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The Bazaar.

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

VOLUME IV.—No. 42.]

QUEBEC, THURSDAY, JANUARY 13, 1848.

[WHOLE NUMBER 198

CEASE YE FROM MAN, WHOSE BREATH IS IN HIS NOSTRILS.—Is. ii. 22.
From creatures of a day can smile or frown
Affect thy time: self? If that within
Be low and sordid, can they bear thee up?
If lofty, can their bidding cast thee down?
Why should a high-born spirit care to win
From gifts of man's caprice a golden cup?
From praise of fellow-worms a tinsel crown?
Over the hidden penance can they have power
To whom no answering thought thy soul could bind?
Cease thou from man: and be thy glorious dower
The bright approval of the Heavenly Mind:
And thus the suffrage of Earth's good and wise,
Thy chosen few,—thou meritest to find.
Thou need'st not more,—and more thou wouldst not
prize.

A. W. M.
Episcopal Recorder.

THE DELIGHT OF KNOWING GOD.

Suppose a machine, the sight of which would raise, and discoveries in its contrivance gratify, our curiosity; the real delight, in this case, would arise from its being the effect of skill and contrivance. The skill in the mind of the artificer would be an higher object, if we had any senses or ways to discern it. For, observe, the contemplation of that principle, faculty, or power, which produced any effect, must be an higher exercise of the understanding than the contemplation of the effect itself. The cause must be an higher object to the mind than the effect.

But whoever considers distinctly what the delight of knowledge is, will see reason to be satisfied that it cannot be the chief good of man: All this, as it is applicable, so it was mentioned with regard to the attribute of goodness. I say, goodness. Our being and all our enjoyments are the effects of it: Just men bear its resemblance: But how little do we know of the original, of what it is in itself? Real what was before observed concerning the affection to moral characters; which, in how low a degree soever, yet is plainly natural to man, and the most excellent part of his nature: Suppose this improved, as it may be improved, to any degree whatever, "in the spirits of just men made perfect;" and then suppose that they had a real view of that "righteousness, which is an everlasting righteousness;" of the conformity of the divine will to the law of truth, in which the moral Attributes of God consist; of that goodness in the sovereign mind, which gave birth to the universe; and, what will be true of all good men hereafter, a consciousness of having an interest in what they are contemplating; suppose them able to say, "This God is our God for ever and ever?" Would they be any longer to seek for what was their chief happiness, their final good? Could the utmost stretch of their capacities look further? Would not infinite perfect goodness be their very end, the last end and object of their affections; beyond which they could neither have, nor desire; beyond which they could not form a wish or thought?

Consider wherein that presence of a friend consists, which has often so strong an effect, as wholly to possess the mind, and entirely suspend all other affections and regards; and which itself affords the highest satisfaction and enjoyment. He is within reach of the senses. Now, as our capacities of perception improve, we shall have, perhaps by some faculty entirely new, a perception of God's presence with us, in a nearer and stricter way; since it is certain he is more intimately present with us than any thing else can be. Proof of the existence and presence of any being, is quite different from the immediate perception, the consciousness of it. What then will be the joy of heart, which his presence, and "the light of his countenance," who is the life of the universe, will inspire good men with, when they shall have a sensation, that he is the sustainer of their being, that they exist in him; when they shall feel his influence to cheer, and enliven, and support their frame, in a manner of which we have now no conception? He will be, in a literal sense, "their strength and their portion for ever."

When we speak of things so much above our comprehension, as the employment and happiness of a future state, doubtless it behoves us to speak with all modesty and distrust of ourselves. But the Scripture represents the happiness of that state, under the notions of "seeing God, seeing him as he is, knowing as we are known, and seeing face to face." These words are not general or undetermined, but express a particular determinate happiness. And I will be bold to say, that nothing can account for, or come up to these expressions, but only this, that God himself will be an object to our faculties; that he himself will be our happiness, as distinguished from the enjoyments of the present state, which seem to arise, not immediately from him, but from the objects he has adapted to give us delight.

To conclude: Let us suppose a person tired with care and sorrow, and the repetition of vain delights which fill up the round of life; sensible that every thing here below, in its best estate, is altogether vanity. Suppose him to feel that deficiency of human nature, before taken notice of; and to be convinced that God alone was the adequate supply to it, what could be more applicable to a good man, in this state of mind, or better express his present wants and distant hopes, his passage through this world as a progress towards a state of perfection, than the following passages in the devotions of the royal prophet? They are plainly in an higher and more proper sense, applicable to this, than they could be to anything else. "I have seen an end of all perfection. Whom have I in heaven but thee? And there is none upon earth that I desire in comparison of thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever. Like as the hart desireth the water brooks, so length my soul after thee, O God. My soul is athirst for God; yea even for the living God; When shall I come to appear before him? Flow excellent is thy loving kindness, O God! And the children of men shall put their trust under the shadow of thy wings: They shall be satisfied with the plenteousness of thy house: And thou shalt give them drink of thy pleasure, as out of the river. For with thee is the well of life: And in thy light shall we see light. Blessed is the man, whom thou choosest, and receivest unto thee: He shall dwell in thy courts, and shall be satisfied with the pleasure of thy house, even of thy holy temple.

Blessed is the people, O Lord, that can rejoice in thee: they shall walk in the light of thy countenance. Their delight shall be daily in thy names; and in thy righteousness shall they make their boast. For thou art the glory of their strength; and in thy loving-kindness they shall be exalted. As for me, I will behold thy presence in righteousness: and when I awake up after thy likeness, I shall be satisfied with it. Thou shalt show me the path of life; in thy presence is the fulness of joy and at thy right hand there is pleasure for evermore."—Bishop Butler, *Sermon upon the love of God.*

AUTHORITY OF THE APOSTLES' CREED.

That in the more ancient times there was no one form generally fixed and agreed upon, to omit other arguments that persuade it, is hence probable, for that the most learned and generally knowing persons of those times, when in their apologies against disbelievers for Christianity, or in their assertions of its genuine principles and doctrines against misbelievers, they by the nature and sequel of their discourse, are engaged to sum up the principal doctrines of our religion, they do not yet (as readers did require, and they could hardly have avoided doing, had there been any such constantly and universally settled or avowed form) allege any such; but rather from their own observation of the common sense agreed upon, and in their own expression, set down those main doctrines wherein the chief churches did consent; as may be seen by divers of them, especially by Tertullian, the oldest of the Latins, if we compare several places wherein he delivers the rule of faith, (as he constantly calls it, that is, such a summary of Christian principles by which the truth of doctrines concerning matters therein touched might be examined;) wherein I say he delivers such rules of faith to the same purpose in sense, but in language somewhat different, yet never referring to any standing and more authentic form. Among these forms, that which now passes under the title of the Apostles' Creed (about which we discourse) seems to have been peculiar to the Roman Church, and that very antiently, (as to the chief articles thereof, for it appears that in process of time it hath been somewhat altered, especially by addition;) and because it had been used from such antiquity, that its original composition and use were not known, was presumed to have derived from the Apostles, the first planters of that church (as it was then usual to repute all immemorial customs to be deduced from apostolical tradition;) or possibly because the Roman Church (as in common belief founded by the two great apostles, Peter and Paul) was by way of excellency, called the apostolical church, and the succession of Roman bishops *sedes apostolica*, so whatever belonged to that church obtained the same denomination; and among the rest the Roman symbol might, for that reason, be called *symbolum apostolicum*; that is, *symbolum ecclesie apostolice*. For that it was compiled by joint advice, or by particular contributions of all the Apostles, is a conceit sustained by very weak grounds, and assailed by very strong objections; as that a matter of so illustrious remarkableness, and of so great concernment, should be nowhere mentioned in the Apostolic Acts, nor by any authentic record attested, (and, indeed, had it been so testified, it must have attained canonical authority;) that it was not received by all churches; and that those which used the substance thereof were so bold therewith as to alter and enlarge it, are considerations ordinarily objected thereto; but that which most effectually to my seeming doth render such original thereof altogether uncertain (and doth amount almost to a demonstration against it, I mean against the truth, or, which is all one in matters of this nature, its certainty of being composed by the Apostles,) is that which I before intimated; viz: that the most ancient (and those the most inquisitive and best seen in such matters) were either wholly ignorant that such a form, pretending the apostles for its authors, was extant, or did not accord to its pretence, or did not at all rely upon the authenticity thereof; otherwise (as I before urged) it is hardly possible that they should not have in most direct and express manner alleged it, and used its authority against those wild heretics who impugned some points thereof.

