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The Bazaar.

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

VOLUME V.—No. 40.]

QUEBEC, THURSDAY, DECEMBER 23, 1848.

[WHOLE NUMBER 248

ON HEARING THE CLOCK STRIKE TWELVE AT NIGHT, DECEMBER 31.

Knell of departed years,
Thy voice is sweet to me;
It wakes no sad foreboding fears,
Calls forth no sympathetic fears,
Thine restless course to see;
From hallow'd ground
I hear the sound
Diffusing through the air a holy calm around.
Thou art the voice of Love,
To chide each doubt away;
And as the murmur faintly dies,
Visions of past enjoyments rise
In long and bright array;
I hail the sign
That love divine
Will o'er my future path in cloudless mercy shine.
Thou art the voice of Hope;
The music of the spheres—
A song of blessings yet to come,
A herald from my future home.
My soul delighted hears:
By sin deceived,
By nature grieved,
Still am I nearer east than when I first believed.
Thou art the voice of Life;
A song which seems to say,
O prisoner in this gloomy vale,
Thy flesh shall rot, thy heart shall fail;
Yet false revivings thy spirit hail.
That cannot pass away—
Hence grief and pain
Thy steps detain.
There, in the image of the Lord, shalt thou
With Jesus reign.
Anonymous in Verse from British Poets

THE ENGLISH REFORMERS, AND THOSE ON THE CONTINENT.

BISHOPS GRINDAL AND HORN TO HENRY BULLINGER AND RODOLPH GUALTER.

Your erudite letter to Humphrey Sampson, so well adapted for allaying our diversities of opinion respecting habits, and our verbal altercations and disputes, we have received with the greatest satisfaction. We have also undertaken however without due consideration, and with the omission of the names of our brethren, to have it printed and published, which step we have deemed the most expedient. For it has been of much use to sound and sensible men, who look the general design and object of the gospel and has certainly persuaded some of the eyes, who were thinking of withdrawing from the ministry on account of the affair of the habits, (which was the only occasion of controversy and cause of contention among us,) to suffer the churches to be deprived their services on so slight a ground; and has established and brought them over your opinion. The latter too, who were misled by the impetuous clamour of certain persons, and divided into various parties and kind in their abuse of godly ministers, your letter has quieted, as it were, by a sense of agreement with them, and softened their moderation. As to the morose, abusive who cannot endure any thing but what they have themselves determined upon, though your letter has not satisfied them, it has so far of use, that they are either less disposed or less able to load the godly with their invectives; and they do not denounce so much offensively the whole-some profit of the church by their foolish discourses. We confess and lament that some of those who have been dismissed from their office, although occasioned by their own fault, not use a harsher term. But we think that can bear this more easily, inasmuch as they are not many, but few in number; and though pious, yet certainly not very learned. For among those who have been revived, Sampson alone can be regarded as a man whose learning is equal to his piety; Humphrey however, and all the reformed, still remain in their places. If your letter had been printed and published, it would have vindicated those who were deprived, or if those who have been deprived had been removed on account of any other cause of controversy among us, and not on account of the habits; or if, lastly, your letter which handles the vestimentary controversy alone in such exquisite and ingenious language, that it cannot be perceived to any thing else, had been dragged forth in support of your approbation of opinions upon which we are ignorant, and ill, by the blessing of God, are not settled among us, (for no differences of opinion except in this affair of the habit have hitherto arisen among our brethren,) would in truth have been a manifest injury to whom we love, and reverence, a honour in the Lord; just as a manifest injury is brought against us by those who are the authors of a most groundless reproach, which has been stated that it requires the ministers of the church either to subscribe to some new articles, or to be deprived of their office.

The sum of our controversy is, We hold that the ministers of the church of England may adopt without injury the distinction of habits now prescribed by public authority, both in the admission of divine worship, and for common respect, especially when it is proposed to be a matter of indifference, and whose use the habits is enjoined, only for sake of order and due obedience to the law. And all feeling of superstitious awe and of the necessity of those habits, as making it a matter of conscience, are removed, rejected and utterly denied, both by the terms of the law, and the diligent preaching of pure doctrine. They contend on the other hand, that habits are not on any account to be reckoned among things indifferent, that they are impious, papistical, and wrong; and therefore that all pious men ought

rather with one consent to retire from the ministry, than to serve the church with these rags of popery, as they call them; even though we have the most entire liberty of preaching the most pure doctrine, and likewise of exposing, laying open, and condemning, by means of sound instruction, error and abuses of every kind, whether as ceremonies, or doctrine, or the sacraments, or moral duties. We cannot accept this advice of theirs, as neither ought we to be passive under the violent appeals which they are unceasingly in the pulpit directing the peace of the church, and laying the whole of our religion into danger. For by their outcries of this kind, we are, alas! too severely experienced that the mind of the queen, otherwise inclined to your religion, has been much irritated; and we know for a certain fact, that the minds of some of the nobility, that the minds of others, diseased, weak, and vacillating, have been wounded, debilitated, and alienated by them. And who will venture to doubt, but that the papists will lay hold of this opportunity to send forth and vomit their most pestilent poison against the gospel of Jesus Christ and all who profess it, encouraged by the hope that an opportunity is now afforded them of recovering the Helen that has been stolen from them? But if we were to acquiesce in the inconsiderate advice of our brethren, and all unite our strength illegally to attack the habits by law established, to destroy and abolish them altogether, or else all lay down our offices at once; verily we should have a papistical, or at least a Lutheran-papistical ministry, or none at all. But, honoured brethren in Christ, we call Almighty God to witness, that this discussion has not been occasioned by any fault of ours, nor is it owing to us that vestments of this kind have not been altogether done away with; so far from it, that we most solemnly make an oath that we have hitherto laboured with all earnestness, fidelity, and diligence, to effect what our brethren require, and what we ourselves wish. But now we are brought into such straits, what is to be done, (we leave you to conjecture, who are prudent, and sagacious in foreseeing the impending dangers of the churches,) but that, since we cannot do what we would, we should do in the Lord what we can!

We have hitherto then explained the matter in dispute, and which occasions so much disagreement among us, according to the real state of the case. Hear now what we have yet further to communicate. That report, if indeed it may be called such, (for we know and commend your prudence and moderation,) respecting the acceptance, subscription, and up, robbing of these new articles which you enumerate, is altogether a falsehood. Nor are those parties more to be depended upon, who either in their written letters, or verbally, in your presence, have under this pretext endeavoured to blind your eyes, and to brand us with a calumnious accusation. For almost all these articles are falsely imputed to us; very few indeed are acknowledged by us; and not one of them is obtruded upon the brethren for their subscription. We do not assert that the chanting in churches, together with the organ, is to be retained; but we disapprove of it, as we ought to do. The church of England, too, has entirely given up the use of [prayers in] a foreign tongue, breadings, exorcisms; oil, spittle, clay, lighted tapers, and other things of that kind, which, by the act of parliament, are never to be restored. We entirely agree that women neither can nor ought to baptize infants, upon any account whatever. In the receiving of the Lord's supper, the laws require, custom sanctions, and our Anglo-Latinian calculators in their reckless writings bear us witness, that we break the bread in common to every communicant, not putting it into his mouth, but placing it in the hand; yet they testify also to our explanation.

[* Bullinger's letter containing the report here referred to is given by Burnet, Hist. Rev. IV. 584. See also Names, Elizabethan Religious History, p. 67.]
[† Perceval Wilbarin seems to be especially referred to.]
[‡ In the first book of Edward VI. the priest, looking upon the children, was required to say, "I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, &c." which form, says Mr. L'Estrange, was agreeable to the usage of the first church, who applied it not only to the emergence, or persons possessed by evil spirits, but also to infants, whom they accounted under the dominion of Satan, until he was by such incantation expelled. *St. Diabolus non dominatur infantibus, quid respondendum Pelagiano quod illi exorcisantur?* saith Augustine. Of this custom there is very frequent mention in Cyprian, Tertullian, and other ancient writers. *Hamon L'Estrange, Alliance of Divine Offices,* p. 243.]

[§ So was the celebration observed by Christ himself, and so the primitive custom. One, mentioned in Eusebius, is said to stretch out his hands for the receiving of the sacred food. In tract of time some indiscreet persons, pretending greater reverence to the mysteries, as if they were defiled with their hands, were at the cost to provide certain saucers, or little plates of gold, to receive it, until they were forbidden by the sixth council in Trullo, (held at Constantinople under Justinian II. A. D. 692) the 101st canon of which enjoins "that those that will receive the eucharist must hold their hands across and so receive it; and forbids using vessels of gold, or any other matter, to receive it in." Another abuse the church of Rome brought in, where the priest puts it into the people's mouth, lest a crumb should fall beside; which, favouring of the manner of the spiritual feeding

and presence of the body of Christ in the holy supper. The wives of the clergy are not separated from their husbands; they live together, and their marriage is esteemed honourable by all (the papists always excepted). Lastly, that railing accusation of theirs is equally false, that the whole management of church government is in the hands of the bishops, although we do not deny but that a precedence is allowed them. For ecclesiastical matters of this sort are usually deliberated upon in the convocation, which is called together by royal edict, at the same time as the parliament, as they call it, of the whole kingdom is held. The bishops are present, and also certain of the more learned of the clergy of the whole province, whose number is three times as great as that of the bishops. These deliberate by themselves upon ecclesiastical affairs apart from the bishops, and nothing is determined or decided in convocation without the common consent and approbation of both parties, or at least of a majority. So far are we from not allowing the clergy to give their opinion in ecclesiastical matters of this kind. We receive, it is true, or rather tolerate, until the Lord shall give us better times, the interrogations to infants, and the sign of the cross in baptism, and kneeling at the Lord's supper; also the royal court of faculties, or, as they call it, of the metropolitan. We publicly profess, and diligently teach, that questions of this kind are not very suitable to be proposed to infants, notwithstanding they seem to be borrowed from Augustine.

We do not defend the signing with the sign of the cross the forehead of the infant already baptized, although the minister declares in set terms that the child is signed with the sign of the cross, only "in token that hereafter he shall not be ashamed of the faith of Christ crucified;" and though it seems to have been borrowed from the primitive church; yet we allow of kneeling at the receiving of the Lord's supper, because it is so appointed by law; the same explanation however, or rather caution, that the very authors of the kneeling, most holy men and constant martyrs of Jesus Christ, adopted, being most diligently declared, published, and impressed upon the people. It is in these terms: "Whereas it is ordained in the book of prayers, that the communicants should receive the holy communion kneeling; yet we declare, that this ought not so to be understood, as if any adoration is or ought to be done, either unto the sacramental bread and wine, or to any real; and essential presence of Christ's natural flesh and blood therein existing. For the sacramental bread and wine remain still in their very natural substances, and therefore may not be adored, for that were horrible idolatry, to be abhorred of all Christians; and as to the natural body and blood of our Saviour Christ, they are in heaven, and not here; it being against the truth of the true natural body of Christ, to be at one and the same time in more than places one."

The court of faculties, from whencesoever it has been introduced, is the court of the sovereign, and not of the metropolitan. For that prudent father, learned as he is, and exceedingly well disposed towards the propagation of the most pure religion, is exceedingly anxious, and earnest, and active, in entirely washing away the Romish dregs of every kind. And although we are unable to remove all the abuses of this fiscal court, as also some others, yet we do not cease to find fault with and censure them, and send them back to that hell from whence they proceeded. Believe us, reverend brethren, every minister is at liberty to speak against all matters of this kind, [so as it is done] with modesty and sobriety; and we by no means deprive of their office those ministers who refuse to receive or approve of those articles falsely ascribed to us.

