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# The Berran.

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

VOLUME III.—No. 44.]

QUEBEC, THURSDAY, JANUARY 28, 1847.

[WHOLE NUMBER 148.]

## THE TRAVELLERS HOME.

BY JOHN QUINCY ADAMS.

In the summer of 1800, Mr. John Quincy Adams, then minister at Berlin, made an excursion through Silesia, and visited the Giant Mountain, the highest land in Germany. It was the custom of the travellers, after they had visited it, to write their name and sentiment in a book kept at a cottage on the side of the mountain. Mr. Adams was the first of the party that ascended this mountain, and he thus describes his sensations:

Sentiments of devotion I have always found the first to take possession of the mind, on ascending lofty mountains. At the summit of Giant's head, my first thought was turned to the supreme Creator, who gave existence to the immensity of objects that expanded before the view. The transition from this idea to that of my own relation, as an immortal soul, with the author of our nature, was natural and immediate; from this to my native country, my parents and friends, there was but a single and a sudden step. On returning to the hut where we had lodged, I wrote the following in the book:

From lands beyond the vast Atlantic tide,  
Celestial freedom's most beloved abode,  
Panting I climb'd the mountain's craggy side,  
And view'd the wondrous works of nature's God.

Where yonder summit peering to the sky,  
Beholds the earth beneath its dominion;  
O'er all the regions round I cast my eyes,  
And anxious sought my native home—in vain.

As to that native home,—which still I find  
Those youthful friendships to my soul so dear,—  
Still you, my parents, in its bosom hold,  
My fancy flows, I felt the starting tear.

Then, in the rustling of the morning wind,  
Methought I heard a spirit whisper fair:  
Pilgrim, forbear still upward raise the mind,  
Look to the skies, thy native home is there.

Christian Repository.

[Mr. Adams is the member of Congress who, year after year, makes the Representatives of the people in "Celestial freedom's most beloved abode," hear remonstrances against the continuance of negro slavery in the United States. His personal devotedness to the cause of abolition may serve to excuse the poetical license which permeated the second line of the above piece.—ED. BERRAN.]

## SUBSTANCE OF A SERMON.

ON BEHALF OF THE WIDOWS AND ORPHANS OF THE CLERGY OF THE DIOCESE OF TORONTO.

Preached at St. James' Church, Kingston, by the Rev. R. V. ROGERS, Minister of the same. October 15th, 1846.

"Thou shalt not muzzle the ox when he treadeth out the corn."—Deut. xv. 1.

The Old and New Testaments must not be considered as two distinct Revelations, but as the Mind of God made known at two different periods of the world's history, unfolding so much of the thoughts and purposes of Jehovah, as the state of the world could then bear.

St. Paul speaks thus, in the opening of that letter to the Hebrew Christians which shows the connexion of the two books of inspiration, whether by prophecy and fulfilment, type and antitype, or first principles and the more complete teaching:—"God, who, at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken to us by his Son."—(Heb. i. 1, 2.) The comparatively dark and shadowy teaching of Moses was never intended to continue, as the mode of God's Revelation, but as the simple elements of knowledge, in the fulness of time, to be wrought into a further, and more advanced code of instruction. Hence, in the moral teaching of the Old Testament, involved in every lesson, there is a second, for more complete, suited to a riper state of man's mind. God has ever dealt with man as with children: elements of science, first; and when, by reason of use, the powers of the mind have been strengthened, then, more abstruse studies.—See 2 Cor. iii. 13, &c.

The text teaches I.—That the Christian Ministry has a claim to maintenance, from his brethren, both on the principles of natural justice, and from Divine command.

First—Justice of man to man teaches us so.

This appears from considering that these words are used as an illustration of this duty. After citing this passage, St. Paul inquires—"Dost God care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written"—1 Cor. ix. 9, 10. Then we will examine the command—"Thou shalt not muzzle the ox when he treadeth out the corn," in its application to the Christian Ministry.

Let me remark that, in the case of a beast labouring in man's service, it would be cruel to tease him; injurious to the morals of the person thus sporting with the misery of another; and an injury to the interests of the owner, not to give that support which is necessary for his maintenance. All these are truths, so plain as not to require proof. Then—(i) If cruel, in the case of the brute, to tease the hungry in the midst of plenty, with the denial of food—is it not so—thus to tantalize the Christian Ministry? If he be compelled to contrast his deep poverty with the riches of the brethren,—prevented, by attendance on his office, from seeking his own maintenance, as effectually as the muzzled ox is from eating, though in the midst of corn;—conducting, as the Christian ministry does, by his teachings, to temporal prosperity;—giving lessons in prudence, sobriety, industry;—cementing the bonds of society by inculcating brotherly love and good will, (see 1 Tim. iv. 8.) and yet shut out from any sharing in the good things by that very devotedness to his work, which produces this happy state of things;—is not this sinning against the law—"thou shalt not muzzle the ox when he treadeth out the corn?" Repeat—The Minister is treadeth out the corn. His labours, of mind and body, tell on all around with power. His example, alone, has an effect. The Christian Minister's labour and life promote virtue and check vice; and this is effectually to encourage industry—the parent of prosperity. That benevolence, then, which teaches—"thou shalt not muzzle the ox when he treadeth out the corn"—teaches, also, benevolence to the laborious Christian Ministry. If privation, in one

case, be cruel, is not cruelty in both? Again,—not only would it be unjust to the ox, but (ii) injurious to the owner, thus to "muzzle the ox." Man is so constituted by his Maker, that he cannot be unjust to others without injury to himself. Selfishness, leading to forgetfulness of the wants of others, leads away from the enjoyment of the very things which selfishness has heaped together. Thus, the very term, given to one more than usually selfish—*Miser*—proves. The word is Latin; in English, signifying miserable, wretched. In some cases, indeed, selfishness destroys the object which it has in view: "The enervating itself; for it is often seen—there is that withholdeth more than is meet, and it tendeth to poverty."

Another principle in God's moral government is—Evil communications corrupt good manners. The witnessing misery, without sympathy with the miserable, tends directly to the blunting of the sensibilities. And, how much happiness, domestic and social, depends on the cultivation of these; every man's every day's experience will decide. Let the sympathies—be the having compassion one of another?—be lost or not kept in constant exercise, and one half of the sources of our enjoyment dry up. Is no pleasure to be derived from the experience of the fact—"the ox knoweth his owner, the ass his master's crib?" Mute gratitude is meet eloquent, here, to the heart.—Is no pain felt from the misery of the brute? We cannot look on unjust suffering, with complacency, any where, without the mind, insensibly and involuntarily, partaking of the injustice. Hence it is, that "the tender mercies of the wicked are cruel." Then—can it be otherwise with the unrequited Christian ministry? Not to "repulse" this work of faith and labour of love, is, not to reduce it.—We never begrudge paying for value received. To look with indifference on the Christian ministry, careless whether it be supported or not, is to be indifferent, as to whether it continue or not; for except supported by a miracle, it must cease, as a distinct effort, unless sustained by those ministered to. Now—indifference to the ministry must arise from a want of proper value of that which is the Work of the ministry;—and need I say, how fearfully this tells on the welfare of the soul? If the soul's eternal good be neglected, so intricately as it is, with the work of the Ministry, as that it is "the ministry of reconciliation"—"for, how shall they hear without a preacher?"—then, to think lightly of that work, must come back on the mind with a reaction, God sending all his best, and paralyzing all his energies after reconciliation with God. If the Gospel be the Gospel—the good news of the grace, the gift of God, and if God make use of man, as a herald to proclaim these good tidings; and, if by man that persuades men to accept these offered terms of peace; then, not to regard the ministry is to despise this gift, to close the ears to the voice speaking from heaven, for "He that despiseth you, despiseth ME"—saith the Lord Jesus.

Further—To deprive the ox of his due, when labouring for man's—(iii) An injury to the interests of the owner.

The waste of animal strength, from labour, must be renewed; and food and rest are the appointed means of such renewal. Then to neglect either, is to take away the power of exertion for the future, and thus injure the owner, and his own punishment—without holding more than is meet it tendeth to poverty.

And, does not retributive justice act thus in reference to the labourer "in the word and doctrine"? Does not the Christian Ministry require food and rest? Were the work of the ministry reprobated, where the faculties and powers of man could be used, it were as reasonable, not to pay for it, as not to reward any for their self-employment. On the contrary, if it be, what it truly is, employment the most absorbing—drinking up the very well-springs of life—demanding all, and more than all, a man has;—if, to make full proof of it, is to give one's self wholly to it; so as to admit of no second cares and employments; then, reason teaches the justice of the demand that it be paid for, on the principle that the labourer is worthy of his hire.

Think!—To "muzzle the ox when treadeth out the corn"—would be to compel him, to satisfy the demands of nature by other means, and at other times; because, satisfied they must be, or tired nature, and exhausted powers droop and die.

And, it is even so with the Christian Ministry. Ministers are men, and so need rest. They are flesh and not spirit, and must have all the claims of nature satisfied even as others. If, then, support of this temporal life is denied them by those, who are made partakers of their spiritual things, that support must be had in some other way, independent of the ministry; and, in proportion as this is necessary, attention is drawn off from the ministerial work, ministerial success is, proportionally less; less labour is bestowed on the work; and the work itself is kept back.

Can this be without injury to the cause of Christ? No! no! If the ceaseless endeavours to destroy men's souls be considered, ceasing, even for awhile, to care and strive for their salvation, cannot be without great injury. (See St. Paul's address to the Elders, Acts xv. 17, &c. &c.)

It is concluded, brethren, that, then may ministerial success, the most complete, be expected, when, "we," members, "being many, are one body in Christ"—and having gifts differing according to the grace that is given to us—whether ministry, let us wait on our ministering"—whilst "he that giveth let him do it with simplicity"—Rom. xii. 5, 6.—as it were—the ox, diligently and laboriously, treadeth out the corn; and they, who enjoy the fruits of his labour, caring and providing for his wants!

Thus St. Paul speaks on this subject—"Say I these things as a man, or saith not the law the same also?" Is it human reason which alone teaches the equity of the previous considerations? For our sakes, no doubt this is written—"Thou shalt not muzzle the ox that treadeth out the corn!" (1 Cor. ix.)