Nothing can be more evident than such an argument (as it was more obvious than not to be taken notice of, so it) must needs carry a great strength and efficacy with it; and would have much more served their purpose, for convincing their adversaries, than a rule (of the same sense and import) collected from their own observation, and composed in their own expression; and that argument, which they so much insist on drawn from the common consent of the apostolic churches, could not have been more strongly enforced, (nor the ground thereof more clearly evidenced,) than by propounding the attention of this form, if such an one there had been commonly received and acknowledged: and if they were ignorant or uncertain thereof, afterwards could not be more skillful or sure in the point. I speak not this with intent to derogate from the reputation of this Creed, or to invalidate that authority, whereof it hath so long time stood possessed; for, as for the parts thereof, which were undoubtedly most ancient, the matter of them is so manifestly contained in the Scripture, and, supposing the truth of Christianity itself, they are so certain, that they need no other authority to support them, than what Christianity itself subsists on; and for other points afterwards added, they cannot, by virtue of being inserted there, pretend to apostolical authority; but for their establishment must insist on some other base. It is, in general, sufficient (that which we acknowledge) to beget a competent reverence thereto, that it was of so ancient use in the principal, and for long time (till ambition and avarice, and the consequences of general confusion, ignorance, corruption, over-spreading the earth, did soil it) the fairest perhaps and most sober church in the world; that it was, I say, in so illustrious a place, so near the Apostles' time, made and used, (and might thence seem probably to derive from some of them,) may conciliate much respect thereto; but yet since it is not thoroughly certain that it was composed by any of them, nor hath obtained the same authority, with their undoubted writings, whatever is therein contained must be explained according to and be proved by them; and cannot otherwise constrain our faith. —Dr. Isaac Barrow's *Exposition on the Creed.*

THE HIGHLAND GLEN.

Time of plenty.—I will not stop to tell of sketching and climbing, and of boggy swamps that threatened to impede our way to the most desirable points of view. I will only say that we were thoroughly exhausted with fatigue and hunger, when, after some hours spent in exploring, we turned our steps towards a "house of refreshment" which our boatmen had pointed out. They had promised to announce our approach, and accordingly we found the table spread with fresh-made oat-cake, still hot and crisp, a large bowl of rich cream, fresh butter, a bottle of whisky, and a drinking-horn.

The "house of refreshment" was, however, nothing more than a rough Highland hut, situated at the foot of the old road up the glen, if road that could be called which was formed of a succession of vast ledges of rock from three to five feet high; such as it is, it is the only opening among the mountains, that bare and rugged, rise abruptly on all sides, and it is bordered by a narrow track, down which the drovers still conduct their flocks and herds, unless when it is flooded by the mountain torrents, that rush thundering through the glen, and discharge themselves through a chasm in the rock to the left of the hut, forming one of the small streams the feed that lake. A huge, shapeless mass of rock rises just opposite this rustic shelter, and must serve to break the violence of the blasts that sweep the glen, though it also hides the romantic beauties of its entrance.

A little group of three or four children were clambering over the rocks, and dragging huge branches of the bracken, which they had been out to get, as litter for the favourite cow that stood in a byre or shed at one end of the hut. At the sound of their ringing laughter they drew near, a rough, wiry-headed tabby cat, that had been basking in the sun, put up her back, and after leisurely stretching herself and pawed and rubbed herself against each in turn, turning up her green eyes as if she expected a caress in answer to her greeting. The bracken was dragged to the cow-shed, and then with a yell of self-gratulation, or of hunger, we cannot precisely say which, the whole number rushed into the room we occupied, and as suddenly disappeared through a side door.

Our meal dispatched, and neither waiter nor hostess appearing, we had leisure to survey the apartment. The centre was supported on what was literally a roof-tree, for a venerable beech, that had, perhaps, been the original attraction to the site, still upheld the simple framework of the roof, raised aloft on its double-twisted stem, selected, doubtless, for its promise of double strength. In one corner of the room stood a solid oaken chest, the receptacle of the meal that supplied the family with food; opposite was a bed, or rather shake-down, for it was on the floor, but looked very clean and comfortable; on the third side the peat was giving out its red heat from a spacious hearth, and indeed induced such a feeling of suffocation, that we would fain have opened the window for a little fresh air from the mountains. The massive frame-work, however, was not made to open; it seemed calculated rather to exclude light as well as air, for the proportion of glass was small indeed; so in despair I went to the side door, and in opening it, nearly tumbled through, for the earth (there was no flooring) had sunk so much at the threshold as to have left a sort of trench. I recovered myself and stepped over, and there were the four barefooted urchins with their curly heads and their rosy cheeks, the very picture of health and glee, standing round a three-legged stool on which their mother had set a large bowl of smoking potatoes and milk. They were sipping and eating, and just as I entered the room, the elder boy having fished up a particularly attractive, floury bit of potato between his finger and thumb, ran to the baby, a fine child of some ten or eleven months old, who was sitting on its mother's knee, and began to cram its tiny mouth with the delicious morsel which broke and crumbled and fell into the infant's lap; the petted baby smiled and laughed, and helped to pick up the crumbs, and put them, not into her own mouth, but her mother's. "That's a braw lassie, aye to gie the bit and sup afore you tak' it yourself;" and the child, at the sound of its mother's voice, turned to her, and forgot the potato and nestled in her bosom, and she bent her head over the bonnie wee thing, and gave it a long fond kiss, as though it had been her first-born. She was seated on a low oaken bench, such as in England is called a settle, and a light screen behind her prevented her seeing our entrance.

We stood for a moment looking on the scene of simple domestic happiness before us, and then introducing ourselves by a few words of greeting, to the group around the bowl, we thanked the hostess for our reasonable refreshment, and asked what we should pay. "Oh, naething, just naething," was the reply; "ye're wanderers and frae frae hame, and ye're welcome." We remonstrated. She shook her head, saying, "God has gien us plenty, and he bids us use hospitality, and ye winna gainsay his bidding, so just gang in peace," she added, laughing good humouredly, "for ye're frae hame, I guess, and ye'll hae a long pull hame."

It was indeed getting late, and the thought of four hours on the lake in the dark, had a hurrying tendency, so pointing to the Bible and hymnbook on the shelf above the children's bed, we bade her remember us in their evening worship, and slipping some silver into the children's hands, we took our leave. We had not gone many yards before we met a Highlander with a net at his back, and a basket of fish before him, and the shout of delight which in another moment burst from the cot, proved him to be, as we had supposed, the father of the group within. Before we had gone far, we heard a sonorous voice raising the evening hymn, and anon the sound of shrill and infant voices mingling with it. We could not stop to listen, but we joined in heart, and as a fresh breeze from the mountain passed brought the sweet sounds once more to our ear, we fervently exclaimed (as again they died away) in the words of their native poet—
"May he who stills the raven's clamorous nest,
And decks the lily fair in flow'ry pride,
Yet, in the way his wisdom sees the best,
For them and for their little ones provide,
But chiefly in their hearts with grace divine preside."

Time of Famine.—Eighteen months had passed over

the Highland cottage, and in their brief course had swept away almost all that it had once contained of the appliances of domestic usefulness and comfort; for the scarcity which had been felt on the partial failure of the general failure of the following year, advanced through the successive stages of privation and destitution, till it might now truly be said in the simple, but emphatic language of Scripture, that "the famine was sore in the land," for "their food had been destroyed, and means of purchasing other food they have not."

It is about the second week in January 1847, that we would again introduce our friends to the home of the McKenzies. An air of desolation now reigned around it,—all was still. There was no hum of children's voices making glad the lonely glen; the fowls that had gathered round the cottage-door were no longer to be seen, the pig-stye was empty, the stream was frost-bound.

The thatch which had been secured by birch twigs linked together in the Highland fashion, and kept down by a great stone suspended from the twisted ends, and dangling in front, was half off. The elder-bush that had grown beside the shed was gone, and its hollow branches no longer creaked in the wintry blast, for when labour was scarce, and peat was three times its usual price, any thing that would serve for firing was little likely to be spared. The interior of the cottage offered a sad and striking contrast to the scene of joy and plenty it had presented before.

The table, formerly so hospitably spread for us, was gone; the meal-chest, the children's bed, the comfortable settle, each in its turn had been parted with for food; the inner door was broken, and there were the bairns, no longer fresh, rosy, full of life and vigour; they had ceased to attend the school; they had ceased to climb the over-hanging rocks, and splash and dabble, like so many wild birds, in the stream that foamed beneath the ledge on which the cottage stood. Poor children! they were all lying huddled together on a mattress, with a dirty blanket over it; their old pet the grey cat curled for the one scanty, tattered garment which did not reach the knees, showed the deep poverty that had fallen on the parents. They were anxiously waiting for the hour when the little portion of milk which the wretched half, no, not half-fed cow still yielded, was to be divided among them. It was now three days since they had tasted any other nourishment, and McKenzie and his wife began to think it would be better to sell or kill the cow, than thus to see their little ones pining away beneath the united pangs of cold and hunger. But there had been no fire upon the hearth that day; for the few peats that remained were husbanded to dress the meal that they were daily hoping might, through some providential channel, come to them. And the children awoke at night, crying with cold; and one of them sobbed, and said,—"Collie is always warm. Oh! mother, let me gang sleep wi' Collie; for Robin and Moggie are like the frost to me." The father spoke not, but he went to the shed and led in the poor miserable-looking cow, that staggered from weakness as it stepped over the stones at the door. He brought it to the side of the children's bed, and when it lay down, they stretched themselves upon it, and the gentle creature, that in happier days had been caressed and often wreathed with garlands of the broom and heather by them, turned its head and fixed its large mild eye upon them, as though sensible of their sufferings and pleased to minister to them; and for some hours suffering was forgotten in sleep.

The following morning work was brought that there was work to be had at —, across the hills, and that perhaps McKenzie might be able to get some. He sighed heavily, but he nodded assent, and, bidding his wife get the Bible from the shelf, and beckoning to the children to come and stand around him, he read the twenty-third Psalm, and his voice became firm and clear as he said,—"I shall not want;" for he said it in David's spirit, and he believed it in his heart, and the sense of his failing strength that had clouded his brow, gave place to the assurance of faith, as he read the promise of the Staff that is of power to support the weak. And when he had prayed that in the might of the promise he might go forth, he sang the hymn as usual; and it was a hymn of praise, so that the passing stranger might still have thought it went up from light and happy hearts. And so, indeed, it did; for how "shall the righteous be made sad, whom I have not made sad?" saith the Lord God.

