President—Mr. S. Alcorn; Vice-President—Mr. W. Booth; Secretary—Mr. G. Mathison; Treasurer—Mr. J. Hetherington; besides a Committee of nine members.

THE QUEBEC TOTAL ABSTINENCE SOCIETY held a Public Meeting in St. Roch, on Friday last, having obtained permission to make use, for that purpose, of the capacious rigging-loft belonging to John Munn, Esquire, who manifested the interest he takes in the cause by his personal attendance. Notwithstanding the unfavorable state of the weather a large assemblage of persons—estimated at near 300—filled the place of meeting, many of whom were French Canadians. A gentleman from France, Mr. Solan, very effectively supported one of the resolutions in his native language. The attendance of some gentlemen, besides Mr. Munn, extensively engaged in the ship-building line, whose weight and influence cannot fail of being great with the labouring population employed by them, was encouraging to the friends of Temperance. Besides a vote of thanks to the proprietor of the room so kindly allowed the Society for this meeting, the following resolutions were successively proposed and adopted:

“1.—That the records of intemperance abundantly prove that upon no portion of the community do the evils of this vice exercise a more hurtful influence or fall with greater severity, than that which is composed of the mechanics and labouring classes.
“2.—That apart from the alarming moral disorders springing from this vice, there is another consideration which ought to arrest the attention of

every intelligent and impartial mind, viz : the heavy amount of public money annually raised and expended by the authorities of this and other places for the support of Jails, Penitentiaries, Lunatic Asylums, and other similar institutions—a very great proportion of the persons confined in these places having become the inmates by indulgence in the use of intoxicating liquors.

"3.—That the manufacture, sale and use of alcoholic liquors are wholly incompatible with the true well-being and improvement of society—and while those engaged in the traffic in most instances realize large profits by their business—those on the contrary, who are unhappily addicted to habits of drinking not only involve themselves, but their families also, in the calamitous consequences attendant upon such a course.

"4.—That the practice of habitually using inebriating drinks is to be deprecated, because of the evil consequences which naturally follow—and while it is certainly true that all those who indulge in this custom do not fall into the vice of gross intemperance, it is equally undeniable that the ranks of drunkenness are invariably replenished and filled up from amongst the number of those usually denominated moderate drinkers."

The friends of TEMPERANCE are actively engaged in support of the cause they have in hand. We learn from the Morning Chronicle, that Dr. Hall has promised to lecture on the 1st of next month, in the Parliament Hall, on "the general nature and properties of alcoholic liquors;" and Dr. James Douglas on the 8th of the same, on "the effects produced by alcoholic liquors upon the organs of digestion." A series of public meetings is in contemplation.

THE TREASURER OF THE WIDOWS AND ORPHANS MILITARY ASYLUM begs to acknowledge the receipt of the following sums towards the funds of that charity:

Table with 2 columns: Name, Amount. Includes D'Urban, Sir Benjamin (£5 0 0), Anonymous, per Rev. A. W. Mounian (0 15 1), Clark, S. (0 5 0), Newton, Lieut., R. A. (0 10 0), Gray, Lieut., R. E. (0 10 0), Henderson, G. (0 10 0). Total: £7 10 1.

The undersigned begs to acknowledge with thanks the receipt of ten shillings, being the Annual Subscription of A. C. to the ACILL MISSION.

C. H. GATES.

TO CORRESPONDENTS: Received Megantic Report, yesterday, too late for this number;—A Layman, the same.

Payments Received: Mrs. Wheatley, No 157 to 208; Rev. J. H. Nicolls, from 144 to 195.

Local and Political Intelligence.