Continue therefore to love, to advise, and to assist us, that the flame which has been stirred up amongst us, on account of this affair of the habits may be extinguished; and we will endeavour, to the utmost of our power, as we did at the last convocation, even although we could obtain nothing that all errors and abuses may be corrected, amended and purified, according to the rule of the word of God. We commend you, brethren, to the grace of our Lord Jesus Christ, whom we pray to preserve you in safety, and your churches in peace,

ing transubstantiation, is by our church discontinued. See L'Estrange, at sup. p. 218, and Bishop Mant on the Common Prayer, 4to. edition, p. 366.]
[* For the practice of the ancient church on this subject, see Suicer, v. ἀποτασσομαι. The passage referred in Augustine seems to be taken from his tenth sermon, de verbis Apost. where he says, speaking of children, "accommodat illis mater ecclesiam aliorum pedes, ut veniant, aliorum cor ut credant, aliorum linguam ut fateantur." *Serm. CLXXVI. Tom. V. col. 1214. Paris. 1837.*
[† See Suic. Theis. V. σκαυρος II. 1009, and Mant on the Common Prayer, p. 400.]

† A protestation, in effect, though not in words, the same as that cited above, was inserted in the liturgy of King Edward, in 1552, but on queen Elizabeth's accession was laid aside, and was again added at the last review [in 1561]. See Wheatly in loc.
[‡ The words real and essential presence were thought proper at the last review of the liturgy to be changed for corporal presence. Wheatly.]
[§ Archbishop Parker had much trouble with the court of faculties, and wished it were wholly suppressed, or else committed to some other. The rules he made for the better regulation of this court are given by Strype, *Life of Parker*, II. 15.]

as long as possible. Salute your brethren and all your fellow-ministers at Zurich in our name. London, Feb. 6. 1567.
Your most loving
EDM. LONDON.
ROBERT WINTON.

RELIGIOUS AFFAIRS IN SWITZERLAND.

THE GRISONS.—Letter from the Rev. Paul G. Kind, Coire, to the Editors of "Evangelical Christendom."

The Synod of the Rhodian Church was assembled, as usual, towards the end of June. It was attended by sixty four clergymen and the three deputies of the government. The interest of its sittings consisted particularly in a discussion upon the confirmation of the baptismal engagement which is, to this day, required of every one who wishes to enjoy his political rights. In fact, nobody that has not been "confirmed," as our expression is, and admitted to the Lord's Supper, is allowed to marry, or to exercise his political rights. It is easy to judge, that in this way "confirmation is no longer an act of the free will of the individual, as it ought to be. Every one is forced to declare his solemn engagement to live godly, and to confess his faith in the true God, notwithstanding that his inclination and principles may go the opposite way. Such, indeed, is the profanation of the act among a great many, that it is a common saying that the document of confirmation is the licence to take part in the pleasures of the adult. But not only the young people have, by this connexion of a mere religious act with the enjoyment of political rights, been led to hypocrisy, but also the ministers themselves are deeply wounded in their consciences, when obliged to accept the Christian vows of persons who, as they know, are not penitent for their sins, nor decided to abandon the world and its lusts, nor believe in Christ as their Saviour. For they were not, and could not be allowed to refuse admission to the Lord's Supper to any one, nor to delay confirmation longer than one or two years. Truly, to a faithful minister, it is heart-rending to declare the admission, into the Church of Christ, of an individual who is indifferent, yea, even hostile, to the Gospel of salvation. For these reasons, a member of the Synod moved, and it was seconded by several others, that the Synod should express to the Grand Council (the legislative body) the wish that the enjoyment of political rights should no longer depend on confirmation and admission to the Lord's Supper. Although no one directly opposed the motion, nor dared openly to defend the existing system, yet it was not carried, as the great majority were apprehensive there might finally result something like the free church of the Canton of Vaud, connected with the privation of fixed salaries. It was, however, resolved that the matter, after being maturely considered at the legal ministerial conferences, should be discussed again at the next Synod. Perhaps necessity (that is now destroying throughout the Continent every kind of religious bondage) will then teach us, too, ideas of religious liberty.

Clerical Conference at Coire, Pays des Grisons.—On the 1st and 2nd of August, the Assembly of the clergymen of Switzerland was held at Coire. One hundred and thirty-seven were assembled from various parts of the country; among whom we rejoiced to see two members of the Free Church of the Canton of Vaud,—our friend M. Baup, and M. de Mestral. M. Baup, with the warmth and the eloquence that we know in him, gave us a short but touching account of the suffering Free Church; and many sought to conceal their tears, when he declared, that, far from hostile feelings against the persecuting Government, they had never more earnestly prayed for it than now. Professor Haguenbach, of Basle, delivered an effective sermon on Matt. v. 10—16. The questions to be discussed were:—1. The theological tendencies that are justified in the Reformed Church, and their influence on the fulfilment of the ministerial duties. 2. The nature of the Home Mission (Innere Mission.) In the discussions a very tolerant and mild spirit prevailed, although many thought that the first question would effect a secession in the society. Perhaps it would have been bitter; but every one that took part in the discussion seemed resolved to evade those points that would have manifested the principal differences, and to exalt those in which all felt themselves united. In fact, the question was not faced at all in the discussion. To our great surprise, the difference was more manifested on the question of the Home Mission. The adherents of modern theology declared that they could not approve of the exertions made by free associations for the bodily and spiritual welfare of the poor people. They pretend that all those pious exertions led to separation. In their opinion, the State is the great centre of all life, and even the Church is but one manifestation of the nation's life. Nobody but the officers of the Government should, therefore, assist the poor and orphan; and the money is to come from the taxes, not from voluntary contributions.

Now, these men call themselves the "free school;" but, truly, in common with all the Radicals, they have not the slightest idea of true liberty; their liberty is nothing but the most absorbing despotism. Although they profess great enmity against socialism, their principles are the same, and if once they penetrate into the nation, all the people necessarily, will become communists; for communism is but the practical consequence of their principles, drawn by an uncultivated mind. Now, see what is passing in Germany. It is just the principle of the omnipotence of human society, represented in the form of the State, that is gaining power; a misrepresentation of the theory of the sovereignty of the people. I am sure there is no doctrine that is so thoroughly contrary to the Gospel as this. And suppose it one day—and this will happen in a short time—dominating in the nation, the Church will necessarily be persecuted, as it cannot allow itself to be degraded to a kind of spiritual police-force of the government.
But I continue. On both days many, in fact the greater part of the discourses, breathed a cheering spirit of faith and love in Christ. I think that the faithful ministers formed the majority of the assembly, for which God be praised!
On this occasion something, too, was done towards the formation of a branch of the Evangelical Alliance. I called together some friends of different Cantons, to discuss the propriety of uniting with it. We had two meetings. I was astonished to see how little the Evangelical Alliance was known among the ministers of German Switzerland. A few of them gave way to some apprehensions; but, in general, a strong desire of uniting with our brethren over the whole world, manifested itself. One of us was charged to communicate with the brethren at Basle and in the south of Germany. I hope, before long, I shall have the pleasure to inform you of the definitive organization of this branch of the Evangelical Alliance.

felons, vagrants, and known thieves, assembled together to the number of 207, for the purpose of consulting Lord Ashley as to the best means for bettering their condition. 207 thieves! Even Mr. Jackson was not prepared for this. It was a Meeting that had never taken place since Spartan boys had ceased to congregate. 207 professed thieves surrounding half a dozen honest men was a sight worthy all the metropolitan magistrates and the entire police force.
But we must not pause to moralize. The *City Mission Magazine* says, with becoming candour, coolness, and gravity—"Several of the best known and most experienced thieves were stationed at the door, to prevent the admission of any but thieves. Some four or five individuals, who were not at first known, were subjected to a more public examination, and only allowed to remain on their stalling when they were, and being recognised as members of the dishonest fraternity; and before the proceedings of the evening commenced, the question was very carefully put, and repeated several times, whether any one was in the room of whom others entertained doubts as to who he was. The object of this care was, as so many of them were in danger of getting into trouble, as they call it, or, in other words, of being taken up for their crimes, if discovered, to ascertain whether any one who should betray them were present."

How will it be supposed that the Meeting was opened? Why, with a hymn, and then a prayer. And the writer in the Magazine, who was one of the few honest men present, shrewdly says, "What was the real state of the heart of those present, while these devotional exercises were proceeding, it is of course impossible for any man to say." Who, indeed, shall fathom the heart of man!
An address was next read to Lord Ashley, setting forth the nature and object of the Meeting, and the characters of those who attended it, together with the result of the reader's previous exertions in the cause of reformation. From that it appeared that rehearsals or trials had previously taken place, and when they last met only 138 avowed thieves were present. We extract from a table the results of inquiries made upon that occasion:—
Number of individuals present..... 138
How many of you have been in prison..... 138
Have all of you been in prison for theft? 138
How many of you ascribe your fall to intoxicating drink?..... 27
How many of you are abandoned by your friends who could help you?..... 21
How many of you have friends who cannot help you?..... 83
How many of you have friends who would help you if they knew your present state?..... 5
Are you willing to give up thieving and go to work?..... 138
How many of you have mothers living?..... 14
How many of you have a father living? 17
How many of you are living with girls in an unmarried state?..... 13
How many of you are willing to marry the girls you are living with?..... 11
How many of you are married?..... 4
How many of you sleep in unions?..... 69
How many of you ascribe your present ruin to sleeping in the casual ward?..... 42
How many of you are likely to get into trouble?..... 138
How many of you are willing to emigrate?..... 137
How much do you get for every pound's worth of goods?—5s. in the pound, if we are not known; but if we are known, 10s. in the pound.

THOSE IN THE HIGHWAYS AND HEDGES OF LONDON.

Every body has heard of the Ragged Schools, and most people know that Lord Ashley is their principal promoter. Now, there is what is termed the *LONDON CITY MISSION*, established for the purpose of supporting Ragged Schools, and employing missionaries to reform people living amongst us, of humble callings, and of all ages. One of these missionaries is Mr. Jackson, of the Rag-fair and Rosemary-lane district. His house is open to all who choose to visit him in search of advice and assistance; and between June and December, 1847, so many as 2,343 calls upon him were made by children and young persons. People at all acquainted with the neighbourhood to which Mr. Jackson's zealous, pious, and philanthropic labours are confined, will not be surprised to learn that he is termed the "Thieves' Missionary;" a distinction of which he is, doubtless, by no means ashamed, and one which he has been at much pains to obtain. He is, in fact, in the confidence of the thieves of London,—a confidence profitable to them, to him, and to the whole community. How this intimacy was obtained, and by what means it is kept up with advantage to both parties,—and an injury to neither,—it would take a volume to relate; such a story of real life as would eclipse all the sentimental, and vice made charming, that have been prepared by different authors to suit the tastes of different palates, but not to benefit their owners.
When we consider how many missionaries are eaten by savages, speared by Indians, killed by fever, and otherwise made to suffer in the pursuit of their calling,—when we remember what is borne by these men without "fainting by the way,"—it is not to be wondered at that Mr. Jackson courts and keeps such dangerous acquaintances as professed thieves; and when we reflect upon what was done in the jungle, on the prairie, in the mountains, the desert, and the wilderness, it is by no means surprising that his "mission" is not unsuccessful.

