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The Bazaar.

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

VOLUME V.—No. 34.]

QUEBEC, THURSDAY, NOVEMBER 16, 1848.

[WHOLE NUMBER 242

THE WEARY LAND.

ISAIAH xxxii. 2.

A weary land—'tis a weary land
Where sorrow and sin and sickness stand
The mortal's path—whose downcast eyes,
Sighing might and tears and miseries,
Shed on their sighs on their weary way,
The "not their God," in the dark, dull day.

A weary land, oh! a weary land
Where blindness and guilt go hand in hand,
Our sinful nature disengages no;
It sees but wrath and a chastening rod.
Why will it not soar to its Maker's face
With eyes of faith to a brighter place?

A weary land—'tis a weary land
It would be no more if the little band
Would but upward look to a Father's smile
To cheer the long, and the sad exile
Would be seen—but blind and native stays
In indolent guilt and selfish ways.

'Tis a weary land, a weary land;
For one by one, a beloved band,
Sickens, then droops, alas! dies away,
Not one of the best would stay.
Where do the dear departed ones go?
Why stay not to cheer the ones below?

Stay! 'tis their dear ones cry, 'could we stay
When the voice of Jesus calls away
To regions of bliss—our sweet home
Where sorrow and sin can never come!
Would they keep us to things of time and sense
When a heavenly kingdom calls us hence?

'Tis a weary land to fly and land
To place one can't but heart make whole;
For the full rest in Him, sweetest rest
'Tis a "rest" on the Lord to do His best.
Laying on Him, that a weary heart
Though sad of heart, in a weary land.

THE LORD'S SUPPER.

From "Sacramental Instruction," by the Rev. C. Bridges, M. A., Vicar of Old Newton.

This sacrament connects itself with the great doctrines of the Gospel. Man as a sinner was condemned under the overhanging curse of the broken law. God accepts the vicarious death of his own Son as his Surety. The great Saviour himself upon the eve of his death appointed this ordinance as a perpetual memorial of his acceptable sacrifice, and as a seal of the covenant and blessings, which it has obtained for his Church.

This memorial eminently illustrates the spiritual character of the ordinance:—"The sacrament which is thus ordained" (to use the beautiful language of Bishop Ridley) "is the author thereof is Christ—both God and man; by the Almighty power of God, it far surpasseth all kinds of remembrances, which any other man is able to make, either of himself, or any other thing. For whatsoever receiveth this holy sacrament thus ordained in remembrance of Christ, he receiveth therewith either death or life, a cherishing this spiritual remembrance, we shall be preserved from the snare—lest of the memory, it be made a sacrifice; lest of a communion, a private eating; lest of two parts, we have, but one—instead of a heavenly reflection, a gross carnal feeding."

The distinctness and singular value of this ordinance is, that it appears to combine much of the real blessing of the other means. It preaches to us Christ crucified; it "do this in remembrance of him" is to "show forth his death until he come." (This also, as Dean Cumberley remarks) "which is more commendably expressed in the conclusion of our prayers—through Jesus Christ our Lord—is more fully and more vigorously set out in this most holy sacrament; wherein we intercede on earth, in imitation of, and in conjunction with, the great intercession of our High Priest in heaven; pleading here in the virtue and merits of the same sacrifice, which he doeth there for us."

This ordinance is therefore equally precious and honourable as a command to be obeyed, and a privilege to be enjoyed. It is an exercise of faith—a remembrance of the covenant of dedication. Its primary blessing is the presence of our Divine Lord—not carnal and corporal, but Sacramental and spiritual. We might have said real and spiritual. For inasmuch as spiritual things are as real in their nature as sensible objects, their presence in the Sacrament is a Protestant and Scriptural, no less than a Romish doctrine. Yet we fully accord with Bishop Burnet; "that our first Reformers judged right concerning the use of the phrase *real presence*, that it were better to let fall than to be continued; since the use of it, and that idea, which does naturally arise from the common acceptance of it, may still deepen, and feed superstition more, than all those larger explanations that are given to it can be able to cure."

a Brief Declaration of the Lord's Supper. Works, p. 8.

b Homily on Sacrament, Part I. C. Gal. iv. 1. with Luke xxii. ad. I. Cor. xii. 20.

c Intro. to Communion Service. See also Wheatley's Introduction to the same verbis. d Quarta xxviii. The Church of England is wisely forbidden to use the term *real presence* in all the works, that are set forth by her authority: We neither find it recommended in the Liturgy, nor the Articles, nor the Homilies, nor the Church's nor Novell's Catechism. So that if any Church of England man use it, he does more than the Church directs him. If any reject it, he has the Church's example to warrant him. Dr. Whitaker's *Practical Theology*, p. 154. e See the *Practical Theology*, p. 154. f See the *Practical Theology*, p. 154. g See the *Practical Theology*, p. 154. h See the *Practical Theology*, p. 154. i See the *Practical Theology*, p. 154. j See the *Practical Theology*, p. 154. k See the *Practical Theology*, p. 154. l See the *Practical Theology*, p. 154. m See the *Practical Theology*, p. 154. n See the *Practical Theology*, p. 154. o See the *Practical Theology*, p. 154. p See the *Practical Theology*, p. 154. q See the *Practical Theology*, p. 154. r See the *Practical Theology*, p. 154. s See the *Practical Theology*, p. 154. t See the *Practical Theology*, p. 154. u See the *Practical Theology*, p. 154. v See the *Practical Theology*, p. 154. w See the *Practical Theology*, p. 154. x See the *Practical Theology*, p. 154. y See the *Practical Theology*, p. 154. z See the *Practical Theology*, p. 154.

Zwingli appear to have considered the ordinance as nothing else than a commemoration by external symbols, without any distinct Sacramental efficacy. Now this is partial truth; but, stopping short of the full meaning and character of the Sacrament, it becomes grievous error. We admit indeed that the creatures of bread and wine are the holy symbols of the body and blood of Christ, and that he has so ordained them as the commemoration of his death. But we add to this the Sacramental blessing, that in the due reception of these emblems, the faithful communicant is made one with Christ, that he is a partaker—though in a spiritual and heavenly manner—yet *verily and indeed*,—of the body and blood of Christ; that (again to adopt the language of our Homily) in the supper of the Lord there is no vain ceremony, no bare sign—no untrue figure of a thing absent; but as the Scripture saith—the table of the Lord—the bread and cup of the Lord—the memory of Christ—the annunciation of his death—*the communion of the body and blood of the Lord, in a sacramental incorporation*, which by the operation of the Holy Ghost (the very bond of our conjunction with Christ) is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they *verily* trust to win their bodies a resurrection to immortality. Archbishop Cranmer gives the same full and Scriptural statement of this most important truth; the more valuable, as an explanation of his matured and established judgment:—When I say and repeat, *in my remembrance*, that the body of Christ is present in them that worthily receive the Sacrament; let any should mistake my words, and think that I mean, that the body of Christ be not corporally in the outward signs, yet he is corporally in the persons that duly receive them; this is to advertise the reader, that I mean no such thing. But my meaning is, that the force, the grace, the virtue, and the benefits of Christ's body thus crucified, and his blood that was shed for us, be really and effectually present with them that *duly receive* the Sacrament. But all this I understand of his spiritual presence. (See Matt. xxviii. 20. xviii. 26. John vi. 56.) Nor so more is he truly, and corporally, and really present in the due administration of the Lord's Supper, than he is in the due administration of Baptism—that is to say—in both *spiritually by grace*. We could not desire a more instructive exposition of our Sacramental Service than is here given by one of its Framers. There is none of that refined mysticism or hyperbolical ecstasy, which reveals rather than edifies us in the Patriotic writings.

But the spiritual—dwelling and union with the Saviour are explained in strict accordance with his own words to mean, that the substance of his merit and sacrifice is spiritually present and effectually applied. In this participation Christ (as Bishop Hall declares) doth feed spiritually the receiver in faith with all the merits of his blessed death and passion. "At this table" (as our uncial Homily expresses it) we receive not only the outward Sacrament, but the spiritual thing also; not the figure, but the truth; not the shadow only, but the body; not to death, but to life; not to destruction, but to Salvation.

Truly reflecting is it to mark the clearness and union, with which our great Reformation-Fathers bear witness to this weighty truth. We add one further testimony:—When the Minister—speaks Bishop Hooper, "delivered unto me that is in his power to deliver—to say—the bread and wine—rehearsing the words of Christ's institution, the Holy Ghost delivereth unto my faith that which is mounted and ascended into heaven—the precious body and blood of our Saviour Jesus Christ spiritually, and not corporally. So doth the merits of this precious body in heaven feed my poor wretched soul upon the earth, and no contradiction or impossibility for Christ's body to do so. It may be in heaven, and yet extend his virtue by the operation of the Holy Ghost into my soul by the means of faith. The thing presented in this Sacrament is Christ himself spiritually; the thing absent is Christ's body corporally." "We have no need that Christ should come from heaven to us; but that we should ascend from him, lifting up our hearts through a lively faith on high into the right hand of the Father, where Christ

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sitteth, from whence we wait for our redemption; and we must not seek for Christ in these bodily elements. "This is the presence of Christ fully acknowledged—but spiritually—not in the bread and wine, but as Hooker has taught—in the soul of the faithful communicant." Dr. Waterland's *ejusdem* will admirably close this point of our discussion. "The sum of all—he observes—is, that Sacramental or symbolical feeding in the Eucharist is feeding upon the body broken and blood shed under the signs and symbols of bread and wine. The result of such feeding is, the strengthening or perfecting our mystical union with the body glorified. And so, properly speaking, we feed upon the body as dead, and we receive it into closer union as living; and both in the Eucharist when duly celebrated."

The Church Missionary Society was established by faithful and zealous members of the Church of England, to promote the knowledge of Christ among the heathen. Dedicating evangelical principles were avowed from the beginning. Scrupulous care was taken in the first proposal of the Society, in the choice of Missionaries, to ascertain such only as had themselves experienced the benefits of the Gospel, and therefore earnestly desired to make known to their perishing fellow-creatures, the grace and power of a Redeemer, and the heavenly blessings of His salvation. It was stated that "the doctrinal Articles of the Church of England" were considered as establishing the standard of that faith which it should be their endeavour to propagate.

To these principles, through evil report and good report, the Society has ever adhered. Its beginning was very small. For the 13th of April 1799, its first report was not delivered till more than two years afterwards, (on the 24th of May, 1801) and the amount of annual subscriptions which it could then record was only £177, while the donations were £731. On the 31st of Jan. 1801, its first two Missionaries were sent forth to West Africa, where it has now, for nearly fifty-five years, carried on its persevering labours.

The instruments which God used were characteristic of His ways in the progress of His kingdom; not many wise men after the flesh, not many mighty, not many noble were used; but God chose those who were, to the general, in that day viewed as the weak and the despised, to accomplish His work—Simon, Scott, and Yenn, Foster and Goad, Cecil and Newton, Pratt and Busil Wood, among the clergy; Admiral Gambier, Mr. Wilberforce, Mr. Grant, Mr. Parry, Mr. Babington, Mr. Macaulay, Mr. Theobalds, Mr. Martin, Mr. Pearson, Mr. Noye, and Mr. Wolfe, among the lay; were the chief founders of the Church Missionary Society; and to them under God we owe the beginning of that work of Christian love which is now blessing so many heathen lands. Little did these friends think that in less than fifty years a steady income of above £100,000 a year would be raised, and in the fifty years above two millions of money would be contributed. To God be the glory!

The difficulties in its first movements were greater than can be now easily estimated. Missionary experience was wanting. Most of the new open fields of labour were then closed. Objections of various kinds were raised which have now wholly disappeared. In barbarous nations, it was said, attempts were hopeless from their degradation; and the slave trade in Africa made, it was said, efforts there quite impracticable. In the civilized nations of India, caste was said to be an insurmountable obstacle. The cannibalism of New Zealand, and the want of European protection, were held to be fatal objections to Missions there. The difficulties of the country at home, and the distresses of the poor here, were thought conclusive objections. The total absence of all desire, or thought of personally engaging in Missions, either among Ministers or Christians, was a further impediment. The want of episcopal patronage for fourteen years, (the first who gave the Society their influence, Bishops Ryder and Bathurst, having only joined the Society in 1814) was another defect insisted upon. Thus, doors seemed closed on every side. But against all these difficulties, the positive command of the Lord of all, "Go ye into all the world, and preach the Gospel to every creature" was used on men's consciences. The cheering encouragement given with this, His last command, "Lo, I am with you always, to the end of the world," was pleaded, and the Committee went forward in His work till one difficulty after another was removed. True it is, an unlawful slave trade broke up our Rio Pon-

ga, Gambier, and Yungroo Missions; but the slave trade itself having been abolished in 1807, British cruisers captured vessels engaging in the traffic; and Sierra Leone gradually became peopled with liberated Africans, who were thus brought, from all tribes, within the means of Christian instruction, and thus the foundation was laid for our present successes in West Africa. True it is, the climate, in the beginning, cut off our labourers, and gave occasion for reproach against us, to those who never reproached the merchants or the Government. But these dangers only brought us more devoted men, and, as the population has increased, the colony itself has become decidedly more healthy.

India was almost closed when we began our labours there. A Danish Mission, supported by the Christian Knowledge Society, was permitted, but British Missionaries had no standing allowed, till in the charter granted to the East India Company, in July, 1813, a clause was introduced permitting Missionaries to go to India. The great exertions, made by petitions, through the country, to obtain this, had an immense collateral benefit in promoting Missionary zeal. It led, in fact, to the formation of the Country Associations, which have been the great means of diffusing Missionary information through the United Kingdom, and in the last year raised £74,000 of its funds. The reports for 1812-13 were £3018, for 1813-14 £19,792, and they rapidly increased from that time. The desired issue was also obtained, as to free access to our most important foreign possessions. Now India in all its parts is fully open to the Christian Missionary.