Therefore—were no other passages beside this, this is enough to establish—II. the further teaching of the text—"That God commands that the ministry should have an equitable share in the brethren's means: for bodily wants—for social enjoyments. If the labourer can claim compensation of his employer; or, in any measure, enjoy the profits of his toil and care—he has a right to (i) an

equitable share,—such as justice would award him in the court of conscience. Then—whilst it is said—"Let him that is taught in the word communicate to him that teacheth in all good things"—it is added—"Be not deceived, God is not mocked!" That is, he will decide as to the justice of your communication, therefore—"Whatever ye do do it heartily, as to the Lord, and not unto men."—Coloss. iii. 2, 3. (Comp. Mal. 3, 5. Rom. 2, 22—"dost thou commit sacrifice?")

And this equitable share is to be—(ii) a first share—agreeably with the Apostle's decision—"The husbandman that laboreth, must first be partaker of the fruits" (2 Tim. ii. 6.) It is to be the portion of the diligent and pains-taking farmer:—"not the gleaming of grapes when the vintage is done,—a scanty remainder of a rich harvest"—the shaking of an olive tree, two or three berries in the top of the uppermost bough, four or five in the outmost branches thereof" (Is. xvii. 6, xliii. 13.) It is not that to which charity only gives a claim!—"The crumbs under the rich man's table?"

But—why a first share? Because—it is God's share! Under the Old Testament, the tithes were first taken; and the tithes were for the maintenance of God's service. "All the tithes of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord"—Lev. xxvii. 30. "Take heed to thyself that thou forsake not the Levite as long as thou livest upon the earth" (Deut. xii. 19.) He is to share with thee thy bounty. (See v. 12, vi. 26—7.) At ch. xiv, the reason is given—"For he hath no part nor inheritance with thee" (v. 27) i. e. no lands nor fields in the general division of the country among the tribes.

The way, in which He was to be remembered, had been previously decided—"The tithes of the children of Israel"—Num. xviii. 21. This was God's portion, and given by him to his Ministers:—"Therefore (v. 21) the Lord spake unto Aaron, thou shalt have no inheritance in their land, neither shall thou have any part among them: I am thy part, and thine inheritance among the children of Israel" (v. 10, 11.)

True it is, no command is found in the New Testament; and yet, when the circumstances are alike, the spirit of the law must be the same, though the letter may differ. The spirit of the command was that a communication of spiritual things gave a claim on carnal things.—Is not the same taught now? "Let him that is taught in the word communicate unto him that teacheth in all good things" Gal. vi. 6. St. Paul evidently considers, that the burden of obligation is on the taught, not the teacher, depending on the fulfillment of a certain duty:—"If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" (1 Cor. ix. 11.) And, whilst teaching "the labourer is worthy of his reward," he plainly declares that the compensation was to be according to the labour bestowed:—"Let the elders that rule well be counted worthy of double honour." The precise meaning of the word honour, in this place, is explained, when it is added—"For the Scripture saith—then shalt not muzzle the ox that treadeth out the corn." (1 Tim. v. 17, 18.) Let it be remembered that the Greek word, for honour signifies also reward, stipend, maintenance, and should be so rendered here. (See Park's Lex.) Further: the great Apostle to the Gentiles, who, from his being the Apostle to the Gentiles, might be supposed to teach them all needed lessons, states it to be within the power of an Apostle to demand a maintenance. "We might have been burdensome to you as the Apostles of Jesus Christ" (1 Thess. 2, 6 referring, probably, to our Lord's instructions on first giving them their commission,—carry neither purse nor scrip nor shoes, &c. &c.—eat such things as are set before you: for the labourer is worthy of his hire." Luke x. 4, 17.) From these, as from the text already dwelt on, St. Paul concludes—"Even so hath the Lord ordained, that they who preach the Gospel should live of the Gospel." (Comp. 1 Cor. ix. 14, 2 Cor. xi. 5, 6, xii. 13.) Therefore, we may conclude it is a right, evident from reason and Scripture, that the messenger, sent to preach the Gospel, may claim of his brethren those outward conveniences which he needs. This is allowed to be reason, says Locke, on this oft-quoted passage (1 Cor. ix. 9, 15) that those who are employed, should be maintained by their employments; and so likewise a preacher of the Gospel. (See Com: in loc.)

And—in conclusion, suffer me to bring your minds to the subject, for which I am to plead—"THE WIDOWS AND ORPHANS OF THE DECEASED CLERGY OF THIS DIOCESE."

Let it be considered—(i)—That every man has a right to provide for his own—them of his own house.—

(ii)—As a man, the Minister of religion, is bound equally with others, to discharge this duty.

(iii)—That, if prevented, by circumstances, from such a discharge of duty, those circumstances plead his excuse.

(iv)—If those circumstances are created by others, on them, and not on him, rests the responsibility of neglect of duty.

All these are so self-evident as to require no remarks.

Need I tell you, brethren, that your Ministers quite admit, that it is their duty as well as yours, to provide for their families? Be assured, it is not indifference to their wives' and children's future make a provision for them. It is this—they are your servants for Christ's sake! Such a service, to be any benefit to you, demands their time, their talents—yes!—and, if affectionately desirous of you, they impart, "not the Gospel of God only, but," their own selves also. So ceaseless is their employ as to leave no sufficient leisure. So completely does it demand their faculties and powers, bodily and mental, as to leave little or no remainder for others. On our brethren of the Laity rests the responsibility of supplying the wants of the Widows and Orphans of their Clergy, since it was devotion to their eternal welfare which prevented the husband and the father. The Principle of the text: (1 speak respectfully, yet understandingly) demands it!

The widowed family of the faithful, diligent labourer inherits the claim of the deceased. And, for the most part, in this country, it is their only legacy.

It was the poor compensation of the husband's labours, which makes the family thus dependent. Had justice been done to him, this apparent injustice would not have been done to them. It was not his act and deed, but the brethren's—either from neglect or from inability to discharge their duty. On the brethren, therefore, lie all the consequences of his leaving undone what, as a man and a father, he would have done. The bereaved family must be loved and cared for, for their father's sake.

Lastly—Is it covetous, which your Minister is trading out?—see that you make of it that "Bread of life which cometh down from Heaven!" Is it the Bread of Heaven which your Minister is daily breaking before you?—see that you feed on it to the sustenance of the soul!

If this be so, you need no arguments to urge you to communicate of your temporal things, in exchange for his spiritual.

Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. Being enriched in every thing to all liberality which causeth through us thanksgiving to God." (2 Cor. ix. 10, 11.) AMEN! AMEN!

## THE ARITHMETIC OF FAITH.

There are two ways of looking at the practicability of the missionary enterprise. We may approach it with the calculations of a purely secular spirit; or we may bring into the account a species of arithmetic which is wholly unknown in worldly transactions. If we go to the politician or the general, and ask his opinion as to the feasibility of introducing the blessings of Christianity into all parts of the earth, within a given period, he will take a statistical view of the question. "Here," he will say, "are so many hundreds of millions to be brought under the power of the gospel; and here are so many millions of Christians to engage in the work.—How long a period must be allowed them to accomplish it?" Or he may inquire, "For how many years have missions been in progress? And how many thousands have already felt their benign influence? Give me these data, and I will tell you when the heathen will be thoroughly evangelized."

But if the problem of the world's salvation is to be solved in this way, it is obvious that the answer cannot be very encouraging. If it is simply a question in "the rule of three," we may well despair of ever seeing the earth "full of the knowledge of the Lord, as the waters cover the sea." The arithmetic which is current in the ordinary business of life, will never convert the world to the Lord Jesus Christ.

But there is another kind of arithmetic which the Christian is permitted to employ in resolving this question. Gideon made use of it when he went against "all the Midianites and the Amalekites and the children of the East," with only three hundred men, having "put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers." Jonathan had a clear conception of its principles, when he threw himself into the host of the Philistines, with none but his armour-bearer to succour him, saying, at the same time, "There is no restraint to the Lord, to save by many or by few." It was this kind of arithmetic which enabled Jehoshaphat to put singers in front of his army, as he marched forth against the children of Moab, that they might say, Praise the Lord, for his mercy endureth for ever." And Paul understood it better, perhaps, than any one else, when he said, "I can do all things through Christ which strengtheneth me."

"The rule of three!" In our calculations respecting the progress of the Redeemer's kingdom, it has no place whatever. It belongs to an entirely different class of problems; and there let it remain. "Let the dead bury their dead."

In anticipating the advance which we may reasonably estimate in the missionary enterprise, we must use the arithmetic of faith. This brings us into contact with very different laws of combination. Here we find it laid down, as among the axioms of a higher analysis, "One shall cease a thousand, and two shall put ten thousand to flight." "Open thy mouth wide, and I will fill it." "If thou canst believe, all things are possible to him that believeth."

Now, we are beginning to see our way to a widely different result. Let us state the question in form. "When may the people of God look for the triumph of the gospel throughout the earth? The answer will specify neither the day nor the year; but it will run thus, "According to your faith be it unto you." In other words, the missionary enterprise will go forward just as fast as Christians have faith. And if we shall hereafter look for a more rapid advance of the missionary work than we are permitted to see, if we shall wonder why so little progress is made, the whole difficulty may be stated in that memorable passage of Scripture, "And he did not many mighty works there, because of their unbelief."—Day Spring.

## STRICT CONSCIENTIOUSNESS OF A CLERGYMAN, WITH REGARD TO PREFERMENT.

The valuable living of Foston, which is in the gift of the Great Seal, becoming vacant about this time, was offered by the Chancellor to his old friend Mr. Swire. Nothing can better prove how well he deserved such a preferment, than the reasons he gave for declining it.

"My Lord, "Melsonby, Aug. 3rd, 1802.