The fact that half-a-dozen pick-pockets occasionally drop in to take tea and pray with him and his respectable family, or that he, a moral man and a Christian, goes openly into dens of infamy (and these he facts,) is not so striking as is the evidence of the existence of such cool outlaws, and such deliberate crime, as those to which we allude. But we are coming to more of this presently. We are about to describe a scene which Bulwer, nor Ainsworth, nor Reynolds never dreamt of in their philosophy.
It occurred to Mr. Jackson, upon the receipt of Lord Ashley's speech, spoken in the House of Commons, in June last, that some of his "young friends" might desire to emigrate "at the expense of the Government;" but not after the manner in which culprits usually leave the mother country. He accordingly put the question to one of them, and the answer was, "I should jump at it!" Thus encouraged, he made further inquiry among his wicked associates, and shortly afterwards, to use the words of the *City Mission Magazine* for this month.

Mr. Jackson was sent for by a number of thieves lodging in a court adjacent to the district called Blue Anchor-yard. He went, and they expressed themselves extremely desirous to know whether any hope could be held out of their obtaining an honest livelihood, however humble, in our colonies, instead of continuing to pursue their present criminal course in this country, from which they found it now almost an impossibility to extricate themselves. "I would," said they, "be a capital thing for chaps like us."
* * * * * Mr. Jackson informed his audience that Lord Ashley was about to honour him with a visit, and he would have much pleasure in introducing them to his Lordship. The Irish Free School was fixed on as the place of meeting, and on the evening of Thursday, July 27, 1848, the convicted

felons, vagrants, and known thieves, assembled together to the number of 207, for the purpose of consulting Lord Ashley as to the best means for bettering their condition. 207 thieves! Even Mr. Jackson was not prepared for this. It was a Meeting that had never taken place since Spartan boys had ceased to congregate. 207 professed thieves surrounding half a dozen honest men was a sight worthy all the metropolitan magistrates and the entire police force.
But we must not pause to moralize. The *City Mission Magazine* says, with becoming candour, coolness, and gravity—"Several of the best known and most experienced thieves were stationed at the door, to prevent the admission of any but thieves. Some four or five individuals, who were not at first known, were subjected to a more public examination, and only allowed to remain on their stalling when they were, and being recognised as members of the dishonest fraternity; and before the proceedings of the evening commenced, the question was very carefully put, and repeated several times, whether any one was in the room of whom others entertained doubts as to who he was. The object of this care was, as so many of them were in danger of getting into trouble, as they call it, or, in other words, of being taken up for their crimes, if discovered, to ascertain whether any one who should betray them were present."

How will it be supposed that the Meeting was opened? Why, with a hymn, and then a prayer. And the writer in the Magazine, who was one of the few honest men present, shrewdly says, "What was the real state of the heart of those present, while these devotional exercises were proceeding, it is of course impossible for any man to say." Who, indeed, shall fathom the heart of man!
An address was next read to Lord Ashley, setting forth the nature and object of the Meeting, and the characters of those who attended it, together with the result of the reader's previous exertions in the cause of reformation. From that it appeared that rehearsals or trials had previously taken place, and when they last met only 138 avowed thieves were present. We extract from a table the results of inquiries made upon that occasion:—
Number of individuals present..... 138
How many of you have been in prison..... 138
Have all of you been in prison for theft? 138
How many of you ascribe your fall to intoxicating drink?..... 27
How many of you are abandoned by your friends who could help you?..... 21
How many of you have friends who cannot help you?..... 83
How many of you have friends who would help you if they knew your present state?..... 5
Are you willing to give up thieving and go to work?..... 138
How many of you have mothers living?..... 14
How many of you have a father living? 17
How many of you are living with girls in an unmarried state?..... 13
How many of you are willing to marry the girls you are living with?..... 11
How many of you are married?..... 4
How many of you sleep in unions?..... 69
How many of you ascribe your present ruin to sleeping in the casual ward?..... 42
How many of you are likely to get into trouble?..... 138
How many of you are willing to emigrate?..... 137
How much do you get for every pound's worth of goods?—5s. in the pound, if we are not known; but if we are known, 10s. in the pound.

The above is an important document. We leave the reader to ponder over it, and the intelligent mind will find there more to engage it than we have space to point out, or ability to describe. One hundred and thirty-eight of our fellow-creatures in the prime of manhood, thieves by trade, self-acknowledged felons, ready to abandon their unlawful pursuits, and in this Christian, moral, liberal, and enlightened age, actually incapable of discovering how to be honest and live! Out of 372, two hundred and seventy-eight had received no education, and their times of imprisonment varied from one to twenty-seven times, while two forgot how many times they had been incarcerated. But we must hasten to a close. What was to be said to the 207 confessed and convicted rogues then and there? What was to become of them after the party broke up? Lord Ashley is a practical philanthropist, a Christian gentleman, a legislator, and a Lord. He has a heart and a head that reflect credit upon human nature. He is an ornament to society and a blessing to mankind; but he must have felt and deplored his individual helplessness; here he must have seen the magnitude of his task and the littleness of his power. He addressed his hearers, we are told, "carefully and judiciously." No record was kept of his speech. He expressed his willingness to defend them, as it was his duty to do. His Lordship candidly told them, that there was little hope for them here, and recommended them to turn their attention to the back settlements of the New World: "Suggestive of levity as may be these particulars, there is something so serious, so solemn, associated with them, that, the jeer, sinks to a sigh, and we say, Alas, for frail humanity! Alas, for wayward man! Lord Ashley could promise them nothing; and the sternness, consequent upon a conscientious of their unworthiness, probably melted into

ply as he looked around upon the upturned faces of the prodigal, the profligate, the abandoned, the hopeless,—the drowning men clinging to straws, the doomed, the guilty. The gallows loomed in the distance of thought, the hulks were ready.

"Mutual aid" was what his Lordship most recommended—self-denial, self-sacrifice, a relinquishing of their old practices, and new resolves for the future. "But how," said they, "are we to live till our next Meeting? We must seal or die." One of the party arose and said, "My Lord, and gentlemen of the Jury, prayer is very good, but it will not fill an empty stomach." There was a general response of "Hear, hear;" and the "directors of the Meeting," we are told, "were in considerable difficulty." One thief hereupon came forward and recounted how he had forsaken his criminal calling, and travelled to Exeter on foot in search of employment, and back again to Mr. Jackson, who received him, foot-sore and faint, and relieved him. Step by step, with evidence of repentance, must those rise, who do emerge from their position; but without aid of some kind, how few will escape the fate to which they are hastening. Those who were present felt this, for a sum of money was contributed on the spot, and thirteen of those who were present are now in the wilds of Canada. Our readers must draw their own comments from these facts.—The Era.

HOUSE-BUILDING IN AFRICA.

(From the Church Missionary Record.) Preparations for the Mission Premises at Abbeokuta—their completion.

The particulars given under this head are somewhat amusing as well as instructive. The first notice occurs in Mr. Townsend's Journal, as follows—

Aug. 25, 1846.—To-day we have been busy measuring a piece of ground given us by Saghu and others this morning, to build our Mission Premises on; it is about three acres. We have taken so much to preserve an open space around us, the people throughout Abbeokuta showing a tendency to crowd their houses together in the closest possible manner, through which they have been visited by very destructive fires. The spot is eligible in many respects; not so central as we could wish, but we could not obtain one more so, and at the same time sufficiently large and open for our purpose.

Having obtained the ground, the Missionaries were anxious at once to commence operations upon it. Our readers will not be surprised at this, when they hear that Mr. Townsend's residence consisted of one apartment, about thirteen feet by six! When a Native is about to build, it seems he calls his friends together, with their domestic slaves, to assist him, he feasting them as long as he may require their services. The building goes on but slowly, the expense of keeping a number of people is great, and the man contracts the obligation to assist his friends if they should ask him to do so. The Missionaries determined to try the plan of paying wages, with what effect will be seen below. The first measure was to dig clay from a pit, and carry it to the site of the new premises. Mr. Crowther writes—

Sept. 1-12.—No one could be got to do any thing till the yearly festival was over. We asked Saghu for twenty labourers, but they could not be got, and we were obliged to commence with two Sierra-Leone men. Before two weeks were over, however, the number of labourers increased to fifty men, whom we employed at the rate of 160 cowries (about 5d.) per day each man. When we commenced to collect clay for the walls of the house, thirty women applied as carriers, who were employed at 120 cowries (less than 4d.) and their number soon increased to 175. The next day the wages were lessened to 80 cowries (less than 3d.), thinking that would decrease the number of labourers; but, instead, they increased to 455 women and children. To get rid of them, the next day we promised to pay only 40 cowries (little more than a penny) for the day's labour; but the number of our female labourers increased so much that we could not manage them. We were obliged to dismiss them before breakfast by paying 20 cowries for their morning's labour, and found the number to be 670 women and children, who, notwithstanding, were very reluctant to leave the work. In one week we had eight large heaps of clay ready for our building. Here is an evident proof of the advantage of free labour over slave labour: the people turn out willingly; both old and young; the wives and children of the Chiefs, as well as of the common people, were actively employed from seven to four o'clock, with the exception of an interval of about an hour for breakfast.

As the carriers gained so much upon the men who dug in the pit, I selected twenty-four men, at the close of the day, and requested them to go to work earlier the next morning, and dig out plenty of clay before seven o'clock, when they would be relieved by the other party. So ready and willing were these men, that they rose up before the cock crew, and worked so well that there was plenty of clay in the pit before seven o'clock. Everybody remarked, that even if the late Sodeke had called the men to work for him, they would not have turned out so well, nor worked half so much, as they did in our service. Thus we collected six months in one week as would have taken them six weeks or two months to gather according to their system. The Chiefs stand to watch our proceedings, and admire our plan.

On this point Mr. Townsend writes— "Many old men, governors of the little towns which make up Abbeokuta, came to see into the secret of our getting so many women together to work; and when they saw that we permitted no loitering, they exclaimed, 'God is great! White men have sense!' The pickaxe came in for a share of their admiration. 'What have we been doing so long that we never thought of such tools?' And referring to our having provided ourselves with such things, 'Intending that they would be wanted,' they exclaimed, 'White men foresee something!' The tool they use for digging clay is a stout stick about with iron.

of our houses are of native production. The mud is the same with which people build here; the builders were Natives, our doors and windows have been made from boards sawn in the bush of Abbeokuta, the sawyers and carpenters themselves Liberated African Natives of this place. Nails can be made here in great abundance from native iron, dug in the neighbourhood, and smelted in this town; locks and hinges may be executed. Thus we are able to show the people that it is not the poverty of their country they have to complain of, but want of skill to make use of what Divine bounty has blessed them with, and for want of application to improve their own condition. The highest floor of a house in Abbeokuta is scarcely four feet six, and there are no windows of any kind. In a hot day the native houses are very close.

Mr. Townsend adds— "On acquainting Saghu with our intention to occupy our houses he remonstrated with us on what he called our precipitation. His reasons were, that we had not propitiated the demon of the ground whereon our house stood, nor acquainted the Chiefs of the town, who, he said, should be called together and feasted on such an occasion. Happily it was not difficult to remove these obstacles from the Chief's mind: the ground, we said, belonged to the maker of it, God, whom we worshipped and served; and whatever demon there might be there we cared not, for God was able to preserve us. As to the Chiefs, we promised to call them at a convenient season.