EPIDEMIC IN THE NORTH OF SCOTLAND.—During the last two weeks, an epidemic of a most unprecedented and remarkable character has prevailed throughout the north of Scotland. It began in Dundee, and then swept over the whole of the east until it reached the extreme point of Kinnaird's Head, when it took a westerly direction, and is now extending along the shore of the Murray Frith, and inland through the lower districts in the direction of Huntly, Keith, Elgin, to Inverness. It affects the system first by pain in the throat; then follows head-ache, sickness, with expectation of a dark bilious-looking substance, and general debility all over the body. In the city of Aberdeen, to such an extent did this epidemic prevail last week, that for one or two days University and King's College—now in session—were closed; at Marischal College and University half the students were ill; at the Grammar School, the same proportion were afflicted. At Gordon's Hospital, out of 150 boys, 55 were confined to their beds. The West-end Academy had to shut up for a few days; and amongst those who are able to attend the public schools, there was nothing to be heard but the incessant cough, as if the pupils were breathing an atmosphere of the most pestilential kind. On Sunday, the churches and chapels were half empty, and so general had the epidemic become amongst the clergy, that supplies for several of the pulpits had to be got from Edinburgh and other places in the south. At Montrose, the epidemic has been equally alarming. One school was short 65 scholars; another 60;—a third 50; and so on; the general deficiency in the muster in seven public schools being 350 scholars, and the total deficiency in all the schools 810 scholars. Some of the public works have been stopped for want of hands, and it may be said that in every family in these districts some one is ill. The weather, which had been damp and rainy, was considered the principal cause of the disease. We are glad to hear that very few deaths have occurred.—*Scotch Paper.*

SECURITY OF LIFE IN IRELAND.—In the House of Commons on a late occasion Mr. Wakley presented a petition from Mr. Harper, chairman of the Crown Life Assurance Company, stating that assurance companies objected to assure the lives of persons living in Ireland; that the life of the Rev. Mr. Lloyd had been assured in London offices for £7,000; and that these companies had come to a resolution not to assure the lives of persons living in Ireland, unless the Government would guarantee that the counties in which persons so assured were assassinated should indemnify them from loss.

THE CONGRESS OF THE REPRESENTATIVES OF THE different continental railways, to effect a more prompt transmission of the mails, and to procure greater facilities to communications in general, is sitting daily at Hamburgh.

SWITZERLAND.—The question of mediation by the great powers, treated in the House of Commons on the 6th of December:—Mr. B. OSBORNE asked whether the Government had received information which would render our joint mediation with that of other powers in the affairs of Switzerland unnecessary?—Lord PALMERSTON said, information had been received which showed that in point of fact the civil war in Switzerland was at an end (cheers) and as mediation meant interference between contending parties, and there were no longer any parties contending in Switzerland, there would be no need of mediation. ("Hear" and laughter.)

THE PASHA OF EGYPT.—Advices from Alexandria to the 22d November, state that the last steamer from Constantinople brought to Mehemet Ali Pasha a fresh mark of the Sultan's favour, giving him authority to present the decoration of the Niçhan Iftihar, an order of merit, to all those to whom the Viceroy may feel inclined to grant a token of

his goodwill. The only difference between the decorations of the Sultan and those of the Pasha will be, that the former bear the word Stamboul on them, whilst the latter will be inscribed with the word Masr (Egypt).

Mr. Stephenson, the English engineer, has arrived at Vienna, and has had several conferences with M. Negrelli on the construction of the projected canal across the Isthmus of Suez. They were expected shortly to set out together for Egypt.

It was generally supposed that the French Consul-General, M. A. Barrot, would be amongst the first to receive Mehemet Ali's decoration.

Boston, Jan'y. 10.—FROM MEXICO.—There are rumours from New Orleans, and also from Washington, that Mr. Trist has entered into an informal negotiation for peace with the Mexican Commissioners, at Puebla, since he received his recall. These rumours are embodied in a letter in the N. O. Picayune.

HEAVY LOSSES BY THE LATE FLOOD IN THE UN. STATES.—It is estimated that the damage by the late flood, between the Mississippi river and the Alleghany ranges, will amount to \$10,000,000. At half cost, says a writer in one of the papers, \$4,000,000 would not replace fences alone. At least fifteen millions of bushels of corn and other grain are wholly lost; and 300,000 bales of cotton, mostly unspiced, in the fields, is wholly destroyed; besides some \$300,000 worth of wood prepared for steam-boat fuel. The Cumberland river rose sixty-one feet above low water mark.—*Albany Express.*

The Steamer SEA KING, from Cincinnati for St. Louis, freighted with 1000 kegs of gunpowder, took fire on the 5th instant, and blew up, with a report which is said to have been heard 10 miles off. The passengers and crew had had time to escape, so that no loss of life nor bodily hurt was caused by the explosion.