"I am wholly at a loss for words to express the obligation I feel myself under, for your abundant kindness and goodness to me. The very gracious and flattering manner in which you have made me the offer of a very valuable living has almost overpowered me. I was not surprised that you should think of an old friend, but I could hardly expect that you should be so attentive to him as you have been. What return can I make for this mark of your esteem for me?—none, but saying from my heart that I sincerely thank you. Till I was favoured with your Lordship's letter, I did not know there was such a place as Foston upon earth: I was equally ignorant about Kirkby-Underdale: nor do I know the names of any livings in your patronage as Chancellor; except Middleton-Tyas and Barningham: so little self-interest had I in so

anxiously wishing to see you promoted to the high and honourable office you now hold. I have looked into Bacon's 'Liber Regis,' and Jefferys's map of this County, and by their united help, I have found out Foston; and I think I have discovered that its distance from Melsonby is more than is allowed by law, and but just so. However, I am so desirous of preserving my peace of mind, that I will make no undue stretch; and therefore I must not that score refuse your gracious offer. Indeed, had it been within the permitted distance, I should have wished to have declined the acceptance of your favour, unless it had been considerably nearer to this place than it is: for I could not have been happy to possess a living, where I could not frequently have performed some of the important duties of a Priest. I can truly say with Dr. Johnson, that I cannot think of shearing the sheep which I cannot feed.

[The Italics are in the book:—Life of Lord Chancellor Eldon, by Horace Twiss, Esquire.]

## WHAT IT IS TO BE LORD CHANCELLOR OF ENGLAND.

Lord Eldon, speaking to Mrs. Forster.

"After all, Mary, I think I am wonderful, considering how much I have gone through; for mine has been no easy life. I will tell you what once happened to me. I was ill with the gout; it was in my feet, so I was carried into my carriage, and from it I was carried into my Court. There I remained all the day, and delivered an arduous judgment. In the evening I was carried straight from my Court to the House of Lords: there I sat until two o'clock in the morning, when some of the Lords came and whispered to me that I was expected to speak. I told them I really could not, I was ill, and could not stand; but they still urged, and at last I hobbled, in some way or other with their assistance, to the place from which I usually addressed the House. It was an important question, the peace of Amiens:—I forgot my gout, and spoke for two hours. Well, the House broke up, I was carried home, and at six in the morning I prepared to go to bed. My poor left leg had just got in, when I recollected I had important papers to look over, and that I had not had time to examine them; so I pulled my poor left leg out of bed, put on my clothes, and went to my study. I did examine the papers; they related to the Recorder's report, which had to be heard that day: I was again carried into Court, where I had to deliver another arduous judgment, again went to the House of Lords, and it was not till the middle of the second night that I got into bed. These are hard trials to a man's constitution."

[The Recorder's report here mentioned referred to capital convictions. The narrative, incidentally, evinces Lord Eldon's anxious vigilance respecting sentences of death.]

## SCENES IN CHINA.

A great deal of information may be gleaned by walking through the streets,—observing what meets the eye, and entering such buildings as are of a somewhat public nature. Should such an observer commence his walk at any of our houses, (they are all three very near together,) he would see several streets in our neighbourhood occupied almost exclusively by workers in bamboo, who, like all other mechanics and artisans, carry on their handicrafts either in their open shops or at the sides of the narrow streets themselves. Presently one of the most characteristic "institutions" of China comes in view—the Tea Shop. Here a poor man can go in when tired or thirsty, seat himself at a table, and order whatever flavor of tea he prefers, for four cash; if he indulges himself in tobacco he can have a brass water-pipe brought to him with tobacco enough to afford him about a dozen whiffs—three cash more; the use of a napkin, to wipe (or rather smear) his face with, involves the expenditure of another cash—in all eight; at present a cent is worth about fourteen cash. Often, of an evening, may be seen a professed Reciter seated at a small table on a raised platform, from which his highly conscious elevation he entertains his audience, either with heroic tales in the highest style of Mandarin intelligibility, or with humorous stories in the colloquial dialect, embellished with all imaginable—and with all the unimaginable—grimaces which Chinese vivacity can prompt. He is rewarded by the contribution of a few cash from his hearers;—and who shall think meanly of a people, the pleasures of whose lowest class are found in such a substitute as this for the ale-house or the grog-shop?

But I have lingered too long, in writing, as one is apt to do in fact, at these resorts of the frugal poor. Passing on through street after street of the more retired kind—every one presenting the same aspect of black, dirty walls, no external windows, small doorways, accumulations of filth and rubbish at almost every corner, and every symptom of the scarcity of fresh air and clean water,—at last the eye is caught, perhaps, by a building unlike those around it, and whose red-painted gable-ends indicate that it is one of the numberless Temples which are scattered all over the city and suburbs and surrounding country. The three gateways in front are all barred, and it is hard to tell how admission may be gained, though one's anxiety to do so increases every moment,—for a regular and monotonous knocking, accompanied by the sound of bells and a drum, makes it known that the inmates are engaged in some sort of worship. A small side entrance is at last discerned, and through it admission may be gained to the outer court, which is open and about six yards square.—Here again some perplexity is felt as to how the interior may be reached, for the shrine and image of the Temple's guardian divinity is placed so as to conceal the doorway that leads within. This being discovered, the second court is entered similar to the first, though generally larger and having shrines on three of its sides: to whom those shrines are dedicated seems to be very much a matter of taste or caprice; I know that Buddhist and Taoist idols are often found indiscriminately in the same Temples, sometimes in the same room.

After this manner, court succeeds to court indefinitely, according to the size of the building: in the innermost of all—which is generally the largest and finest—may be seen a Bonze, literally "all shaven and shorn," with "book and bells," and beads, and vain repetitions, and many bowings, an idiotic vacancy in his looks, and all the traces in his

manner of a dull, unmeaning habit which directs one hand to turn over the leaves of his book of unintelligible pages, and the other to go on tap, tapping, with a heavy stick upon a block, as if to create a cadence that may help him to get to the end of his irksome and unmeaning task.

Such scenes are painful beyond what words can easily express, and yet they are less so than one which we witnessed at the great Temple of Honan, near Canton. There we saw a sweet little boy—not more I suppose, than six years old—who remained for full fifteen minutes, alternately rising and prostrating himself in the most abject manner before a senseless block of painted wood: and not one look did that poor child withdraw from the object of his absorbing adoration, though foreign strangers, some of them ladies, were sitting within a few feet of him.

But my thoughts wander again: and indeed, it is hard to keep them within bounds when such topics stir up one's deepest feelings, and when there is so much to be said which touches directly the plain doctrine and the fact of man's great misery and lost condition. I return, however, to the streets of Shanghai, and suppose myself entering the great East Gate of the City—a long, narrow avenue of gaily decorated shops, takes the eye at once with the strangeness of its look.

The Berean.

QUEBEC, THURSDAY, JAN. 28, 1847.

The expectation of having news by the English Mail, which has been looked for since Tuesday, has induced us to reserve all the space we can for intelligence from the other side of the Atlantic. We have been disappointed in our expectation even to the time at which we are writing; as it is possible, however, that the Mail may come in yet, before we go to press, we may be able to add a few lines by way of Postscript.

THE REV. WM. PALMER, DEACON, AND THE RUSSIAN CHURCH.—The following article is from the Church Times, an American paper, conducted by a gentleman in Protestant Episcopal orders:

"Every thing bearing upon the Greek Church, is growing daily of greater and greater interest. There is an evident hope that communion may be restored between the east and the west, through the Russian and Scottish Churches. The Scottish Church has an advantage which the English Church does not possess, inasmuch as it is independent of the State, and also has an annual convocation.

"Rev. William Palmer, deacon, a fellow of Magdalen College, Oxford, is canonically subject to the Bishop of St. Andrew's, Scotland. Some time since, while in Russia, Mr. Palmer sought to be admitted to the communion of the Russian Church, on the ground of his membership in the Catholic Church. The Russian synod required of him to anathematize certain doctrines, (not stated in the sources of our present information), he did so at once. They then insisted that he had anathematized the thirty-nine articles.

"Mr. Palmer has returned to Scotland, and is at present exerting himself to obtain from the Scottish convocation a declaration to the effect, whether his anathema does reach the extent charged by the Russians.

"His object is this. The doctrines which he anathematized, are regarded by the Russians as bars to the intercommunion of Greek and Scottish Churches; and, therefore, if the Scottish convocation sustains Mr. Palmer, an official declaration will be made that the Catholic Church in Great Britain does not hold the doctrines which the Russian Church ascribes to it; and thereby will be removed the bars to intercommunion.

"Mr. Palmer finds some difficulty in impressing the Scottish Bishops with a sense of the importance of his endeavours, but the Bishop of St. Andrew's, his diocesan, perceives it, and at present they are labouring together to obtain an authoritative expression of opinion.

It is needful to inform, or to remind, the reader that the Deacon here spoken of is a person quite distinct from the Clergyman who (unfortunately for him) bears the same name and University degree, but is a member of Worcester College, Oxford, and has, by his works on ecclesiastical subjects, given proof of great erudition, accompanied also, we regret to say, with a disposition to push premises drawn from favourite theories to most extravagant consequences: see Extract from the Bishop of Vermont's work on the "Novelties which disturb our peace," in the 24th number of our first volume. He is a man of learning, however; we do not know whether as much is to be said of the Rev. Wm. Palmer, the Deacon, to whom the extract refers.

The introductory paragraph of the above article sufficiently indicates that the writer thinks the attempt at the restoration of communion between the corrupt and idolatrous Russian, and the reformed Protestant Episcopal Churches a hopeful undertaking. We, on the other hand, invite our readers to rejoice at the hopeful token of a right view of the matter taken by the Scottish Bishops, in that Mr. Palmer finds some difficulty in impressing any of them, but the Bishop of St. Andrew's, with

a sense of the importance of those endeavours which we should be disposed to ridicule, if the matter were not really far too lamentable to be so treated.

Mr. Palmer has, of his own choice, it is said, remained in Deacon's orders for a number of years, yet while invested with the inferior degree only of English orders, he goes to the hierarchy of a Church which has no recognition from the Church of England, and asks for admission to communion in the prayers and sacraments of that Church. At their bidding he anathematizes certain doctrines, and then they, as if in derision, tell him that he has pronounced anathema upon the articles of the Church of England to which he still professes to hold.

It appears that he had in some respects acted with the cognizance of the late Bishop Luscombe of Paris, to whom he returned, and by whom he was sent, for the further prosecution of the business, to the Scottish Bishops. These he finds not sufficiently impressive by his representations of the desirableness of intercommunion with the Greek Church of the Russian Empire. We hope they will not be induced to renew so hopeless an attempt. The Scottish Episcopal Church has once before been in communication with the arrogant Russian hierarchy on this subject,—not by a volunteer Deacon acting as undeputed representative, sporting with anathemas—but by official correspondence between the Bishops in Scotland and those in Russia: to the credit of the Scottish Bishops be it said, it came to nothing. The present Episcopal bench in Scotland probably remembers the proverb about the burnt child and the fire.