The bondage in which the devoted idolaters of this country are held is indeed a hard bondage. They dare not build a house without first consulting their Ifa; on laying the foundation the demon of the ground must be propitiated; and from that time the master, or some of his slaves, must sleep on the spot, lest some enemy should bury a fetish there to injure him. These matters, so important to the idolater, and to none more so than Saghu, we have disregarded, to their terror, and it is to be hoped, to their instruction. They have looked on our proceeding with a fear—for they wish our good—that the gods would avenge their injured honour on us.

The Berean.

QUEBEC, THURSDAY, DEC. 25, 1845.

The apostle warns us that "the time is short;" and whoever reflects upon the great work which is to be done upon the earth, the great effect especially which is to be wrought upon him, that he may be fitted for the abode of the spirits of just men made perfect, must feel that the time, even of a long life, is but short on a retrospect of what is past—though long may seem the period which yet separates him from the accomplishment of some ardent wish for good in prospect.

We are hastening on to the close of the year which, amidst the constant demands upon us for exertion in the various departments of duty undertaken by us, has passed so rapidly that we can scarcely realize our being within a few days of the commencement of another year.

It is, however, highly gratifying to bring our mind to a steady view of this fact, inasmuch as it presents a constraining call for our thankful acknowledgment, personality, of support under difficulties, help in the time of need, and abundant opportunity for exercising an influence favourable to the cause of pure, simple truth, in public and in private, among old and young, by personal conference and by the circulation of these columns.

While to God, the Author and Giver of every good gift, belongs in the first place our offering of devout thanksgiving, we have to acknowledge our indebtedness to many friends, far and near, from whom we have received kind and self-denying aid towards advancing the interests of this publication.

Under the severe labour and responsibility which this enterprise has laid upon us, we have needed, and we have received, the comfort of knowing ourselves sustained by the sympathies and exertions of numerous friends of evangelical truth to whom the BEREAN has been a messenger of the prevalence and the spread of sound evangelical principles or, as it unfortunately happens, the discouragements and opposition thrown in the way of their diffusion. We have been cheered by the tokens which have come to us, of good-will towards the success of our labours; and it has been our sincere wish to continue our services in this department until we could transfer the charge of it to other hands with a prospect that the labour which it requires would be suitably remunerated by the financial results of the enterprise.

The prospect of such a state of accounts has not, however, opened so freely before us as we, in our want of acquaintance with such matters, had thought it reasonable to expect. From year to year we have found our expenses to be swelled by items which had not at first been taken into account, while our receipts are beginning to be materially affected by the discovery of what we had flattered ourselves were only arrears, but which turn out to be bad debts, and therefore loss, total or partial. We have, indeed, been enabled to meet all our expenses for the first four volumes of the BEREAN; but the generally prevailing commercial difficulties during the present year, has been a great discouragement also to the extension of our Subscribers' list; and the increase of our expenditure since the commencement of this volume, by the enlargement of the sheet which we publish, has not been met by a corresponding addition to our receipts.

We are sorry, therefore, that we are not able now to describe this publication as one which invites the labours of a competent Editor with the prospect of adequate compensation for his services. At the same time, we are under the necessity of signifying to our readers that the burden which we have sustained, now for five years nearly, is become too heavy for us to bear any longer; and we have been induced to accept a call, lately addressed to us, to a sphere of labour in a rural settlement, which promises retirement, together with sufficient opportunities for the exercise of a salutary influence within a more limited, but not uninteresting, circle.

Our movement will be deferred a sufficient time to enable us to complete the current volume of the BEREAN; when our responsibility so far shall have been discharged, the time will be close at hand for us to enter upon the new charge which will remove us from the printing-press, and imperatively command that we should resign our duties connected with this Publication.

But it is our hope and ardent desire that the publication itself will not cease on our retirement from it. In the seclusion to which we look forward, we ourselves shall feel the want of such a visitor as this weekly sheet—for our own profit and that of those among whom it will be our lot to dwell and to labour. We shall hope that the friends of the BEREAN will devise means for effecting its transfer from our hands, both as Proprietor and as Editor, by some mode calculated to improve its finances, ensure its stability, and largely to increase its usefulness.

To the present time we have conferred upon this change in prospect, with some friends near at hand only; if our engagements permitted, we should have communicated with some, to whom we especially look for advice and aid in this matter, by correspondence. This has been utterly out of our power, and we are doing the best we can by thus opening the case to our readers in general, some of whom will, we trust, find themselves able to transmit to us practicable suggestions upon this communication, and we shall consider it our duty to give them the best attention in our power.

Our main solicitude, in the prospect that the BEREAN will pass out of our hands, is for the preservation of its character as a vehicle of sound evangelical truth. Modifications may with advantage be introduced, upon which we shall gladly defer to our friends who may propose to relieve us from our present responsibility, so that the main point be secured. Our course, so far, has been shaped upon the best consideration we could give to the advice of friends from various parts who have conferred with us upon the undertaking. Its success has in reality been such as to preclude discouragement, when the result of similar enterprises in other hands is taken into consideration. Periodicals which, like the BEREAN, exclude many of the ordinary advertisements, lose a branch of revenue from which a large share of the income of the secular press is derived. It has lately been found that a religious newspaper published in this Province, under high patronage and long without competition in the Church whose cause it advocated, has been conducted at a loss for years; and we have just read an editorial statement in another, not limited to the interests of one particular branch of the Christian Church, from which it appears that three years' operations, with a very large circulation, and without calculating anything for editing, leave that publication "still several thousand dollars in arrears of paying its own way." The BEREAN, with the number of Subscribers it has now on its list, might be transferred to the hands of a new Proprietor with a vast advantage, at all events, over the position which the one now presenting these considerations has occupied since he entered upon the publication of this journal.

Having been necessarily led to write so much on the financial position of the BEREAN, we may as well take the opportunity of expressing our wish that those among our Subscribers who are still in arrears may promptly come to our aid by payment or remittance. In country situations, where we have no friend resident who receives payments on our behalf, subscriptions have become due, without any blame attaching to the Subscriber. But as it is of great importance for us now to know accurately how our finances stand, we shall be glad to pay the postage for remittances (which our Subscribers, situated as above described, may send us.

We commend to the affection and thoughtful consideration of those among our readers who are in a situation to help towards the diffusion of genuine Christian principles, the position of the BEREAN, now laid before them. If any among them feel that it will be in their power to enlarge its resources, by voluntary agency or otherwise; the communication of their proposals may have an important bearing on the new arrangements which have to be formed.

To all our readers, we tender our best wishes for their prosperity.—our prayer that the shortness of time may be no painful reflection to them;—that their thoughts may be

directed to eternity;—that their treasure may be where change is unknown;—that the prospect of passing the change which shall place them beyond the reach of the reach of human aid towards the communication of scriptural knowledge and the cultivation of holy affections, may be to them the certain prospect of gain,—of passing from where we see through a glass darkly, to where we see face to face—from where we know in part to where we shall know even as we are known, and all that is in part shall be done away.

BURIAL OF PROTESTANTS OFF VIGO.—Madrid, January 19, 1845.

One of the English steam-packets from Malia put into Vigo, on the 30th December, with the bodies of four men on board, whose death had been caused by the bursting of a cannon, off Oporto. One of them, a Spaniard, was interred on shore, but the others, being heretics, were refused the rights of sepulture, by the charitable, tolerant, and enlightened clergy of Vigo. They were, in consequence, buried at sea.—Correspondent of Morning Post.

St. SAVIOUR'S CHURCH, LEANS.—There has recently been an octave of services, or solemnizations, extending over eight days, in St. Saviour's Church, in commemoration of the anniversary of its consecration. Its walls and pillars and chancel-screen were tastefully adorned with evergreen, flowers being elegantly mingled with the foliage on the latter. Seventeen clergymen officiating in their own white surplices, and at times moving in procession in the aisles; the monotony of the chants, the bowings and foldings, and frequent turning and bowing to the altar during the prayers; the kneeling group of assisting priests, clustered around the altar for minutes in silent meditation, when the commemorative or sacrificial rite was finished; their reverential bows to the altar, as they left that chancel where none but priestly feet may pass; all these things furnished a combination of circumstances of highly-picturesque and scenic effect. We can easily understand, in the times which it is the hopeless task of this antiquarian worship to recall, when the intellect could relish this display, and be reached through little else, that its effect must have been solemn, and its influence beneficial on the mind. We know, too, it is as possible to be bigoted against ceremonies as to be bigoted to them; and it is certainly from no error of this kind that we were affected as we were by what we saw. But we confess, when we remembered that we were witnessing an attempt to force back ceremonies upon a system which had long since disowned them and discarded them as the reminiscences and the causes of many things it profoundly disapproved; when we further remembered that this attempt had the unhappy effect of exciting the jealousy and raising the animosity of all but a handful of those to whom this system is dear, our impression, we must confess, was painful and sad. If the clergyman before us, separating from the Church, had chosen to make an experiment how far the complexity and ceremony which has a tendency to give undue, and, as Protestantism believes, mischievous prominence to the priest, and as impeding the view of the unseen by the seen, could consort with Protestant professions and views, we should have had little to say. But when we see these gentlemen making use of the Church for their experiment, filling it, in consequence, with excitement and divisions, and exposing it to the obloquy of its foes, they appear to us, we are sorry to say, more zealous about their taxes as Antiquarians than their duty as priests. That they should meet together to take part in a religious pageant, which but few find solemn, most offensive, and many frivolous, was unsatisfactory enough. But when we remembered they would soon separate to agitate for their peculiar views, to set up haughty pretensions, to sow and to encourage seeds, to engraft medieval follies on the modern Protestant mind, and to throw suspicion on the fair fame of the Church, our feeling was that public opinion should rebuke them, and we determined that to the extent to which we are its organ, it should.—Leeds Intelligencer.

THE PEER AND THE ARTISAN, FELLOW-WORKERS.—The annual general meeting of the supporters of Westminster Ragged School was lately held in Westminster Chapel, Lord Radnor in the chair. He said he would mention an instance of the great interest the working classes took in those schools. A school had been built in Lambeth in a very unhealthy spot, and when it was found necessary to go elsewhere, the operatives by whom the school was supported gave up their evenings and holidays, and built another free of cost. The report stated that in the district in which the school was situated, a great many children, who lived by pursuing crime had been instructed in and provided with the means of living honestly. The average attendance of boys was 150, and of girls about 70, all of whom were instructed in reading, writing, elementary arithmetic, and the Scriptures. The receipts of the institution during the year amounted to £62. 13s. 3d.; and the expenditure left a balance in the hands of the treasurer.

SMITH O'BRIEN'S POETRY.—The Cork Constitution states that this conceited and haughty creature, when in the dock at Clonmel, occupied himself in writing fragments of doggerel rhyme, of which the following is a Sample—

"Whether on the gallows high, Or in the battle's van, The only place for man to die Is where he dies for man."

The Achill Herald, in quoting this fanfarona, remarks how much more suitable for the hapless and dejected man, are the sentiments contained in these lines—

"Poor sinner! turn thy thoughts on high, And hear oh! hear the rod! The only way for man to die, Should be in peace with God."