ST. ANDREWS AND WOODSTOCK RAILWAY.—We understand that Earl Fitzwilliam, the Chairman of the London Board of this Company, has intimated his intention to give further support to the undertaking, and has requested the Company to state on what terms they will undertake to receive one thousand families, and settle them in the vicinity of the railway line.

During the past season, Earl Fitzwilliam has sent 1200 persons from his Wicklow estates to Canada, where they were provided for, and many of them located at his lordship's sole expense.

We learn that a Despatch has been received from Earl Grey, in answer to the Resolutions passed by the Common Council of this City, relative to the influx of pauper emigrants the past season. The Colonial Secretary regrets the additional burdens to which the Province has been subjected, and expresses his willingness to bring the subject before the Imperial Parliament, in order that this Colony may be reimbursed for the expense incurred in supporting so many destitute people.—*New Brunswicker.*

KINGSTON.—On the morning of last Friday at 3 o'clock a destructive fire broke out on the premises occupied by Mr. Robert Jackson, auctioneer, corner of Clarence and Ontario Streets. That building and the Oregon Saloon adjoining, kept by Mr. James Elder, were consumed, and great damage was done to premises occupied by Mr. Wm. Simpson and Mr. W. H. Alexander. The Fire Department exerted themselves in the most praiseworthy manner. The origin of the fire is not known.

Mr. Connolly's Foundry in Griffintown, was totally destroyed by fire, on Wednesday night. The premises had been shut up for two days, and from other circumstances, there is too much reason to believe that the fire was the work of an incendiary. The night was bitter cold, but the fire companies did their duty manfully. Mr. Connolly was insured in the Aetna Insurance Office, for £350.—*Montreal Gazette.*

MONTREAL, Jan'y. 14.—The river is completely covered with ice opposite the city, and in a day or two will, no doubt, be passable. Yesterday morning the water rose rapidly till it reached the level of Commissioners street, and in the forenoon, what is technically called a "Shore," took place, and large masses of ice remain deposited on the roadway in several places between Custom House Square and the Bonsecours market. So rapid were the movements of both ice and water that the iron railway on the revetement wall was scarcely taken down in time, and some of the stanchions were buried in the ice. The dwellers in Griffintown and its neighbourhood have experienced much inconvenience from this sudden rise of the river; all the low grounds being deeply flooded even to some distance from the foot of Mountain street, the water being only about a foot or so below the level of the Lachine Railway.—*Gazette.*

It is reported from Montreal, that on Saturday evening, John Leeming, Esq., Merchant and Auctioneer, was fired at and wounded by Mr. P. Beaudry, of the firm of Beaudry & Frère, Merchants. The occasion is said to have been some business transaction between the parties. The ball, which lodged against Mr. Leeming's third and fourth ribs, was extracted, and the patient is considered out of danger. The assailant was committed to jail.

The river was subsiding, the streets of the city were free from water, and a road across the river on the ice was rapidly forming.

MONTREAL EMIGRANT HOSPITAL.—Number of sick on the 8th instant, 225. The late rise of water reached this establishment, and caused great inconvenience by the necessity of removing the patients to places of safety. Every possible attention was paid to them.

The Canada Gazette contains the Royal Sanction of the Reserved Bills; to increase the Stock of the Quebec Bank and to amend and extend the charter; to enable the Montreal Bank and the City Bank of Montreal to increase their capital Stock; to incorporate the District Bank of Quebec, and to incorporate La Banque des Marchands at Montreal.

CANADA BUTTER.—The Inspector of Butter has presented a report to the Montreal Board of Trade, which contains very interesting statements and important suggestions, having in view the improvement of the quality of butter for exportation. He has been enabled to brand only 256 kegs as first quality out of the whole quantity of 4722 kegs inspected! 1390 were of second quality, 1813 of third, and the rest inferior even to these.

It is intended to apply for a Legislative enactment to establish and regulate the inspection of butter, though not to make it compulsory.

B. N. A. ELECTRIC TELEGRAPH ASSOCIATION.—The following gentlemen were elected to serve as Directors during the ensuing year, at the annual meeting of stockholders held last week:—Capt. Boxer, C. B., R. N., A. Gillespie, H. J. Nond, C. W. Wurtele, G. O. Stuart, W. D. Du-

pont, J. Gillespie, P. Langlois, W. J. C. Benson, Esquires.