The morning-worship over, McKenzie started on his long and toilsome walk. The embankment, which was the scene of labour, was full ten miles off over moor and mountain, but he got there after two hours' hard walking, and applied for employment. He was received, and at the end of the day was paid one shilling for his toil; and he went further ere he turned towards his home, to spend his earnings in meal for his family. It was late ere he reached his cabin; his little ones had cried themselves to sleep. His wife, after watching long for his return, oft turning to her sleeping children in the sickness of hope deferred, and then again straining her eyes to look through the casement for her husband, had seated herself at the foot of the bed with her hands clasped tightly together, the indication of a strong mental effort to repress the feelings of anxious suspicion that were busy at her heart, and thus McKenzie found her. He showed the bag of meal, and told her that he had no doubt of being employed at the embankment while the works were in progress; but as he spoke, his words became tremulous, his hand dropped, and he would have fallen, if his wife had not supported, and half dragged him to the bed. Reader, you have read in books of fancy and fiction, scenes of imaginary faintings from imaginary sources of emotion and suffering, and, perhaps, you have wept at them; and for such imaginary distresses, your tears were enough, nay, all too much. They will not suffice here. McKenzie had walked ten miles to his labour. He had honestly put forth all his strength to his appointed task, he had made a circuit of six miles to get the oatmeal for his children ere he set out on his homeward path. "All this he had done; and he had not tasted food that day. His wife succeeded so far in reviving him, that he raised his head and looked around, but he could not speak. She looked for a sup of milk in the earthen

jar—their only remaining vessel of any kind,—but it was empty. The poor respited cow gave what she could—a scanty supply, all thin and watery, and unlike the rich abundance she had formerly yielded; still it was precious, and as Margaret saw the colour stealing over her husband's wan face, she was thankful that Collie had been spared. If they could but manage to keep her alive still; but the skin hung in huge wrinkles over the projecting bones, and, except the dry and withered bracken, fodder there was none for her.

To kindle the few smouldering peats that lay upon the hearth, and to prepare a mess of porridge for her husband, was Margaret's next care, but McKenzie protested that he was abundantly refreshed already, and that he was too sleepy to wait for the cooking of the porridge. Margaret urged him, but he would not be persuaded, and they closed the day with prayer and reading, and together joined in praising Ilm who had made good his promise in the morning, and supplied their need,—"I shall not want;" and as they lay down on their heather mattress with their little ones, all sense of want was gone, and filled with the consciousness of their Heavenly Father's presence with them, and of his love towards them, his everlasting love in Christ Jesus, they slept in peace! Reader, what would they have had to sustain their fainting spirits, if they had been living without God in the world?

[The above is taken from a little work by Matilda Wrench, which commences with an account of a visit to the Serpent's Fall, at the head of Loch Leven, and, besides the extract we have given of the time of famine, relates many further details of suffering in the family till the time when substantial relief was brought to those who survived. The incidents are stated to be all facts, and the work is, by permission, dedicated to Queen Adelaide.]

DR. HAMPDEN'S NOMINATION TO THE EPISCOPATE.

From the *European Times*, December, 18, 1847.

The following important correspondence has taken place in reference to the appointment of Dr. Hampden to the see of Hereford:—

"My Lord,—We, the undersigned Bishops of the Church of England, feel it our duty to represent to your lordship, as head of her Majesty's Government, the apprehension and alarm which have been excited in the minds of the clergy by the rumoured nomination to the see of Hereford of Dr. Hampden, in the soundness of whose doctrine the University of Oxford has affirmed, by a solemn decree, its want of confidence. We are persuaded that your lordship does not know how deep and general a feeling prevails on this subject, and we consider ourselves to be acting only in the discharge of our bounden duty, both to the Crown and to the Church, when we respectfully but earnestly express to your lordship our conviction that if this appointment be completed, there is the greatest danger both of the interruption of the peace of the Church, and of the disturbance of the confidence which it is most desirable that the clergy and laity of the Church should feel in every exercise of the Royal supremacy, especially as regards that very delicate and important particular, the nomination to vacant sees. We have the honour to be, my lord, your lordship's obedient servants,

"C. J. LONDON.	"RICH. BATH & WELLS.
"C. WINTON.	"J. H. GLOSTER & BRISTOL.
"J. LINCOLN.	"E. SARUM.
"CHR. BANGOR.	"A. T. CHICHESTER.
"HUGH CARLISLE.	"J. ELY.
"G. ROCHESTER.	"SAML. OXON.
"To the Right Hon. the Lord John Russell, &c."	

"Chesham-place, Dec. 8, 1847.

"My Lords,—I have had the honour to receive a representation signed by your lordships on the subject of the nomination of Dr. Hampden to the see of Hereford. I observe that your lordships do not state any want of confidence on your part in the soundness of Dr. Hampden's doctrine. Your lordships refer me to a decree of the University of Oxford, passed eleven years ago, and founded upon lectures delivered fifteen years ago. Since the date of that decree Dr. Hampden has acted as Regius Professor of Divinity in the University of Oxford, and many bishops, as I am told, have required certificates of attendance on his lectures before they proceeded to ordain candidates who had received their education at Oxford. He has likewise preached sermons, for which he has been honoured with the approbation of several prelates of our Church. Several months before I named Dr. Hampden to the Queen for the see of Hereford, I signified my intention to the Archbishop of Canterbury, and did not receive from him any discouragement. In these circumstances, it appears to me, that should I withdraw my recommendation of Dr. Hampden, which has been sanctioned by the Queen, I should virtually assent to the doctrine that a decree of the University of Oxford is a perpetual ban of exclusion against a clergyman of eminent learning and irreproachable life, and that, in fact, the supremacy which is now by law vested in the Crown is to be transferred to a majority of the members of one of our Universities. Nor should it be forgotten, that many of the most prominent among that majority have since joined the communion of the Church of Rome. I deeply regret the feeling that is said to be common among the clergy on this subject. But I cannot sacrifice the reputation of Dr. Hampden, the rights of the Crown, and what I believe to be the true interests of the Church, to a feeling which I believe to be founded on misapprehension, and fomented by prejudice. At the same time I thank your lordships for an interposition which I believe to be intended for the public benefit. —I have, &c.

"J. RUSSELL.
"To the Right Revs. the Bishops of London, Winchester, Lincoln, &c."

By some mistake the name of the Bishop of Exeter did not appear in the above list. The Bishop accordingly opened a correspondence to the same effect, on his own account. These proceedings have but little influence on Lord John Russell, as the order for a *congé d'élire*, and a recommendation of Dr. Hampden, appeared in the Gazette of Tuesday last.

Second statement of the Destitution committee.

CAUSES OF DEFECTION.

We have no disposition to create or multiply apologies for the many foolish and crochety minds which have sought an asylum from what they deem the deficiencies of our spiritual Church, in the bosom of Popery. In some of these cases the Fine Arts seem to have been the authors of the change. These sentimental wanderers have, like the followers of Orpheus, been drawn away by sweet sounds; or, like Pygmalion, they have fallen in love with an image. Music, poetry, painting, sculpture, have done the work of Scripture and logic; and they have yielded to taste and imagination what was due to faith and common sense. For such persons we have little respect. Neither can we feel much reverence or regard for those who, too indolent to exercise their mind in the devout study of the Word of God—the comparing Scripture with Scripture, and borrowing all the light which the wisdom and piety of other men will supply—are unable to come to any decision themselves as to what is true or false and have therefore sought a refuge from indolence and indecision in the supposed infallibility of the Church of Rome. Such persons are entitled to little consideration. It is no duty of the Church to build dormitories for diseased consciences, or to provide that those who will not think for themselves shall have some one to think for them. But there is another class with whom we feel much sympathy; we mean those who, receiving the word of God in simplicity, and regarding it as the true standard of temper and practice, have, on comparing the books and the lives of many professed and zealous members of the Protestant Church, discovered the most awful contrast between them. Some of these persons have had the devotional writings and the saintly biographies of the Romish Church put into their hands by those on the watch for this purpose, and have been led, we believe very falsely, to the conclusion that Popery is a more congenial soil for devotion and holiness than Protestantism. A deeper search into either the writings or the practice of the Church of Rome would lead to a very opposite conclusion. But in the mean time, the hard and dry character of many of the sermons even of those who are just interpreters of Scripture, and the self-indulgent and at least semi-worldly habits of many Protestants, have prepared the minds of such inquirers for these delusions. Now for such inquirers we feel the deepest pity. They are pursuing a right end; and, in so doing they fall into a desperate error. But who are those that are fastening the delusion upon them? Perhaps the very men making the loudest pretensions to theological accuracy; but who, combining the highest principles with the lowest practice and temper, dishonour the ark which they profess to have in their keeping.