The difficulties of Missions in the West Indies, while slavery lasted, were very great. Since the abolition of slavery in August 1834, facilities have been greatly multiplied for the free introduction of the Gospel. When the Society began its labours, there were very few English Bishops in our colonies, and none in Asia, Africa, or the West Indies. The Committee adopted and supported Dr. Channing Buchanan's plans on this subject, and widely dispersed his publications among Members of Parliament, and thus, in 1811, the first bishopric was established for Calcutta. There are now twenty-two bishoprics abroad, and immense facilities have as yet been urged and expected, been obtained for the propagation of the Gospel.

The PAROCHIAL BLESSEDNESS of Missionary exertion must not be lost sight of. It presents an object of new, and fresh, and unselfish interest, to minds that would otherwise be confined to their own local career; and thus it expands and enlarges them. It changes the poor from being mere subordinates to others, in their own place, into being the richest benefactors of the world. It opens to them the inestimable value of their own religious privileges. It gives new proofs of the mighty power of the Gospel for the salvation of men who have never heard of it before, and thus furnishes fresh evidence of its Divine reality and glory. It leads to the enquiry, Why has not the Gospel done more for us? and so quickens a revival at home. The interest in these works of love becomes a cheering evidence that we are partakers of the grace of God, and the very exercise of faith, hope, and love in Missionary work, strengthens each of these graces in our own souls. Ministers who have seen their people take a lively share in Missions, have thus seen their own hands strengthened, and their labours at home more prosperous by God.

It is impossible to go minutely into detail respecting particular Missions. Volumes have already been published, and many volumes would be required to give full details. Suffice it to say, there are 103 Missionary Stations; 100 Ordained Missionaries, European and Native; 42 Catechists and Lay Teachers; 1313 Country born and Native Teachers, above 500 Schools, and probably above 30,000 Scholars in them; hundreds of thousands have heard the Gospel; 13,000 are Communicants at the Lord's table in Missions spread over West Africa, Abbeokuta, Greece, Asia Minor, Egypt, East Africa, the Presidencies of Bombay, Calcutta, and Madras; the Islands of Ceylon, New Zealand, Trinidad, and Jamaica, and in British Guiana, and North West America. Glory be to God for this vast field of labour, and for His blessing on our labours in those parts of the world!

From *Public Trust No. IV.*, by the Hon. B. Bickersteth, Rector of Walton.

A WALSLEYAN PASTOR.

Money of the Rev. J. H. Meile, of the Parish of St. John's, in the Protestant Episcopal Diocese of Piedmont, from a *Letter des 14 Mars*.

This excellent man died on Saturday, the 12th of Aug., at his own house in the country, where for a great many years he had lived in retirement. The impression left by his death has nothing painful in it, save the thought that, our righteous man less dwells upon this earth, where his presence alone was a blessing.

Mr. Meile was Pastor of St. John's, from 1792 to 1824, and he had the happiness, in days when the Gospel was too little known, to adhere strictly and faithfully to scriptural preaching. But it was after this time that his Christian convictions were completed and quickened. A great domestic affliction, the death of his only son, who was drowned while bathing in the Po, rendered him unable to exercise his ministerial functions. His exer-

tion, in many respects a worthy old man, but better versed in ancient literature than in his Bible, preached Socrates, Aristotle, or Cato more frequently than Jesus Christ. Mr. Meile felt the want of Jesus Christ in the sermons; he perceived, more distinctly than ever, the frightful void—the desolate uselessness and powerlessness of a system of religion of which the Saviour is not the soul and the corner-stone. "His Jesus" as he expressed himself, became more precious to him than he had formerly been, and henceforth, he was to the retired Pastor, "the one thing needful," before which every thing must give place. This remarkable change was coeval with the visit of Felix Neff to the Valleys. When that celebrated missionary of the High Alps visited Piedmont, a religious revival was manifested which, being badly seconded at its commencement by those who ought to have helped it forward, was likely to have degenerated into a species of dissent. But Mr. Meile was one of those who most cordially joined in this movement, and gave it a right direction; and when Neff returned to his own charge, and those who had been awakened by his preaching felt the necessity of assembling themselves together to meditate on the word of life, this good old man joyfully opened his house to them, and better still, he opened his heart to them; a precious fountain of edification, consolation, and encouragement, from which the friends of the Gospel might draw deep draughts. But where can you be accomplished without opposition? A very strong party was soon formed against those who were accused of pretending to be more holy than others. The authorities interfered. Mr. Meile was forbidden to have meetings at his house, and he submitted; contenting, even under more propitious circumstances, and with more chance of success, was reputation to his singularly peaceful and rather timid character. From that moment it appears that Mr. Meile considered his pastoral career to be terminated; and when happier days arrived, and these private reunions were again permitted, he attended them with joy, but never consented to take a leading part in the services, though most earnestly entreated to do so.

"I only wish to learn," he was wont to say; and truly no one was ever more faithful to the part of a simple listener or learner than he was. Always one of the first in the Temple (as the Protestant churches are called) whatever might be the weather, and though the distance was great from his home, he edified all the congregation by his attitude of attention and deep devotion. But it was most touching to see him in the Sunday school, which he regularly attended; that old man, grown grey in the work of the ministry, seated in the midst of a hundred children—whom he surpassed in attention, and who most surely did not equal him in simplicity—listening with pious earnestness to the instructions given to them, as if they were addressed especially to himself.

For the last four years, however, he scarcely ever left the house. Frequent fits of blindness, the forerunners as he thought of an attack that could not be far distant, made him adopt this resolution. These four years were spent in preparation for death. "I think each morning, that perhaps this day may be my last," he was accustomed to say to those who inquired after him.

His anticipations of dying in a fit were not deceived; two days before his decease he was perfectly well, and had attended to his usual occupations in the house. Having heard one of his daughter's children crying, he left his room to go to console it; the child was silent when it saw him: "Poor little one," said he, "May God bless thee, may he bless all thy children," he added, turning to his daughter, and preparing to return. These were the last words he spoke. He had scarcely reached his room ere he fell to the ground in a fit of apoplexy, and although he lived two nights and a day, he never gave any sign of consciousness. He was about eighty-one years of age, and had never been really ill.

His deportment was most venerable, but at the same time perfectly unaffected. "He is a respectable old man," wrote Neff in one of his letters, "who has all the manners and tone of one of the United Brethren of old times."

These words describe him exactly. His mind corresponded in every respect with his outward appearance. To an urbanity of manners, of which in these days we seem to have lost the secret, he united the qualities we have endeavoured to portray, great mildness, and an inexhaustible fund of benevolence and charity, and above all a degree of liberality which would have excited wonder had he not so judiciously speculated its proofs. Rather pleased to be lonely, he found a powerful diversion from this in the singing of psalms and hymns, for which he had always great taste: "When I am most depressed," said he, "then singing does me good," and so he associated it with the manual occupations to which he accustomed himself, he a relief from his intellectual labours. If we also his mode of distinguishing Sunday from other days, by singing praises instead of reciting the prayer before meals.

which filled him with joy and hope. He, therefore, loved, either by means of public journals, or by private conversation, to inform himself of all that was going on in the world, looking especially to the advancement of the Kingdom of God. He was one of the earliest subscribers to the *Semur*, the *Archives du Christianisme*, and to the *Journal des Missions de Paris*. Almost to the last he took pleasure in reading them. The work for which the last mentioned journal is published, the Missionary work, always excited his warmest sympathies, and although for the last four years the monthly Missionary Meetings at St. John's were no longer cheered by his presence, a five franc piece, regularly put into the collection plate by some discreet hand, told plainly enough that though absent in body, he was present in spirit, and was praying at home with those who were there met together.

But that which most especially distinguished him, was his perfectly childlike faith, only equalled by his humility; the latter grace was such that it often confounded those who witnessed it. How often, when taking leave of a visitor, whose object had been to hear him, but whom, by a tact peculiar to himself, he had induced to take the principal share in the conversation, he would say to him, pressing his hand affectionately, or embracing him, "Thank you, I have learned much, and I feel that I always have much to learn in your society;" and the person to whom he spoke thus would be perhaps a very young man, or a student just come from College. As to his faith, his own words will characterize it better than anything we can say on the subject. "I confess myself," he used to say, "to be a very great sinner, but thanks be to God, I know that mercy has been granted to me; that Jesus Christ is a Saviour all-sufficient to expiate my sins; and therefore, without fear, I go to meet my Sovereign Judge."

"When I contemplate," said he, "what God has done for our redemption, I am lost in admiration of the great and incomprehensible work." "These are things it hath never entered into the heart of man to conceive, but blessed be God who hath revealed them to those who love him." "Ah," he would often exclaim, "eternity will not be too long to recount and admire all that God has done for our salvation."

Such was the reverend and excellent man who has just left us for a better country. Such a character, even with its imperfections, is too rare at all times; it is too rare especially in these days to be passed over without an endeavour to make it known. Happy will it be for our Church when she shall possess many pastors who, to a more enterprising spirit, more energy, and we may add, more courage, shall unite faith and humility such as his.

THE UNFORGIVING CHRISTIAN.

"She is a very excellent lady, but she will never forgive you if you once displease her." These were the words of a Christian brother to us, while speaking of an estimable religious lady, whose virtues we are acquainted with. In kindness and benevolence to the poor, few equalled her; in punctuality at church and conference meetings, her place was always filled, save when prevented by illness; in fervidness of religious feeling and warmth of religious devotion, she was an example to all her sisters in the church. She was a woman of high mental cultivation; affable in her manners, and possessed of good native understanding. No one, unless most intimately acquainted with her, could have suspected her of an unforgiving temper. But as we thought of all her excellencies, the words of our friend, "She will never forgive you," rushed through our mind.

"Is it possible," thought we, "that she can be a Christian?" We recalled the words of Christ, "If ye forgive not men their trespasses, neither will your Father forgive your trespasses." Perhaps, then, this lady has a long catalogue of sins which her heavenly Father has never forgiven. If so, of what avail will it be that all her friends think her a Christian? She may deceive herself, also; her good deeds and her deep sympathy with Christians and with the church, her inward glow of piety, may all lead her to a false estimate of herself as she appears in the sight of God. She is an unforgiving Christian? Can there be such a Christian?

We mused over this thought. An unforgiving Christian. Can we call such a being a Christian? We may apply the name, as we do to nations. The church may honour such with the title. But of what worth is the name, if our Father in heaven forgives us not our trespasses? The name and the reputation will do us little good, when we appear before our final Judge, with our trespasses unpardoned, and simply because we do not forgive those who have trespassed against us.

How much religion we have among us; but, alas! how little piety. It is fashionable, to some extent, to belong to the Church; and then, if our lives be not scandalous, we are good Christians. The most exalted Christian virtues, brotherly love, forgiveness of our enemies, charity, and kindness to our erring brethren, these are too much overlooked. In the religious activity of the age, their quiet and unobtrusive but decisive evidences, of piety, pass unobserved. If ye join voluntary associations, for benevolence, and religious advances, they will join, and support them generously with our money,

we are never troubled with doubts of our piety. We have not time to examine our hearts; but as every body acknowledges us to be Christians, we believe that we are such.

Christians! perhaps you have neglected forgiving those who would wrong you. Think of it! This may be the point on which your eternal salvation hinges. All that may be charged against you is an unforgiving temper. Because you would not forgive, God will not forgive you.—*Christian Watchman.*

RESPONSIBILITY OF CORRUPT CHURCHES.

The Turk, though he applies his mind neither to philosophy nor science, is well versed in the knowledge of the human heart; inasmuch as he studies men much more than books; and he frequently displays a perspicacity of intellect, which, with due cultivation, might enable him to shine as a distinguished ornament of society. The most insuperable obstacle to his progress in refinement is the system of his religious faith: this is so identified with his political institutions, as to fix an indelible stamp upon all his habits, manners, and customs, which accordingly are found at the present day to vary very little, if at all, from the accounts transmitted to us by Besenquius and other early writers. Still it is true that scepticism has of late made inroads among the disciples of Mahomet: how indeed could it be otherwise? Any religion that is propagated by force, and received as the means of lightening oppression, must necessarily degenerate: nor can it be expected that the descendants of those Tartarian hordes who transferred the sceptre of the Caliphate to the shores of the Bosphorus, and whose number is almost daily augmented by the victims of theocratic sway, should preserve untaunted the comparatively pure principles of the Ishmaelitic founders. But to pass over that species of sceptics, who, like prodigals in all communities, let their faith wait upon their desires, it is said that many respectable men, whose minds have been enlightened by foreign intercourse, begin to doubt the truth of those doctrines which keep the intellect stagnant while the current of knowledge flows by: a few, also, in their reflective moods, bring into review the principles of a faith, which, among many absurdities, still inculcates the spirituality and benevolence of God as well as the immortality of the soul: hence suspicions naturally arise in their minds regarding the truth of a creed which promises a sensual paradise in a future state to those who by a course of virtue have endeavoured to spiritualise and sublimate their nature in this; and they gain by degrees some conviction of the superiority of the rational and moral powers; some thirsting after a purer happiness; some conceiving of man's ultimate destiny. It is a great misfortune that Islamism in this state should be in contact with the Greek church only: a church which disguises the real worth and dignity of Christianity under a mass of inane ceremonies and disgusting superstitions, opposing to the sublime principles of Mahometanism, its Panagias, St. Nicolas, & et hocgenus omne; a church *iam facti praeque tenax quam nuntia veri*. This consideration must have great weight with the Christian philanthropist, when he desires to see the blessings of liberty restored to this interesting country, viz., that moral and religious reform may follow in its train.