G. O. Stuart, Esq., resigned at the meeting.

Lecture.—Dr. Marsden's lecture on Anatomy and Physiology of the Heart, &c., given on Thursday last, was most numerously attended notwithstanding the state of the room, which was filled with smoke (owing to a defect in one of the chimneys) and cold. It has been stated to us that four hundred persons were present, and that many went away from the causes mentioned.—*Mercury.*

Mr. Austin, the City Treasurer, having resigned, applications for the office will be received up to the 20th instant, at the City Clerk's Office.—*Morn. Chr.*

ELECTIONS FOR CITY COUNCILLORS are to take place on the 7th of next month; and we find in the Mercury the following statement on the subject:—"The following Councillors retire:—

Table listing retiring Councillors: St. Lewis Ward (Mr. Wilson, Mr. Peter's, Mr. Conolly, Mr. Roch's, Dr. Rousseau, Mr. M'Leod, Mr. O'Brien); Champlain (Messrs. Gahan & Conolly).

"We have not yet obtained an authentic list of the new candidates, but understand that the following gentlemen will be brought forward:—St. Lewis Ward (Dr. Sewell, Mr. Frew, Mr. Childs, Mr. J. Dinning); Champlain (Messrs. Gahan & Conolly).

The same paper also states the following case of difficulty which will have to be solved:—"And now for St. John's Ward. In our list of councillors retiring, that ward is unnamed, for this reason,—that it cannot be ascertained who, by law, is bound to retire. The question is so complicated, that, as we made ourselves acquainted with the attendant facts this day only, we hesitate to do more than state them for the consideration of our readers:—In February, 1846, at the Annual Election, Mr. Plamondon retired from office according to rotation, and was re-elected. Messrs. Tessier and Belleau were elected at the same time, and thus the number of four for the Ward was complete. One of these gentlemen filled the fourth Councillorship then just conferred upon the ward, and the other replaced Mr. Savard, who died in the month of November previous. Last year, Mr. Robitaille vacated his seat, being the oldest member, and was re-elected. The ward in question is now represented by three members elected on the same day, viz. Messrs. Tessier, Belleau and Plamondon. Which of them represents Mr. Savard, who, had he lived, would have retired this year,—and who shall go out? Mr. Robitaille of course remains."

The expenses for improvements in the different Wards of the City, during the past year, by the Corporation, have been as follows:—

Table of expenses by ward: St. Louis Ward (£270 13 10), Palace (243 13 10), Champlain (577 4 7), St. Peter (1292 14 2), St. Roch (915 17 8), St. John (1321 5 6). Total: £4660 9 7.

Morn. Chron.

Appointments by His Exc. the Governor General. GEORGE INNES, Esq., to be a Barrister, Advocate, Attorney, Solicitor and Proctor, in all Her Majesty's Courts of Justice in Lower Canada. DAVID A. ROSS, Esq., to be ditto in ditto. LOUIS DELOREME, Esq., to be ditto in ditto.

Members returned to serve in the ensuing parliament, besides those mentioned in our last numbers.

Table of members returned to serve in parliament, listing names and constituencies: Bytown (Scott, Chaubly, Drummond, Durham, Hallon, Lincoln, L'Islet, Middlesex, Montreal City, Lafontaine, Holmes, Montreal County, Tobin, Nicolet, Peterboro', Hall, Rimouski, Tache, Rouville, Davignon, Saguenay, Laterriere, Shefford, Drummond, Terrebonne, Lafontaine, Vaudreuil, Montgenais, York (Third Riding), Blake, York (Fourth Riding), Baldwin).

The elections have now so far proceeded to the advantage of those opposed to the present ministry that no doubt seems to remain of their obtaining a majority in the Provincial Parliament; a change of ministry is now freely talked of, and the following new arrangement has acquired the most general credit:—Mr. Papineau will not yet take office. Sir Allan McNab will be re-elected Speaker by the destructive party. Mr. Lafontaine will be Provincial Secretary. Mr. Morin will return to the Crown Lands Department. Mr. Hincks will be Inspector General. Mr. Holmes will be Receiver General. Mr. Baldwin will be Attorney General West, and Mr. J. H. Boulton, Solicitor General. Mr. Aylwin will be Attorney General East. Mr. Dumas is named for the Solicitor Generalship; and it is also said that Mr. Black will obtain a seat in Parliament, with a view to the same office. Mr. Sullivan will be President of the Council, preparatory to his retiring on a judicial situation. Of the ENGLISH MAIL of the 1st instant, to our disappointment, no tidings had reached us, last night; and should the letter-bags arrive this morning, we can have little hope of obtaining any news in time for publication in this number.