We believe that a cordial reception of all the doctrines of the Church of England, and a dutiful regard to its ordinances, in public and in private, is sufficient to satisfy the cravings of any devout and reasonable mind.—But there is a sort of modern "cant" as we must venture to call it, about "Church principles" which means some things far short of this; and which is designed to teach us that with little or no regard to Church doctrines, a rigid and superstitious regard to Church Ordinances is sufficient to secure the health and joy of the soul—that in short the 39 Articles and the Homilies are little better than superfluities in the Church, if only there is a rigid, and we may say, formal regard to the Liturgy. Here then is the point to be pressed upon certain modern religionists—on those crowds of young ladies who, with diminutive crosses around their necks, with illuminated Prayer-books and rigid observances of Saints' Days—are to be found in all the giddy circles of fashion and folly. Let them receive the doctrines of the Church as well as its ceremonies. Let them love the "Great Master," while they sit at his table; let them hate the world which nailed him to the cross; let them "live a life of faith upon the Son of God," and we have little fear of their sinking into the "pit of Popery." The Church of our country is no "half-way house to Popery," but a bold "protector," against it; and no man is a more formidable antagonist to Rome, than he who employs the weapons of the English Reformers.—London Christian Observer.

The Berean.

QUEBEC, THURSDAY, JANUARY 13, 1848.

The last English Mail has brought a correspondence, from the mother-country, of a novel and striking character in ecclesiastical affairs. The nomination of the Rev. R. D. HAMPTEN, D. D., R^{egius} Professor of Divinity in the University of Oxford, to the Bishopric of Hereford, has drawn forth a protest from thirteen of the English Bishops, twelve of whom affixed their names to a document which, with Lord John Russell's reply thereto, we have inserted on our first page—the thirteenth is the Bishop of Exeter who pursued a similar course by a separate correspondence with the Prime Minister.

Many of our readers probably require to be informed, what are the grounds of the objection raised against the Bishop, designate—or elect, we may at this time probably say, since the *congé d'élire* has been issued, and the state of the law allows the Chapter, "no choice but to elect" the Clergyman nominated by the crown. The odour, which of late the University of Oxford has contracted would, no doubt, lead a majority of persons in the first instance to suppose, that the party protested against has become liable to the suspicion of romanizing tendencies. That would be an utter mistake. The *Regius* Professor is one who inflicted a very severe blow and discouragement, on the Tractarian schismatics, in the successful resistance offered by him to Mr. McMullen's application for the Bachelor-in-Divinity's degree—the correctness of his suspicions in the case have since been proved by that individual's joining the Church of Rome, after doing as much perverting work within the Church of England as opportunity was afforded him for; in the Rev. Dr. Hook's parish of Leeds. But Dr. Hampden had given occasion to doubts respecting his soundness in the faith in another direction—he was suspected of leaning towards Rationalism; and at the time of his appointment to the *Regius* Professorship it was not then much more carefully disguised romanizing party only, but with them, many who were, and continue, sound in the faith; that condemned the appointment and joined in censuring the Professor. The censure was founded upon sentiments uttered by him, as Bampton Lecturer, in the

University pulpit, and published, four years previously; and the University, in passing it, found itself in the singular position described by a reviewer (Dr. Arnold, we believe,) as follows:

"Mischievous principles, set forth systematically, in a course of eight sermons preached successively in the University pulpit, before the Vice-Chancellor and all the Dignitaries and Tutors of the University,—and no proceedings instituted, no censure passed, no accusation made,—but, on the contrary, the preacher subsequently receiving from the University the highest degree in Divinity—that degree which is virtually a professorship of theology—the University's commission to give lectures to its students in every branch of that faculty—receiving again the office of Head of a Hall—and, lastly, the Professorship of Moral Philosophy? Such was the University of Oxford's censure upon eight sermons full of systematic mischief—preached in her own church—and in the presence of her highest authorities?"

We do not quote this as if we meant to convey the impression that the preacher's sentiments were not really liable to exception; but from all the information which has reached us we are led to conclude that since his advancement to the Divinity Professorship he has distinctly declared sentiments which are on all hands allowed to be unobjectionable—he has pursued a course with reference to the Tractarian heresy which entitles him to the thanks of those zealous for Reformation principles; and the question at present seems to be very much this, whether he ever advanced sentiments which it is to be required of him that he should explicitly retract, or whether he has done enough in so pronouncing his views, since, as to disavow those errors of which, without sufficient warrant, as he must believe, he had become suspected.

One thing is certain: the censure under which he was laid was academical only; Bishops individually, indeed, acted upon it in dispensing with certificates that Candidates for orders from Oxford had attended Dr. Hampden's lectures, but no ecclesiastical court ever pronounced against him. It is remarkable that both in the case of Dr. Hampden, suspected of rationalism, and of Dr. Pusey, accused of romantic opinions, the University exercised discipline while the ecclesiastical authorities seem to have remained inactive. And now, when the *Regius* Professor of Divinity, Dr. Hampden, who has at all events manifested an anxiety to set himself right with the Church and the University, has been undisturbed in his ecclesiastical position these fifteen years, since the publication of the Sermons objected to, the remonstrance from one half of the episcopal bench, while the remaining prelates are silent, excites one's curiosity to know whether a similar remonstrance would have proceeded from the same quarter, if the individual nominated to the vacant Bishopric had been the romanizing *Regius* Professor of Hebrew, Dr. Pusey, who has done nothing at all to clear himself of the suspicions which have so long attached to him.

The silence of the two Archbishops and ten Bishops, who have not joined in the remonstrance, removes all fear of any difficulty with regard to the new Bishop's consecration which, we suppose, will take place in due course; and it seems to us that the new appointment is as likely to turn out to the furtherance of evangelical truth as most others which the ruling statesmen of one or the other party are in the habit of making. It is most likely that this occurrence will direct attention afresh to the position of the Church as regards the selection of Clergymen to fill her highest stations. That this "very delicate and important particular," as the remonstrating Bishops call the nomination to vacant sees, should be committed to men who are commonly called to the highest offices in the State without any reference to their standing in the Church—with abundance of testimony to their intellectual endowments, but with none at all as regards their religious character—is an anomaly which it were strange indeed if the present taste for increasing the efficiency of the Church-system were to omit in its course of inquiry and agitation. We need not say that we should be glad to see the anomaly corrected, though we should not be at all prepared to look upon an election by the Cathedral chapters as an improvement. In such a matter as that, it seems evident that the parochial Clergy should acquire the influence which, from the intimate concern they have in the result, seems legitimately to belong to them.

Taking matters as we find them, we can not repress feelings of satisfaction at the prospect that the statesmen now in power will not dispense their Church patronage so as to encourage the concealed schismatics under whose pretended zeal for Church principles there lies hidden a scheme which would once more change the renewal of heart and holiness of life into blind submission to the priesthood and strictness of ceremonial compliance. It is singular to observe how the professed Churchmanship of the day passes by the most authoritative injunctions and warnings of the Church; to gratify its own distempered taste and restore abuses which the Reformation put away. In one of our city-papers, recently, a Correspondent among sundry other questions proposed one in these terms: "I would like to know how the erection of a painted window in a Church tends to the glory of God?" An answer of some length was given to this communication, evidently written by a hand not unskilled in wielding the pen, and indited by a mind sufficiently concerned, to give the best answer it had to offer; and, in reply to the question just quoted, it offers the following:

"In answering this question one is almost tempted to recur to Solomon's rule as to the mode of answering a certain class of persons; but I would rather refer your inquirer to Solomon's acts and example. He thought no magnificence of decoration misplaced when building the Temple; and when this was finished, the Almighty Himself assured him that, 'He had chosen that place to Himself as a House of Sacrifice.'"

Now it will be perceived that the place of worship of a Christian congregation under the Gospel dispensation is here treated as being just the same thing with Solomon's temple at Jerusalem, under the darkness of the Old Testament; the magnificence of decoration which was suitable for the one (but which did not include the painted likeness of saints) is assumed to be fit for the other; and because God was pleased to choose the splendid structure erected by the King of Israel "as a house of sacrifice" at the time when beasts had to be slain as types of the richer offering that was to be made, therefore the buildings for the performance of Christian worship now, when the typical sacrifices are wholly done away with, may laudably be brought into conformity with Solomon's temple! The Semi-Romanism of the day seems here to come out as down-right Judaism; and indeed they are alike—they are the very spirit against which the apostle to the gentiles was so zealous as against an error which perverted the Gospel of Christ, and would bring the disciples again into bondage. Nor is it a new thing in the history of Christendom that those are most eager to set up Paul's image on painted church-windows who are little zealous about teaching Paul's doctrine. The authors of the Homilies, set forth by the Church's authority, saw the decorations in Solomon's temple in a very different light from that in which they appear to the writer of the above attempt at justification. They adopt the following extract from Jerome's "Treatise of the Life of Clerks," after having designated that ancient father as "otherwise too great a liker and allower of external and outward things," whose warnings may therefore come with the more weight to those similarly disposed:

"Many build walls and erect pillars of churches: the smooth marbles do glitter; the roof shineth with gold, the altar is set with precious stones; but of the ministers of Christ there is no election or choice. Neither let any man object and allege against me the rich temple that was in Jewry, the table, candlesticks, incense, ships, platters, cups, mortars, and other things all of gold. Then were these things allowed of the Lord, when the Priests offered sacrifices, and the blood of beasts was accounted the redemption of sins. Howbeit all these things went before in figure; and they were written for us, upon whom the end of the world is come. And now when that our Lord, being poor, hath dedicated the poverty of his house, let us remember his cross, and we shall esteem riches as mire and dung. What do we marvel at that which Christ calleth wicked Mammon? Whereto do we so highly esteem and love that which St. Peter doth for a glory testify that he hath not?"