Rev. T. S. Hughes Travels.

*As careful to hold fast falsehood and evil, as to proclaim the truth.

The Berean.

QUEBEC, THURSDAY, NOV. 16, 1848.

The following remarks from the Boston Christian Witness (edited by a Clergyman of the Protestant Episcopal Church) bear reference to the late "startling disclosure" at Leeds, and were elicited by the letter in which Mr. Jephson, the Pervert, expressed his mind at Dr. Hook's professed "surprise" when he heard of his Curate's open adhesion to the Church of Rome.

Mr. Jephson goes on to say in his letter: "The fact is, Dr. Hook knew at the time I became his curate, that I had been 'unsettled,' as he says himself; that is, that I had had doubts of the claims of the Protestant Church, as some persons, very much in Dr. Hook's confidence at present, have also had."

The result of this 'unsettled' state of mind was, naturally enough, apostasy to the Church of Rome.

Now there are several interesting questions, which arise on this point, well worth considering. In the first place, how came this gentleman into this most unfortunate state of 'unsettledness'? He surely was not born into the world, nor born into the Church in this 'unsettled' state of mind. The time was, unless he be a knave and a hypocrite, (which we do not believe, and have no right to suppose,) that he was 'settled' both in his mind and in his purposes, and that time was, when he took upon himself the vows of the Christian priesthood. If he, at that time, had any doubts, any doubts whatever, of the claims of the Protestant Church, he could not, as an honest man, have made the solemn promises which were exacted of him, at his ordination. But his mind has become 'unsettled' since. Now the question is, who unsettled it? or who helped to unsettle it? Was it not Dr. Hook himself, or men such as he? Was it not the teaching and the practices of a school which has lately sprung up in England, whose teachers begin with casting reproach upon the glorious reformation, and who affect to speak lightly of the orthodoxy of the great body of the reformers, who treat tenderly the abominations of Rome, and borrow freely from her idolatrous vocabulary, and ape her silly customs? Thus, in a greater or less degree, they depart from the wholesome doctrines and edifying services and ceremonies of the Church, and thus succeed in 'unsettling' the minds of

men and women, and prepare them for that fall from the faith, which has so generally followed in the train of these 'novelties'?

It seems that Dr. Hook knew this man's mind was 'unsettled,' and upon what point, and yet he is amazed that he joined the Church of Rome! The Doctor would have saved his credit if he had kept his surprise to himself. The idea that a Doctor of Divinity, of ordinary understanding, having learned that a minister of the Church doubts whether the very Church at whose altars he ministers, has any authority for its existence, is amazed, because that same 'unsettled mind,' drifts into the whirlpool of Romatism, is surely a great marvel.

Would Dr. Hook employ a physician to prescribe for the members of his family, who gave him distinctly to understand, that he was, for some time had been 'unsettled' in his mind? and would this same Dr. Hook so far expose his common sense to the judgment of charity, as to express his surprise, when he should hear that this doctor, with an 'unsettled mind,' has made a fatal prescription, and was now an inmate of a madhouse? We think not.

When the devil succeeds in getting a Christian's mind 'unsettled,' he has done nearly all that need be done, for his ruin. All who are engaged in the business of sowing discord in the Church, introducing new notions, new language, and new practices, and thereby accustoming men to leave the old paths, and familiarising them with the appearance and forms of error, should reflect that they are doing what they can do to 'unsettle' the minds of Christians; and though some of them may not, perhaps, live to see the consequences, yet these deplorable results will sooner or later follow, and it will prove true of them as it has proved true of others, that 'they who sow the wind, shall reap the whirlwind.'

The illustration here used, of men's conduct when they engage a physician for the body,—the question laid to Dr. Hook's own bosom, how is he in the habit of acting on such occasions—is a very instructive one. The former unsteadiness of the physician's views, and perhaps practice, in matters upon which the health and life of the body may depend, would at all events be looked upon as a cause of great and additional hesitation, before his advice be sought and followed in one's own case: it would be very nearly fatal to that practitioner's being deliberately chosen to fill a post of great influence, in which his errors in theory and mistakes in practice might spread disease and death throughout an extensive community. But if the Trustee who has to nominate to such a post were to select the physician on the very ground of his having been 'unsettled,' and relinquish all watchfulness over him while the so appointed practitioner carries on his work of destruction; that Trustee could hardly be supposed free from the guilt of an accessory, at all events, to the havoc which was going on until the situation be vacated. The Trustee's "surprise" at the result would certainly not be considered as a sufficient excuse for the manner in which he has executed his trust, by any of those whose neighbours, friends, children, and other relatives have had their health or their lives sacrificed by the injurious practice which has arisen from the physician's unsettled opinions.

The question not unnaturally presents itself to the calm observer, whether Mr. Jephson's unsteadiness was not the very point which recommended him to the Vicar of Leeds for employment as an assistant Pastor in the populous parish committed to his charge. It might seem severe to allow of such a supposition, if it did at all appear that the Vicar used ordinary caution in watching over his Curate during the time of his connection with him. For a Clergyman, known to have been "unsettled" in his views respecting the distinctive features of the Protestant and the Romish Churches, to have worked in conjunction with an eminent parochial Clergyman for a succession of months, and eventually not to be removed from that position on account of his erroneous views, but to have withdrawn from it because his views have at last settled into adhesion to the Church of Rome, that does justify the question whether the same individual would not be still welcome to labour in the same position, if he had been content to hold his views and to act upon them in all respects short of the alone open and candid course—secession to the hostile communion whose principles he had espoused.

The Committee of the National School Society have had a correspondence of some length with the Committee of Privy Council for the distribution of school-grants, with the view to obtain further modifications of the Minutes of Privy Council under which these grants are allotted. The close of the correspondence is formed by a refusal, on the part of the Privy Council, to accede to a demand preferred by the National Society; and there has been some uneasiness respecting the effect of this refusal upon the future measures of the National Society with regard to the acceptance of grants by them; that uneasiness has been the more painful because the correspondence, on the part of the Society, bore the signature of the Archbishop of Canterbury; and it was feared that His Grace personally entertained those objections to the Privy Council-Minutes which have seemed to others to preclude the co-operation of Churchmen with the Privy Council, acting on behalf of the Legislature. If the following speech by the Archbishop of Canterbury is correctly reported, apprehensions on this subject may be allayed. His Grace spoke at the Annual Meeting of

the Canterbury Diocesan Education Society, and is described as having expressed himself to this effect:

Allusion had been made to the managing clause of the Privy Council on which some degree of discussion had taken place between the Committee of the National Society and the Privy Council. It was well known that certain clauses, called managing clauses, were allowed to be introduced into the deeds of all schools that received assistance from the State, with the intimation of uniting those persons who were most interested in the subject of education, and most competent in each parish, to superintend the work with the clergyman. Having expressed the fears which he, in common with others, patook as to the dangers attending the introduction of those clauses, lest that which was intended as an assistance should prove a source of embarrassment, and the affairs of the schools would not be conducted with that harmony which was so essential to their interests, His Grace said he was happy to state that, after much discussion, the Committee of Council had so far concurred with the National Society as to agree to a modification of the clauses, especially as regarded parishes of small population, in which there might not be found persons capable of giving the attention and assistance the business of the schools required, and a degree of concord established which was likely to work well. A point still unsettled was that relative to the appointment of an umpire to settle the differences that could not be adjusted by the arbitrator. It had been proposed that the bishop of the diocese should be the sole arbitrator of the trust-deed; to which the Privy Council would not agree, and he was not surprised at it; for he himself did not think the bishop in all cases the best person that could be selected, as it might happen that he would be fifty or sixty miles from the school whose matters were under discussion, and required his attention. And here His Grace reminded his clerical brethren that, after all, they had an advantage which nothing in the world could take from them. They were the ministers of their respective parishes—they had a congregation of people in their own parishes, they might enter the schools when they pleased, and all religious instruction was committed to them alone. Nothing else could give them equal advantages, and they were advantages which nobody could take from them; convinced that if the clergyman really took an interest in his school, no other management would have effect—he must be the superintendent—he must be as it were the mainspring by which all the works would operate. Formerly their difficulty consisted in so much requiring to be done that they could hardly find adequate means—now there was so little that some persons thought it hardly worth their energies. Enjoining the endeavours of all to aid in the appointment of masters and mistresses for schools in small parishes, His Grace concluded with a declaration of his determination to tender all the co-operation he could to carry out the noble work in which they were engaged, and sat down amid loud applause.

UNIVERSITY OF CAMBRIDGE.—The Regius Professorship of Hebrew, vacant by the resignation of the Rev. Dr. Lee, has been filled up by the election of the Rev. Dr. Mill, formerly Principal of Bishop's College, Calcutta.

We have placed, on our fourth page, a simple account of a converted heathen boy, drawn up by the Rev. Henry Watson Fox, of the Church Missionary Society's labourers in South India, whose return from the sphere of his service, on account of ill health, we read of, not long ago, in the Society's monthly Record. The last arrivals from the mother-country bring the announcement of his death which took place on the 11th ulto., at the early age of thirty one. He was the son of the late George Townshend Fox, Esq., of Durham, at which place he died. The little account drawn up by him will be read with tender interest, when it is recollected that the hand which so recently wrote it is now laid in the grave; and the heart has ceased to beat which was cheered, amid abounding trials, by the conversion of the little boy Chellappati. But, being dead, he yet speaketh.

FAVOURABLE SYMPTOMS IN THE DECAYED CHURCHES OF THE EAST.—The following extracts from the reports which have been received from the Levant refer to labours carried on by that simple and efficient class of agents, the Scripture Readers. It is cheering to learn that the pure light of the Gospel is beginning to shine into the darkness of those ancient Churches whose priesthood has been almost uniformly found to oppose evangelical labours. The three Clergymen mentioned at the close of the appeal are well known incumbents of influence and established character in our Church, who would not lend their names in support of any enterprise which in their sound judgment they could not approve of.

We may just throw in the gratifying intelligence that the Rev. Dr. Marsh, of Leamington, one of the Clergymen referred to, has recently been installed as Honorary Canon of the Cathedral Church of Worcester.

FEBRUARY 3, 1848.—In the beginning of the winter, Michael was at Selt (Ramoth Gilead); there, besides reading the Scriptures to the inhabitants of the place and neighbourhood, he opened a school, which increased to forty-six children before he left, and which, at his departure, he left in the charge of a Greek priest, who had helped him in collecting the children. He furnished the school with good books and tracts, so that, although the priest, a morally better man than many others, does not yet know the saving truth, he and the children may improve by means of these books. It is a very imperfect means of improving good opportunities; but we must do as well as we can, until we get the means of doing better. At any rate, many Arab youths will be enabled to read the word of life, when offered to them. As Selt, a town of 6,850 inhabitants, is a centre among the wild Arabs, Michael might be stationed there in the double capacity of Bible-reader and schoolmaster; there are some difficulties on account of his wife and four children; he could not live there with less than 60*l.* a year. On leaving Selt, Michael made a reconnoitring tour among the scattered tribes and ruined towns of Gilead, Ammon, and Moab, as far to the south as Kerek, where he intends going for a longer stay, before or immediately after Easter. After spending a few weeks here, he left again for the valley of the Jordan, where he now is.

MAY 10, 1848.—In general there is a widely-spread movement among the people of this country. There are many individuals from Raina, Zalfa, Gaza, asking to be received into our Church. They say, that for some time they have been reading the Bible, with many of their friends, and that they are con-

vinced that their Church is in error; they are chiefly of the Greek Church. An Arab chief, in particular, complained, 'You call yourselves ministers of Christ, you have the Gospel in your hands, and you refuse to give it to us who are perishing for want of it.'

JUNE 30, 1848.—The fire has since been kindled at Nablous (Samaria), and all the Christian inhabitants have these days thrown off the yoke of their priesthood, and separated from the Greek Church. They now ask for a Protestant clergyman and a schoolmaster, neither of which can be procured at present. They state that they are resolved to form themselves into a Protestant community, and, as they say, to follow the religion of the Gospel. In the beginning of May, Michael left for Kerek, but on the way he heard of wars among the Arabs, beyond Jordan, and has since been with the Arabs in the valley. His wife will not go to Selt, for fear of the wild Arabs; but he intends to go there alone for several months.

JULY 23, 1848.—The people of Nablous seem to be firm; the field seems to be as white for the harvest as it was on a former occasion. (John iv.) If a native congregation of true Protestants can be formed at Nablous, their example will, no doubt, be followed in many other places. As soon as Michael recovers (he had been seriously ill), he will visit some villages in the mountains of Samaria, whereto he has been earnestly invited, and then he will go to Selt for a few months. The Christians of Nablous influence those of Selt. The Armenian Christians are also urgently supplicating for Christian instruction, which they feel they do not receive from their illiterate priesthood, some of whom cannot actually read.

The depot of Scriptures at Jerusalem is well supplied with all the Scriptures and tracts required in the Holy Land. The room of the depot is often crowded, and several thousand publications have been put into circulation since its establishment. The Scripture-reader is often engaged in the depot reading the whole of the day. Great attention is paid to the pilgrims, who come to Jerusalem from all quarters of the globe, amounting yearly to between 7,000 and 10,000, and the Scripture-readers endeavour to place the Scriptures in their hands.

If properly assisted, colporteurs can be sent into Egypt; also to Aleppo, Damascus, and other places. The money collected for that purpose will be well spent; for it will enable the Scriptures to be brought into circulation in places where no missionaries reside; and who knows how many souls may, thereby, be awakened to seek the Lord their God and his Anointed?