THE WEATHER took another surprising change last Thursday. By 2 p. m. on that day, the thermometer was up to 32° above zero, on the spot where, at 8 in the morning it had been 2° below—making a difference of 34° in 6 hours. Rain came on, on the following day, which reduced the streets to a wretched state until Tuesday, when it set in cold with a light fall of snow. Yesterday morning the thermometer was 10° below zero again, but this morning at 8 it was 9° above. The streets are in very good condition for walking.

P. S.—We have just time to state that advices are in town of the arrival of the Cambria steamer at New York on Tuesday night: it is said that flour and grain were improving. The letter-bags by Extra from Halifax may now be looked for, every hour.

BIRTHS. In this city, on the 11th instant, Mrs. RICHARD WAINWRIGHT, of a son. At the Parsonage, Leeds, on the 14th Inst., the wife of the Rev. A. T. WHITTEN, of a son. At Sherbrooke, on the 16th instant, the lady of the Rev. ISAAC HELLMUTH, of a daughter.

MARRIED. On Tuesday last, by the Rev. J. C. DAVIDSON, Wesleyan Minister, Mr. THOMAS MORRILL, to JANE, second daughter of Mr. JOHN LAIRD, all of this city.

DIED. At Montreal, of scarlet fever, on the 8th instant, STEPHEN SEWELL, aged 4 years; on the 9th instant, SUSAN HAYDEN SEWELL, aged 6 months; on the 10th, JANE ANNE SEWELL, aged 6 years and 8 months; and the children of STEPHEN C. SEWELL, Esq., M. D.

QUEBEC MARKETS. Corrected by the Clerk of the Market up to Tuesday, the 18th Jan., 1848. Table with columns for item, unit, and price. Includes Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Veal, Pork, Eggs, etc.

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express to Halifax,) will be closed at the Quebec Post-Office, on SATURDAY the 22nd January. PAID letters will be received to FOUR o'clock; and unpaid to FIVE o'clock, afternoon. LETTERS dropped into the night-box, on the evening of the 22nd, will be forwarded. Post-Office, Quebec, January, 6th, 1847.

TO LET. THE HOUSE and premises in the Upper Town Market Place, facing the Butchers' Shambles, at present occupied by Mrs. Vannouas, as a Hotel, together with a Yard, Stables and outbuildings. Possession will be given on the first of May. Apply to the undersigned. GEORGE ALFORD, GEORGE POZER. Quebec, 19th January, 1848.

BISHOP'S COLLEGE, LENNOXVILLE. THE Council of Bishop's College beg to announce to the public that LENT TERM commences upon FRIDAY, the 21st JANUARY, 1848. Candidates for MATRICULATION are requested to present themselves on that day to the Principal for examination, and to give him immediate notice of their intention so doing. Quebec, 21st Dec., 1847.

COALS! COALS!! FOR SALE—NEWCASTLE AND SUNDERLAND GRATE and 4 s: NUT COALS. Apply to H. H. PORTER, No. 36, St. Paul Street. Quebec, Jano 21st 1847.

GRAMMAR SCHOOL IN CONNEXION WITH BISHOP'S COLLEGE. THE Winter Term in this institution commences on the 8th inst., under Professor MILES, A. M., with the assistance of the following gentlemen:—Assistant Classical Master—Mr. McEWEN. Assistant English, Arithmetic, &c.—Mr. GAMBRY French Master—Mr. ST. CYR. Drawing, Writing, Mapping, &c.—Mr. WILLIS. Music and Singing—Mr. CONSTANTINE. Lennoxville, Jan. 3d, 1848.

FOR SALE. THREE SHARES in BISHOP'S COLLEGE, Lennoxville:—the property of a Clergyman deceased. Inquire, if by letter, Post Paid, of the Rev. W. BOND, Lachine.

WANTED. Girl:—she works neatly at her needle, has been well taught the various duties of household work. Her friends would gladly entrust her to any Protestant family who would bring her up in strict moral & religious principles. She can be well recommended by a Lady with whom she has lived some time, who is about to leave Quebec. Apply at the office of the Berean. Jan'y. 6th, 1848.