Kingston Chronicle.

THE QUEBEC POCKET ALMANAC AND GENERAL REGISTER FOR 1849.—This is another publication of Mr. GILBERT STANLEY'S, forming a very convenient article on the desk or in the pocket, as it contains a great amount of useful information, including lists of public Officers in all departments; Clergy, Physicians, Banks, Societies, Bonfires, and Associations; Routes and Distances from Quebec, &c. &c. It is very neatly printed, and on sale at all the principal Bookellers; besides the Publisher, A. S. ANNE STREET.—Price 74d.

ECCLESIASTICAL.

Dioecese of Quebec. ORDINATION.—On Sunday last, at the Cathedral Church in this city, the LORD BISHOP OF MONTREAL admitted to the order of Deacon

Mr. THOMAS GEORGE BURRAGE, and Mr. THOMAS SHAW CHAPMAN, both of them Students of Bishop's College, Lennoxville.

The Rev. H. G. Burrage is to be Assistant Minister at Hatley, Eastern Townships; and the Rev. T. S. Chapman Travelling Missionary of the Incorporated Church Society, to commence his duties in the Montreal District.

PARISH OF QUEBEC.—Next Monday, 1st of January 1849, being the Festival of the Circumcision, divine service will be performed at the Cathedral, and in the Chapel of the Holy Trinity, at the usual hours in the morning.

At the CATHEDRAL, on Monday next, a Sermon will be preached on behalf of the ASYLUM FOR WIDOWS AND ORPHANS OF THE MILITARY, and a collection will be made in aid of the funds of that useful and well conducted institution.

TRINITY CHURCH, CHRISTIEVILLE.—A meeting of the Parishioners, held in the Very of Trinity Church, Christeville, on Friday, 22nd of December, to consider the necessity and suitable means to pay respect to their late Pastor, the following resolutions were proposed and adopted.

Wm. Bowman, Esq., in the chair, and Wm. McGinnis, Esq., acting as Secretary.

Res. 1st. That a monument similar to the one erected at St. John's, in remembrance of the late Rev. Wm. Dawes, be procured and erected at the burial place of the late Rev. WILLIAM THOMPSON, to be an evidence of the high respect due to him, and to perpetuate his memory.

Res. 2nd. That the following gentlemen be respectfully requested to act as a Committee for the accomplishment of the particular object of this meeting, namely, Wm. McGinnis, Esq., Wm. Bowman, Esq., with the Churchwardens of Christeville, and Dr. Holmes and W.C. Evans, Esq., of Montreal, and that they be authorized to receive any contributions that may be offered them, to realise the design of this meeting.

Res. 3rd. That the late Rev. WILLIAM THOMPSON, having formerly officiated at St. Thomas' Church, Montreal,—notice be given to the Congregation of that Church, respecting the intention to erect a monument to his memory, and to inform them, that their respectful contributions may be given into the hands of the gentlemen named in the second resolution of this meeting.

Res. 4th. That CHARLES FOREST, Esq., be requested to act as Treasurer.

THE REV. G. C. GORHAM AND THE BISHOP OF EXETER.—This case, the particulars of which have been before stated in the Berean, has passed through some steps in the Court of Arches. The Bishop's answer to the question why he had not instituted Mr. Gorham to the vicarage of Brampton (Spoken on the nomination of the Crown, was brought into Court on the 23rd of October; Mr. Gorham's Proctor replied on the 11th of November, and the Bishop's rejoinder was to come in on the 20th of November.

JUBILEE FUND OF THE CHURCH MISSIONARY SOCIETY.

Table with 2 columns: Name and Amount. Includes entries for St. James Street, Bart., G. O. Stuart, Canada West, Mrs. Bradshaw, Rev. R. W. Rogers, Mrs. R. D. Cartwright, D. McLeod, Esq., Captain Hammond, R. B., Edward Newdigate, Esq., R. B., Mrs. McLeod, Dr. Fraser, R. B., Mrs. Dupuy, H. Preston, Mrs. Allen, Miss J. Allen, (Alvington), Rev. W. Greig, A Friend, S. S. Children of St. James, Total from Kingston.

£187 15 10

C. H. GATES, Treasurer.

For the Berean.

CHANGES!—The world is full of changes! Empires rise, and flourish, and then are swept away. Cities vanish from off the face of the earth, and their very sites become unknown. Mighty monarchs and conquerors appear on the world's stage, and disappear, while all their wondrous achievements and exploits are but a "schoolboy's tale." Some arts and sciences are totally lost, while others spring up and take their place. Each successive century displays a long list of poets, philosophers, statesmen, men of genius in every form; but they have gone of a few only the names and works remain, read and unread. In short, all things pertaining to man are full of change. His years roll on in ceaseless vicissitude—as they have done since the creation of the world, and shall continue to do, till the end of it. Nor is this any less visible in the material than in the moral world. Mountains and rivers, the shores and boundaries of the ocean, trees and forests are all equally subject to the mighty influence of time, and undergo perpetual change. How narrowly do we watch the insects made by time on some ancient tree, the friend of our early youth, which afforded shelter in our boyish days; or the sad ravages he leaves behind on the ruined wall of some favourite edifice. Each one has some tree or building, some rural spot or favourite haunt in which his childhood delighted, the recollection of which—as he plods his weary way through life—is a pleasing melancholy. If there be any who has not—life is a being bereft of sympathy with nature, a moral anomaly amongst mankind. But more, and more melancholy still, as change we ourselves, in the journey of life, are sensible of mighty changes, of which the constant recurrence may lead us into the tranquil regions of reflection. No vicissitudes that we know

or witness in the universe, either moral or material, can at all influence us with a power equal to that which the experience of change in ourselves can produce. Our thoughts no longer wander to other men and things; while we meditate on the past and the future of our lives, we must think actively of ourselves. If possessed of mind, here will be scope for its exercise, an ample field for self-contemplation. It is not over a month or a year that we must cast the glance of our recollection; but over months and years, while we seek to know what we were, and what we are; in how many things we are changed; in what sentiments and opinions we have altered; in short how time has dealt with us, and—more momentous still—how we have dealt with time.

There may be some, indeed, utterly regardless of change both in themselves and others; who pass along through life without concerning themselves about the flight of time; unmoved by the events which transpire before them on the world's stage, and scarcely noticing even the changes and vicissitudes incidental to themselves. But with such as these we have nothing to do; to them it were vain to speak; they are "without understanding, and may be compared unto the beasts that perish." Man was made to be a thinking being, and limited as his knowledge is, to seek for light and information from every source; and no man who does not reflect, and make it his business at times, can learn. And surely lessons numerous and important may be gathered from a survey of the many changes which all experience in their progress through the world. In some things, doubtless, we are the same as we ever were; but in many things we are not the same, and can never be again. The childish scenes of our early days have vanished like a dream, or like the morning mist before the sun. How different the scenes of our present life, its sober and often sad realities; yet with all this momentous change, we are still the same human beings, the same rational intelligent creatures that we were before; whatever changes and alterations may take place in the rough outward crust, the living diamond within still retains its sparkling identity; the tabernacle of clay may be shattered and decayed by the ravages of passing years, but the celestial essence, the inward soul of man, is the same. But still we are changed; nor can we conceal from ourselves the fact that in many circumstances and particulars in our relation to the world and connexion with those around us we are no longer what we have been. The world has changed to us as we have changed to the world. Many advantages and privileges which we once enjoyed, we enjoy no longer. Many faithful and valued friends are blotted out from the list of our attachments; new ones we rise up in their place, again perhaps to be superseded by others. In early youth, age and old experience never at hand to guide and rectify our slippery steps with fond attention; now perseverance we may make—as but we are—our weary way through the wicked world, we are lashed upon its endless ocean of trial and temptation.

With time to check, and few to point in time; a thousand paths that slope the way to crime. It may be, too, that providence has cast our lot in different parts of the world, in different ages and conditions of life, involving vast and momentous changes, which materially alter even our moral character and prospects. If we have been away with the evil influence of the world, the good impressions which were early given upon our minds—have they been effaced by the rough attrition of a cold world, or blotted out by the fresh temptations amongst which we are thrown? No change that can possibly take place in a man's constitution and character demands such attention as this. If, in the calm turmoil of new scenes and new avocations, conscience, which once was keen and quick in its reproof, is lulled to rest, remoulded in the vortex of guilty or worldly pleasures, and sensibility blunted—how great a change has passed over us! Alas with these, religion of course has shared a star fate; and so that transition is made—while numbers are no less imperceptible than fallen from an early regard and attachment to God's religion to a total carelessness and unconcern about sacred things. To discover when this be the case with us or not, we have to compare our present feelings in the matters with those of the years gone by. We've lost friends or relatives, perhaps; and not the recollection is gloomy; health and property may have departed from us—this too is as; but if grace has forsaken us in any degree—spiritual light and life departed—the exultation, and no earthly change that has taken place can present so gloomy an aspect. How narrowly should we watch the slightest alteration in our feelings in the important matters of the soul! and guard against evening that may tend to divert our minds from our closest consideration.

Other changes pass over us—even our beliefs—not unworthy of our notice. They have enjoyed great and inestimable privileges in the way of religious instruction. God has cast lot in a place where the bright shining light of truth has blessed them with its heavenly ray. Amidst much darkness and world-mindedness, means of grace, and opportunity of drawing nigh unto God peculiarly sweet and pleasant, have been afforded them. Whichever means for promoting earnestness in religion are disregarded by some, and frowned upon by others, and in various ways reproachfully an irreligious world—they are valued and enjoyed by those whose hearts are knit together in one common attachment to the thing God. But here, too, changes will take place; seasons of spiritual death have visited spots once fruitful, darkness broods which used to shine. The candlestick may be removed—and what can supply its place? Good men have been taken away by death, and others have been removed from whom their services were not valued, nor their exertions heeded. Many perhaps have been "lo to have it so," but for all that, the rod is in them. And these changes are deplored by those who feel themselves deprived of many opportunities of grace; they miss seasons of sweet spiritual comfort, once enjoyed long for the faithful and zealous; and unshrinking proclamation of the truth, the change which removes this, leaves a feeling of want indeed. Yet such a view must expect in this ever-changing world in the visible church it is the same; and it is in that part of the church which is the spiritual body of Christ. But then, time is rapidly flying; we are rolling onward in haste, to other scenes and changes in life; other seasons and opportunities of grace and spiritual improvement may be opening before us to be valued or neglected—and if we do not take the important consideration of life's journey as to value more highly every precious moment of good, it will be pleasant to reflect that each successive change, which may be brought upon us, is but bringing us nearer and nearer to a long, a blessed and changeless rest.

REPORT OF THE DIRECTORS OF THE QUACQUERON CEMETERY ASSOCIATION presented to the Stockholders, on the 23rd of December, 1848. The Directors beg to present a special Report upon the result of certain amicable conferences,

which have taken place between the Representatives of the Church of England Association and themselves, with a view of effecting a junction of the two Associations.

As this subject cannot be commended itself to the wishes of the Stockholders, so it is believed that a spirit of mutual accommodation is all that is required to render it as feasible, as it is, in itself, desirable.

The Church of England Association propose that contiguous lots, in some specified section of the Cemetery, where the benefit of interment in consecrated ground might be secured for those members of the Church of England desiring it, and that adequate provision should be made for the burial of the poor, on payment of the usual rates.