The above interesting information affords abundant evidence that there are many fields in the region of the East "white for the harvest," and waiting only for the labourers to go forth and "gather fruit unto life eternal." There would be full employment for at least TWENTY NATIVE SCRIPTURE-READERS, and it is earnestly hoped that, when such multitudes are famishing for the bread of life, the Christians of this wealthy and highly-favoured land will readily supply the means of feeding their hungry and perishing souls.

It is proposed to raise a fund for this purpose by ANNUAL SUBSCRIPTIONS. The cost of the maintenance of each Scripture-reader is 50*l.* a year. The support, therefore, of twenty native agents, will cost 1,000*l.* a year. This sum will appear small, indeed, when it is considered as a provision for communicating the rich blessings of the Gospel to above eighty millions of people. The money will be spent in the most profitable manner, in supplying the cheapest, and, under present circumstances, the most efficient description of agency that can be provided.

The Scripture-readers are to act under the superintendence of the Protestant Missionaries stationed in different parts of the East. The object of this appeal is recommended to the support of the Christian community, by the Hon. and Rev. H. M. Villiers, the Rev. Dr. Marsh, and the Rev. E. Bickersteth, as being in their opinion, calculated, under the Divine blessing, to open a wide door for the entrance of the Gospel in the East; an opinion which is fully confirmed by the preceding extracts.

For the Berean.

Believing that it would be very acceptable to many of the readers of the BEREAN, who had, among the names of those they called their best friends, that of the late Rev. MARK WILLOUGHBY, we submit the following account of a monument which his bereaved and attached congregation have placed over his remains in the churchyard at Montreal. This being an additional act, and a separate one from the Sunday School Testimonial, it was considered advisable to limit the subscription to not more than one dollar for each name, and the sum was speedily made up by the heads of families putting down the names of several members of their families. The monument stands nearly in the centre of the Old Burying Ground, and is one of the most strikingly beautiful among the many that are to be seen in that now numerously occupied Cemetery. It is a plain obelisk, of milk-white marble, on a base, and stands twelve feet high; the size at the base is 3 feet 4 inches, and the inscription upon it reads as follows:—

In Memory of the REV. MARK WILLOUGHBY, a native of Somerset, England, and Incumbent of Trinity Church, Montreal. Devoted from his youth to the cause of his Master, and zealously and efficiently fulfilling the duties of successive avocations. He spent his life in the service of his God, Ever seeking and perseveringly pursuing modes of usefulness; A Father to the young, a Labourer in the cause of Education, A generous Friend, a Faithful and successful Minister, While earnestly employed in the onerous duties of his Pastoral Office, he fell a victim to Typhus Fever, contracted in ministering to the wants of the distressed Emigrants, July 15th, 1847, aged 61 years. HE WALKED WITH GOD.

The design is very chaste, and does credit, alike to the manufacturers—Messrs. Sherman & Rice? Great St. James' Street—and to the Committee in whose hands the selection and arrangements were intrusted. Those who had the profitable pleasure of knowing the late Rev. Mr. Willoughby, look-

ing upon the white marble stone, that covers all that now remains of what was once their friend, can say "it is indeed commemorative of him, both in colour and position: white, the emblem of innocence, and position, pointing heavenwards towards the Christian's home. We do not wish to be understood as if we were saying that imperfection was not his; but that, as an eminent servant of his Lord and Master, his robes, we firmly believe, "were made white in the blood of the Lamb."

We cannot conclude without remarking that this monument speaks volumes, not only for the devotedness and affection of the congregation of Trinity Church, but for the character of him whom it professes to commemorate. We are happy in being able to state, that, of the many means of usefulness which were originated by the late Mr. Willoughby, none have as yet fallen through want of support or encouragement: indeed from the increased measure of success that has, by a kind Providence, been vouchsafed to them, we cannot but think that his prayers, (for he was pre-eminently a man of prayer) are now being answered in their maintenance and continuance, in full efficiency.

The following lines, by a member of Trinity Church, were suggested and composed from the text chosen by the Rev. W. B. Bond, on the occasion of his preaching the late Rev. M. Willoughby's funeral sermon. The text is prefixed in full, in order that all may see the connexion, and references are added to those parts of Holy Writ quoted by the writer, who has kindly furnished them for publication in the BEREAN:

REVELATION, 14th chapter, 13th verse. "And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord, from henceforth: yea, saith the Spirit, that they may rest from their labours, and their works do follow them."

Yes, "Blessed are the dead" who in the Lord have died, and to Him yielded up their breath Who robed their lives according to his word, And made their God their guide "even unto death."

And thus the voice from heaven, the Spirit, said, Write, henceforth blessed are the holy dead. Blessed are those, our Lord hath said, who, when Their Master calls, have been watching found, He whom we mourn, can claim this blessing.

For he in prayerful watching did abound; And ever, to the humble, fervent prayer, God, heaven will open and in Love appear. Here, from his labours, blessed doth he rest, The poor and needy are no more his care, His work he follow him—"twas his best: "To keep his people in God's love and fear, His works will, therefore, not be fully known, 'Till their effects are, at the last day, shown."

Psalm xlviii. 11. "He will be our guide, even unto death." Luke xii. 37. "Blessed are those servants, whom the Lord, when he cometh, shall find watching."

Luke iii. part of 21. "JESUS praying, the heavens were opened." Psal. xli. 1. "Blessed is he that considered the poor and needy."

JUBILEE FUND OF THE CHURCH MISSIONARY SOCIETY.—The undersigned begs to acknowledge the receipt of the following sums on behalf of the above fund:

Previously acknowledged	274 14 10
A Friend	0 5 0
J. MacLaren, Esq.	1 0 0
Mr. Turner	0 10 0
A Friend	1 6 8
George Hall, Esq.	1 5 0
A Friend	0 5 0
Mrs. Gray	0 10 0
Mrs. Davies	0 5 0
C. Webber Smith, Esq.	1 0 0
H. S. Scott, Esq.	1 0 0
Captain & Mrs. Sandham	1 0 1
Hy. Atkins, Esq.	0 4 9
Robert Hamilton, Esq.	1 5 0
Mrs. S.	0 2 6
Hon. J. M. Fraser	1 5 0
Miss Fraser	0 10 0
Wm. Petry, Esq.	2 10 0
H. J. Noad, Esq.	10 0 0
G. B. Symes, Esq.	1 0 0
D. D. Young, Esq.	1 0 0
A. J. Maxham, Esq.	1 0 0
W. H. A. Davies, Esq.	1 5 0
H. W. Welch, Esq.	1 5 0
C. E. Levey, Esq.	1 5 0
G. H. Parker, Esq.	1 0 0
T. H. Dunn, Esq.	1 0 0
W. H. Anderson, Esq.	1 0 0
N. Freer, Esq.	2 0 0
John Smith, Esq.	0 10 0
R. Peniston, Esq.	0 5 0
H. Burstall, Esq.	1 5 0
Wm. Stevenson, Esq.	1 0 0
P. Patterson, Esq.	2 0 0
A Friend	2 10 0
D. Burnet, Esq.	1 5 0
Mrs. Burnet	1 5 0
Mr. Justice Bowen	1 0 0
H. Gowen, Esq.	0 10 0
Rev. E. W. Sewell	1 0 0
Total	126 3 10

C. H. GATES, Treasurer.

THE QUEBEC ALMANAC FOR THE YEAR 1849.—We have to acknowledge the receipt of a copy of this publication which contains a great mass of valuable information, including lists of the Provincial Executive, the Legislative Council and House of Assembly, Herschel's Weather Table, Bill Card, Court Terms, and Arrival and Departure of Mails. It is executed in the neat and correct style which is expected from the Printing office which sends it forth; and is for sale at Mr. G. Stanley's, 4, Anne Street, Price 4 pence.

TO CORRESPONDENTS.—Received W. B. B.—T. M. G.—J. O. PAYMENTS RECEIVED.—Capt. Beatty, 2 copies, No. 238 to 289. Messrs. Geo. Hall, No. 209 to 260; H. Wallace, No. 236 to 287; Mrs. McAllister, No. 218 to 269.

Social and Political Intelligence.

The telegraphic news of the arrival of the America steamer at New York, from Liverpool on the 28th ulto., arrived here, together with summary of intelligence, on Thursday last; the letter-bags via Halifax were re-

ceived on Saturday morning, and the newspapers in the afternoon of the following day. It is a source of satisfaction that Her Majesty's advisers have found it consistent with the maintenance of public security and respect for the laws which have been so grievously set at defiance in Ireland, to recommend to their Sovereign that the lives of the State Prisoners lately sentenced to death for high treason should be spared. The Earl of Clarendon himself attended a Cabinet Council, at which the whole of the Ministers of the Crown were present, on the 24th ulto.; the consultation occupied three hours, and the decision is known to be a commutation of punishment. W. Smith O'Brien, McManus, O'Donoghue, and Meagher are the persons who were sentenced to death by the Clarendon Special Commission.

The exile and solitude to which, it is to be expected, these misguided men will be consigned, may lead them to see the crimes of which they were found guilty, in a light in which they did not present themselves to them, apparently, up to the time at which they made their speeches in Court, previous to the pronouncing of sentence upon them. Supported by the presence of a great many admirers—influenced, we may presume, by the unwillingness, which is natural to the heart of man, to acknowledge their wrong—they maintained that their attempts against the established authorities were right, and disinclined to make the least submission. The poor props which thus held them up have since been withdrawn; they will not again have an opportunity of speaking before a crowd; and it is to be hoped that they will have time to see the greatness of their guilt, and to obtain pardon from Him with whom the transgressor, stouthearted though he may appear before earthly judges, will find it vain to contend.

As regards the unfortunate nation which comprises so large a number of persons ready to deliver themselves up a prey to the visionary or designing demagogue who creates an appetite for fictitious prosperity at a distance, while he fosters a distaste for the performance of duty immediately at hand, and a contempt for the moderate reward of present well-doing,—perhaps a sufficient number of those who allowed themselves to be misled into countenance of the late insurrectionary movement, will grieve over time, means, energies mispent:—a sufficient number, we say, to throw into the scale, with those who have steadily worked in support of public order, useful institutions, private integrity and industrious application of the means at hand; and thus to direct towards the advancement of the country's true interests, and the removal of her real grievances, those powers which have been so wofully perverted to the deepening of her misery and the discouragement of prosperous times.

We select largely from the European Times in arranging the summary which follows:

The law having been vindicated at Clarendon, his Excellency has lost no time in admitting to bail about a dozen state prisoners, who were confined under the Habeas Corpus Suspension Act: Nothing can better demonstrate the earnest wish of the Government to avoid unnecessary harshness. Some foolish projectors have, however, formed a scheme to release Mr. C. Duffy from Newgate. This, and detected preparations to escape by the prisoner himself, has superinduced a stricter confinement. The weather during the past week has been exceedingly unsettled. During Saturday, Sunday, and Monday, the rain fell in torrents, and many parts of the country were flooded. Tuesday was a brilliant day, fine and warm, but again on Wednesday the weather was tempestuous; since that time more settled weather has prevailed, and it has been generally fine throughout the country. The grain markets are all firm, with a tendency to a rise in prices. The field operations, which at this moment should be general throughout the country, have been suspended by the recent rains, the land, in fact, being at present too wet for the plough. As the reports of the produce of the late harvest become more ascertained, the statement we have already given becomes confirmed, that in the south and western parts of the kingdom the crop is inferior in quality and considerably less than the ordinary average of years, whilst in the northern parts of the country the results are less unfavourable, and in Scotland the harvest generally appears to be most satisfactory. In Ireland the inclement weather is telling upon the prices of grain, and the markets are firmer.

The general state of health both in the metropolitan districts and throughout the kingdom is in a satisfactory state. The number of deaths in London during the past week is 171 less than the average of the corresponding week during the last five years. The fatal cases reported of cholera amount to 45. The disease seems to be hovering over many isolated parts of the country. Instances of individual cases are cited from widely distant districts, but at present they are so inconsiderable, compared with our immense population, that in a national point of view they do not create any special apprehension. In Edinburgh, Leith, and Newhaven the malady seems still to exert a malignant influence to a considerable extent. The deaths are far more numerous in that quarter, compared with the population, than elsewhere. They amount to 112 since the 4th instant. Hull and Sunderland furnish also, from day to day, occasional fatal cases. Upon the whole the pestilence has not increased in virulence; the relaxation of the quarantine regulations has not led to any unfavourable results; and we earnestly hope that the angel of terror will pass over our islands, without leaving behind the calamitous traces of death and desolation which have marked its path through the eastern countries of Europe. Corn firm at last quotations.—Flour, Western Canal, 30s.; ditto south, 27s. 6d.—Wheat 7s. 3d. & 8d. being a decline of 1s. 6d. on Flour, and 3d. on Wheat.—Large arrivals and a depressed market.—Corn, 34s. & 35s. 6d.—Meal, 17s.; duty on Wheat has advanced to 5s. per quarter, and 3s. per bbl. on Flour. London money market firm. Consols, 85*l.* Lord CLARENDON'S GENEALOGY.—His Excellency derives his descent from Oliver Cromwell, through his mother, Theresa Parker, who was the great-grand-daughter of Francis Cromwell, the Protector's youngest child. Tracing the line upwards, it may be stated thus:—Francis Cromwell married Sir John Russell, of Chippenham, Cambridgeshire. Their daughter Elizabeth married Sir Thomas Frankland. Francis Frankland married Thomas Worley, of Horwingham, and had a daughter Francis, who became the wife of Sir Thomas Robinson, afterwards Lord Grantham. Of his lordship's children, Theresa married John Parker; afterward

Lord Boringdon, whose daughter Theresa married George Villiers, of the noble house of Jersey. And their eldest son, George William Frederick, succeeded his late uncle as Earl of Arundel, and Baron Hyde, of Hindon in the county of Wills.