FOR SALE. At the Book-Store of G. Stanley, No. 4, St. Ann Street, Quebec; and R. & A. MILLER, St. Francois Xavier St., Montreal. A SERIES OF FAMILY PRAYERS FOR TWO WEEKS. Selected from various approved manuals, by the Rev. CHARLES BANCROFT, M. A., (Now Rector of St. John's, C. E.) Price 7jds. April 28th, 1846.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire of the Rev. C. L. F. HAENSEL, No. 15, Stanislaus Street.

FOR SALE. AT THE BOOK-STORE OF G. STANLEY, No. 4, St. Ann Street, Quebec, AND R. & A. MILLER, St. Francois Xavier St., Montreal. HYMNS. Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book. Selected and Arranged by THE REV. CHARLES BANCROFT, M. A., (Now Rector of St. John's, C. E.) Price in cloth 1s. 6d. plain leather 1s. 9d. best. A liberal reduction will be made, if a quantity be ordered.

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THE CANADA LIFE ASSURANCE COMPANY. Established, 21st August, 1847. CAPITAL, £50,000. HUGH C. BAKER, PRESIDENT. JOHN T. BRONDGEEST, VICE PRESIDENT. BUTTON & SADLEIR, SOLICITORS. PHYSICIANS: G. O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect ASSURANCE UPON LIVES and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain; to promise a most material reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims.

Assurances can be effected either WITH or WITHOUT participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half of the first SEVEN premiums, secured upon the Policy alone.

Annual Premium to Assure £100, Whole Term of Life.

Table with columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

The above rates, For Life without Participation and Half Credit, will, upon comparison, be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share in three-fourths of the whole profit of that Branch of the Company's business.

Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local agents.

Agents and Medical Officers already appointed: Brantford...William Muirhead... Cobourg...James Cameron... Colborne...Robert M. Boucher...

Table of agents and medical officers for various locations: Dundas (Dr. James Hamilton), London (George Scott, Dr. Alex. Anderson), Montreal (Frederick A. Willson, Dr. S. C. Sewell), Paris (David Buchanan), Port Sarria (Malcolm Cameron), Quebec (Welch and Davies), St. Catharines (Lachlan Bell), Toronto (Edmund Bradburne, Dr. Geo. Herrick), Woodstock (William Lapenotiere, Dr. Samuel J. Stratford).

By order of the Board. THOMAS M. SIMONS, Secretary, Hamilton.

Forms of Application, together with any additional information, can be obtained by application at the Office of

WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, St. JAMES STREET.

MEDICAL REFEREE,—J. MORRIN, Esq., M. D.

JUST RECEIVED AND FOR SALE, A VALUABLE and extensive assortment of GROCERIES, viz. :—TEAS,—Fine Old Hyson; Imperial; Souchong and Young Hyson; Gunpowder Tea, of very superior quality; in small boxes. Sir Hans Sloane's, Dunn's Soluble, and Clark's Am. Sweet Chocolates. Mocha and Jamaica Coffee. Grapes—very fine Raisins in layers. Zante Currants, Lemons, Apples. Prunes in jars, &c., &c. 50 Demijohns of English Gin. 76 do Hollands. 200 dozens Fine Old Rum, 32 years old, Scotch Whisky in bottles, 11 do. Dark Brandy do. 8 do. Pale do. do. 8 do. Copenhagen Cherry Cordial, Maraschino, Curacao, &c. Preserved Lobsters, Mackerel, and Salmon. Westphalia Hams. Cheese: North Wiltshire, Double Gloucester, and Cheshire. Sardines in Oil, &c. English Sperm Candles, long fairs. Belmont do. short sixes. Carriage Wax do. do. Sperm and Olive Oil. With a large assortment of Pickles, Mustard Sauces, &c. JOHN BRADFORD. Quebec, 1st Decr. 1847.

WANTED. A SITUATION, as a servant, or to acquire a trade, and to make himself generally useful, a young man, lately from Ireland, a member of the Church of England, who has been accustomed to gardening, farming, taking care of a horse, and partly house-work; and can keep a simple account. For particulars, apply at the Publisher's. Quebec, 30th December, 1847.

South's Corner.