It is conceived that an arrangement of the foregoing kind could be accomplished without detriment to either Association, and without affecting in any way the right of property, or the control and management, necessarily resting with the Association; and as it has been ascertained that the portions of the Cemetery being sections C, F and I, (which might be extended in proportion to existing wants, to be ascertained during the next few months) and lying contiguous to the spot most eligible for the erection of a chapel (which spot, moreover, corresponds with the site already suggested for the Cemetery Chapel) would meet with the approval of the parties interested, the Directors, therefore, beg to recommend the proposed arrangement to the consideration of the Stockholders, and to advise that they be authorized to carry the same into effect.

All, nevertheless, humbly submitted. Signed, G. O. STARR, Chairman. Quebec, 13th Decr. 1848.

HIGH SCHOOL, QUEBEC. The half-yearly private examination of the pupils of this School, took place on Wednesday and Thursday last. The Rev. J. Cook, D.D., the Honble. A. W. Cochran, D.C.L., and the Honble. F. W. Primrose acted as Examiners, and submitted the various classes to a searching examination in the several subjects studied by them, during the past half-year.

Yesterday, the annual Public Examination and distribution of Prizes took place. We regret that we were ourselves unable to attend; but, from what we have heard, are enabled to state with confidence, that the School was never in a more efficient condition, and that all present seemed to depart highly gratified with the result of the day's exhibition.

The following is the list of the successful Candidates for Prizes, furnished by the Rector: FIFTH CLASS. William Dean, Day, Medal. 2d Classical Prize, Henry Dean. 3d ditto, Louis. Mathematics, Dr. V. Fisher. English, Dr. White. French, A. L. Dean. Arithmetic, A. L. Dean. Writing, E. Scott. Good Mark Prize, W. Dean.

FOURTH CLASS. Latin, 1st Prize, W. Duval. 2d do, R. Stewart. Greek, 1st Prize, W. Duval. 2d do, R. Stewart. Mathematics, T. Cary. English, 1st Prize, H. Gowen. 2d do, W. White. Arithmetic, H. Paterson. Writing, H. Gowen. Good Mark Prize, W. Duval.

THIRD CLASS. Latin, 1st Prize, R. Maxwell. 2d do, C. Maxwell. 3d do, C. Maxwell. Greek, 1st Prize, R. Maxwell. 2d do, C. Maxwell. French, C. Maxwell, equal. Arithmetic, F. Scott. Writing, J. Scott. Good Mark Prize, C. Maxwell.

SECOND CLASS. Latin, 1st Prize, J. Reynar. 2d do, J. Thompson equal. English, 1st Prize, J. Reynar. 2d do, J. Reynar. French, J. Reynar. Arithmetic, James Wilson. Writing, W. O'Keay. Good Mark Prize, J. Reynar.

PREPARATORY DEPARTMENT. English, 1st Prize, H. Thompson. 2d do, J. Connolly. 3d do, C. Fraser. French, H. Thompson.

To Correspondents.—Received A. T. W. R. V. R. Payment Received.—J. W. Leyscraft, Esq., No. 209 to 260.

Local and Political Intelligence.

This morning which takes place this week for the first time, by the commencement of the winter-arrangement for dispatching the Mail Steamers from Liverpool, leaves us without the usual amount of European news; it thus offers us time to reflect upon the position of the mighty nations upon whom some of the most startling events of modern history have passed during the year.

France, but in all parts of Italy, in Prussia, and in the Austrian dominions. And the result, so far as our last advices have informed us, has been the preponderance of the sword—in defence of monarchy in most cases, but not less the preponderance of the sword in republican France, where it was not drawn, as in Austria and Prussia, for the re-establishment of a Monarch's tottering throne, but in a combat of republicans against republicans.

How long France herself will be without one that bears the title, as well as wields the power, of a Monarch, is a subject for speculation. There has been no gain of liberty in France by the expulsion of Louis Philippe, though the name of Kingdom has been exchanged for that of a Republic.

France, under her President Cavaignac, and in the person of her Envoy, M. D'Harcourt, frowns upon that course in the people of Rome which, in the multitudes by whom the throne of Louis Philippe was overthrown, she applauds and consolidates. The French Envoy, in reporting the late events at Rome, states that "it is difficult to conceive a sadder spectacle for the nation than that of which he and the other members of the diplomatic body have been witnesses. But he does not explain the essential difference which distinguishes the insurrection of November in Rome from that in February at Paris, and why in the one case the assaults of the Sovereign's palace are "a mob," while in the other they are recognised as the exponents of the national will.

It is satisfactory, however, to find that those who now wield the power in France do not, like the United States' Ambassador in Paris, backed by Congress at Washington, consider the mere circumstance of a nation's coercing or chasing away its Sovereign as a subject of congratulations. Well may she bid foreign nations pause before they plunge into a sea of perils like those on which France is now tossed. All uncertain where her harbour of safety is lying. Splendid military fetes are a poor covering to the embarrassments of the commercial community, the empty tills of shop-keepers, and the thin purses of house-owners and artisans.

If France acquires so much stability, under her present institutions, as to exercise a restraining influence in the councils of Europe under the approaching reconstruction of governments in Germany and Italy, and to add weight to the demands of subjects upon their Sovereigns for an effective control over public affairs by a just and equitable share of legislative power, we shall be glad and thankful; and it will matter little to us whether he that rules her be called President, King, or Emperor, provided that individual liberty be secured, intellectual and commercial progress favoured, and freedom be given to the word of God to be offered, and the blessed Gospel of our salvation to be made known, to her millions, among whom, of all sorts of liberty, that seems to be least sought and understood with which the Redeemer alone can make sons and nations free.

It is with much satisfaction that we see it officially announced that Austria has accepted the offer made by the mediating powers to hold the conferences for the pacification of Italy at Broscio. This acceptance was the last act of the Wessemburg Cabinet, and Prince Schwartzemberg, on accepting the Government, immediately ratified it, and expressed at the same time to the representatives of the mediating powers the strongest desire to enter immediately on the negotiations. M. Bastide, however, objected that it would be more advisable to wait until the President of the Republic is named. Lord Palmerston has acquiesced in this. The mediating powers have also agreed that the armistice should be prolonged throughout the winter, and in consequence Austria has engaged not to attack Venice by land or by sea. The Sardinian Government has, at the same time, also engaged to retain Admiral Aliboni with the Sardinian fleet, at Ancona.

The Gen-Correx Cear.—It is not a little singular that this substance, which gave such fearful proof of its tremendously destructive powers on its first discovery, and threatened to become a terrific agent in the destruction of life, should, under the control of science, become a manageable and submissive aid in the cure of disease. The author of a paper, in the Lancet, entitled "Observations on Collodion in the Treatment of Diseases of the Skin," by Erasmus Wilson, Esq., F.R.S., observes that he has used a solution of gun-cotton in ether, technically called collodion, somewhat extensively in the treatment of diseases of the skin, and with very satisfactory results. He reports that he finds it to possess four important properties, namely:—1, That of a mild stimulant; 2, That of an efficient substitute for the natural searfskin; 3, That of a mechanical compress; 4, That of an adhesive glue, from which property it derives its name. As a substitute for the absent searfskin it is transparent, pliant, and more or less impermeable, according to the thickness of the layer used. Its most remarkable property is that of the contraction which takes place during drying. Thus Mr. Wilson succeeded in removing a permanent redness of the nose by means of the contractile power exerted by a thin film of this substance, painted on the skin with a camel hair brush. The glue-like property of the collodion is evinced in its power of causing the adhesion of cut surfaces. When employed with the purpose of keeping together the edges of an incision, a piece of cambric or thin linen rag should be dipped in the solution and placed along the line of incision, after the cut edges have been adjusted and thoroughly dried. In chapped hands, the collodion acted not merely as a protective covering, but also promoted the healing of the cracks. In chapped nipples, it was even more efficient in its protective and curative action, and seemed to work a charm upon the painful skin; the gaping cracks were instantly drawn together and almost obliterated by the contracting power of the remedy, and were effectually shielded from the influence of moisture and the pressure of the gums of the infant, and all this in consequence of the rapid evaporation of the ether in an instant of time. Mr. Wilson further observes that this remedy is likely to prove invaluable to mothers suffering under this inconvenience, as being in no wise injurious to the infant, from offering nothing which can be removed by the lips during the act of suckling.

Mr. Wilson remarks that he has also experimented on gutta serena dissolved in chloroform and other solvents, but finds them much inferior to the solution of gun-cotton.

The New Electric Light on a Railway.—On Saturday night an experiment was made on the Great Western Railway, to test the power of a new species of light produced by electricity. The light is produced by an apparatus invented by M. Le Moit, a French gentleman who has been for several years employed in electric experiments in Russia. At half-past six a truck, containing a wooden square box, about the size, though not the shape, of a sentry-box, and having a galvanic battery of some sixty or seventy small jars disposed around it, was attached to the last carriage of the train then about to proceed from Paddington. The light was produced inside the box, and the rays, condensed and heightened by a powerful reflector, were emitted by an aperture contrived for the purpose. The light was produced before the train left Paddington, when a dazzling blaze filled the spacious station, casting the numerous gas lamps completely into the shade. As the train proceeded, the reflection left a long train of clear bright light for the distance of a mile and more behind it. The reflection, as seen from the carriage, was very beautiful, the prismatic colours being distinctly and vividly delineated along the outer edge of the circle of radiation; and as these fell upon the dense column of smoke ascending from the engine, the effect was striking. Objects, such as a bridge, were rendered distinctly visible at the distance of about two miles. The experiment was made as far as Slough, and while there, the light was turned in the direction of Windsor Castle, as it was the expectation of M. Le Moit that it would be seen from thence. A gentleman then stationed himself at the distance of 200 yards or so from the apparatus, and read a newspaper by the light being perfectly easy. The apparatus was used on the return to town in the same manner, the light being continuously intense the whole time. The ingenious inventor stated that there could be no difficulty in keeping it up the whole night.—English paper.

Origin of Fashions.—The origin of a mysterious, meaningless fashion which sprang up among ladies some months ago, is revealed in a recent number of "Frazer's Journal," in an article on "Frolics of Fashion." "When the Queen," says the writer, "was on the Clyde last year, finding her face visited too roughly by the air of our Scottish hills, she tied her veil under her chin. The action was natural, and the effect, no doubt, in the circumstances, becoming. However that may be, before the day was out, there were hundreds of other cheeks in the same predicament. The rage of imitation spread. In the shadiest walks—in the closest streets of the town—in the calmest and hottest days of the season—the veil was fashionably tied under the chin. The fashion, however, was in reality made a fashion through misapprehension. [The above may be matched by the origin of the practice, which is not uncommon in the coast of Africa, of chewing snuff. When the negroes first saw the white men taking his pinch of snuff, they did not exactly perceive the place where the aromatic dust was deposited; and, imitating the white man's fashion, they were naturally enough led to consign the pungent matter to their mouths; that became the fashion with them so commonly, then, that even those who have discovered the right mode, and are now treating their noses instead of their gums to the delicacy, are still in the habit of designating it as "snuffing snuff."]

Improvement of Ireland.—In two years more, it is said, though so much time, Ireland may present an aspect superior to that which she must sanguine fancy could have painted some few seasons past. When the first shock of famine fell upon the land, our wisest cogitators calculated that five years must elapse, some extended the period to ten, before our country could rise from the direful disaster which the hand of Providence had inflicted. In the actual, we incline to think that an omission was made, of what might be done by doubled efforts, and improved agriculture to remedy and prevent our misfortunes.