The Aurora borealis appeared on Wednesday night in Liverpool and vicinity, and shone most brilliantly, and in various colours, from a deep red to a brilliant white, which covered the heavens. This had such an effect on the wires of the electric telegraph as to cause the needles on both machines here to be completely deflected; so much so as, for the time, to make them altogether useless. This is a remarkable circumstance. We do not remember having heard of any effect from the prevalence of Aurora borealis upon the Electric Telegraph constructed on the principle adopted in this country.

THE CANARD STEAMERS.—The new steamship Canada is advertised to leave Liverpool for New York on the 25th instant. In the arrangement of the line subsequent to December the old vessels—the Catalonia, Acadia, Britannia, and Ibernia—are withdrawn. In December the semi-monthly arrangement commences with the departure of the Niagara for Boston on the 2nd of December, after which day a vessel will sail from Liverpool every second Saturday alternately for New York and Boston; the last weekly dispatch from America for the season, will be that of the Niagara, on the 27 of December, from Boston; the next after her will be the Europa on the 10th of January 1849, from New York.

COMPARISON OF PASSAGES.—The Canard steamer Europa left Liverpool for New York, on the 14th ult., the American steamer United States for the same destination two days previous. The latter came direct to New York, the former by way of Halifax, yet the Europa reached her berth at Jersey City nearly a day in advance of the United States.

FRANCE: has continued quiet, under the vigorous government of its military Chief, Gen. Cavaignac. It has at last become practicable to restore Paris to its ordinary civil administration, as the following article indicates. The prospects, with regard to the person of the newly to be elected President of the Republic, seem still favourable to Prince Louis Napoleon Bonaparte who, indeed avowed from the Tribune that he would not shrink from the responsibility, if he were honoured by an election to the office.

Notwithstanding the hourly increasing machinations and resentment of the led Republicans, and the approaching election for the Presidency of France, Paris has been relieved from the state of siege under which it has been governed during the last four months; and it is now definitively fixed that the 10th of December next shall usher forth to the world the new future executive chief of the French Republic.

The latest news from Paris announces that M. Goudechaux, the Minister of Finance, has persisted in his determination to resign his office, and M. Trouve (Cauvrel), the Prefect of the Seine, has been appointed in his stead. M. Reine supplies the place of the latter gentleman. M. Emile de Girardin, the intrepid editor of the Presse, has been elected for the French colony of Senegal, and his dismissal to the Assembly will be a fresh source of difficulty to Government.

The affairs of the ex-King Louis Philippe are to be put in liquidation, like others in a subordinate rank in life. About a million sterling is to be raised on the private property of the deposed monarch to meet the most pressing claims, and to provide for the support of the royal family, subject to the payment of the dowry of the Duchess of Orleans, amounting to forty thousand pounds a year. The bill has passed without opposition.

In the National Assembly on the 20th instant, a considerable session was created by the appearance, for the first time, of M. Louis Mathieu, one of the newly-elected representatives for Guadeloupe. He is a negro, pure sang, and one of the blackest and curliest of the genus, but at the same time a striking and intelligent looking man. On his entry, he took his seat close to M. Berry-Papy, who is also coloured; but after remarking with him for a short time, he took up his position on the extreme left, among the Montagnards.

The state of the bank of France begins to excite not a little solicitude. The total liabilities seem to be about £25,000,000, against which the institution holds about nine millions of specie. The discounts, however, have most alarmingly decreased. Last week the decrease was £1,000,000 compared with the previous one, and this decline has now been going on some time, in some weeks being almost double that amount. Compared with the transactions of last year, the business has fallen off in a ratio of four to one, although the rate of discount has been reduced from five to four per cent. during the present year. The state of trade throughout France continues to be most deplorable.

AUSTRIAN DOMINIONS.—The contest between the Emperor and that portion of his subjects who have for some time successfully preferred their demands for liberal institutions—we do not mean to affirm that the bulk of the agitators mean by that term anything more than some advantages to themselves at the expense of their neighbours—was approaching a crisis. The Emperor had taken refuge at Olmutz, the capital of the Margraviate of Moravia, and from thence sent forth the following manifesto: "When the atrocities committed in Vienna on the 6th inst. compelled me to quit a city which had become the scene of the wildest and most criminal passions, I could still indulge in the hope that the guilty madness of a portion of its inhabitants would not be of long duration. And I could cherish the expectation that from their former sound and righteous character, the population of my capital and court would powerfully co-operate in speedily re-establishing respect for the laws, in awarding punishment for the crimes committed, and in securing anew protection for life and property. This expectation has not been realised, not only because the originators of the insurrection in Vienna have succeeded in obtaining within its walls, through a reign of terror, which, save in one case, is unexampled in history, the supremacy in a city disabled, partly through fear and partly through being thrown into a state of frenzied commotion, and have thereby prevented the restoration of legal government; and, also, because the pernicious influence of their anarchical endeavours has with increasing success extended even beyond the walls of that capital. Reasonable alliances were entered into with a neighbouring province in open insurrection, messengers were despatched to all parts of my states in order, under the hypocritical pretext of upholding menaced liberty, to plant in places where order had hitherto not been disturbed, the banner of revolt, and thus give up as a prey to the horrors of anarchy, civil war, and ruin, a peaceful country, possessing the prospect of legal development of free institutions. Since my accession to the throne, the welfare of my people has been the mission of my life. The history of my Government, the history in particular of

the last seven months, will furnish the proofs. But I should be untrue to the obligations imposed on me by Providence, were I any longer to allow of a state of things which is calculated to bring the throne and the monarchy to the very edge of the precipice, and to replace the constitutional freedom, which I have guaranteed, by the unlimited domination of brute force. Mindful of those duties, but with a bleeding heart, I find I am compelled to encounter, by the force of arms, the insurrection which is shamelessly raising its head in my capital, or wherever it may show itself, and to combat it until it be finally defeated—order, peace, and law re-established, and the murderers of my faithful servants Counts Lamberg and Latour, delivered over to the avenging arm of justice. In order to attain that end I send, from various parts of the monarchy, warlike forces against Vienna, the seat of the insurrection."

The document proceeds to announce the appointment of Prince Windisch Gratz (the same who recently with vigour put down a rising at Prague) to the command-in-chief of all the forces of the Empire, with the exception of those under Kadetzky in Italy, and closes with the following promise—or threatening—as it may be understood by different individuals: "After the subduing of the armed insurrection, and the restoration of tranquillity, it will be the duty of my Ministers, in union with the members of the constituent Diet, and in a legal way, to introduce such modifications of the freedom of the press (a freedom now subjected to unbridled abuse), and right of association, and of popular arming as shall, without affecting liberty, closely guarantee the efficiency of the law and the respect for it."

It is too much to be feared that in the most prominent among the leaders of the late insurrectionary movements there has been neither strict integrity of intention nor sound knowledge of the means calculated to advance an acknowledged purpose for the enforcement of popular rights. One half of the men who, in Austria and elsewhere, speak loudest against the tyranny of existing governments, would not, if they could obtain the post of power, pay more regard to the rights of the subject than those whose despotism they profess to abhor. But when the Austrian Emperor is made to take credit to himself, as he is in the above manifesto, for having made "the welfare of his people the mission of his life," his own inability alone can plead his excuse personally, while the prospects held out to his dominions—if those who advise him to put forth such sentiments should be restored to power—are anything but favourable. The Emperor's life, after his accession to the supreme authority, was that of being led around by his minister Metternich; and that statesman's system of administration has not unwisely been designated by the wags of the subcontinent to which his name gave rise, many years ago: "Metternich—angelt 'Midnight.'" The Metternichs are never happier than when the deep night of an abhorrence of all change keeps far off the necessity of ever thinking whether abuses might not be reformed, and the door be opened to improvement.

We subjoin some selections from the Eur. Times. The events which are in progress at Vienna, and which, at one moment, threatened the complete disintegration of the elements of the Austrian empire, have assumed a somewhat less threatening aspect; and although all the causes which originated the commotion are still at work, we are in hopes that some compromise will now be arrived at, without degrading one of the greatest capitals in Europe with the blood of its inhabitants. It is our duty to transcribe elsewhere the intelligence we derive from the German papers; but considering the complicated nature of the quarrel, and the deep feelings of the Germans in the cause of either one party or the other, we are compelled to view the statements we receive through that channel with a certain degree of suspicion.

It appears, however, that with the exception of some desultory fighting between the advanced guard of the Croats with the Viennese, under the city walls, no considerable action has been fought, but that the interval since our last notices has been filled up by envious quarrels, on the part of the Viennese Diet, with over, cable, or threaten the Imperial commands, Auerberg and Jellachich, to induce them to lay down their arms and make common cause with them; whilst, on the other hand, Jellachich, Auerberg, and Windischgratz are forming a cordon of troops around the city, which must inevitably compel the Viennese to submit to whatever terms the overwhelming imperial forces may dictate to them.

Our advices are to the 15th instant; on that day the deputy Schuselka announced to the Diet that the Hungarian army would, in pursuance of a resolution adopted by the Hungarian Diet, withdraw into the Hungarian territory. Schuselka added, that he did not know whether this retirement was effected in pursuance of some arrangement between the Hungarian deputations and Count Auerberg, or whether it was in consequence of the threats of the Russian Government. The latter insinuation is, of course, mere ad captandam, addressed to their German prejudices; but whatever the cause, it is plain that the Viennese, now abandoned by the Hungarians, who were to annihilate Jellachich and all the Austrian army at a blow, have no more hope whatever of resisting the immense body of troops which surround Vienna, amounting to at least 100,000 men; and, as we said last week, we have little doubt but that an almost unconditional surrender must be the immediate result.

The GERMAN EMPIRE.—It is satisfactory to report that the state of siege was raised at Frankfurt on the 20th of last month. The German Parliament is beginning to feel the difficulty of exercising a real influence in the affairs of the vast country of which it professes to represent the legislative power, and over which its high functionary, the Archduke Regent, is presumed to wield a supreme authority. The question, what kind of union does exist between Germany and Austria, has come under consideration, and it is a sufficiently puzzling one. The commission of the constitution proposes a "real union" between Austria and Germany, and merely a "personal union" between Germany and non-German Austria. This proposal will unite all opinions in Germany. But the Archduke John's ministry seem to think such an idea untenable. M. Wurth, Under-Secretary of State, stood up and said that Parliament should first ask Austria if she liked to be so treated and annexed. What is this but an abandonment of the authority of a central power? Has not Austria been always German, its Emperor the first Sovereign of Germany? Now, suppose for a moment that Vienna could cease to be German: if there be such a thing as treason, this surely is the most heinous specimen.

It tells much against the Archduke that one of his ministers durst utter such words. There are many who accuse the Archduke John of being, after all, but a Habsburg devoted to the

interests of the house of Austria as paramount; and many who consider his minister, Schmerling, as black and yellow (Austrian), instead of being red, black, and gold (German). We do not think so basely of either, but regret that their conduct should give so much colour to the suspicion.

When an official says such things, of course mere ministerial supporters speak more openly. Professor Waiz, a ministerialist, in a very studied discourse, admitted the possibility of Austria's excluding herself from Germany, which he declared "would be a great pity." The "Left" told the professor at once "that the belief in such a possibility was an act of notable cowardice."

The mediation of the central power at Frankfurt will, it is almost certain, be substituted for that of England and France, in the affairs of Italy. The Government of Frankfurt has just made overtures in this sense to the Sardinian Government, through their ambassador at Turin, Mr. Heckscher. That personage has been ordered to notify to the Sardinian Government that if Charles Albert abandoned mediation and resumed hostilities, the central power felt itself bound towards Austria on one hand to support it against the Hungarians, in order to allow Radetzky to preserve the whole of his force in Italy; and on the other to cause the advance into the Tyrol of a large force of Bavarians to support the Austrians in Italy. M. Heckscher is said to have added that their determination would be carried into effect with the more regret, as the central power, and the Sardinia in its general views, and was favourable to the re-establishment of nationalities. Should Sardinia accept the mediation, the project would be for Lombardy to assume a position similar to that of Schleswig or Luxembourg, united to Germany by a federal tie. The answer to this proposal is not yet known.

NAPOLES AND SICILY.—Advices from Palermo state that the Sicilian Government had authorised the acceptance of an offer from a French house at Paris for a loan of 1,500,000 francs (£275,000 sterling), in 5 per cent. stock at 60, redeemable in twenty-five years.

A letter from Naples, of the 10th instant, states that the negotiations relative to the affairs of Sicily are going on with great activity, and, according to the reports in circulation at the present moment, the representatives of France and England have great hopes of bringing the parties to an understanding. The plan at present is, that Sicily should be raised into a vice-royalty, with the second son of the King as hereditary Viceroy. The English and French squadrons are still here, and the admiral of the two fleets are in frequent communication. The Minister of Foreign Affairs had communicated to the Sicilian Parliament, the approval which had been notified by the English Government of all that had been done by Lord Napier and Admiral Parker, in conjunction with Admiral Baudin. Measures for organising the army were incessant, and a new levy had been ordered. Several volunteers also had been recruited in France, and many foreign officers were expected. The general feeling continued to prevail that the war, if subdued to proceed, must be one of extermination; and all moderate parties were becoming more and more anxious that a reasonable adjustment should be enforced on both sides by England and France. A line of demarcation for neutral ground, during the armistice, had been established by the Sicilian Government with the French and English naval commanders, and this arrangement was regarded with much satisfaction, as the commencement of amicable relations.

CILO.—An insurrectionary movement, which seemed very threatening at one time, in this island, has, according to the latest accounts, been entirely suppressed.