"THE ELEPHANT IS LOOSE." The elephant is loose. Such was the cry that we heard from the boys in the street one day last week.

It appeared from what we heard, that the great elephant Columbus had attacked his keeper; he so severely injured him that he has since died of his injuries.

But how many elephants are loose every day? How many roam about the streets destroying the souls as well as the lives of people?

There ought to be a cannon before that bookstore, for they sell books and prints that defile and ruin souls.

There ought to be a cannon before those theatres and that circus, for out of them comes an evil influence ten times worse than a whole menagerie of wild beasts set loose.

There ought to be a cannon before that billiard-room, for there is an elephant there that destroys hundreds every year.

Boys look out, the Elephant is loose! And let the Mayor stir about and have his cannons loaded, for he will need them.—Episcopal Recorder.

The Phil. Ledger gives the following account of the occurrence with the elephant.—The affair occurred while the keeper was cleaning and preparing the animal for the afternoon exhibition.

The keeper called him, and as he did not stop when spoken to, used his goad, and so irritated the animal that he turned and made two passes at the unfortunate man, tossing him for some distance.

The cage fell upon Kelly, fracturing both of his legs; the right one being so severely crushed that amputation was subsequently found to be necessary.

After this the elephant returned toward the ring, but was driven back to his recess by the powerful dogs belonging to the establishment;

He then re-entered the ring, where he caused some damage to the railing. By dropping a noosed rope into the ring, from the dome of the building, his fore-feet became entangled in it, and thus crippled, the keepers succeeded in driving him into the small gateway, near the Western door on Walnut street, where his power for mischief was prevented, by fastening his tusks by a chain to his fore-feet, and the effectual use of the harpoon accomplished his submission.

The celebrated Herr Driesbach then took the matter in hand, and, at his command, the animal proceeded to the ring and gave proof of his good humour being restored by the most implicit obedience to all his requirements.

The fear that the enraged animal would demolish the cage of the lion or tigers, had previously induced the proprietors to have the means at hand for his destruction, in case that their efforts to overpower him should not succeed.

A cannon was therefore procured, charged with canister, and stationed in front of the building, on Walnut street, to be ready for any emergency, but fortunately his submission rendered such a recourse unnecessary, and this valuable animal took his customary part in the performances last evening.

THE SUNDAY SCHOOL TEACHER.

"The children of this world are in their generation wiser than the children of light." LUKE xvi. 8.

There is generally in a Sunday-school class one or more of those who attend without feeling any real pleasure, or any wish to learn. A poor excuse is gladly embraced for remaining at home a Sunday or two. The natural disinclination for school is now increased.

have correction, and her proud looks are not to be feared; but could not the faithful, judicious, and tender Teacher, give the reproof at the child's home—keeping in mind the Scripture rule.

Now then for our motto: "The children of this world are in their generation wiser than the children of light." Sinners' *entree*, and thus succeed. Let the children of light adopt their plan to obtain a very opposite end, doing so with pure motives, having the Lord for their strength.

Those who practically remember the enmity of the carnal mind, will endeavour to lead on wayward children gently, with Christian forbearance and love. We are not only to be harmless as doves, but wise as serpents.

A grand point with a Teacher should be, with every addition to her class, to gain first the affection of the new comers—convince them of her good-will, by any little personal kindness, interest with their friends at home, &c., and there are few who, with this persuasion, will not yield something of self-will, and may, indeed, be ruled by the law of love, and seek to please their instructress, whom they find also to be a true and kind friend.

This, attended with a blessing from on high, (for it is not by might, or power, but by the Holy Spirit,) may lead to their hearing and receiving the truth as it is in Jesus; and the bread thus cast upon the waters, will be found after many days.

"He that winneth souls is wise."

Teacher's Visitor.

BEST ROOT SUGAR IN GERMANY.—A letter received from Madgeburg, and dated the 30th ultimo, contains an account of the progress of the production of beet root sugar in Germany.

The price of beet root sugar, which kind has entirely superseded cane sugar in our district, slightly declines from week to week. Good strong loaves manufactured from cane sugar by the refiners at Stettin and Berlin, cost \$18 per cwt., a quality in every respect equivalent, in colour as well as strength, and being of a pure taste, made here from beet root, sells at \$17, or from 5 to 6 per cent less; and with such a price, which leaves a clear profit of 20 per cent, our establishments here are found to answer exceedingly well.