The most painful feature in the account before us, respecting this individual's proceedings, is that which concerns a Russian Princess who, during her stay at Geneva, had been brought to see the errors of the Greek Church, and became a communicant in the English Church under the ministrations of a Clergyman who is, indeed, designated as of "low Church principles," but who seems to have been a regularly ordained Presbyterian of the Church of England. In the authoritative books of our Church we find nothing about high or low, though plenty about being Messengers, Watchmen, Stewards of the Lord—teaching, feeding, and providing for His family. The Russian Clergy, hearing of this case, objected to Mr. Palmer, as a proof that the Church of England could not be a branch of the same Church as that of Russia, the Princess being stated to have been converted, and not to have been admitted to intercommunion only with the Anglican Church. Bishop Luscombe sustained Mr. Palmer in wholly disavowing the act of the English Clergyman at Geneva; the Princess was refused a certificate of communion at Paris by the Bishop, and so she is denounced as an apostate from the Church of Russia, while Mr. Palmer urges his claim to intercommunion with that Church, on the ground of his membership in the reformed Episcopal Churches of England and Scotland.

The long article from which we gather these particulars is drawn up by a pen wholly favourable to Mr. Palmer and his enterprise. As a sample of the courteous style which writers on that side of the question hold towards Bishops who do not act as the party would wish them, we quote the following jewel: "It is very satisfactory to all good Churchmen that the Bishop of St. Andrew's has so decidedly taken up Mr. Palmer's case, as the lukewarmness of the other Scottish Bishops would have placed not only our own Church, but the whole Anglican communion, in a very unfavourable position with the public, and with the Easterns."

The following remarks are from the pen of the Editor of the Philadelphia Episcopal Recorder:

"This Deacon Palmer, it seems, has gone out to visit some of the Eastern Churches, as an agent, or to use a more dignified term, a 'representative.' He does not actually undertake to negotiate any treaty of alliance between his own Church and those 'Easterns,' as Bishop Luscombe's letter terms them, for the very good reason, probably, that he was in no way empowered to do so; and if he had been, it is evident enough that any overtures of the kind would have been promptly and decidedly rejected by the more consistent theologians of Russia.

"There is reason to believe that the idea of a grand union of the various Episcopal denominations has actually been floating in the imaginations of some of the literary recluses and retired dreamers, whose lucubrations have, within the last ten years, done so much to unsettle the foundations of our Protestant faith. We have never considered such a fancy worthy of any grave notice, although intimations of it have sometimes appeared in the writings and addresses of those whose position was calculated to give importance to almost anything which they might say or do. We should not be surprised, however, if this notion were to be gradually developed, as the public mind may be prepared for it, until at length it shall constitute an important element in the ecclesiastical transcendentalism of the present day. The calm literary avocations of College life cannot always satisfy that craving for notoriety, and that love of action, by which some over-ardent and restless spirits are so grievously afflicted. They must do something that shall give an impulse to the age in which they live, and while the great number are content with dreaming about catholic union in their closets, a few are quite zealous in endeavouring to remove the theological barriers, by which the different branches of 'the Church universal' are separated from each other; and thus prepare the way for a great 'Episcopal alliance' throughout the world.

"For ourselves, we yield to none in attachment to a sound, healthy, and Protestant Episcopacy. Every year that we live gives us a deepened impression of its importance to mankind. But as to that monster product of Churchmanship-run-mad, which is arrogating to itself exclusively the name of 'Catholicity,' and which would amalgamate into one communion all the forms of Christianity, corrupt as well as pure, which have adopted the Episcopal regimen, we do not hesitate to say it is 'anathema.' We believe it to be one of the modifications of the modern anti-Christ, and cannot but regard it as a thing to be feared and denounced."

NAVAL AND MILITARY BIBLE SOCIETY, HALIFAX, N. S.—The Annual Meeting of this useful and benevolent Institution was held, at the Ex-

change Coffee Room, on Tuesday, the 29th ult., and was, respectfully, if not numerously attended. The Rev. Dr. Twining, President of the Society, took the Chair soon after two o'clock, and opened the meeting with a very fervent and appropriate prayer for the divine direction and guidance. The Report of the Society for the past year was then read by the Secretary, Deputy Commissary General Robinson, from which it appeared that upwards of 1000 copies of the sacred Scriptures had been circulated, during the last twelve months, to soldiers, seamen, coasters and fishermen; and had found their way into the different barrack-rooms, hospitals, and guard-rooms of the garrison, Her Majesty's ships of war and transports, as well as merchant and coasting vessels, and into many of the scattered settlements around our shores.

After the Report had been read and approved of, the Meeting proceeded to the election of Officers-bearers for the current year.

His Excellency the Lieut. General commanding, was nominated patron of the Society. Most of the other Officers were re-elected, and several gentlemen were nominated to fill up vacancies occasioned by removals from the garrison. As the Report is now in course of publication, we shall soon be enabled to give a still fuller and more detailed account of the objects and operations of this interesting Society.—Guardian.

ECCLIASTICAL. Diocese of Quebec.

INCORPORATED CHURCH SOCIETY.

The stated Quarterly Meeting of the CENTRAL BOARD of the Incorporated Church Society was held at the National School House, Montreal, on Wednesday, 20th instant, and the following day by adjournment:

The LORD BISHOP of MONTREAL, presiding. Present: Revs. J. Bethune, D.D., D. Fallow, W. Abbott, Broome, Robertson, Adamson, Willoghby, Bancroft, Thompson, Bond, Leach, C. Morice, Davies, (Secy.) Col. Wilgress, Capt. Maitland, Dr. Holmes, T. B. Anderson, Esq., Treasurer, L. L. Montzambert, Esq., Lieut. Lloyd, Assistant Secretary.

After the usual prayers, the balance in the hands of the Treasurers was shown to be: For GENERAL PURPOSES £97 14s. 3d. For WIDOWS AND ORPHANS' FUND £288 13s. 10d. It was also resolved to present a petition to the Legislature, praying them to procure an alteration in the statute, by which the Church of England might obtain the proportion of the Clergy Reserves equivalent to the amount of the proceeds of the sale thereof allotted to the Church by that statute—signed by his Lordship on behalf of the Society. The sum of £60 0s. 5½d. was voted to various persons, of which £22 10s. are to be repaid out of a grant made formerly by the Board, chargeable upon the Widows' and Orphans' Fund. That fund falling short of the amount ordered to be funded yearly by the Resolution of July 3rd 1846, such an alteration was made as would empower the Central Board to continue their regulation of funding the Principal subscribers and leave the interest, accruing from time to time thereupon, available for the relief of suitable claimants.—At the adjourned Meeting, it was determined to make the following new arrangements in some of the District Associations:

Mascouche, } to form the District Association  
Rawdon, } of MASCOUCHE.

The remaining part to continue, as heretofore, the District Association of BEAULIARNOIS.

Clarendon, } to form the District Association  
Hull, } of UPPER OTTAWA.

The remainder to form the District of LOWER OTTAWA.

Valcartier and Portneuf to form the District Association of PORT NEUF.

The rest, Point Levi, Frampton, St. Giles, Leclerc, Upper Ireland, to continue as the MEGANTIC DISTRICT Association.

The Meeting closed with the benediction from the President.

FORMATION OF THE TRINITY CHURCH TRAVELLING MISSIONARY ASSOCIATION, MONTREAL, Friday 22nd January.—A little after seven o'clock (the school room of Trinity Church being entirely filled in every part), our venerable and respected Diocesan took the Chair and opened the meeting with prayer for the divine blessing upon the object in view, for the Church of Christ and for the Heathen world.

In an eloquent address, his Lordship then took a rapid sketch of Missionary work generally, of the state of Missions in the East and elsewhere, and of the great blessing which had attended the labours of the Church Missionaries (as well as those of other bodies) in Africa and the East Indies; alluding more especially to Timvelly, in the Diocese of Madras, where thousands, inhabitants of whole Districts, had destroyed the idols they had once worshipped, with marks of ignominy. He then spoke of what the Venerable Societies and Church Missionary Society had done in this land; and commended most highly what he had himself witnessed; when at the Red River Mission, in the Hudson's Bay Territory. He also stated the pleasing fact, that in the City of Berlin alone, the Society for promoting Christianity among the Jews had a Missionary, the Rev. Mr. Belson, with a Church composed of a thousand converted Jews. His Lordship then spoke, most feelingly, of the destitute state of many of the back settlements in this Diocese—every part of which he was well acquainted with, having to visit it, from the Upper settlements on the Ottawa to Caspe. He concluded by warmly commending the object in view to the meeting, as an example worthy to be followed by other Churches, wherever practicable.

The Rev. M. WILLOGHBY then read a note from Judge Day, highly approving of the object, and regretting that public duties obliged him to be absent.

The Rev. M. WILLOGHBY, in a clear and animated speech, moved the 1st Resolution—urging upon the meeting the consideration that after the provision they had enjoyed for now seven years, it became a bounden duty in them to provide for those who had not.

"That the Congregation of Trinity Church, Montreal, being deeply impressed with a sense of the existing necessity for an extension of the public worship of God, and the preaching of the Gospel of salvation among the destitute settlers of this Diocese; and of the solemn obligations laid on them, as the disciples of Jesus, to remember, that, as they have freely received the means of grace, they should also freely give to him that needeth, pledge themselves to send out a travelling Missionary."

Seconded by MAJOR GENERAL EVANS.

Rev. C. BANCROFT moved the second Resolution.

"That an association be now formed, to be called 'Trinity Church Travelling Missionary Association,' whose object shall be to provide means for the support of a Missionary, to travel over a sphere

to be hereafter arranged with the Lord Bishop of the Diocese, whose Journals, together with the Annual Report of the Association, shall be transmitted to the Church Society, to be considered a part of its operations."

Seconded by D. DAVIDSON, Esq.

The Rev. W. THOMPSON moved the 3rd Resolution.

"That the following gentlemen [this is not yet quite arranged]—shall form the Committee of the Society—with power to add to their number."