And this passage, the Homily enforces by the following words of "Godly and wholesome doctrine" [Article xxxv.]

"Thus you see how St. Jerome teacheth the sumptuousness amongst the Jews to be a figure to signify, and not an example to follow."

These capitals are ours; but the words are those of the Homily; and to them is subjoined the following piece of sound evangelical instruction:

"Those outward things were suffered for a time until Christ our Lord came, who turned all those outward things into spirit, faith, and truth."

Now when the true, affectionate Churchman finds such warnings as these pressed upon him in the course of a Homily authoritatively directed "against Peril of Idolatry, and superfluous decking of churches," one would suppose that he would rather see the painted likeness of saints, angels, or virgin shivered into a thousand fragments, than promote their being set up in the Church's places of public prayers to peril once more the inwardness and spirituality of her worshippers.

THEATRICALS.—From the Toronto "Church."

We learn from our cotemporary the Berean, that the Corporation of Quebec have lately come to a resolution, which we cannot but deeply regret. It appears that several literary, scientific, and philanthropic institutions have for some time been in the habit of holding their meetings in the Parliament Hall, it being a room well adapted for such purposes, and more convenient than any other that could be procured in the City. Two individuals, named Kimlin and Aubin, lately made application to the Corporation, who have charge of the Hall in question, for the use of it for Theatrical purposes. So soon as this fact became known a counter petition was set on foot, praying that no such appropriation should be made, which received the signatures of one hundred and fifty respectable citizens. The effort, however, proved fruitless, for the City Council with these two dissenting voices, to grant the request of the two, contrary to the prayer of the 150! A more wanton outrage against morals and propriety, never before fell under our observation. Admitting for the sake of argument, that theatrical entertainments are harmless, and conducive to the moral health of society, still the decision of the Quebec Corporation was without excuse, inasmuch as their vote went to establish an amusement to the discouragement of religion—science—and literature. But looking as we do, upon the Theatre, as being the pregnant source of idleness and vice of every description, we are constrained to characterize the conduct of the Council as utterly unworthy of a body sworn to do their utmost to shield the community over which they have rule, from the contamination of evil.—Sorely this calamitous decision will be yet re-considered and reversed.

[We have had some reluctance about touching again upon the above subject, lest we should express ourselves too severely on the course pursued by the majority of our City Fathers, of whom we, naturally, desire to have nothing to say, but what may beget reverence in their children. Our distant contemporary, who does not stand in the same intimate relation towards them, has, however, furnished us with an article to which we may treat our readers without becoming chargeable with unflattering behaviour; and we submit to it the information that this matter has been settled, to the satisfaction of those who petitioned against the loan of the Parliament Hall, by the Directors of the Fire Insurance Companies, who declined insuring the building at any premium, if any part of it were used for theatrical purposes.]

We could earnestly wish that the majority of our City Fathers had earned to themselves on this occasion a position more creditable in the estimation of others, and more gratifying in the reflection which may arise within their own breasts. That a prudential

calculation of money-risk should have led the Insurance Companies to a decision which it was expected that the Corporation would form upon considerations due to religion, literature, and science, is much to be deplored; but it must now be hoped, as none are ever too old to learn, that the lesson on this occasion set our Corporation will manifest its salutary effects in the future management of the important trust reposed in them.—Ed. BEREAN.]

ISLINGTON PROTESTANT INSTITUTE.—The first Annual Meeting of this association was held on the 29th of November, the Vicar (Rev. Daniel Wilson) in the chair. The report is described as a most valuable document, which might justly be designated a Manual of Protestantism. The Institute had given occasion to the delivery of a series of sermons and lectures on the different points at issue between the Reformed and Romish Churches; which have been printed & extensively circulated. The Rev. Messrs. Dallas, Tottenham, Stowell, and Bickersteth, and James Lord, Esquire, were the lecturers. Among the speakers was Sir Digby Mackworth, Bart., who described what he had seen with his own eyes in Roman Catholic countries, and the facts stated by him could not have failed of making a deep impression on those who were not previously acquainted with the real character of the papal system, as it presents itself where it has the power of shewing what it is.

DR. KALLEY, late of Madeira.—It is satisfactory to learn that the life of this persecuted individual continues to be devoted to active labours for the good of his fellow-creatures. We find, from incidental reference to the testimony he is bearing to the opening of a great and effectual door for the evangelization of Ireland, that he has lately been engaged for about two months in exploring the state of Ireland in the far south, especially in the most distressed parts of the county of Cork.

WIDOWS AND ORPHANS OF MEDICAL MEN AND RELIEF OFFICERS.—We are most happy in being able to state, that Government has recognised the claims of the families of those humane and brave officers who perished in this town from fever while in the discharge of the duty of relieving the sick and destitute. Early in the year Mr. Rushton, with his usual active benevolence, made strong representations to Sir George Grey, and his endeavours did not want the support which Mr. Austin, the Poor-law Assistant Commissioner, could officially give. The result has been, that Government has placed at the disposal of the two Rectors and Mr. Rushton (with whom Mr. Austin forms a committee), a sum equal to one year's salary for each of the officers and surgeons who died in the discharge of a sacred duty.—Liverpool Journal.

THE POPE AND THE JESUITS.—A glimpse at the foundation of those expectations of liberality and enlightenment which have been raised by the course hitherto pursued by the present occupant of the papal throne is afforded by the following article:

"The *Diario di Roma* of the 6th publishes a brief, addressed by the Pope to Father Perrone, of the Company of Jesuits who has dedicated to his Holiness a work on the Conception of the Virgin. The brief, in which the Pontiff speaks in the most flattering terms of the fraternity of Jesus, is said to have caused a great sensation at Rome. After eulogizing the work, Pius IX. says:—Such merits do not astonish us in a member of that illustrious society, which has reared within its bosom so many men who have been honoured for the integrity of their lives, the glory of their sanctity, their devotion to the Catholic religion, by their various kinds of knowledge, by their services and benefits done to the Christian world, and to civilization in general."

OFFICIAL RECOGNITION OF THE ROMAN CATHOLIC HIERARCHY.—A circular has been issued from Downing-street, instructing the authorities in the colonies to address the Roman Catholic prelates in such colonies by the title to which their rank in their own Church may appear to give them a just claim, officially styling them "your Grace" or "your Lordship" as the case may be. As, however, Parliament, in the Charitable Bequests Act, on which this instruction is founded, has, for obvious reasons, not sanctioned this assumption by the prelates of the Roman Catholic Church in Ireland of titles derived from sees which they hold, a similar rule is to be observed in the colonies, so that the Roman Catholic prelate in New South Wales will rarely be addressed as the Most Reverend Archbishop Polding, and in Van Dieman's Land as the Right Reverend Bishop Wilson.—Globe.

DR. WISEMAN.—It is stated that this efficient ecclesiastic of the Roman Catholic communion is to be Archbishop of Westminster, that dignity having been declined by Bishop Walsh on account of age and infirmities.—In an account given of a public dinner connected with the anniversary of some charity, we find it stated that in the course of toasting there was one in honour of Dr. Wiseman of his "who had done so much good at St Mary's, Oscott, and had carried the tenets of our [the Roman Catholic] holy religion into St. Mary's, Oxford."

PARISH OF QUEBEC.—Number of Baptisms, Marriages, and Burials during the year 1847, inserted in the registers of:

Table with columns for Cathedral Church, St. Peter's Chapel, St. Paul's (Mariners) Chapel, and Parish of St. Roch's, listing Baptisms, Marriages, and Burials.

has only increased 106 during last year; that of St. Rochs 372.

SCOTTISH EPISCOPAL CHURCH.—The following remonstrance is published by the London Morning Post, with the remarks subjoined: "To the Most Rev. Father in God William Skinner, D. D., by Divine Permission Primus of the Church in Scotland."

"We, whose names are hereunto subscribed, priests of the diocese of Argyll and the Isles, have learned, with deep regret, that at a Synod of Bishops held in Edinburgh on the 2nd of September, three of that venerable body, subsequent to Bishop Moir's death, resolved to confirm and sustain the election of the Rev. Alexander Ewing, an election that was cancelled, and so made null and void in 1846, by the first Canon, in consequence of there being no majority of the College in its favour; it being decreed and declared by the said Canon that if there is no such majority of the whole College, there shall consequently be no consecration."

"We therefore deem it our duty, however painful, firmly but respectfully to defend our own rights and those of our successors, by entering and recording our solemn protest against any proceeding that would, in any way, damage the integrity of our Canons, being quite satisfied that the peace, unity, and welfare of our humble portion of the Church Catholic, are inseparably bound up in their most strict observance.—(Signed by) James Patterson, Dean; Alexander MacLennan, Incumbent of Rosse Church, Fort-William; Samuel Hood, Incumbent of Rothesay; Duncan McKendrie, Incumbent of Trinity Church, Appin; &c., &c., &c."

We sincerely hope that this Memorial will receive the most earnest attention of the Episcopal College. Such a disruption of the Church in Scotland, as should lead to a resignation of their cures by any considerable number of the native clergy, could not fail to lead to the most fatal consequences. It is impossible to contemplate, without fearfulness, the spiritual destitution of more than two thousand Episcopalians, if deprived of the consolations arising out of the due administration of the sacraments of the Church; yet such would be the effect in some of the Highland districts alone if any general cessation from the clerical functions were to take place. Surely this is a consideration that ought to exercise the strongest influence with the Scottish Bishops. Morning Post.