THE VEHM-GERICHT OR SECRET TRIBUNAL IN GERMANY.

During the middle ages, when the administration of the laws in Germany, especially in criminal cases, had become scandalously inefficient, the Vehm-Gericht by secret proceedings assumed functions which it was the public duty of the courts of law to have exercised. It took its rise, and had its principal seat, in Westphalia; and though the time of its origin is not clearly made out, it is found to have exerted its most frightful power in the fourteenth and fifteenth centuries.

The meetings of the Vehm-Gericht were either open or secret. The former were held by day, in the open air, the latter by night in woods or else in unknown places underground. There was a difference between the two also as regards the causes taken cognizance of by the one and the other, and the mode of proceeding adopted in conducting them.

surrender himself, the ban was pronounced upon him, that is, he was given over to the Free-Judges for execution. The very first of them that met the condemned, hanged him on a tree, not on a gallows—to signify that the deed was an execution by the Free-Judge.

It is easy to conclude that this institution led to judicial murders, caused by revenge, covetousness, or malice, and how easily a timid person, who really was neither accused nor condemned, might be driven into voluntary exile in those days, to suit the purpose of interested persons, by working upon his fears. A more detestable monster of tribunal never existed among any civilized people.

The present state of things in Ireland has called up recollections of the German Vehm-Gericht. The above account, drawn from German sources, may enable the reader to discover those points in which the coincidence holds good, as well as the measures which may be most likely to correct the evil.

HORRORS ARISING FROM THE SLAVE TRADE.

From a letter dated Sierra Leone, Oct. 5, 1847. On the 22nd of July last her Majesty's ship *Waterwitch* with her Majesty's ship *Rapid* in company, captured the Brazilian brigantine *Romeo Primo*, which was subsequently given in charge to Lieut. W. Mansfield, R. N., and four seamen, to be conveyed to St. Helena for adjudication.

On the 11th of August, about midway, two of the crew being engaged aloft and the others in the bunks, where the arms were stowed, the lieutenant, being at the moment pulling a rope which had been recently spliced, was murderously assailed from behind by one of the prisoners (who were four in number, and during the day time allowed the liberty of the vessel) with an axe used for chopping firewood.

Believing the officer to be killed, the seamen, in the excitement of the moment, were about to hurl the surviving prisoners over the gangway, when Lieutenant Mansfield, partially reviving, ordered them to be imprisoned, that their wounds should be washed, and that they should be reserved to be dealt with by the authorities here.

On the 1st of September, the *Romeo Primo*, the scene of this bloody encounter, entered our port. Lieutenant Mansfield, who since the day of conflict had scarcely been able to stir hand or foot, was promptly conveyed to sick quarters, and for many days his life was entirely despaired of by his medical attendants.

grful constitution showed symptoms of triumphing over his injuries, and he is now so far convalescent as to justify sanguine hopes of his complete restoration. Yesterday, the Brazilian prisoners were brought to trial before the Chief Justice, his Honour, Justice Pine, and assistant judges, Heddle and Lemon, on charges of piracy, and attempt to murder Lieut. W. G. Mansfield, R. N., and others.

CONFIDENCE IN A PRIEST'S ABSOLUTION.

A correspondent sends us the following story.—Some thirty years since there lay a regiment in Malta, formed chiefly of Irish. Repeated cases of assassination had occurred; at last there was one in which the culprit was taken with "red hands." He was put under arrest, with positive orders that no person should be allowed to visit him.

HUMMING BIRDS IN BRAZIL.

Wherever a creeping vine opens its fragrant clusters, or wherever a tree-flower blooms, may these little things be seen. In the garden or in the woods, over the water, everywhere they are darting about; of all sizes, from one that might easily be mistaken for a different variety of bird, to the tiny *Hermit*, *Trochilus rufigaster*, whose body is not half the size of the bees buzzing about the same sweets.

SUGGESTION OF AN IRISH NATIONAL ANTHEM, BY THE LATE REV. SYDNEY SMITH.

What trash to be bawling in the streets about the Green Isle, the Isle of the Ocean! the bold anthem *Erin go bragh!* A far better anthem would be *Erin go bread and cheese*, *Erin go cabins* that will keep out the rain, *Erin go pantaloons* without holes in them!

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