Seconded by MAJOR LAWRENCE, Rifle Brigade.

The Rev. W. DAVIES moved.

"That the thanks of this meeting are cordially tendered to the LORD BISHOP of MONTREAL, for his kindness in taking the chair on this occasion."

Seconded by Dr. HOLMES.

His Lordship made some appropriate remarks at the close; and after singing the doxology, the meeting concluded with the benediction of the Chairman.

The above is a slight sketch of our first Missionary meeting in connexion with the Church Society—and a most hearty spirit of co-operation seemed to pervade the whole assembly. Every body seemed highly gratified; and such a spirit of simple dependence upon the Divine aid for success pervaded all the addresses, as will, we may trust, issue in His blessing; to whom be all the praise.

There was no collection on the occasion, but a willing spirit is evidencing itself by liberal offerings.

Communicated.

DIOCESE OF NOVA SCOTIA.—We have to express our thanks to a friend who has transmitted to us the eighth Report of the Church Society of this Diocese, giving an account of the Society's operations for the years 1845-6. Of its anniversary Meeting, we gave an account in our paper of March 26th, which includes the Resolutions passed on that occasion; we learn, from the document now before us, that the Society's income, for the year then closed, amounted to £601 15s. 11d. and expenditure to £531 3s. 2½d. of which £47 10s. for Lay Readers, £36 3s. 2½d. Book Fund, £30 to a Divinity Student, and £29 building of Churches and Chapels. The question respecting the continuance of the services of Lay Readers continued in the state in which it was described in the previous report (see our number for November 19): seven individuals had been employed in that capacity, the connexion of one of whom with the Society, had, however, ceased, he being engaged in the service of the Colonial Church Society for a similar purpose. The books issued from the Depository were 60 Bibles, 175 New Testaments, 95 Prayer Books, 5,570 Tracts, and 815 other Publications. It is a highly satisfactory feature in the Report, that it refers to the services of a Clergyman, the Rev. E. E. Nichols, in visiting destitute settlements, which occasioned a vote of £25 to defray the actual expenses thus incurred by that gentleman; the Society also engaged to defray his expenses to the extent of £50, if he would extend his visits, during the year, to other portions of the Western District of the Province. In connexion with this, the first Missionary work engaged in on the responsibility of the Society, the Committee express their hope that, "at their next Annual Meeting, they may be permitted to detail the useful labours of two of their own Missionaries, who shall have been traversing the more destitute portions of the Province, scattering the good seed of the Kingdom of Christ."

The Committee have adopted a resolution to supply "a portion of the salary of a schoolmaster for at least one school in each Mission, to be conducted upon religious principles in connexion with the Church of which they are members, and under the immediate direction of the settled Missionary." A commencement had been made by a grant of £20 to a schoolmaster in the mission of Chester.

It is represented that, in order to meet all the expenditure already contemplated, for the ensuing year, by the Committee, the Society's income requires to be augmented by the sum of at least £200, and an appeal is made to the liberality of all whom God in His Providence has blessed with the means to give, that the great design may be carried out, of sending the glad tidings of salvation to the sequestered cottages and secluded settlements of the Province, which yet have been but rarely visited by a Missionary from our Zion."

Kind mention is made of the Church Societies of Quebec and Toronto, Fredericton and Newfoundland, and the Report concludes with prayer that, "the Spirit of the living God may be abundantly outpoured upon the Ministers and Members of our beloved Church; that He may cause their present meeting together to promote His glory and their mutual edification"; and that "He would grant His grace to all assembled" there, to go thence "with minds and hearts more earnestly resolved to work the works of Him who hath sent them, while it is day, since the night cometh when no man can work."

The next Annual Meeting of the above Society is advertised to take place on Wednesday the 24th February next.

DIOCESE OF MISSOURI.—From the Episcopal Recorder.—"When the Rev. Mr. Hutchinson left home for the Atlantic states, some eighteen months ago, he said to the friends who attended him to the steamboat, in which he expected to embark, 'what you want in St. Louis is a St. George's Church, on the principles of Dr. Milner's, New York.' This hint was very promptly acted upon. While in one of the Atlantic cities, and just about to turn his face homeward, he received an invitation to take charge of 'St. George's Church, St. Louis.' He consented to do so for a season. The enterprise has grown with almost unexampled rapidity. Some of the clearest heads and strongest hands in that enterprising place have engaged in it; and it constitutes now one of the noblest monuments of Western liberality and enterprise, which that great valley can exhibit. A western correspondent gives us, in a letter received several weeks since, the following account of it. We gladly place such an extract beside the Charter of O'Fallon University, because it appears to us that each document sheds a lustre upon the other; and is calculated to win our confidence, sympathy and prayers, in behalf of both.

"Crowded and intelligent congregations have continued to attest the interest of this community in the welfare of our new St. George's Church; and the edifice designed for its accommodation, and now far advanced, without delay, towards completion, and now, when finished, not only the largest and most commodious, but decidedly the most beautiful structure for Protestant worship in St. Louis. It is built in the ancient Roman style of architecture, with a tall and graceful spire; and will measure in length about one hundred and twenty feet.

"The prosperity of this Church, now but little more than a year old, excites alike the wonder and the thankfulness of all its friends. Having now safely passed the torrent of events, they have thus

determined, like the people of Israel at the passage of Jordan, to erect a durable monument, to tell the future generations that the principles of those who crossed over here, were indeed the principles of the people of God. As early as possible in the coming season, it is intended to open the doors of the new edifice, and consecrate it to the sacred purposes for which it has been reared."

In giving the above extract, we have to subjoin, with reference to the O'Fallon University incidentally mentioned in it, that this is an institution recently set on foot by a munificent gift from Col. O'Fallon, and described by our contemporary as highly promising to occupy that place as a Seminary under the influence of the friends of the Church, which it had been hoped that KEMPER COLLEGE would have taken. The latter institution was founded, some ten years ago, through the personal exertions of Bishop Kemper in soliciting, and the liberality of Churchmen, chiefly in New York, in furnishing, funds which amounted to 20 or 25,000 dollars. Its affairs were so managed that the property has had to be sold to satisfy creditors, and the building is now, we believe, a Poor-House. The O'Fallon University takes its commencement from a donation given on the spot; but it is expected that friends in the Eastern States will forward the design by additional aid.

The undersigned acknowledges, with many thanks, the receipt of one donation of ten shillings, for the "Achill Mission," from a friend, and another of one shilling and four pence from another friend, for the same object. C. H. GATES. Quebec, 27th January, 1847.

REPORT

OF THE COMMITTEE OF THE QUEBEC BRITISH AND CANADIAN SCHOOL SOCIETY.

The last General Meeting of the Society having been held on 27th Feby., 1845, the Committee then appointed have continued in Office up to the present time.

Since their appointment, the Society has become incorporated under the Act of the Provincial Legislature, 9 Victoria Cap. 55; and as that Act provides for a Meeting on the first Monday in January in each year for the election of the Officers and other Members of the Committee, it is incumbent on those whose term of Office has now expired to present the following report.

The usual examination of the Boys' and Girls' Schools, took place in the month of March 1845, and furnished satisfactory evidence of the general progress of the Children; and the records of the Society up to the present date show that the advantages of a Scriptural education have been gratuitously bestowed on 2396 boys and 972 girls, forming a total of 3368 children since the formation of the Institution in 1823.

In the month of May 1845 the School-house was un happily involved in the consequences of the memorable conflagration which destroyed the greater part of the Suburbs of St. Roch; and although after a lapse of a few months your Committee were enabled, through the extreme liberality of the Albion Lodge No. 4, of the Independent order of Odd-fellows, to resume the Boys' School in a large room granted to them gratuitously by that Body for the purpose during a term of seven months, and also re-opened the Girls' School in a room for which a small rent was paid to the Military Asylum, still the operations of the Schools—as well from the destruction of the School-house, as from the dispersion of the Children—were of course seriously injured by the above calamity.

The School-house, however, has been now rebuilt upon an altered plan, so as to accommodate both Schools more conveniently on the ground floor, and both departments are now in full progress, with an undiminished measure of efficiency—152 Boys and 60 Girls being in attendance. The Annual examination, agreeably with former practice, has been postponed to a later period of the winter, which has been found to be a better time than Christmas for judging of the advancement of the Scholars.

The School-house having been insured for £200, that amount was duly received, and together with other monies in the Treasurer's hands became available to the reconstruction of the building, although the Society will probably have to learn at a future day, that the cost of this undertaking has exceeded the amount of the Insurance.

Your Committee regret that they have not yet been able to obtain the Treasurer's Account, and that they therefore cannot report either upon their past expenditure, or upon the present state of the Funds of the Corporation; it will therefore remain for their successors to attend to such financial duties as the present Committee found themselves unable to discharge.

The last Parliamentary grant of £200, together with a small amount of Subscriptions recently collected, has been received by the President, and been in part expended for the current expenses of the Schools. His account of his disbursements, with vouchers, is herewith presented.

Your Committee now resign their office in the earnest hope that the Divine guidance may continue to be granted to an Institution which is eminently fitted, by the liberal spirit of its constitution, and the Scriptural principles on which it is conducted, to be a blessing both to the rising generation and to the community at large.

All which is respectfully submitted, JEFFERY HALE, Chairman.

Quebec, 4th Jan., 1847. LIST OF OFFICERS FOR THE CURRENT YEAR. Committee of Management.

President: JEFFERY HALE, Esq. Vice Presidents: DR. PARANT, " T. RAE, A. C. G. Treasurer: PETER LANGLOIS, Esq. Secretary: CHRISTIAN WURTELE, Esq.

Committee: JOHN McLEOD R. PENISTON, A. HADDAN, JAMES CLEARHUE, E. L. MONTZAMBERT, J. MUSSON, W. H. A. DAVIES, J. MUXN, G. HENDERSON, W. G. WURTELE, Esq.

GRAND JURY PRESENTMENT, Montreal Quarter Sessions, 16th inst.—The following extracts from this document are of much more extensive application than to the city of Montreal only. The first is on the FRUITS OF INTEMPERANCE:

"The Grand Jury regret to have heard, by the report of the Chief of Police, that crime in the course of the last year has greatly increased over that of former years; and the Grand Jury feel that the majority of the crimes so committed, were caused by intemperance—encouragement to which is given by the great number of low tippling houses that are allowed to exist.