Bishop Ewing's consecration has, we believe, since taken place.

The Rev. Wm. JACOBSON, Vice-Principal of Magdalen-hall, has been nominated by Her Majesty to succeed Dr. Hampden in the Divinity chair at Oxford.

CLERICAL ORBITARY.—The Rev. HENRY FRANCIS LYTE, of Brixham, Devon, died at Nice, on the 20th of November, aged fifty-four. Our readers have at various times read selections from the departed Clergyman's version of the Psalms in our columns.

The Rev. JAMES HUGH, M. A., Minister of Ham, Surrey, and late Chaplain to the Hon. East India Company at Madras, died at Hastings, on the 2nd of November, aged fifty-eight. This Clergyman, some 20 years ago, stood forth in defence of Protestant Missions, against the R. Catholic Priest Dubois who, on the ground that all his converts had turned out good for nothing, asserted that the Protestant Missionaries also had no reason to anticipate any success from their labours. Mr. Hugh was also the author of "The History of Christianity in India"—two separate works, in two volumes each, published for the benefit of the Church Missionary Society's Disabled Missionaries' Fund.

The Rev. R. G. PLEES acknowledged with many thanks the receipt of two pounds from a kind Friend, for the relief of the poor.

THE TREASURER OF THE WIDOWS AND ORPHANS MILITARY ASYLUM, begs, on behalf of the Committee of Management, to return thanks to Lieut. Col. SPARK, the Officers, non-commissioned Officers and men, of the 93rd Highlanders, for the very liberal subscription received from them, amounting to £25 7s. 5d.

The TREASURER begs also to acknowledge the following sums received during the week: Lawson, Dr. £10 2 Beatty, Capt., R. E. 0 0 Scott, H. S. 0 5 9 Newton, S. 0 5 0

The Treasurer of the Church of England Society begs to acknowledge the receipt of Ten Pounds, collected by H. Jessop, Esq. Jan. 13th, 1848.

QUEBEC LIBRARY ASSOCIATION.—The annual meeting was held yesterday evening at the Rooms of the Institution, when the report for the past year was read and adopted, and the following officers were elected, to serve during the present year:— PRESIDENT.—Rev. Dr. Cook. VICE PRESIDENTS.—P. J. O. Chauveau, J. C. Fisher, LL. D. H. S. Scott, G. B. Faribault. SECRETARY.—D. Wilkie. TREASURER.—J. Dyke. BOARD OF DIRECTORS.—G. Hall, E. Poston, W. Bennett, D. Callan, R. Cairns, E. Chincin, P. Sheppard, L. Sleeper, J. Crenezard, A. Soular, A. Joseph, W. H. A. Davies.

We are happy to say that the motion for the opening of the Rooms on Sundays was withdrawn, by a letter from the Gentlemen who had proposed it. The Subscription was raised from \$4 to \$6 per annum. LITERARY AND HISTORICAL SOCIETY.—At the Annual General Meeting of this Society, the following gentlemen were elected the officers for 1848:— PRESIDENT, The Hon. A. W. Cochran, D. C. L. VICE-PRESIDENTS, G. B. Faribault, J. C. Fisher, LL. D. Rev. Dr. Wilkie, J. C. Cook, D. D. SECRETARIES, Recording—Samuel Wright, Esq. Corresponding—Jas. Turnbull, Esq. Council—C. W. Jones, Esq. R. Symes, Esq., Treasurer. Lewis Sleeper, Esq., Librarian. CUNTONS Of Museum—W. H. A. Davies, Esq. Of Apparatus—R. C. Guggie, Esq.

Committee on Historical Documents, The Hon. A. W. Cochran, D.C.L., Ex. Secy.

Str. George's Society.—At the annual General Meeting of this Society, the election of officers for the current year took place, which resulted as follows:

President: W. H. Anderson, Esq. Vice Presidents: Samuel Newton, Esq., Peter Sheppard, Esq.

Secretary: J. C. Fisher, L.L.D. Treasurer: R. Symes, Esq. Chaplains: Rev. G. Mackie, D.D., Rev. A. W. Mountain, B.A.

Physicians: W. Marsden, M.D., J. A. Sewell, M.D. Besides Committees of Management and of Accounts, and a Charitable Committee.

Local and Political Intelligence.

The Express from Halifax bringing the letters by the English mail arrived in town last Saturday morning; and as Willmer & Smith's European Times were enclosed in them the principal secular news became known by that means.

A severe influenza prevailed in the metropolis, causing an unusual increase in the number of deaths. We are largely indebted to the European Times for the items of intelligence here subjoined.

The British Government have ordered the immediate construction of three forts, for strengthening the defence of the port and garrison of Portsmouth, and the approaches thereto.

An order has been received at Woolwich for the formation in January of an additional company to each of the ten battalions of the Royal Artillery, and another company will be added in April next, which will raise the strength of this branch of the service to ten companies to each battalion, the same number as during the war establishment.

The parish priest of Ballinmore, the celebrated Father MAGUIRE, of almost European fame as a controversialist, is no more; intelligence having reached town announcing his death by typhus fever.

THE FRENCH AND NEW YORK STEAM SHIPS.—Just after the departure of the Hibernia on the 4th our Cherbourg Correspondent informed us of the return at that port on the 1st of the French steam ship Union, with six feet of water in her hold.

ROMAN CATHOLIC DISABILITIES.—The discussion which has taken place on a proposal of repealing some more of the remaining safeguards against R. Catholic predominance being of sufficient interest to the religious public to require some extended notice, we insert the condensed account of it, as found in the European Times, remarking, however, that in such cases the marrow is generally condensed away from the speeches of members like Sir R. H. Inglis.

On the 8th ult. Mr. ANSTEV moved the second reading of the Roman Catholic Relief Bill, and went at great length into the history of the several bills brought in by Mr. Watson and others on the subject, in previous sessions, and said that his only object was to obtain for the Catholics the same equality of civil rights which were enjoyed by the Jews.

He had no wish to injure or weaken the Protestant Church, or do any thing that might be distasteful to members of the latter persuasion, but simply to obtain an act of justice for the Roman Catholics, against whom acts of Parliament still existed of penal and oppressive character.

AUSTRIAN POSSESSIONS.—A letter from Prague of the 9th ult., in the Cologne Gazette, states that an order had been received to place all the troops of Bohemia immediately on a war footing.

A serious disturbance occurred at Gratz in Styria on the 15th November. The clergy having refused burial to a young man who died in the hospital without the succours of religion, the people assembled, placed the body in a coffin, which they carried in procession to the church of St. John the Baptist, into which they entered by force.

The Earl of ARUNDAL said that the Roman Catholics of this country did not recognize any civil or temporal power as belonging to the Pope.

Sir Gen. GREY, in assenting to the second reading, said he did not consider that the olden statutes now sought to be repealed inflicted any practical grievance on the Roman Catholics, inasmuch as they were obsolete.

IRELAND.—The Irish Arms Bill has made such progress in Parliament as to leave no doubt of its becoming in a few days one of the statutes of the realm. In its passage through the House of Commons, the extreme of the Irish party, headed by Mr. John O'Connell, could only muster nineteen partisans, against an overwhelming majority of 225, on the second reading.

The provisions of the bill seem well adapted, as far as they extend, to meet the prevailing evils. The constabulary force in Dublin of 400 men is to be increased to 600; and upon a district being proclaimed by the Lord Lieutenant, an efficient constabulary will be raised on the spot, or dispatched from Dublin, and the expense will be defrayed by the district proclaimed.

The accounts from Ireland continue to be of the most melancholy character. Several noblemen and gentlemen have found it necessary to leave the island, having received the most daring threats of assassination—including Lord Clonbrock, and the Marquis of Drogheda, lately married to a daughter of Lord Wharfedale: the fault found with the latter is, his having married an Englishwoman.

THE WEATHER on Monday and Tuesday was intensely cold—thermometer from 25 to 30° below zero at sun rise, according to difference of situation. The cold was less severe yesterday; and this morning, at 8 o'clock, it was 2° below zero in this part of the upper town.

MONTREAL ELECTIONS.—Conflicting accounts, received by Telegraph, obtained currency yesterday; one stated that lives had been lost; another contradicted it. Messrs. Lunn and McKenzie, the Conservative Candidates, seem, however, to have withdrawn, and left the field to Messrs. Lafontaine and Holmes.

INCENDIARY FIRE.—THE WATER WORKS.—On Monday morning last, an attempt was made by some wretched individual to fire a house about the corner of Elizabeth and Albert Streets, but the fire was fortunately discovered just in time to save the premises.—Toronto Examiner.

MEMBERS returned to serve in the ensuing PARLIAMENT, besides those mentioned in our last two numbers. Carlton.....Mr. Mallock, Kamouraska.....Dr. Marquis, Lunenburg.....Mr. Bell, Leinster.....N. Dumas, Lennox and Addington B. Seymour, Leeds.....W. B. Richards, Lincoln.....Mr. Clark, Norfolk.....H. J. Boulton, Oxford.....Mr. Carroll, Port Neuf.....Col. J. Duchesnay, Prescott.....Mr. Johnson, Richelieu.....Dr. W. Nelson, Russell.....G. B. Lyon, Two Mountains.....W. H. Scott, Wentworth.....Dr. Smith.