CAPE OF GOOD HOPE.—The Emigrant Boers under the command of their chief Pretorius, have been completely defeated by Sir Harry Smith, on the Bloem Plat, in an action of which the following is the official account: "On a reconnoitring party, accompanied by his Excellency, approaching the first ridge, the rebels suddenly spring up, and opened a heavy fire upon them; the left of their position was, however, quickly carried by the Rifle Brigade, 45th and 91st regiments, the artillery (six pounders) opening at the time a very effective fire.

"The rebels' right having been considerably thrown forward, was gallantly attacked by the Cape Mounted Rifles, under the order of Lieut. Colonel Buller, and driven back towards the pass, in the direction of which the enemy were now at every point hurrying, pursued from ridge to ridge of the low hills by her Majesty's troops, and suffering great loss as they retired, from the guns which opened upon them wherever they could be brought to bear. It was afterwards found that twelve men had been killed by one well-directed round shot. On reaching the summit of the pass the enemy made a bold, though fruitless effort to maintain their position; but by a combined attack of the Cape Mounted Rifles with a body of the Griqua Auxiliaries, they were at length driven from this their last position; on abandoning which they fled in the utmost disorder, and in all directions over the plain beyond, leaving behind them many horses and various articles of dress, &c." They lost about two hundred in killed and wounded; and we regret to say that the troops who were engaged against them likewise suffered severely; 7 officers having been wounded, and 8 men killed and 33 wounded. Among the officers wounded are Lieut. Col. Buller, Rifle Brigade, severely, and Capt. Murray, of the same corps, mortally, and since dead.

THE SHAH OF PERSIA.—The Journal de Constantinople, of the 4th inst., has the following: "Letters from Persia, via Trebizond, arrived on Friday last, announce an important event, which may render still more complicated the affairs which have for several months been in discussion between the several Cabinets of Europe. According to these letters, the King of Persia, Mohammed Shah, died a few days ago, at Teheran, from a violent attack of the gout, which he had long been subject to. If the news of the death of the King of Persia be confirmed, it is probable that the Salar who is in arms near Khorasán, will march upon Teheran, while the princes who have taken refuge on the frontiers of Turkey, in consequence of events which have taken place in Persia at different periods, will probably make some attempt on the southern provinces, where they have numerous partisans.

INDIA.—An Overland Mail has arrived from India, bringing dates from Bombay of the 15th September, Calcutta 7th September, and Hong Kong of the 23rd August. A strong force had collected before Moultan, and the troops only awaited the arrival of the battering train in order to commence the siege of that strong city. It was generally expected that Moolraj would sell his life dearly, and would find followers; but afterwards had been made to reduce the Sepoys of our own regiments, but they had failed. Some rain had fallen, which had cooled the temperature. At Bombay there was a considerable improvement in business, and at Calcutta there was a little more animation.

UNITED STATES.—General Zachary Taylor's election to the presidential chair of the republic is ascertained, though not yet officially announced.

POSTAL ARRANGEMENT.—It is now confidently reported that the difficulties in the way of an arrangement between Great Britain and the United States have been overcome, so that the mail-steamer of either country will convey letters on equal terms.

ST. CATHERINE'S, C. W.—The foundation-stone of a new Town Hall for this flourishing town was laid on the 30th of October, by Sir Allan MacNab, M. P., to whom an address was presented on the occasion by the President and Board of Police, responded to by a suitable reply from Sir Allan. The building is to be 73 feet in length, 45ft. 6 inches wide with an area, 10 feet in width on both fronts. Its height to the cornice is to be 41 feet, comprising three stories. The contract has been taken for £2,650, and the building is to be completely finished on the 1st of November of next year. It is intended that the entire building should be heated by means of a furnace in the basement.

The following particulars of St. Catharine's are from the correspondence of the Toronto Patriot:

St. Catharine's is a town containing between four and five thousand inhabitants, beautifully situated on a rising bank which overhangs the Welland Canal. It is four miles from Lake Ontario and twelve from Niagara; and in the midst of a country unsurpassed for beauty and fertility by perhaps any part of Canada. In the vicinity splendid farms abound, with scarcely a stump is to be seen, and most of them are enriched with orchards of Peaches, Nectarines, Apples, Quinces, &c., which fruits I am assured grow there in greater profusion and more luxuriantly than they do in other parts of the Province. The dwelling houses in the town and on the outskirts, are generally surrounded by shady trees, and have an air of comfort and respectability about them which, Cobourg excepted, I have hardly seen surpassed in a Canadian town. The streets have a very cleanly appearance, as from the soil being of a gravelly nature, rain is absorbed by it almost as soon as it falls. The Church is a large substantial stone building, and its remarkably graceful tower and spire have been lately erected and a considerable number of pews added to the original building, by means of a bequest left by the late N. Merritt, Esq. These additions to the sacred edifice are in the Gothic style of Architecture, and reflect much credit upon the Architect, J. G. Howard, Esq., who furnished the design. The congregation have lately purchased a very fine toned organ, which I am told may justly be considered as the best and most powerful in Canada West.

The business part of the town presents a most thriving appearance; and a stirring trade, must, I should think, be carried on, as most of the shops appeared to be exceedingly well supplied with every description of goods. But it is on the Canal—the manifold advantages of which, as a great Provincial highway from the "far west" to the ocean, it is needless I should enlarge upon—that the chief evidence of enterprise, and I trust, attendant prosperity, are to be seen. There are five extensive mills within the precincts of the town, and two on the verge of it. The mills in the town alone are stated to be capable of grinding and packing 1300 barrels of flour per day, and in the season 2000 carrels are kept constantly employed.—The Mill belonging to the Hon. W. H. Merritt (now President of the Provincial Executive Council) can itself grind 500 blis. per day! There are also in the town two large foundries, a shop for manufacturing machinery, an axe and other edge tool factory, an extensive woollen manufactory, tannery and a pile factory. Such are the unlimited water privileges of that place and its other advantages, that the political economist is irresistibly led to look forward to its eventually becoming the Manchester and Birmingham of Canada.

MONTREAL PROVIDENT AND SAVINGS BANK.—This institution has laid a very clear and intelligible statement of its affairs before the public, from which we learn that its indebtedness to Depositors is reduced from £210,915 6s. 3d. on the 1st January last, and from £155,720 19s. 4d. at the time of its suspension in July last, to £93,121 18s. 3d. at present. The difference between these two latter sums is made up, partly by paying to Depositors one-fifth of their claims, but chiefly by transferring some of the Mortgages held by the Bank, to Depositors, for 90 per cent of their deposits. The reserve of 10 per cent thus made on all deposits which were in the Bank at the date of suspension, is considered to be lost by the depreciation of securities held by the Bank, and bad debts, the chief of which appears to be with and through the late Actuary; and all interest accruing since 1st January last, will be required to meet the expenses of winding up. Though the Directors, therefore, still expect to pay 90 per cent to Depositors, yet it will be without interest; and as they have been obliged to borrow largely from other Banks to meet the payments of last summer,—which loans they must repay in the first place,—and as it is extremely difficult to realize securities, it will be some considerable time before they can declare a second dividend to Depositors. They, however, strongly advise large Depositors to take transfers from the Bank of Mortgages with personal security, by which means they will immediately obtain 6 per cent interest for 90 per cent of their money.

The Directors very properly hint, for the consolation of Depositors, which is unquestionably true, that a larger percentage of their capital would have been lost at this crisis, had it been invested in almost any other kind of security.—Witness.

EMIGRATION OF FRENCH CANADIANS.—Public attention has been called to the fact that an extensive emigration is going on from this Province, and that it comprises a large number of French Canadians from the parishes below Quebec. To some extent this westerly movement has prevailed, more or less, for some years past; but there is no doubt that it is now accelerated and rendered more general by the actual state of things in Lower Canada. Whilst the leaders of the French Canadian party are intent on retaining "Notre langue and nos loix," a considerable portion of their followers are giving them the slip, and voluntarily adopting the laws and language of another country. This is a fact which must not escape observation; and it shows that in spite of their leaders the French Canadian people understand and appreciate the difference of residing under a Government of English laws and English customs to remaining in the state in which they are in their own country. How much better would it not be to bring those laws and customs to us, instead of going and seeking them elsewhere? Every day satisfies us more and more that Lower Canada cannot long remain in the state in which it is; and the fact that the old settled population are leaving a country in which every thing has to be done by hand, speaks trumpet tongue against our legislators and those who have had the disposal of matters.—Montreal Transcript.

THE WEATHER, which set in quite wintery with a heavy snow-storm on Thursday last, and brought winter-vehicles into general request, is become quite mild again. Thermometer, which was down to 10° during the week, is 35° this morning (8 o'clock), and a thaw.

SHIPPING.—Number of Vessels arrived in this harbour since our last, 10. Among them Scher. Josephine, Langlois, Halifax, order, sugar and rum. — Tadoussac, Hernier, P. E. Island, R. F. Maitland, fish and oysters. — Bark Euphemia, Kendall, Liverpool, G. D. Symes & Co., general cargo. — Brig. Jacques Cartier, Lacombe, Halifax, H. J. Noad & Co., sugar, fish and oil.

BIRTH. — Last Sunday, Mrs. JOHN JEFFERY, JURN., of a daughter.

MARRIED. — In this city, on the 11th instant, by the Rev. Dr. Cook, CHARLES G. HOLT, Esq., Advocate, to MARGARET, eldest daughter of L. T. MACPHERSON, Esq.

POST-OFFICE NOTICE. — The next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, THIS DAY, 16th NOVEMBER. PAID AND UNPAID letters will be received to SEVEN O'CLOCK, P. M. NEWSPAPERS received to SIX O'CLOCK, P. M.

JUST PUBLISHED, AND FOR SALE AT THE BOOKSTORES, A COLLECTION OF ORIGINAL SACRED MUSIC. BY F. H. ANDREWS. Quebec, October 1848. 3m

NEW BOOKS. THE subscriber has just received by the ship "Favourite," a considerable addition to his stock of Books, by which he is now enabled to offer for sale upwards of ONE THOUSAND VOLUMES, CAREFULLY SELECTED WORKS, the whole of which will be disposed of at the lowest possible prices. Also, by the "Douglas," from London, A SUPPLY OF THE PSALMS AND HYMNS, USED IN TRINITY CHAPEL. GILBERT STANLEY, No. 4, St. Anne Street, Quebec, Nov. 2, 1848.

NURSERY GOVERNMENT. A LADY who is well qualified to instruct young persons in the ordinary branches of an English education, is desirous of obtaining employment as a NURSERY GOVERNMENT. Salary not so much an object as the advantage of a home in a quiet and pious family. Refer to the Rev. Official MACKIE, D. D., 13, St. Ursule Street.

ENGLISH CHEESE, PER OCEAN QUEEN. CHEDDAR, BERKELEY, QUEEN'S ARMS, TRUCKLES AND PINES. C. & W. WURTELE, St. Paul Street, Quebec, Nov. 2, 1848.

ON SALE. WINDOW GLASS, in Half-Boxes, assorted sizes, 6 1/2 x 7 1/2 to 30 x 40, Best English Fire Bricks. C. & W. WURTELE, St. Paul Street, Quebec, May 24th, 1848.

RECEIVED AND FOR SALE BY THE SUBSCRIBERS: TWIN PLATES, Canada Plates, Sheet Iron Bar, Bolt, and Hoop Iron, Boiler Plates, Block and Bar Tin, Sheet Copper, Iron Wire, Sad Irons, Scythes and Sickles, Spades and Shovels, Rose and Clout Nails, Horse Nails. —AND— Diamond Deck Spikes. C. & W. WURTELE, St. Paul Street, Quebec, 24th May, 1848.

NOTICE. THE BRITANIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1848.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

A YOUNG LADY, engaged in tuition, who has a few leisure-hours, would be glad to devote them to the instruction of pupils. Inquire at the Publisher's. Quebec, 8th June, 1848.

BOOK AND TRACT DEPOSITORY OF THE Church Society, AT MRS. WALTON'S, ODD FELLOWS' HALL, GREAT SAINT JAMES STREET, MONTREAL.

WHERE PRAYER BOOKS, TESTAMENTS, RELIGIOUS BOOKS AND TRACTS, are on SALE. Montreal, May 26, 1848.

FOR SALE AT THE BOOK-STORE OF G. STANLEY, No. 4, St. Ann Street, Quebec, AND R. A. MILLER, St. Francois Xavier Street Montreal. H Y M N S, 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 2s. A liberal reduction will be made, if a quantity be ordered.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire at No. 15, Stanislaus Street.

FALL AND WINTER CLOTHING.

THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage. The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BRAVERS, DOES, KINS, CASSIMERES, VESTINGS, &c., &c., having just received per "DOUGLAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge.

H. KNIGHT, 12, Palace Street, Quebec, November 1848.

FOR SALE BY THE SUBSCRIBERS: RIGGING, CHAIN, PATENT CORDAGE Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street, Quebec, 24th May, 1848.

WHITING FOR SALE BY THE SUBSCRIBERS, in Packages of 2 Cwt. C. & W. WURTELE, Quebec, 6th September, 1848.

RECEIVING FOR SALE PATENT SHOT, assorted, Sheet Lead, Dry Red and White Leads, Paints, assorted colours, Red Ochre, Rose Pink, Putty, in bladders, Best Black Lead, Nos. 1 & 2. C. & W. WURTELE, St. Paul Street, Quebec, 24th May, 1848.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1847.

CAPITAL, £50,000. HUGH C. BAKER, President. JOHN YOUNG, Vice President. BURTON & SADLER, 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; guarantee Assurances, Survivorships of 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.