"The Grand Jury would now call the attention of the Court to the granting of Tavern Licenses for the present year, and do recommend that no license should be granted to any person unless they are per-

sons of good moral character, and have houses so furnished as to afford all necessary accommodation to travellers.

The next refers to a class of institutions which we should be exceedingly glad to bring prominently before the public mind. We have not just now at hand any document to describe the regulations and the working of Houses of Industry, but the subject has a share of our attention, and we shall probably have an opportunity of recurring to it.

"The Grand Jury regret that in a large and populous city like Montreal, no House of Industry is to be found, where the poor may find a shelter against the severity of the winter, and whereby the practice of street begging might be entirely done away with; as there is no doubt that the charity of the public is greatly imposed on, and the Grand Jury feel persuaded, that the charities so given would be more than adequate for a well regulated House of Industry.

"The imperative necessity for such an institution will be fully seen from the fact, that many of the prisoners now in the Jail, have committed petty thefts in order to obtain admission in the prison, so as to find a refuge from the severity of the winter."

It is a distressing state of things, when persons will commit offences on purpose to be committed to prison, in order that they may find that shelter during the severe season which they have not secured by industry, economy, and sobriety during the milder part of the year. With this part of the Presentment may be connected the suggestion offered by the Jail Physician, (Dr. Arnold) that a tread wheel would afford the means for salutary discipline in the Jail—he repeats an observation offered by him on previous occasions, upon "the little odium attached to the idea of being the inmate of a Jail." He thinks the introduction of the treadmill "would produce a very perceptible change in the jail-brooks."

PRESENTMENT OF THE GRAND JURY OF THE QUEBEC QUARTER SESSIONS.—This document, like the one presented at Montreal, refers to the evils resulting from intemperance, and it expresses the hope of the Grand Jury to see the number of houses of entertainment gradually diminished to the utmost possible extent, and to find the law applying to the liquors strictly enforced, in order that harmony and good order may be preserved in the city.

Table with 2 columns: Category (BAPTISMS, MARRIAGES, BURIALS) and Count. Includes sub-categories for Catholic Church, St. Peter's Chapel, and Irish/Canadian majority.

The following is taken from the Mercury: Number of Baptisms, Marriages and Burials, recorded in the Register of the Roman Catholic Parish of Quebec, for the year 1846:

Table with 2 columns: Category (BAPTISMS, MARRIAGES, BURIALS) and Count. Includes sub-categories for Irish/Canadian majority.

To CORRESPONDENTS:—Received H. M. too late for the BEREAN, owing to the bad roads last week: 5s. to his credit.

PAYMENTS RECEIVED:—Messrs. Wm. Hojshouse, No. 28 to 156; Thos. Luckham, No. 142 to 154.

Local and Political Intelligence.

The English Mail, which was to have left Liverpool by the Steamship Hibernia on the 5th January, has not yet arrived, although it might have been expected all the week. The latest dates from the mother country are to the 9th of Decr., furnished by sailing packets which have arrived at New York. The news is not of importance. Prices of corn and cotton are reported as lighter. The misery in Ireland continues unabated.—In Spain there has been another ministerial crisis; Senor Isturiz and his colleagues having resigned and been re-instated within twenty-four hours. A Carlist insurrection is feared.—The Cholera is said to be making great ravages at Bagdad; and is taking a northerly direction.

REPRESENTATION OF BATH.—A requisition from a large and influential body of the electors has been forwarded to Lord Ashley, requesting him to offer himself as a candidate for the representation in Parliament of this old and wealthy city.

A model lodging-house for the reception of women has been opened in Newton Street, Holborn. The inmates are principally servants out of place, persons who obtain a livelihood by needle-work and artificial-flower-making, clear-starchers and workers in fancy paper. Each lodger is provided with a separate bed. On the basement there is a kitchen with every requisite for cooking, a good fire and two boilers, with water boiling every morning at seven o'clock. Round the kitchen are small cupboards with different locks; one being appropriated to the use of each lodger. On the ground-floor is a work-room for persons at needle-work; also a washing-room with every convenience. The charge is 1s. 6d. a week.

MEXICO.—From this quarter, a variety of intelligence has been brought via the United States. The rumours which prevailed, to the effect that General Santa Anna was advancing with a strong force to cut off the detached parties of Americans under Generals Worth and Wool, before they could effect a junction, turn out to be without foundation: the two parties of Americans are supposed to have met at Saltillo; and the force which the Mexicans have at San Luis de Potosi is said to be much less than was at first stated. It is not the first time that alarming reports have been circulated as to the dan-

ger with which the American army was menaced, which reports afterwards proved quite false: the same occurrence took place while Gen. Taylor was on the banks of the Rio Grande; and it had great effect in stimulating the war-spirit of the country, and bringing forward volunteers. As the war has become exceedingly unpopular with a strong party, and Congress have manifested a disinclination to levy taxes for its support, it is not improbable that these rumours may have been circulated for the purpose of producing similar results. General Santa Anna has been elected President of Mexico.

Official Mexican accounts had been received of events at Los Angeles, on the Pacific. In the action of 21st Sept., at that place, 27 Americans were made prisoners and three wounded; one Mexican was killed, but no Americans.

The conquerors then laid siege to the city of Angeles, and on the 30th September, the town capitulated to Flores.

BUFFALO AND ALBANY RAILROADS. Letter to the N. Y. Com. Adv., dated 7th instant.—Since my arrival at this place I have been looking at and making inquiry as to the operation of the winter business of these railroads, more particularly in regard to freight.

The agent here informed me that they had done more than double the amount of business thus far, this winter, than they had ever done before in the same time; that they had not cars sufficient to carry half the freight that offered, and that there is freight sufficient between this city and Utica to occupy all the cars and engines now employed on the whole line to Buffalo. Property had been brought to several stations on the line of road, and taken away by the owners, because they could not have it forwarded in time.

It is the opinion of well informed persons here, that the winter business will be greatly increased, as soon as the railroads are put in proper condition, and the necessary facilities in cars and engines are provided for its accommodation.

There is a strong disposition in our people to be active in winter as well as in summer, which is abundantly manifested by the ardour for obtaining freights. Heretofore the river has been sealed up; but the railroad has opened a means of communication, which is not arrested by frost; and hence actively takes the place of the inaction that once ruled at this season. Formerly the business of twelve months had to be done in about eight; now the field of useful occupation, in all that relates to the interchange of commodities, is continued throughout the year.

Before the railroads were established, the produce of the surrounding country was held in store during the winter, and sent down after navigation opened in the spring. This is no longer necessary at this city and Troy. By the enterprise of Boston a railroad communication is opened to the Atlantic, and the property which concentrates here from the surrounding country, as well as that by the railroads, is quickly put in motion, (mostly) for Boston and intermediate places.

TELEGRAPHIC PRINTING.—We were shown last evening a specimen of telegraphic printing by the new invention of impressing letters upon the paper instead of the characters formerly used. The impressions are made at the rate of fifty letters per minute, and every letter and word as distinct as letter press printing. This will be a very great improvement in the way of reports, &c., as the paper can be taken from the machine and used without transcription.—Buffalo Express.

A WEARY JOURNEY.—The Copper Harbour Mail leaves Green Bay once a month, and is carried the whole distance by a man, on foot. For some two hundred and fifty miles of the route there is not a habitation, except perhaps a few Indian wigwams, and the mail carrier, in addition to the mail, carries two weeks' food, besides an axe, two blankets, and cooking and eating utensils. There is no road or trail, and on his first trip the carrier takes an Indian guide and "blazes" the way so that he can keep the track on the other trips. The distance is over three hundred miles, and the Green Bay Advocate states that it takes two weeks to go through.

NEWFOUNDLAND.—The Limerick Chronicle states that Lieut. Colonel Sir Gaspar Le Marchant, 55th Lt. Infantry, has received the appointment of Lieut. Governor of this island. It had previously been reported that a brother of Lord Elgin's was to fill that post.

CANADA WEST.—It has been already mentioned that the Royal Assent has been given to the bill for erecting a suspension-bridge over the Niagara river; and the Toronto Colonist states that books for subscriptions to the stock will soon be opened, and gives the following particulars:

The work will be on a stupendous scale—800 feet long, and 200 feet above the river—and will, no doubt, be the means of drawing an immense increase of visitors to this most attractive spot; combining, on the completion of the bridge, the noblest work of nature and art. The commissioners are ex-Consul Buchanan, Thomas C. Street, Esq., James Cummings, Esq., M. P. P., W. H. Merritt, Esq., M. P. P.—(Colonist).

Major C. B. Stuart, one of the Commissioners for procuring subscriptions to the capital stock of the Niagara suspension bridge, informs us that measures will be immediately adopted to secure the requisite subscriptions, with a view to the commencement of the work next spring. The charter is now complete, having received the sanction of the Legislature of this state, and the signature of the English Queen. Major Stuart has shown us a plan for this bridge, designed by him, according to which the structure is to consist of suspension wire cables and a substantial cast iron arch combined. This plan would, it is thought, secure, in an eminent degree, the unyielding stability especially desirable in a bridge over which railroad trains are to pass. The span of the arch and cables would be only 450 feet. Plans are also in preparation by Charles Ellet, Jr., Esq., of Philadelphia, John A. Roebing, Esq., of Pittsburg, and other engineers of distinction.—Rochester American.

SINGULAR PHENOMENON IN LAKE ONTARIO.—A letter to the Editor of the Coburg Star, from a person whom he pronounces deserving of credit, describes the following singular occurrence as having taken place on the afternoon of the 8th inst. A similar event was observed about a year since in the same locality; and the repetition of so strange, a visitation is deserving of investigation.

The Lake was calm, and the wind in the North, when suddenly the Lake receded from the shore in one immense wave, upwards of 350 feet, leaving the beach perfectly dry for that distance; it seemed to gather itself into a vast cone, and immediately returned in one unbroken wave four feet higher than it usually is, burying the wharf completely, and overflowing its usual boundaries upwards of a hundred yards, sweeping everything before it, accompanied by a dreadful noise. This happened eight or nine different times, gradually decreasing in

violence until the Lake resumed its usual appearance.—You know the position of the wharf yourself, and you would hardly credit the fact, that at the end of the wharf, where there is generally 12 feet 6 inches of water, admitting the largest steam-boat, there was only 2 feet of water left; and on its return, the water stood a foot deep in the engine house, which is over two hundred yards from the beach.