BIRTHS. In Hamilton, on the 9th December, Mrs. H. C. BAKER, of a son. DIED. At Kingston, on the 26th ulto, after a few hours' illness, JAMES AUGUSTUS, second son of the late Rev. J. POPE, aged 2 years and 10 months.

At Valcartier, on the morning of the 10th instant, aged about 65 years, Mr. WILLIAM BROWN, farmer of that settlement. His death was occasioned by some internal injury, caused by concussion on the upsetting of his cart, about a fortnight ago.

SERMON FOR THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. NOTICE is hereby given that a SERMON will be preached (D.V.) in the Cathedral Church on SUNDAY NEXT the 16th instant, after Morning Service, in aid of the Funds of the Quebec Diocesan Committee of the Society for promoting Christian Knowledge.

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

FOR SALE. THREE SHARES in Bishop's College, Lennoxville—the property of a Clergyman deceased.—Inquire, if by letter, Post Paid, of the Rev. W. BOND, Lachine.

INDIA.—India is at peace except at two points, namely, the Boogtie frontiers and the Goomsoor country. The Boogties, a lawless plundering tribe, rushed down into the plains, according to their usual wont, at the end of September, and attacked some of the fortified towns, but were repulsed with loss.

BOSTON, Dec. 31.—THE HIBERNIA.—A meeting of merchants was held at the Exchange in New York on Wednesday, and a committee was appointed to compliment Capt. Kyrie, of the steamer Hibernia, which arrived that morning at the Cunard wharf in Jersey City, by an invitation to meet them at the Exchange at a quarter before 3 o'clock on that afternoon.

CINCINNATI, Dec. 22nd.—Further effects of the great Freshet—fall of a house and seventeen persons killed.—At Maysville some large pork houses were washed away by the flood and heavy losses of pork were sustained, belonging to Thomas Guernsey. Passengers who came down the river last night stated that a brick house belonging to the Fouriers, in Cleinout county, on the bank of the Ohio river, fell down on Thursday last, and crushed several persons to death, and severely wounded several others.

THE CANADA LIFE ASSURANCE COMPANY. Established, 21st August, 1847. FOR THE THREE-FOLD PURPOSE of making the knowledge and practice of Life Assurance, in its various branches, general amongst all classes in British North America;

CAPITAL, £50,000. HEAD OFFICE, HAMILTON, CANADA WEST. BOARD OF DIRECTORS: HUGH C. BAKER, PRESIDENT. JOHN T. BRONDGEEST, VICE PRESIDENT.

THE Hon. Geo. S. Boulton, Sir Allan N. MacNab, John Davidson, Nchemiah Merritt, Richard O. Duggan, Miles O'Reilly, The Hon. Adam Ferguson, James Osborne, Daniel C. Gunn, Richard P. Street, John O. Hall, E. Cartwright Thomas, Archibald Kerr, George S. Tiffany, Samuel Kerr, John Wettenhall, William P. McLaren, John Young.

BANKERS—THE BANK OF MONTREAL. SECRETARY—T. M. SIMONS. SOLICITOR—G. W. BURTON. AGENTS AT QUEBEC, WELCH & DAVIES.

MEDICAL REFEREE—J. MORRIS, Esq., M. D. Office, No. 3, St. James Street, Quebec. Premiums to Insure £100 upon a Single Life.

Table with columns: AGE, SEX, For one year only, For seven years only, ANNUAL PREMIUM, Without PROFITS, with PROFITS.

OF CONSUMPTION, at Savannah, on the 26th Dec., in the nineteenth year of his age, JOHN SMITH, Student of Medicine, second son of Mr. W. S. SMITH, Classical Master in the High School of Quebec.

By order of the Committee C. U. MONTIZAMBERT, Secretary. Quebec, 11th January, 1848.

GRAMMAR SCHOOL IN CONNEXION WITH BISHOP'S COLLEGE. THE Winter Term in this institution commences on the 8th inst., under Professor MILES, A. M., with the assistance of the following gentlemen: Assistant Classical Master—Mr. McEwen.

FOR SALE. THREE SHARES in Bishop's College, Lennoxville—the property of a Clergyman deceased.—Inquire, if by letter, Post Paid, of the Rev. W. BOND, Lachine.

BOOKS. Will be Sold on TUESDAY Evening, 18th instant, at SEVEN, P. M., at the Auction Rooms of B. COLE. Collection of valuable Law, and other Books, belonging to the Estate of the late STEWART SCOTT, Esq.

WANTED. A large and elegant mahogany BOOK-CASE, with Bouchette's Maps, on springs and rollers, well adapted for a public institution, which may be seen at the Appeal Office, Court House. Catalogues will be ready on Saturday, and the Books may be seen on Monday and Tuesday. Quebec, January 12th, 1848.

WANTED. A GIRL.—she works neatly at her needle, has been well taught the various duties of household work. Her friends would gladly entrust her to any Protestant family who would bring her up in strict moral & religious principles. She can be well recommended by a Lady with whom she has lived some time, who is about to leave Quebec. Apply at the office of the Berean. Jan'y. 5th, 1848.

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

TABLE OF IMMEDIATE ANNUITIES, For every £100 invested with the Company.

Table with columns: AGE, AMOUNT, AGE, AMOUNT, AGE, AMOUNT. Rows for ages 20 to 40.

EXAMPLE.—A gentleman aged 55, depositing £1000 with the Company, will receive a Deed, guaranteeing to him a payment of £96 12 6 for every year he may survive; or, for a trifling reduction in the amount, he may receive the same either half yearly or quarterly.

Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, ST. JAMES STREET.

FOR SALE. BRIGHT MUSCOVADO SUGAR, Yara Tobacco, for making Cigars, Lance Wood Spars, for Carriage Shafts. J. W. LEYCARAFT. Quebec, 5th Decr., 1847.

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

W. LECHEMINANT, No. 1, Fabrique Street. OFFERS FOR SALE the following articles; all warranted of the very best quality, viz: Superior Porpoise Oil, Sperm, Olive and Salad Oils; Sperm, Adamantine, Wax Wick and Tallow Candles; Castile and Toilet Soaps.

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

FOR SALE. AT THE BOOK-STORE of G. STANLEY, No. 4, St. Ann Street, Quebec, and R. & A. MILLER, St. Francois Xavier St., Montreal. HYMNS. Intended, principally, as a supplement to the Psalms in common use in the Church of England, as contained in the Prayer-Book.

EXAMPLE.—A person aged 26 next birth-day, can, by the payment of £11s. 1d., secure the sum of £100, should he die within the year. By an annual payment of £1 12s. 7d. he can secure the same sum should his death occur in Seven years.

South's Corner.

THE BABY.

Come here, my dear boy, look at Baby's two hands, And his two little feet upon which Baby stands.

Two thumbs and eight fingers together make ten; Five toes on each foot the same number again.

Two arms, and two shoulders, two elbows, two wrists— Now bend up your knuckles, make two little fists.

O! what would my boy do without his two hands, Or his two little feet upon which he now stands?

Glasgow Infant School Magazine.

THE LITTLE PRISONERS.

A little boy having found a nest of young sparrows about a mile from the house where he lived, took it, and returned home.

He thought that they would feed the little birds, if they could get at them; so, when he reached home, he put the nest and the young birds in a wire cage, and placed the cage on the outside of the window.

The little birds were hungry, and cried for food. Very soon, both the parents, having caterpillars in their bills, came to the cage, and gave one to each of the young birds, and seemed glad to see them: then away they flew for more food.

The old birds continued to feed their young ones very diligently, till they were fledged, and seemed able to fly. Then the little boy took the strongest of the young birds, and put him on the outside of the cage.

They wanted him to fly away: but he had never tried to fly, and was afraid. Then they flew backwards and forwards, from the cage to the top of the chimney that was near, as if to show him how easy it was to fly, and that the journey was short.

Next day the boy put another of the birds on the outside of the cage. The old birds were as glad to see him as they had been to see the other little bird; and took as much pains to teach him to fly.

It was by no means right in this little boy to take away the nest; and, had he not allowed the birds to fly away when they were able, he would, indeed, have been very cruel.

BENIGNUS AND CONTUMAX.

Which is the happier of the two? We will suppose a shipwreck in which every soul perishes except two passengers, whom we will name Benignus and Contumax.

The first emotions of Benignus, after struggling through the waves, are admiring gratitude to God for giving him his life, and a cheerful confidence that he who has aided him thus far, will not then leave him to perish.

Presently Benignus discovers in the rock, far above the reach of the waves, a spacious cavern, the entrance to which is protected by an artificial wall, and its sides pierced, evidently by a human hand, for the admission of light and air.

Contumax scorns any such inference; he cannot see why benevolent people should wish to drive poor shipwrecked wretches into such a dismal hole in the rock, instead of providing them with a comfortable and pleasant home.

Benignus reminds him that a house with windows and doors could not endure the storms of such a coast; and as no one would live there to take care of it, it would be continually out of repair, and far less comfortable than the cavern; and therefore the very nature of the shelter provided should be regarded as a striking proof not only of the benevolence, but also of the wisdom of the provider.

Benignus soon finds, carefully stowed away beyond the reach of damp, a tinder-box with all the necessary furnishing, and a quantity of dry fuel for making a fire.

care of the provider of the cavern: here are all the materials for making a quick fire, of which we are so much in need." "How do you know," replies Contumax, "that these things came here in that way? They probably belong to some poor wretch who has been shipwrecked before us, and found a chance to get away again, as I wish from my heart I could do."