Age.	With Profits.	Without Profits.	Half Credit.
15	1 13 1	1 6 5	
20	1 17 4	1 9 11	
25	2 2 9	1 14 7	
30	2 9 3	2 0 2	1 17 6
35	2 16 7	2 6 4	2 9 2
40	3 6 2	2 14 8	2 17 6
45	3 17 3	3 4 0	3 7 4
50	4 13 1	3 17 11	5 3 4
55	5 17 8	4 19 11	5 3 4
60	7 10 10	6 9 11	6 13 2

The above rates, For Life without Participation and Half Credit, will, upon comparison, be found to be lower than the similar table 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...
- Coleborne..... Robert M. Boucher...
- Dundas..... { Dr. James Hamilton, George Scott, Dr. Alex. Anderson.
- London..... { Frederick A. Willson, Dr. S. C. Sewell.
- Montreal..... { David Buchan, Malcolm Cameron, Welch and Davies.
- Paris..... { Edmund Bradburne, Dr. Geo. Herriot, William Lawton.
- Toronto..... { Dr. Geo. Herriot, William Lawton.
- Woodstock..... { 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.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURBS. Inquire at No. 15, Stanislaus Street.

Spouth's Corner.

CHELLAPATI, THE INDIAN BOY.

By the Rev. Henry W. Fox, B. A., Church Missionary at Madras, South India.

I am going to tell you a story about an Indian boy; he is fourteen years old; and he is a black boy, or rather brown, and is a very nice-looking boy, for he has beautiful large eyes, which are very bright, and he always appears happy; he wears a dress of white cotton, and on his head he has a thin white cap; and his name is Chellapati, Ven-kata-chel-la-pa-ti; it is Venkata-chellapati, Ven-kata-chel-la-pa-ti; it is not a hard one. But his father often calls him Chellapati. Now this dear boy has a father and mother, and three brothers and a little sister all younger than himself, and I think they love him, and he loves them; but they are all heathens, and believe in silly, naughty idols. They all do so, even the little ones, but Chellapati does not, for God has taught him better. His father is a clever man, and wants his sons to be clever and learned also; so when his boy could read his own language well, he began to have him taught English also. He found that the best schools are the schools which the Missionaries have, and so he sent his little boy to a Missionary English school in Madras, where he was then living; and there he learnt to read English nicely; and when he could do this, his teacher gave him a Bible, and he read about Jesus Christ with the other boys. This was the first time he had heard about Christ. Then his father left his house in Madras and went with all his family to live at Brander. Soon after he came to Brander, he began to wish that his boy should learn more English, because he did not know enough; therefore he sent Venkatachellapati to Mr. Noble's school; and the dear little boy began again to read about Christ. He came one day to Mr. Noble and told him that he wished to be "a follower of Christ," and he asked him to baptize him. Mr. Noble began to ask him some questions, and he was quite astonished to find how much he knew of the Bible; the boy said he wished to be "a follower of Christ, because Christ would take away all his sins, for he knew he had done many naughty things, and deserved to be sent to hell. Well, Mr. Noble did not baptize him then, but said he must wait for some time. So he went on reading the Bible in school, and he very often asked Mr. Noble, "when will you baptize me?" and he talked to me about Jesus; and he was very fond of reading his Bible. Sometimes he asked Mr. Noble to pray with him; and when I went to Brander he was very glad to see me, and came to talk to me; but he did not come often to my house, for his father was there, and he was afraid that his father should know that he wanted to be a Christian; for he thought he would beat him.

After some time he had a great trouble, which was this. His father is a heathen, you know, and so he wanted to make his little boys servants of the same idol which he worships; and the way that people do this, is to send for an old man who is a priest of that idol, and when he comes to the house they make a great feast; and the old man takes a piece of iron like a large seal, and he makes it very hot in the fire, and then he puts it on the little boy's arm, and burns his arm; and the poor boy cries very much with the pain. Would not you cry very much if your arm was burnt? And this is the mark of the idol on the arm, for the mark never goes away, even when the boy becomes a man; and after that the boy and all the people kneel down and worship the old man, as if he was a god. But when Venkatachellapati heard his father was going to send for the old man to burn his arm and his brothers' arms, he was very much afraid; he was a little afraid about the pain, but he was much more afraid about worshipping the old man, for he knew that he ought not to worship any one but God. So he came to me to ask me what he must do. I told him it would be very wicked to worship the man; but he said, "If I don't worship him, then my father will be very angry, and will beat me," and he was very sorry for two or three days, for he did not know whether to choose, to obey his father or to obey God; and his happy face was changed into a very sorrowful one. At last, the day before the burning his arm was to happen he came again to me to ask me the same question, and I talked a long time with him; and I was very sorry for the boy, for I was afraid his father would beat him; and we knelt down and prayed to God to give him strength to do what was right; and God graciously heard our prayers, for when we stood up again, he said quite boldly and with a happy face, "No, I won't worship the man; my father can only beat my body, he cannot hurt my soul; and so he resolved he would be beaten rather than sin against God. We prayed many times that day that God would take care of the boy; and in the evening I spoke to his father, and God softened his father's heart, so that he promised me he would let his son stay in my house all the day, and that he would not have his arm burnt, nor make him worship the old man. Was not this merciful of God? How easily could he keep the father from being angry! How tenderly can he take care of little boys when they give themselves up to him! Next day, Venkatachellapati came to my house after he left school, and did not go home; but about two o'clock his father sent a servant to call him, and I thought that his father was going to tell him, and to burn his arm, which he said he would not do; for the natives in India all worship idols, and do not know when to believe them. But I kept him a little time, and then sent him home, for it was nearly dark, and his father called him. About two hours afterwards he came back again to my house, and the first words he said to me were, "O Sir, Christ has heard our prayers, for my father was not at all angry, and he did not make me worship the man; he only called me to come to dinner."

The Rev. Robt. T. Noble, B. A., Church Missionary at Madras, South India.

we knelt down and thanked God for having answered our prayers. Venkatachellapati is now learning more about Jesus Christ, and he loves Him, and prays to Him; and his mother laughs because she says he is going to be a Christian, and his father sometimes is angry and says he may go away out of the house, for he is half a Christian. But he does not care for this, and he knows it is better to be loved by God, than to be loved by his father.

This is a true story. How great are your privileges, dear English children! How anxious are your friends that you should love and obey Christ! May you follow Jesus. May you be the happy means of persuading others to follow Him too.—Ch. Miss. Magazine.

THE BIBLE IN FRANCE.

In continuing our journey, our colporteur related a fact which afforded me particular pleasure. "Do you see that pretty spot a little lower down?" asked he. "Well," he continued, "we have a number of good friends there; for the manner in which we acquired them is very interesting. When I first visited the village, I met with but a cold reception, I succeeded, however, in selling one New Testament to a female, and the following are the adventures which I was afterwards told me: The woman experienced the woman who had bought it me showed it to the Cure, who forbade her reading it, telling her, at the same time, that it was only fit for being cut up. On this assurance she gave it into the hands of her little girl, together with a pair of scissors, to be cut up pieces for her amusement. The child immediately fell to work, and in a very short time destroyed seven or eight pages, when she became tired of the monotonous employment. The following day, having occasion to visit a sick neighbour who was confined to her bed, the child took with her the mutilated Testament, intending to cut out some new devices during her stay. The invalid lay propped up to take up the book of her little visitor, cast her eyes on the first page that presented itself to her, and was perfectly astonished at what she found there. In short, the more she read the more she became interested in its contents; so that at last she determined, if possible, to obtain possession of what remained of the volume. This was soon effected, to the satisfaction of both parties, by her making the child a more agreeable present. From that moment she could find no pleasure but in reading the New Testament. The Lord was pleased to touch her heart; the truths of salvation were revealed to her; and she became a Missionary among the neighbours around her. A quick search was made after the colporteur, who was soon found, and a goodly number of perfect copies of the sacred volume were purchased of him; and from this small beginning has resulted a movement which is obtaining daily more consistency, and by which many souls are being led to the foot of the Saviour's Cross! A colporteur was stopped by two or three persons in the principal street of a town when he was visiting, who seeing him kneel regularly at every door, were curious to know what was his motive for so doing. He explained to them at once the nature of his calling, and while engaged in conversation, a group of fifteen other persons gathered around him. He was listened to with deep attention, and was often begged to read aloud a chapter out of the book which he had for sale. He opened the volume accordingly at the parable of the Prodigal Son. "Nothing," writes our friend, "could be more affecting and at the same time encouraging than to witness the manner with which I was questioned on the subject of what I had read. The Lord was truly in our midst; and before I went away, every one of the fifteen persons who crowded around me purchased a New Testament."

I feel inclined to thank the Lord more than ever for the wisdom and excellence of the rules of your Society, by which your agents are prohibited from entering into any controversy of an irritating nature, whether by speech or by the circulation of controversial tracts. Having at all times strictly adhered to this rule, our colporteurs have never been ranked with those controversialists who on their first appearance were designated by the name of "levellers." Our colporteurs have never sought, by inveighing against the priests, or by casting ridicule upon their form of worship, to contend with them; nor have they even deemed it necessary to proclaim themselves as Protestants. With the word of God in their hands, they present themselves everywhere simply as the friends and disciples of the Bible; and when occasionally repulsed, under pretext of their books containing errors, they have contented themselves with a reference to their Bible, and have established the truths previously questioned by a series of evidences drawn from the Scriptures themselves. You are, however, well acquainted with the conduct of your colporteurs in these respects, and though it might be needless to recur to it here, it yet seems to be of some importance to notice it under existing circumstances.

From the Paris Agent of the British and Foreign Bible Society, Report for 1847-8.

A TUESDAY AFTERNOON AT THE HOME AND COLLEGE SCHOOLS, GRAVESEND, ROAD, LONDON. From the Quarterly Educational Magazine. The following pages contain an account of the lessons given on Tuesday afternoon at the Home and College Schools. The object in sending a part one afternoon in the week for the admission of the public is that the system may be then seen at work as a whole, and the manner in which the course of instruction is gradually being made apparent. The first lesson begins with the babies of two and three years old, and is given by the teachers, under training. On Tuesday afternoons, the lessons are given by the regular teachers of the Institution, and not by those who are learning the art of teaching. The different teachers previously draw up sketches of the lessons they have to give. These sketches are here inserted to make the account more com-

plete, and more useful to those engaged in schools.

SKETCH OF A LESSON GIVEN TO THE CHILDREN OF THE FIRST PREPARATORY SCHOOL, NUMBER, IDEA OF FOUR.

1st.—I will exercise the children in 3, to ascertain whether they have the correct idea of this number; thus I will call a child to bring me 3 pointers from among many, then 3 bottles &c. To give the idea of 4, I will add 1 pointer to the 3 pointers, 1 bottle to the 3 bottles, &c., and make them look and repeat after me, as I point, 4 pointers, 4 bottles, &c.

2d.—I will ascertain whether they connect the right idea with the name, by asking them to bring me 4 pointers, 4 thimbles, 4 bottles.

3d.—I will see if they can apply the name themselves, and will hold up 1 bottle, 4 pointers, &c., and get them to say how many there are.

4th.—I will make them go over together in succession, the numbers they have learnt, that they may obtain an intuitive perception of numeration, as 1 bottle, 2 bottles, &c., afterwards let them say 1, 2, 3, several times.

The Superintendent explained to the company that the object of the lesson to be given was to develop the idea of four.

Teacher.—I should like one of you to bring me 3 bottles. Let Charles bring them. (The child named brought 2.) T.—Is he right? Several.—No. T.—Who can do it? Several.—I can. (A little boy rose at the bidding of the teacher, and brought another bottle to her, making up the number 3.)

T.—Now who can bring me 3 shells? (pointing to some placed at a little distance.)

Several.—I can. T.—Let Emma bring them. (The little girl, referred to, brought the proper number.) T.—Now who can bring me 3 pointers? (referring to some small pieces of wood used in the instruction of the children.)

A little girl.—I can. (The child rose and brought the number of pointers required.) T.—Has she brought them right? All.—Yes.

T.—Now some child bring me 3 stones. (A little girl brought three stones from the same place.)

The teacher finding that the children had a correct idea of 3, placed before them the same articles in groups of 4, and called upon them to repeat after her "four pointers."

All.—Four pointers (the words were repeated three or four times.) T.—Now say "four stones."

All.—Four stones. (The same repetition took place in the case of the bottles, and the shells.)

The teacher's next point was, to ascertain whether the children connected the right idea with the name 4, when she used it.

T.—Who can bring me 4 pointers? A little girl.—I can. (The child rose and brought them to the teacher.) T.—How many pointers are there? All.—Four.

T.—Then did Lizzy bring them right? Three or four voices.—Yes.

T.—Now I should like to have 1 bottle. (A little boy rose and brought to the teacher 3. T.—Is he right? Several voices.—No. T.—Who can make the number 4? A little boy.—I can. (He then rose and brought another.) T.—Now how many bottles are there? Several voices.—Four.

T.—Who can bring me 4 shells? A little boy.—I can. (He brought them to the teacher.) T.—Is he right? Many voices.—Yes. (The same thing was repeated in the case of 4 stones, 1 stone, 2 stones, 3 stones, 4 stones, 1 bottle, 2 bottles, 3 bottles, 4 bottles, &c.)

The third point was, to see if the children could themselves correctly apply the name, and the teacher called upon them to pick up 4 shells, 4 stones, &c., which they did correctly. They then practised numeration up to the point they had reached, by which they obtained an intuitive perception of the increase of numbers; they said after the teacher, 1 stone, 2 stones, 3 stones, 4 stones, 1 bottle, 2 bottles, 3 bottles, 4 bottles; 1, 2, 3, 4.