A phenomenon equally remarkable is reported as having taken place in Rice Lake, 12 miles to the north of Cobourg. "Last Thursday, 14th inst., the Lake was seen to be in great commotion, the ice (18 inches thick,) undulating in every direction. Presently it burst, with a noise like thunder, and a large piece from the centre of the Lake was, in a few minutes, thrown up in a pile to the height of ten feet, in which position it now lies. This is, no doubt, related to the earthquake which caused the awful commotion in Lake Ontario at Grafton."—Cobourg Star.

The ELECTRO-MAGNETIC TELEGRAPH was in operation on the 15th inst. between Toronto and Buffalo.

W. H. Boulton, Esq., has been re-elected Mayor of Toronto for the present year. It is proposed to form a Joint stock forwarding-company in Toronto, with a capital of £200,000; to be called the Canada Steam Navigation Company, for the purpose of building a class of boats to navigate the upper lakes and bring produce direct to Quebec without stoppage or transshipment.

A melancholy and somewhat singular occurrence took place a few days ago, near Lake Constance, in the Township of March. Two men having observed some wolves engaged in eating a deer, one of them, named Black, went to dispute the prize with the ravenous animals, when he unfortunately fell a victim to his rashness, the wolves having devoured him, leaving, as has been reported, only a small portion of his bones. We have not heard if the unfortunate man left a family. His companion succeeded in making his escape.—Bytown Gazette.

MONTREAL.—His Honor the Mayor of this city, John E. Mills, Esq., has, in a letter addressed to the President of the Montreal Firemen's Benevolent Association, very handsomely offered a donation of £150 in aid of a permanent fund to be vested in the Corporation, for the purpose of relieving any of the Firemen who may be injured or disabled while in the performance of their duty, or for assisting the widows and children of any who may be killed.—Courier.

OPENING OF THE CHATEAUGUAY BRIDGE.—A handsome and commodious new bridge having been constructed by the Board of Works, and just finished, over the River Chateauguay, at the Village of the same name, and opposite the Church; the principal inhabitants of the locality, and surrounding country, opened it with a becoming celebration. The new bridge crosses the river in one span of about 180 feet, is covered and built on the suspension principle. The work is considered highly creditable to the contractors, Mr. Fraser and Mr. John Wilson of Beauharnois.

The Echo des Campagnes, published at Berthier, District of Montreal, of the 23rd instant, says that a fire broke out in the morning of the 19th at the house of M. Lard Perrault, blacksmith, at Lavaltrie, in which four lives were lost, 2 men and 2 children. The fire took about 3 A. M., by a little girl throwing away a match which she had lighted and which had set fire to her cap. The match fell upon some flax under a bed.

A little boy, eight years of age, named David Hannah, was run over in Gabriel-street, Griffintown, on Wednesday last, by a baker's sleigh, belonging to a person named O'Neill. He died the following day. An inquest was held on the body, and verdict returned of accidental death.—Mont. Gazette.

It will be seen by our advertising columns that the Directors of the Provident and Savings Bank have raised the rate of interest on deposits to five per cent on all sums not exceeding three hundred pounds currency. Previous to the establishment of this bank, a period of little more than five years, interest on deposits was not allowed, or at least to a very limited extent. The Provident and Savings Bank, however, being established on the equitable principle of allowing to the depositor the whole of the profits accruing on the deposits, has gradually raised the rate of interest until, as has been stated above, it has reached five per cent on very large deposits. The Directors of this institution are entitled to much credit for having accomplished this result.—Id.

CHAMPLAIN AND ST. LAWRENCE RAILROAD.

MONTREAL, January 18, 1847. At a half yearly meeting of the Stockholders of the Company, held this day at the Office of the Company, pursuant to notice, John Frothingham, Esquire, was called to the Chair, and Mr. W. D. Lindsay, acted as Secretary. John E. Mills, Esq., Chairman of the Committee of Management, made the following report:—General Statement of the Business of 1847. Gross Receipts of the Business. £20,740 0 0 Off Current Expenses. 10,496 12 10

Net gain on the Business of 1846. £10,203 7 2 Add Contingent Funds remaining from last year 9,464 3 9 £19,667 10 11

Out of which expended on Improvements and additions to Stock on hand as per statement. £7,931 4 6 On account of Lease of "Iron Duke" 6,000 0 0 £13,931 4 6

Out of which a Dividend of £4 per Share is declared. £4,000 0 0

Leaving as a Contingent Fund for future operations. £1,736 6 5

Number of Passengers. 52,177 Number of tons, goods and lumber. 17,969

priority of extending the line of magnetic telegraph to the city of Montreal: His Worship the Mayor presiding. A series of resolutions was passed, to the effect that a Magnetic Telegraph should be immediately constructed between the cities of Montreal and Quebec; that the British North American Electric Telegraph Association should undertake the work, and that for that purpose they should be requested to increase their stock; reserving half the amount of new stock required to be subscribed for by the citizens of Montreal. The following paragraph from a Montreal paper shows that the attention of the community there has been directed to the same point.

MONTREAL, Jan, 23rd.—ELECTRO MAGNETIC COMPANY.—At the meeting of the subscribers to this undertaking, held yesterday, according to notice, the association was duly organised—the report of the provisional committee adopted, and resolutions passed for the government of the company—after which the following gentlemen were unanimously chosen to be the directors thereof for the ensuing year, viz:—Andrew Shaw, John Young, George Elder, John Glass, and Henry Chapman, Esquires. A portion of the stock has been reserved for Quebec, and it is the object of the Montreal Company to have a line between Quebec and this city, as well as between this and Toronto.

A letter from Port au Persil, published in the Journal de Quebec, states that on the night of the 12th instant, the house of M. Elie Hudon at the Grandes Bergeronnes, on the north shore, below the mouth of the Saguenay, was burned, and a child of six years of age perished in the flames, and two other older children were much injured, as well as M. Hudon himself; and one of the children had his feet badly frozen before he reached a neighbour's. M. Hudon's mill was destroyed by fire about eight months before, and no insurance.

THE WEATHER during the past fortnight has been cold, the mercury ranging from zero to 15 or 20 degrees below. About town the roads have been pretty good, but in the country the travelling has been much impeded by the drifts of snow consequent on the repeated heavy storms of late. Communication will now be worse than ever for a time, as an easterly storm commenced on Tuesday morning, and continued with much violence through the day and night following. In consequence of the bad roads, the markets are poorly supplied; and provisions as well as fire-wood scarce and dear. At the last meeting of the City Council a committee of three members was appointed to report on the expediency and practicability of erecting a Pier on the Beauport shoal, (or by some other means) with a view of procuring an annual Ice Bridge on the St. Lawrence, between the city of Quebec, and the opposite shores of Point Levy.

The regularity and security of transit in winter would be much improved, if an ice-bridge could be secured every year; and the inhabitants of the neighbouring parishes would then be likely to bring their supplies more freely to the market, on account of the saving of expense and time. But many suppose that the opening of the navigation in Spring is retarded by a point: if so, it lessens the desirableness of securing this object; and it would be well for the Council, before expending money to produce such a consummation, to ascertain by the evidence of persons who have observed and examined into the subject, whether such has been the case or not.

On Saturday night, some thieves broke into the dwelling-house of C. E. Levey, Esq., on the Esplanade, and carried off a few articles of furniture. The house is unoccupied, and entrance was effected by breaking one of the windows.

THE FIRE COMMITTEE of the City Council, in reporting on the best method of supplying the city with water, recommend as the most economical plan, and the one most likely to meet with the support of the military authorities, that the water should be raised from the St. Lawrence by means of steam-power, the Engine to be placed near the Custom House, in the Cul-de-Sac, and the water to be forced up into two reservoirs, one to be situated, if the consent of the military authorities can be obtained, in the Citadel, for the supply of the garrison and the more elevated parts of the city; the other in Champlain street, at the land-slip, at a sufficient elevation to supply Champlain ward, St. Peter's ward, and St. Roch.

MARINERS' CASES.—Statement of the number of cases instituted under the Imperial Statute 7th and 8th Victoria, chapter 112, during the year 1846, before the Inspector and Superintendent of Police:—Number of cases for wages. 351 " " for penalties under 18th section, 29

CASES FOR WAGES. Number in which wages were awarded. 51 " dismissed. 167 " withdrawn. 180

CASES FOR PENALTIES. Number in which penalties were inflicted, 15 " dismissed. 11 " withdrawn. 3

Certified by Messrs. PERRAULT & DORGET, Clerk of the Peace.

MARITIME EXTRACTS. The hull and materials of the bark Aurelian, of Portsmouth, J. Forbes, late master, wrecked 12 miles below Cape Chat, were sold in the Exchange for account of the underwriters, and adjudged to Messrs. Atkinson, Osborne & Co., for £130. The cargo (timber) of the ship Mersey, wrecked at Matane, was also sold and adjudged to H. J. Noad, Esq., for £31.

BIRTH. Yesterday morning, the lady of the Hon. W. Walker, of a daughter. On Saturday night, the lady of Charles N. Montgambert, Esquire, of a daughter. On Sunday morning last, the lady of John Sharples, Esq., Supervisor of Gallers, of a son.

MARRIED. On Thursday, the 21st instant, at All Saints' Chapel, by the Revd. G. Mackie, W. B. Poston, second son of Mr. C. Poston, to Eliza Gordon, eldest daughter of Mr. Samuel Davidson, of Forres, Murrayshire, Scotland.

On Monday evening, at All Saints' Chapel, by the Revd. E. W. Sewell, Mr. William J. Newton, of this city, to Hannah, daughter of J. Redfern, Esq., J. P., of Inverness, Megantic.

DIED. At Hamilton, on the 14th instant, Emma Anne, infant daughter of Hugh C. Baker, Esq., aged two months and five days.

QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 26th Jan., 1847.

Table with 4 columns: Commodity (Beef, Mutton, Dito, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Dito, Veal, Do., Pork, Eggs) and Price (s. d. s. d.).