The term of improvement in ways and means now shows itself most distinctly and with rich encouragement; and we would consequently hope that the duration of want will be much curtailed, owing to the application of mind and industry to the cultivation of the soil, in a degree unprecedented in the annals of time gone by. It cannot be hidden from view, that land here must change its owners, that the poor-rate will compel the sale of deeply mortgaged properties; and however we may consider that as an affliction, on many who had no personal act or part in embarrassing their estates, it must eventually turn to national advantage. Pauper landlords will be ejected, and minor tenants will have to deal only with men of capital and energy, from whose example and encouragement they must derive considerable advantage. If we add these circumstances together, all produce a most hopeful and comforting assurance that we must advance extensively in domestic comfort and wealth in ensuing years.

In fact, all we require now to secure under the special rule of providential dealings, a rapid progress in political prosperity, is an impartial, firm and religious government. And for this, heaven must be supplicated. The troubles of rebellion are not altogether past. The late outbreak, when seventeen of the first leaders were arrested out of an assembled multitude consisting of 1000 persons, met together for the avowed object of military drill and exercise; this indicates that however the terror of law may have quashed the early efforts of the revolutionary party, conceived and attempted in imbecility, the long cherished hatred of law and of Englishness is not yet extinct; the arms of the rebel party are not yet resigned; if the strict severity of law and justice be not maintained we shall have the country plunged into confusion on the very first occasion which may offer engaging public attention and directing military restriction to foreign objects.—Acht Herald.

Cheap Travelling in prospect.—The proprietors of the new steamer Forest Queen have given notice that she will resume her trips between St. John and Fredericton, on the opening of the navigation in the spring, when the charges for passages will be reduced to five shillings in the after cabin and three shillings forward.—Saint John N. B. Courier.

Old Fellowship and the Roman Catholic Church.—From the Kingston Chronicle.—An instance recently occurred at Niagara, in which a Roman Catholic priest refused to attend the dying bed of a member of his congregation because that member had become associated with a lodge of Odd fellows. Upon this we find the following observations in the Niagara Chronicle:—"We adverted in a recent number to the course pursued by the minister of his Church towards the late Charles Toal, whose adherence to the order of Odd Fellows lost him all the advantages derivable in sickness and in death from the exercise of the pastoral functions. Our hope was, to elicit reliable information as to the actual position of the Roman Church with respect to Odd Fellowship, for as we would carefully avoid holding an individual

minister responsible for carrying out the doctrines or discipline instituted by his superiors, so also would we shrink from censuring that church for the unauthorized acts of one of its ministers. "The hope was vain. Rumors and statements which may or may not be true have reached us, but that is all; and with respect to the point upon which the whole matter hangs—namely, whether the Rev. Mr. Carroll was obeying the canons of his Church, or merely exercising authority according to his own views of the fitness of things, we are as much in the dark as ever. "We are, however, credibly informed, that an Odd Fellow, who was also a Mason, and in religion a Roman Catholic, recently died in Toronto, and neither on his sick bed was he denied the consolations of his creed as imparted by its ministers, nor was his own memory insulted, nor the feelings of his surviving friends wounded, by the absence of clerical rites when dust was returned to dust. True it is that in the Toronto case the departed was an influential and wealthy member of society, while in that at Niagara the deceased was a poor mechanic—but it is impossible to suppose that Roman Catholicism has one rule for the dying and dead rich, and another for the dying and dead poor, (2) or that which is done as lawful and right at Toronto, should be left undone as being unlawful and wrong at Niagara. We cannot believe this of Catholicism, for there are too many high minded and upright men in her bosom for us to think that such iniquity would be perpetrated and they continue in communion with her. "We dwell upon this, because it seems most likely to turn out that the conduct of the minister here has arisen from misconception or misunderstanding. At any rate it is a matter that ought to be determined, for in whatever light the priesthood may view the matter, it is of immense importance that their flocks should plainly understand whether they are forbidden to assume civil duties and acquire civil rights—whether the expounders of their Creed deny them liberty to associate with others for the purpose of relieving the distressed, comforting the sick, and ministering to the necessities of the widow and the orphan. It is of importance that the laity of the Church of Rome should know this, and it is of no less importance that the adherents of other creeds should also understand it."

Great credit is due to the whole of the firemen present for their untiring exertions, in confining the flames to the building where they originated. The hose company were very active in laying down a double line of hose from the top of Hope Hill to the ground where the fire was raging. The building destroyed was the property of Mr. Matthee, and was used of late as a store house, and was uninsured. The fire originated in the blacksmith shop belonging to the ship yard. The Brewery is owned by P. Boissau, Esq., and is much injured, but was not insured. The Ship yard and store were in the occupation of J. G. Clapham, Esq.—Saturday's Mercury.

The Army.—Lieut. Colonel W. J. D'Urban, Deputy Quarter Master General in the Windward and Leeward Islands, is appointed Deputy Quarter Master General to the Forces serving in North America, vice Lieut. Col. Fraser, deceased. The result of the Lower Town Infant School Bazaar has been very gratifying; the net receipts amounting to £105 10. The ladies managing this useful institution express their gratitude for this liberal aid—far exceeding expectations in the present time of commercial depression.—Mercury.

List of Vessels Being Built in and about Quebec, with the amount of their Tonnage, and by whom:

Table with columns: Vessels, Tons, and names of builders. Includes entries for A. Gilmour & Co., John Munn, G. H. Patke & Co., William Henry, T. C. Lee, James Jeffery, James E. Oliver, Thos. H. Oliver, Wm. Stevenson, H. Dabard, J. G. Clapham, G. Black, Junr., and others.

CENSUS AND STATISTICS OF CANADA WEST.—We are indebted to the courtesy of the Inspector General's Department for a perusal of the very complete tables of the population and of other interesting statistics of the western section of the Province, compiled by Mr. Crofton of that department; and, we hope to have it in our power, at an early day, to furnish our readers with an abstract of the information contained in these voluminous documents. Mr. Crofton's valuable labours were, we believe, commenced previous to the advent of the present Ministry to power; but it is evident, in their results, that the change in the political head of the department, has in no respect impeded the progress of the non-political plans of his predecessor in office. This is as it should be; and, we trust, that no time will be lost in rendering the work complete, by making a similar compilation of the population, the wealth and the resources of our own section of the Province. Besides comparative statements of the population and its details, in each district, county, and township of Canada-West, these documents contain tabular statements of the rateable property, the land conceded and in cultivation, the amount of produce raised, of horses, cattle and other stock, the number of schools, mills, distilleries, breweries, tanneries, &c., in operation—these statements are also comparative, and thus show, at a glance, the extraordinary progress in population, wealth and intelligence made by Upper Canada, during the last few years. It is too much to say that to undervalue the advantages which Canada has not only enjoyed, but profited by; and we are fully satisfied, with the exception of one or two of the Western States, it will be found, to use their own expression, that Upper Canada, during the last ten years, has "gone a-head," quite as rapidly as our neighbours south of line 45° east they have done—more rapidly than any Eastern State.—Montreal Herald.

Fire.—We regret to learn that on Monday evening last, the grist mill at Rivière du Loup, en haut, belonging to Col. Gigny, was burnt to the ground. Loss about £2000. There was no insurance.—Courier.

The Montreal Fire Companies.—There appears to have been some serious misunderstanding between the Fire Companies and the Corporation, in which, from all we have been able to learn, the latter are entirely to blame. We have, however, neither time nor space for further particulars to day. The following is an abstract of the proceedings last night:—"Three of the Companies assembled at the Union Engine House, in the Hay Market, and then proceeded to the British and Canadian School, where they were joined by the other Fire Companies, from whence they marched, by torch light, in solemn procession, with various insignia of mourning, to the City Hall, preceded by their band, playing the Dead March in Saul. On arriving, the officers presented to the Corporation a protest against the proceedings of the Fire Committee, as arbitrary, unjust, and unprecedented, and stating that they, the subscribers to the protest, had given to the Chief Engineer the requisite notice of their resignation, unless their just cause of dissatisfaction were removed. The document was signed by eight Companies in all, 334 men. After this they re-formed, and marched back to the Place d'Armes, when, after three hearty cheers, they quietly dispersed.—Evening Courier, Tuesday last week.

Quebec Fire.—At about 11 o'clock last night a light was observed proceeding from a wooden building situated on the river side of St. Paul street. Before the general alarm was given, a number of persons had collected on the spot and the engines speedily arrived from their various stations, but, as is unfortunately too often the case when fires occur in that quarter, the tide was out, and no water could be procured from the St. Charles river. One engine was however got to play upon the raging element through a length of hose from a well or reservoir some distance down the street, but as a strong easterly wind was blowing at the time, the immense building used as a Brewery on the west side of the one in which the fire originated was soon in flames at several points, and, being entirely constructed of wood, two or three stories in height, and covered with shingles, there is no doubt that had the flames been allowed to gain a height, the numerous buildings in the vicinity would have been one mass of ruins before morning. This was no sooner observed, however, than a number of individuals formed a line and passed buckets of water up a ladder to several men on the roof of the building, and the flames were prevented from spreading until an ample supply of water was furnished from an alimentary engine stationed in the Upper Town market place by which means continuous stream was thrown by Engine No. 1, over the exposed parts of the Brewery and the other buildings around. In the interim several other engines were standing almost idle from want of water, only occasionally being filled from the barrels of the water-men or other resources that offered for the

merchandise. Great credit is due to the whole of the firemen present for their untiring exertions, in confining the flames to the building where they originated. The hose company were very active in laying down a double line of hose from the top of Hope Hill to the ground where the fire was raging. The building destroyed was the property of Mr. Matthee, and was used of late as a store house, and was uninsured. The fire originated in the blacksmith shop belonging to the ship yard. The Brewery is owned by P. Boissau, Esq., and is much injured, but was not insured. The Ship yard and store were in the occupation of J. G. Clapham, Esq.—Saturday's Mercury.

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

BOOK AND TRACT DEPOSITORY OF THE Church Society. AT MRS. WALTON'S, ODD FELLOWS' HALL, GREAT SAINT JAMES STREET, MONTREAL, WHERE PRAYER BOOKS, TESTAMENTS, RELIGIOUS BOOKS AND TRACTS are on SALE. Montreal, May 26, 1848.

FALL AND WINTER CLOTHING. FAMILIE 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, DOES, KINS, CASSIMERES, VESTINGS, &c., &c., having just received per "DOUGLAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge. H. KNIGHT, 12, Palace Street. Quebec, November 1848.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1847. CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADDLER, SOLICITORS. PHYSICIANS: G. O'REILLY & W. G. DICKINSON. THIS COMPANY is prepared to effect ASSURANCE upon Lives and to transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

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

Assurances can be effected either with or without participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half of the first SEVEN premiums, secured upon the Policy alone. Annual Premium to Assure £100, Whole Term of Life.