T.—Now, Thomas (addressing one of the children), can you bring me 4 children? 4 who are sitting up nicely. (The little boy spoken to rose, selected 3, and led them to the teacher.) T.—Well, Thomas, have you brought 4? C.—Yes, T.—(to all) Thomas says he has brought 4 children, are there 4 here?

Nearly all.—No. T.—Let us count: 1 child, 2 children, 3 children. Let me have 4, Thomas. (He fetched another boy, who walked before the rest, to take his place by their side.)

T.—(to all) Should he go before the other children? Two or three voices.—No. T.—To be sure not, he should come round behind them! (The child was then led round, and placed by the side of the three children.)

T.—Now say: 1 child (it was repeated) 2 children, 3 children, 4 children. Now, let four children go to their seats. (The children then went to their seats.)

T.—Now who can show me four fingers. (A little boy held up all the fingers, and the thumb of both hands.) T.—(to all) Are there only four there? Several voices.—No. T.—See what a number of fingers! How many did I ask for? Several voices.—Four. (The teacher then counted four on her own fingers.)

T.—Now, Emily, show me four. The little girl addressed held up that number of fingers. T.—How many does she hold up? All.—Four.

The lesson then closed, and the children marched out of the room, singing, and a more advanced class occupied their places.

The above is inserted, as likely to afford hints for aid to the development of the infantile faculties, not to be professed Teachers only, but to Parents; the difficulties which come to light in this school-room occur daily in nurseries and might be overcome there as pleasantly and as effectually as they were by the Teacher whose process is here described. Ed. B.]

THE GOVERNOR OF NEW ZEALAND, AND HEKI THE CHIEF.

Captain Grey embarked in Her Majesty's ship Calliope, accompanied by Lieutenant-Colonel Wynyard, C. B., and the Governor's Staff. On reaching the Bay of Islands the party was joined by our staunch native ally, Tommy Waka. Crossing the country designated the Nimemile Bush to Hokiang, visiting that fatal pah of Ohaiowai (now in ruins), the party experienced all the casualties incidental to bush travelling. On reaching Kaitake, Captain Grey received a message from the notorious Heki; from the nature of the reply Heki thought Governor Grey wished to see him. On the Governor's return to Waimate, and when about starting again, Heki and his wife presented themselves. The lady rode a lively galloway, with a splendidly decorated saddle. Heki was accompanied by about 100 armed men. "You see," said Captain Grey, "glancing from their arms to his own cane," "we entertain no apprehension of you, for we come perfectly unarmed." The insurgent Chief made a courteous reply, and they were invited to breakfast; on reaching the house Heki was pulled back, and a Chief stood in the doorway to prevent his ingress, suspecting treachery, no doubt. They remained outside a short time, and were harangued by Tommy Waka. Finding that the Europeans were all seated, Heki entered the apartment and approached the Governor. Heki pressed his Excellency to discuss politics, saying, such was the Maori custom among friends. The Governor declined, remarking that the English custom was to meet on friendly terms, and to depart when business or pleasure called, and that his Excellency's time was pre-occupied. Throughout the interview his Excellency preserved a civil but a judicious indifference, remarking to the wily Chief that if the chiefs would reside in towns and villages he would send Europeans among them, and erect hospitals for the sick. Heki made light of his hospital; he expressed great pleasure at having made the Governor's acquaintance, apologizing that in his hurry to present himself no time had been offered for presenting presents, and begged his Excellency to accept a very fine green stone idol and a couple of large-porkers. The Sydney Morning Herald's Correspondent, in describing the interview of Governor Grey with the natives, observes:—"He has retrieved the colony, and won golden opinions. He has exceeded the highest expectations, and he is about to be entrusted with an accession of large and unwelcome, because responsible, authority.

FORMATION OF SOILS.

The manner in which rocks are converted into soils, may be easily conceived, by referring to the instance of soft granite. This substance consists of three ingredients, quartz, felspar, and mica. The quartz is almost pure silicious earth, in a crystalline form. The felspar and mica are very compound substances, but contain silica, alumina, and oxide of iron. In the mica, lime and magnesia. When a granite rock of this kind has been long exposed to the influence of air and water, the lime and the potash contained in its constituent parts are acted upon by water or carbonic acid, and the oxide of iron, which is almost always in its least oxidized state, tends to combine with more oxygen. The consequence is, that the felspar decomposes, and likewise the mica, but the first the most rapidly. The felspar, which is as it were, the cement of the stone, forms a fine clay; the mica, partially decomposed, mixes with it as sand; and the decomposed quartz appears as gravel, or sand of different degrees of fineness. As soon as the smallest layer of earth is formed on the surface of a rock, the seeds of lichens, mosses, and other imperfect vegetables, which are constantly floating in the atmosphere, begin to vegetate. Their death, decomposition, and decay, afford a certain quantity of organic matter, which mixes with the earthy materials of the rock; in this improved soil, more perfect plants are capable of subsisting. These, in their turn, afford nourishment from water and the atmosphere, and after perishing, afford new materials to those already provided. The decomposition of the rock still continues; and at length, by slow and gradual process, a soil is formed, in which even forest trees can take their roots, and which is fitted to reward the labours of the cultivator.—Sir Humphry Davy's Elements of Agricultural Chemistry.

First upon the burning sand, or naked rock, the simplest structure of vegetable life, the lichen, almost invisible to the eye, fixes itself, blown possibly by the breeze. Its generation is scarcely understood,—it bests no flowers which require time for their development, or food for their secretion. They struggle through their ephemeral existence, either upon the confines of eternal snow, or upon the scorching regions of the torrid zone; they fulfil the general law of nature—they die; but in their death they are the harbingers of life: They decompose; the particles of which they are formed unite with the oxygen of the air; an acid is the result which eals its way into the crevices of the rocks, or insinuates itself amid the sand, when its other particles form new combinations, and, burying themselves, become a first layer of vegetable mould; cracks and crevices thus are formed, in which moisture is deposited; these become enlarged, either by the expansion produced by heat, or by frost; the granite mass is burst asunder, or slow disintegration occurs. In the thin stratum of mould a tribe, a little higher in the scale of vegetable life, is developed, probably some diatomaceous moss, which bears a miniature resemblance to trees and shrubs; these too, run through their destined course; they die, and leave behind their remains, for the birth-place of some more perfect plants, such as the grasses, the saxifrages, the wormwoods, and plants with small leaves, and slender stems. The vegetable mould now deepens; generation succeeds to generation; plants of a more complex structure, and of higher stature, such as shrubs and bushes, begin to rise upon the rock, or the sand, no longer an inhospitable mass; at last the loftiest monarchs of the forest are developed, and spread over an immense surface, for perchance a single seed, wafted by the wind, borne by some bird, washed by some flood, or swallowed by some animal, and thus prepared for germination, is the means by which the new generation bursts into birth, and changes the face of nature. There is an uninterrupted circle of events on which the preservation and the gradual improvement of all the productions of nature hangs, and there is an endless source of inquiry for man, Dr. Signoul, in The Lunel.

Peaty soils are produced by very different causes from those already mentioned. They arise from the accumulation of neglected vegetable matter in moist situations. Where successive generations of vegetables have grown upon a soil, Sir H. Davy observes, unless part of their produce has been carried off by man, or consumed by animals, the vegetable matter increases in such a proportion that the soil approaches to a peat in its nature; and, if it happen to be in a situation where it can receive water from a higher district, it becomes spongy and permeated by that fluid, and is generally rendered incapable of supporting the nobler class of vegetables. Another mode in which peat has been formed, is by the gradual accumulation and decomposition of aquatic plants in shallow lakes and stagnant pools. This kind of peat is of a more loose and spongy quality, and the fermentation which takes place seems to be of a different kind, more gaseous matter being evolved. What has greatly contributed to the growth of peat is the destruction of ancient forests, either by the operation of some natural cause, or by the hand of man. In Britain, and various parts of the European continent, the forests of the Romans seem greatly to have contributed to this. That adze and warlike people found it necessary, for the evolutions of their armies, to destroy the extensive woods which formed the natural fastnesses of the inhabitants; and having accomplished this object by fire or by other means, they suffered the unconsumed trees to lie where they fell; and these, where the ground was level, damming up the little brooks and hills, and causing the moisture to accumulate, gave rise to a coarse vegetation, which, in process of time, formed into extensive morasses. The existence of great quantities of wood, in various stages of decomposition, having sometimes very obviously undergone the action of fire, sometimes of the hatching, in almost all the wastes of this country, may readily be accounted for on this supposition.

It is instructive to observe, in the management of soils, a principle not yet adverted to, but brought into view by this account of the origin of peat-bogs and mosses. Land, as appears by this example, is capable of deterioration by neglect or abuse, as well as of improvement by cultivation. The peaty soil of Great Britain and Ireland, and, indeed, it has been alleged, of the habitable globe, constitutes nearly one-fourth of the whole surface. What is it not arrested in its progress by human industry. Here, then, we have a striking example, the converse of that previously mentioned. The farmer holds out a general inducement, the latter acts as a punishment upon negligence and sloth. This is equally in conformity with the operations of Providence in other respects, and indeed, in various modes, enters into all the operations of agriculture. While judicious management never fails to repay the active and intelligent cultivator by an improved soil and a liberal return, the slothful and foolish find, to their cost, that the ground cannot be neglected or abused with impunity. The field of the sluggard is quickly filled with noxious weeds, which encumber the soil, and destroy the useful plants intended to be produced. Excessive or unskillful cropping reduces the soil to barrenness. In either case, the earth remains, as it were, the treatment she receives, and refuses to give forth her fertility.—Such is the wise decree of the Most High.—Dr. Ducan's Sacred Philosophy of the Seasons.

NOTES ON THE STATE OF IRELAND.

Mr. John Lamb, an intelligent Quaker, has contributed two communications under the above head, to the Belfast Northern Whig. He had penetrated further westward; his last letter is devoted to a sketch of the condition of the country bordering on the counties of Sligo and Mayo, which he describes as being far indeed from satisfactory; but crops, neglect, and consequent poverty everywhere staring the traveller in the face. Mr. Lamb, then, with pardonable pride, points to what has been done, on a small scale, by the "Friends' Relief Committee" in the course of last spring:—

"It was represented to them (the observers) that there were several farms at or near Ballinacorney uncultivated, and not likely to be cultivated; while at the same time there were many hundreds of strong men, able and willing to work, but could get no employment whatever. Those farms were offered for one year, rent and poor-rate free, on the terms that they should get their cultivation by spade labour, and sown with green crops; all they had to pay was the county cess. The committee concluded it would be a better mode of expending part of the funds entrusted to their care, than to give the same amount of value in food gratuitously. They appointed a local committee in Ballinacorney, of which Colonel Jackson and the Protestant curate were the most active members; and under their direction, one of the Clergymen and several practical instructors conducted the farming operations, which were all done by spade labour, and the people were regularly paid fair money wages for their day's work. The women were employed to weed the ground, and keep it neat. When at Ballina I walked over two of my farms, in company with the gentleman now in charge, and was delighted to see their crops; they stand out in such bold relief compared to most in that quarter. They have upwards of 200 Irish acres of turnips. Those that were sown in good time are extremely good—better than the average of any district I have seen this year; those that were sown late are but poor. They have about 75 acres of flax, which, I am told, is an average crop; the seed on it is valued at £300. Then they have about two acres of sundries, composed of carrots and parsnips, both very good; mangold-wurzel, but middling; a small quantity of beans, peas, and cabbages; not a single acre of potatoes. To cultivate by spade labour such an extent of land—nearly 1000 statute acres—required a large expenditure of money—nearly £5000—on labour and seed, and upwards of £1000 for guano and sea-weed; they did not like to buy any stable manure for fear of injuring the small farmers. I have no doubt they will find great difficulty in disposing of the produce to advantage. They must sell it by public auction, and there are but few bidders able to buy; and these few are just watching to get a bargain, if they can, as public funds in the west of Ireland are considered fair game, both by rich and poor. When the poor people used to be checked by the overseer for idleness, in not keeping close to their work, they would say, 'Och now, sure they got the money to give to us, and why need you ask us to work hard?' If the committee only get back two-thirds of the money expended, they will have done more good than by giving it in alms; the food of the district will be greatly increased, the land go back to the landlord next spring greatly improved in value, and in prime order for a crop of oats. I cannot leave this subject without publicly acknowledging that the local committee at Ballina have devoted an amount of labour and zeal to this undertaking, that is above all praise. The 'Friends' Relief Committee' have done good service by some judicious assistance, particularly in helping to the Clindagh fishermen at Galway, and also to the Ring fishermen near Douarvon. They feel convinced that the good done in this way has been so great, that

in future they don't intend to give any more gratuitous grants, but to try and devote the balance that remains in their hands to something that will be of permanent good to the people. Two or three model farms, both small and large, where farmers' sons could be instructed in the best and most economical modes of husbandry, and the establishment of fishing stations, are the modes thought of. I was told there is a district, north-west of Ballina, where there are 20,000 acres of fair good land in the hands of the landlords, quite deserted. Eruptions first, then emigration, famine, fever, and, lastly, the poor-house, left the land a wilderness." Eur. Times.

TURNING SPACE TO SOME USE.—One of the arches of the South-Western Railway viaduct, in Lambeth, has been fitted as an infant school, another is about to be used as an independent chapel, and charitable persons are about to hire one or two other arches as shelters for the houseless during the approaching winter; another is to be made a shop, and every one of them is likely to be turned to some use.

ORGANIZATION OF ROBBERY.—The Parisian police have discovered and apprehended a band of robbers, whose leader kept a regular set of books, in which each thief was credited with the amount produced by the articles which he had stolen, and was debited with his receipts and his share of the joint expenses, while an engagement book contained a list of the theatres, churches, and other places, which were to be visited on certain days by particular members of the gang.

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