FOR SALE. THAT pleasantly situated House in St. Anne Street, at present occupied by Mr. BURNET—with a spacious Yard, Stabling and Out-houses. Apply to ARCHD. CAMPBELL, N. P., St. Peter Street. Quebec, 27th January, 1847.

TO LET, THE House No. — Buade Street, Uepp Town Market Place, at present occupied by Mr. Wadman. Possession will be given on the first of May. —ALSO— The following apartments in FREEMASONS' HALL, comprising the first and second flats, with the vaults underneath, and part of the yard and premises in the rear, lately occupied by Mr. Fuvroye. Possession given on the first of May, or immediately, if required. Apply to GEORGE ALFORD, or the proprietor, GEORGE POZER. Quebec, 7th January, 1847.

PIANOS. IN addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices. J. H. WYSE & Co. No. 26, Mountain Street, 11, Palace Street. N. B. Pianos to let. Quebec, 26th November, 1846.

FOR SALE, 150 QUINTALS Merchantable large Table Cod-fish, 127 Barrels Green do. 35 do. Salmon, 53 do. Mackerel, 39 do. Herrings, 6 Kegs Cod Sounds and Tongues, 23 Barrels Cod Oil. —ALSO— 6 Hogsheads Bright Muscovado Sugar, 5 do. do. Bastard do. 20 Boxes Twankay Tea, 15 do. Superior Macaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Muscatel Raisins. 50 Tinnets River Quelle Butter. 30 Boxes Scheidam Gin. 45 do. English Starch. 10 do. Fig Blue, 12 do. Composite Candles, 15 do. English Wax Wick do. 85 Dozens Corn Brooms.

His usual assortment of Liquors and Groceries consisting of— Champagne, Sherry, Madeira, and Port Wines, Martell's Pale and Cognac Brandy, Spanish White do. Hollands and English Gin. Scotch Whiskey, Jamaica, Demerara, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c. By A. LENFESTY, 17 St. Peter St. Quebec 24 Decr. 1846.

FOR SALE. SIXTY HHDS. MUSCOVADO SUGAR, 25 Barrels do do 150 do Guysborough Herrings, 60 do No. 3, Mackerel, 20 do Roasted Coffee, 1000 Lbs. Bees' Wax, 100 Bundles Palm Leaf, 10 Tons Fustic, 1 do Cocos Wood, 20 M Yara Cigars, 30 M Cuba do. 30 Boxes Twankay, Bohea, Congou and Gunpowder Teas, 6 Tons Logwood, 50 Lancewood Spars. J. W. LEAYCRAFT. Quebec, 17th December, 1846.

HARDWARE! No. 20, HARDWARE! FABRIQUE STREET. MCKINILL & BLIGHT, BEG respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well selected assortment, which they will dispose of on the lowest terms for CASH or approved credit. Quebec, 26th November, 1846.

FALL AND WINTER CLOTHING. HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support. H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c., having just received per "Safeguard" and "Pearl" 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 prices. No. 12, Palace Street. Quebec, 10th Nov. 1846.

YOUTH'S CORNER.

THE DESERTED CHILDREN.

I will record, in this place, a narrative that impressed me deeply. It was a fair sample of the cases of extreme misery and desolation that are often witnessed on the Mississippi river.

READING TOO FAST.

There lived in this immediate vicinity a respectable man who had become interested on the subject of religion, and who had begun with some earnestness to search the Scriptures.

A short pause intervened, and the old African replied as follows:— "Master, if I have been correctly informed, it has not been more than a day or two since you commenced reading the Bible, and if I remember rightly, that passage you have mentioned is away yonder in Romans.

Having thus answered, the preacher resumed his work, and left the man to his own reflection. Who does not admire the simplicity and good sense characterized in this reply!

Most readily will he testify to its strict accuracy; and most joyfully will he now say, as he said to me then, "It convinced me most fully of the mistake into which I had fallen.

A BENEFIT REMEMBERED.

The journey from which Mr. de Bodelschwing, the Minister of the Interior, has just returned, had for its object, as he declares, the accomplishment of a sacred duty. The municipality of Breslau has just decreed to an artisan, named Heller, letters constituting him an honorary burgess of the town, on the occasion of the fiftieth anniversary of his being established at Breslau.

But, however high-placed I may be at present, I shall never forget those who were my benefactors during my humble state. I congratulate you on the distinction which the municipality of Breslau has accorded to you, and you may count on me in all matters where you or your children need protection or support.

A DOG GIVING EVIDENCE IN COURT.

When I was Chief Justice of the Common Pleas (I did like that Court!) a cause was brought before me for the recovery of a dog, which the defendant had stolen, and detained from the plaintiff, its owner. We had a great deal of evidence, and the dog was brought into Court, and placed on the table between the judge and witnesses.

HOW JOHN SCOTT, AFTERWARDS LORD CHANCELLOR ELDON, FIRST LEARNED TO WRITE.

When Chancellor, he gave the following piece of evidence against his own character, to Mr. Chisholm, his solicitor:—"My father," said he, "agreed with a master, who kept a writing school, to teach me the art of penmanship there for half a guinea a quarter.

CRAMMER.

THOMAS CRAMMER, the Apostle and Martyr of the English Reformation, was born in Nottinghamshire, England, in July 1497, being descended from a very ancient family, which, during many years, obtained high honour and consideration; his own abilities, however, conferred the most illustrious dignity on his name, although he received his first instruction from a mere parish clerk of a little village.

The attention of the entire continent was at this time engrossed by one important subject, the intended divorce of King Henry VIII. from Catherine; and a commission was appointed, with Cramer at its head, to collect the opinions of the Universities of Europe in this momentous matter. The commissioners, accordingly, set out on their extraordinary errand, and first repaired to Italy where several of the Universities dependent on the Pope fully decided against the legality of the marriage.

No human happiness, however, is of constant duration,—thus, Cramer, soon after these joyous exultations, had the grief of seeing the use of the Bible prohibited:—under the specious pretext of obtaining a more correct translation, his enemies, and the notorious Gardiner in particular, moved in Convocation, that the Bishops should commence a new revision of the sacred writings—but it was their suppression, not their correction, that was really desired; accordingly, though a version was made, it was strongly objected to, and consequently Cramer had the sorrowful disappointment of finding the public use of the Bible disallowed during the remainder of Henry's reign.

followed by the happiest results. In 1519, Cramer began to be engaged in composing a new liturgy, and openly renounced, amid other errors, the erroneous doctrine of transubstantiation, which seems to have clung to him until this late period. This recantation exposed him to severe animadversion from the Roman Catholic party at the time, and was ever afterwards a source of invective against him; the malice of his opponents, however, did not induce him to retaliate, for he invariably maintained, that clemency was more agreeable to the spirit of the Gospel, and far more likely to effect the good he intended, than rigorous severity.

In consequence of the unsettled state of the country at this period, and through a total neglect of tillage, a famine ensued, which the Papists represented as a judgment from Heaven for the abolition of their religion; a set of articles was therefore drawn up and forwarded to the King, in which various demands were resolutely made: these articles were answered by Cramer, at the request of the Protector, in a manner which reflected equal credit on his heart and understanding; and although it would be too much, probably, to affirm, that his arguments were more powerful than the sword of Russell which had previously been called into exercise to quell the disturbances which arose, yet no doubt can exist that they greatly contributed to the restoration of that tranquillity which soon after succeeded.

The period of which we have lately related may be considered as the zenith of Cramer's happiness and power; but earthly felicity is, at best, but unsubstantial and uncertain, and the blight of disappointment too frequently withers the fairest hope. So it was with the Archbishop, for, owing to the removal from office of his friend the Duke of Somerset, (who had been a firm supporter of the Reformation) and the elevation of the Duke of Northumberland, he had now to undergo bitter trials and animosities, and was obliged to provide for his safety by withdrawing himself from court.

But now the aspect of the times began to wear an awful appearance towards the Protestants—King Edward was dead, and a storm was seen gathering on all sides around them, and with heavy hearts they watched the increase of its portentous darkness. The Archbishop was fully sensible of the peril impending over his own head, and, like the good Hezekiah, "Set his house in order" in expectation of the event. He was at first assailed by all the attacks which malice is capable of, and then formally attainted of high treason, and pronounced guilty. This sentence, however, was remitted by Mary, who now swayed the sceptre; though she detained him on the charge of heresy, for which he was finally condemned to suffer death.

We are now arrived at a period in this great man's life which, while it cannot fail to inspire the deepest regret, furnishes matter of much individual reflection and improvement:—throughout every scene of his eventful career we have beheld him supporting such a uniform character of virtue and dignity that we might naturally have hoped that a reverse was impossible; but let no one presume upon his own strength or resolution! Cramer had been exposed to a variety of temptations, and had nobly resisted them all; in vain might the dungeon display its gloom, or the breath of persecution kindle the flame against him—he still maintained his integrity! His adversaries, therefore, instead of enforcing the sentence of death immediately upon him, endeavoured to obtain from him a recantation of his principles moved from his noisome prison to the house of the Dean of St. Paul's, where every act of attention and generous kindness was shown him that the sincerest respect could inspire; the

most artful Papists were kept continually around him, inspiring him with hopes of pardon, and representing how useful he might still be to the cause of religion:—the result proved, how well versed they were in the depths of the human character. Under the shock of adversity, Cramer's mind was invulnerable—but in the hour of returning ease and prosperity, his heart measured back its steps to life—in an evil hour he signed the paper of recantation that was presented to him, and fell!—sealing alike his own misery and disgrace, and the triumph of his enemies! The deep sighing of the contrite heart, however, may humbly trust, had reached the ears of the Almighty before the day of his painful execution, when, over the flames which ascended about him, he stretched forth his right hand, and there suspended it until it was entirely consumed, frequently at the same time exclaiming, "This unworthy hand"! His agonies, however, were not of long duration, for the wind was high, and the fire, burning very fiercely, soon enveloped and consumed him, while he was distinctly heard to say—"Lord Jesus, into thy hands I commend my spirit"! Thus perished Thomas Cramer, in the sixty-seventh year of his age, and about the twentieth of his prelate, leaving behind him a wife and two children, bitterly to bewail their loss, and vowing at the same time to the most eminent in virtue this salutary lesson—"Let him that thinketh he standeth take heed lest he fall"! C. S. J.

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