Benignus, greatly delighted with what he has already discovered, makes further search in the cave, and finds plain and wholesome provisions, such as would not be injured, together with medicines and cordials; and also a supply of coarse, but clean and warm clothing, carefully cased up so as to preserve it from all injury of wet or moth.

Contumax, the donor must be a vulgar, stingy fellow, to put us off with such coarse food and raiment." "But you do not consider," says Benignus, "that these things must not be so costly as to tempt cupidity, since they cannot be kept under lock and key, and besides, they are healthful and comfortable, and far better adapted to the condition of those most likely to need them, than if they had been of fine material; for twenty sailors suffer shipwreck, where one gentleman is subject to such a misfortune."

Contumax, however, does not hesitate to warm himself by the fire which Benignus has made of the materials found in the cave; he partakes freely, and with great zest, of the provisions and cordials, simple as they are; gladly lays aside his own wet and torn clothing, for the coarse but comfortable and dry raiment provided for him; and fixing himself in the most easy position he can devise, and as near the various comforts of the grotto as he can get, he is quite ready to enter into an argument to any extent.

THE LATE KING AND QUEEN OF PRUSSIA. A household scene at Potsdam is not to be omitted. The king was accustomed to take his breakfast in the queen's apartments, however busy he might be, even if he had but a moment to take this meal, which generally was composed of fresh fruit, or other simple viands. On one occasion, as he entered, he saw lying on her work-table a very pretty head-dress, which seemed to be quite new.

From "The Disciple and the Sceptic," by C. E. Stowe, in The Visitor, August, 1847.

dollars." The king laughed, acknowledged he was caught in his trap, gave the sum she had so playfully forced him to give, through her extravagance, as he called it, and heartily wished the old invalid good luck with his present. The affair was, of course, repeated in the antichamber, and was received with peals of laughter. That veteran's name was Christian Brandes, who told this anecdote to Bishop Eylert himself.

A SAINT'S FESTIVAL IN SICILY.

Notwithstanding all that may have been said, we found the monks of Sicily, with a few exceptions, neither rich nor luxurious. The Benedictines of Catania, indeed, inhabit a superb palace; their revenues are princely, and their fraternity all of noble birth: but the annual stipend of our host did not exceed forty-five dollars, and that of the other brethren was much less: their daily fare in the refectory was of Pythagorean simplicity: a little shell-fish, eggs, salad, and bread forming the principal diet, wine being very moderately used, and meat rarely seen: their robust and ruddy appearance, therefore, might be ascribed to the effects of temperance rather than of luxury.

Whilst we resided in this convent, we had an opportunity of witnessing the festival of its patron saint, when night and day were made hideous by the constant sound of drums, trumpets, and pateraroes [fire-works]; whilst processions of mummeries took place, in which every convent of the city endeavoured to distinguish itself by the most pompous display, and each sturdy monk endeavoured to carry a crucifix more ponderous than his fellow.

THE HOUSE comprises every convenience for a genteel family: 3 Sitting Rooms, Nursery, Pantries, 2 Kitchens, 8 Bed Rooms, Dressing Room; ample Cellarage, Bath and Store Room &c.; 2 large Barns, double Stables, Coach-House and very complete Outbuildings.

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

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

REMARKABLE ANAGRAM.—Pilate's question to our Saviour, "What is truth?" in the Latin Vulgate stands thus, "Quid est veritas?" These letters transposed make "Est vir qui adest"—"It is the man before thee."

CORAL REEFS. I had hitherto been rather disappointed by the aspect of the coral reefs, so far as beauty was concerned; and, though very wonderful, I had not seen in them much to admire. One day, however, on the lee side of one of the outer reefs, near the wreck of the Ferguson, I had reason to change my opinion. In a small bight of the inner edge of this reef was a sheltered nook, where the extreme slope was well

exposed, and where every coral was in full life and luxuriance. Smooth round masses of maandrina and astræa were contrasted with delicate leaf-like and cup-shaped expansions of explanaria, and with an infinite variety of branching madrepore and seriatopore, some with mere finger-shaped projections, others with large branching stems, and others again exhibiting an elegant assemblage of interlacing twigs, of the most delicate and exquisite workmanship. Their colours were unrivalled—vivid greens, contrasting with more sober browns and yellows, mingled with rich shades of purple from pale pink to deep blue. Bright red, yellow, and peach-coloured nullipore clothed those masses that were dead, mingled with beautiful pearly flakes of esclaria and retopora; the latter looking like lace-work in ivory. In among the branches of the corals, like birds among trees, floated many beautiful fish, radiant with metallic greens, or crimson, or fantastically banded with black and yellow stripes. Patches of clear white sand were seen here and there for the floor, with dark hollows and recesses, beneath overhanging masses and ledges. All these, seen through the clear crystal water, the ripple of which gave motion and quick play of light and shadow to the whole, formed a scene of the rarest beauty, and left nothing to be desired by the eye, either in elegance of form, or brilliancy and harmony of colouring.—Juke's Surveying Voyage of H. M. S. Fly.

DRUMMING ENNOBED.—The Roman Civic Guards are somewhat too much in a hurry for reform, to please their masters. On a late occasion, a body of them, comprising five or six battalions, had received permission to assemble in the meadows of Roma Vecchia for the purpose of being exercised, and afterwards to join at a banquet. "It was expressly forbidden them to make any speeches. But in contempt of this interdiction from the superior authorities, Captain Sterbini rose towards the end of the entertainment, and showed an intention to harangue his comrades, but Lieut. Colonel Prince Aldobrandini immediately ordered the drums to beat, and thus stifled the voice of the orator. Some soldiers, as wrong-headed as their captain, assailed the drummers with their ramrods, and carried off the drums. The Prince, however, seized one of the drums, and beat it himself with a countenance so resolute that he reduced the orator and his mutinous comrades to silence. Upon this the other officers and privates all joined in applause of the conduct of the young Prince, who had thus by his firmness prevented a flagrant breach of discipline."

FAMILY RESIDENCE AND FARM, To be Let or Sold, BEAUTIFULLY SITUATED ON THE RIVER ST. FRANCIS, Midway between Sherbrooke and Lennoxville.

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FOUND, A BUNCH of KEYS—inquire at this office for the person who found it.

WANTS A SITUATION, A resident or daily GOVERNESS, a young person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle-work, and who can produce highly respectable testimonials from England. For particulars apply at the Publisher's.

FOR SALE, At the Book-Store of G. Stanley, No. 4, St. Ann St., SERMON Preached on the occasion of the death of Mr. MICHAEL MASON, By the Rev. R. V. ROGERS, Minister of St. James' Church, Kingston. (Printed from the BEREAN of Decr. 16, 1847.) Price 3d. each.

JOHN MICHAEL PFEIFFER, FROM GERMANY, Musical Instrument Maker, TUNER OF PIANOS, &c., HAVING recently established himself in this city, and being provided with a complete set of Tools and Apparatus, is able to solicit public patronage with just ground of confidence that he will give satisfaction in the MAKING, REPAIRING, and TUNING of PIANOS and other Musical Instruments. Orders intended for him, left at Mr. Mott's, St. Angèle Street, will be promptly attended to. Quebec, 21st Sept., 1847.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW. THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles. It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years, standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. R. PENISTON, Agent. India Wharf, October, 1846.

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

FALL AND WINTER CLOTHING. THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support with which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to meet with a continuance of their patronage.

The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, DOESKINS, CASSIMERES, VESTINGS, &c. &c., having just received per "DOUGLAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charges. H. KNIGHT, 12, Palace Street. Quebec, 13th Oct., 1847.

THE BEREAN, EDITED BY A CLEVERMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning, BY G. STANLEY, Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS:—Fifteen Shillings a Year, or Twelve Shillings and Six Pence if paid in advance. W. C. EVANS, Esq., Montreal. The Rev. W. THOMPSON, Christchurch. The Rev. CHARLES BANCROFT, St. John's. BENJ. BURLAND, Esq., do. G. F. BOWEN, Esq., Sherbrooke. JOHN DUNFORD, Esq., Toronto. The Rev. R. V. ROGERS, Kingston. SAMUEL MUCKLEFORD, Esq., do. J. P. MATTESON, Esq., Ancaster, C. W. ALEX. DAVIDSON, Esq., Niagara, C. W. The Rev. HENRY STONEMAN, Dunnville, C. W. THOMAS CRAIG, Esq., London, C. W. The Rev. S. B. ANDRAGH, Barrie, C. W. H. INCK, Esq., Halifax, N. S. GEORGE BLISS, Esq., Fredericton, N. B. FREDERICK H. STARR, Esq., St. John, N. B. COMMANDER OHLBACH, R. N., Charlotte-Town, Prince Edward Island. The Rev. C. H. WILLIAMSON, New York, are so kind as to act for the BEREAN. Terms in Great Britain:—Ten Shillings Stealing in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$3 Dollars a-year, or \$4 Dollars if paid in advance; AGENTS AT New York at 75 Nassau-street, Mr. F. G. PIERCE. Brooklyn at 41 Front-street, Mr. F. G. PIERCE. ADVERTISEMENTS, delivered in the evening before the day of publication, inserted according to order, at 9s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion, and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.