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

The above rates, For Life without Participation and Half Credit, will, upon comparisons be found to be lower than the similar table, of any other office at present offering to assure in Canada, while the assured with participation will share in three fourths of the whole profit of that Branch of the Company's business. Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local agents. Agents and Medical Officers already appointed: Brantford.....William Muirhead.... Colborne.....James Cameron.... Coburne.....Robert M. Boucher.... Dundas.....Dr. James Hamilton (George Scott),... London.....Dr. Alex. Anderson, Frederick A. Wilson... Montreal.....Dr. S. C. Sewell... Paris.....David Buchanan... Port Sarum.....Malcolm Cameron... Quebec.....Welch and Davies.... St. Catharines.....Lachlan Bell.... Toronto.....Edmund Bradburne... Dr. Geo. Herrick.... Woodstock.....William Lapaniere... Dr. Samuel J. Stratford.

POST-OFFICE NOTICE. THE new Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office, on FRIDAY, 5th JANUARY, 1849. PAID letters and Newspapers will be received to FIVE o'clock, P.M. UNPAID letters to EIGHT o'clock, on SATURDAY MORNING.

BISHOP'S COLLEGE, LENNOXVILLE. TENTH TERM commences on the 20th of JANUARY. Candidates for Matriculation will be examined on FRIDAY the 19th, and are requested to give immediate notice to the Principal, of their intention to present themselves. Further information may be had from the Rev. J. H. NICOLL, Principal, Lennoxville, the Rev. A. W. MOUNTAIN, Quebec, and the Rev. J. IRWIN, Montreal. December 21st, 1848.

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

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above. ON HAND: Lobsters, in tins hermetically sealed. Salmon and Mackerel do. North Shore Herrings, No. 1. Mackerel, in 4 lbs; No. 1. Pickled Fish, Green do. Preserved Oysters. Kamouraski Butter. Winter Apples—Greenings, Spitzenburgs and Pippins. Virgin Honey—Tamarinds in Jars. Sperm; Belmont Sperm and Wax Wick Candles. Solar Sperm, and Pale Seal Oil. Solar Lamp Wicks and Chimneys. AND—Genuine HIGHLAND WHISKEY, in Wood and Bottle. M. G. MOUNTAIN, Quebec, 30th Nov. 1848. 2 m

By order of the Board. THOMAS M. SIMONS, Secretary, Hamilton. Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, ST. JAMES STREET. MEDICAL REFERRE, J. MORRIN, Esq., M.D. NOTICE. THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the subscriber is prepared to receive proposals according to the new scale. India Wharf, October, 1848, Agent.

Youth's Corner.

LITTLE ANN.

Having been requested to call on a sick man, I knocked at his door, which was opened by his little girl, a child of four years of age. I asked for her mother. "Please, Ma'am, she is gone to the shop," was the reply, "and I am to take care of father till she comes back." I approached the bench on which the invalid was resting, a poor man in the last stage of consumption. After having engaged in conversation with him, I proposed joining in prayer, telling the child to remain quiet. "Ann will not interrupt you," said the parent, "she is taught to obey." As I closed my supplication I heard a gentle sob, and turning round saw the little one in the attitude of prayer, her hands folded together, and her cheeks wetted with tears. "What have you been doing, Ann?" I asked—eager to ascertain how far her infant mind had been engaged. "I have been praying for father." "And what did you say to God, my dear?" "I said the words that you said, Ma'am." "And why do you cry, Ann?" "Because my father is going away." I then took the child in my arms, and told her of a Heavenly Father, of a compassionate Saviour, and of a gracious, comforting Spirit.

After this comforting Ann never neglected the duty of praying for her father, and when his spirit was summoned away from its earthly tenement she became one of my Sunday scholars. The sweetness of her disposition soon won the affections of her school-fellows. Frequent ailments interrupted the regularity of her attendance; but when she was equal to the effort, her companions joyfully exclaimed, "Here comes Ann." Hearing that my little scholar was suffering from an abscess, I called to see her. As soon as I entered the cottage, her mother said, "She is a naughty child, Ma'am, she has been playing in the street when I bade her keep within doors, and as soon as I chid her, she sobbed so violently that I thought she would injure herself, and therefore sent her to bed." "Is she more composed now?" I asked. "Yes," replied the mother, "I went up stairs softly a few minutes ago, and saw Ann on her knees, and when she had ended her prayer, I asked her what she had been saying to God. Dear mother, said she, I wanted to ask God to give me another heart, and I did not know what words to say, so I read this reward ticket which was given me last Sunday, 'Create in me a clean heart, O God, and renew a right spirit within me.' I took the card from my child's hand to read it, and bade her be watchful lest she should disobey again. She then begged I would forgive her and give her a kiss, and let her have the ticket that she might learn the words on it." After this time Ann became very fearful of offending. At six years of age she was taken seriously ill, and suffered much pain, but was patient and submissive under her trial. She was unable to swallow or speak, but she prayed to the Healer of prayer. I saw this dear child die before she died.—She pointed with her finger to the second verse of her favourite hymn,

"Other refuge have I none, Hangs my helpless soul on Thee, Leave, O leave me not alone, Still support and comfort me." With these lines on her mind she fell asleep in Jesus. The following week one of her playmates led me to her grave, saying, "Ann's body is buried here, but her spirit is above." "They that seek me early shall find me." M.

Churchman's Monthly Penny Magazine.

THE POWER OF CONSCIENCE UNDER THE WRITTEN WORD.

"The word of the Lord is quick and powerful, and sharper than any two-edged sword; piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." "Is your mistress at leisure?" I inquired of a ruddy young girl of sixteen, who was sweeping the step before the cottage door. "Yes, Ma'am, she is expecting you; if you will please to walk in." I entered the neat little room, which was occupied by an aged and infirm woman, who had spent the greater part of her life in service, and was now living comfortably upon the fruits of her past labour. Mrs. L.—received me joyfully; she was an indifferent scholar, and welcomed every visitor who would read a portion of God's word to her. As Mary (the young girl) placed the Holy Book on the table, I asked how long she had been an inmate. "But a few days," replied Mrs. L.—"She comes upon trial; she is very ignorant, and cannot do anything without being directed." "Youth is the time for instruction," I answered, "and if Mary is willing she will soon learn. Can you read?" The poor girl coloured, and her mistress answered, "O no, she does not know a letter of the alphabet; she has been sadly neglected, and is so dull that though I have tried to teach her every day, I can make no progress at all." I asked Mary if she would like to learn to read, and promised to admit her at an earlier hour than some other scholars, till she had overcome the first difficulties. This arrangement gave evident pleasure, but I gained little insight into Mary's character; she was evidently bashful and retired.

One morning I paid my accustomed visit to Mrs. L.—, and found the mistress and servant together; the latter was brushing the fireplace, and the former bade her leave the room, and fetch at another time. Presently she returned with a duster in her hand, making no quiet movement among the plates on the kitchen shelf. I paused in reading, to show I did not approve her behaviour, but she persevered in her employment, until her mistress again bade her leave the room. This conduct was repeated upon every opportunity. Sometimes, when forbidden to pursue her work, she would walk across the room, and entering an inner chamber leave the door on the jar. As Mrs. L.—did not heed the interruption, I withheld censures to secure the undivided attention of my aged listener.

One day Mary was not as usual ready to attend me to the gate. Mrs. L.— called to her to come immediately. The girl's face showed she had been weeping. I asked the cause of her sorrow, but her sobs prevented her from speaking. I returned to the parlour, and asked Mrs. L.— if her servant was in disgrace. She replied, "I do not know what is the cause of this, she is become very sullen of late." "Will you let her call on me this evening?" "Certainly, Ma'am, any time you please." The appointed time arrived, and the sorrowing girl stood before me. "Sit down, Mary," said I, "perhaps I may be able to help you in your difficulty. Is your grief occasioned by disappointment?" She did not answer, but her countenance told me I was wrong. "Are you unhappy in your service?" She shook her head. "Are your friends in sorrow?" No answer. "Are you weeping on account of sin?" A deep Oh! with clasped hands, showed the right chord had been touched. "Poor girl," said I, "I can feel for you, for I have sinned to weep over as well as you." "But no sin like mine," she replied. "Tell me what it is, and I will advise you to the best of my power." "I dare not do that," she answered, "you are my only friend, and if I tell you, you will hate me." "I will pity you, but I cannot hate you; I know the sin of my own heart too well, to be surprised at it in another." Finding every argument fail, I knelt in prayer to Him who hath power over all flesh, and sought forgiveness where alone it could be found. Mary was greatly agitated, and asked if I thought she could be forgiven? I answered, "Christ can save to the uttermost." She replied, "God knows my sin, and you know that I have sinned, do not spurn me from you,"—and then covering her face with her hands, she exclaimed, "I am a thief." I replied, "If you have a hearty desire to steal no more, there is pardon to be obtained. God says in His holy word, 'Let him that stole steal no more.'" "But what am I to do with my sin?" she cried, "it hangs like a heavy load on my heart; if I sin no more, what am I to do with past guilt?" "You must carry that to Christ," I answered; "He has suffered that sinners may be cleansed and acquitted from all they have done. Christ has made a full, perfect, and sufficient satisfaction for all who will go to Him." "Pray, Ma'am, tell me how I am to go to Christ, for I do not know the way." I answered, "Prayer is the appointed means of bringing you near to Christ." "I cannot pray, I never was taught to pray." "Surely," I answered, "when a child you were taught to say prayers." "I am sorry to say," she answered, "my father and mother never prayed, and did not teach any of their children to do so. But since you have taught me to read, I have picked it out some verses from the Bible, and I hope God will not be angry with me that I repeated them when I wanted to pray." Surely, I thought, this is the breathing of the Holy Spirit: may God perfect the work concerning her!

"Which verses did you fix upon, Mary?" She directed my attention to the 51st psalm: "This psalm," said I, "was written by David, a servant of God, who had fallen into sin, and I trust the Spirit of God has brought it to your mind; therefore continue to use it." Mary replied, "It is very kind of God to permit me to take these words. I wish I had not offended Him: do you think He will forgive me?" "His own words answer your question: 'Call upon me in the time of trouble, and I will deliver thee, and thou shalt glorify me.'" We knelt together, Mary repeating my words, while I endeavoured in simple language, to express her feelings to her Saviour. "And now," I said, "having sought strength from the Lord, you must follow his commands. You must confess your sin to your mistress, and make all the restitution in your power." "I would gladly do both, if I could, but I cannot now; it is too late. I committed the sin when I was eleven years old; and my mistress whom I robbed is dead." "What was it you stole, Mary?" When her tears ceased, she replied, "Money. I will tell you, if you please, Ma'am, how it happened. I was taken from the work-house, and sent to service. My clothes were decent, but very coarse, and not one of my fellow-servants would let me be seen in their company. They laughed at my thick shoes, and my stuff frock. When their friends came to see them, I was sent out of the kitchen. I had no hope of getting better, for I was hired to wait in the nursery for my board and lodging. While my heart was full of envy and naughtiness, I had to attend the nursery-bell. My mistress was ill, in her room, and wanted the nurse to go to her directly. I was told to fasten a string on a cap airing at the fire, and to fetch the tape from one of my mistress's drawers; and there I saw some silver, which, I thought, would help me to better clothing. I took it; Oh dear! I wish I had never touched it! I slipped the money into my pocket without counting it; and (being soon after sent into the garden to gather fruit) I counted out my ill-gotten treasure under the shadow of a tree, but not as I thought, unseen, for a voice called to me from behind the hedge, 'My pretty maid, do you want anything from my pack, this morning?'—'Yes,' I said quickly, trembling from head to foot, 'I want some print for a frock, and a pair of thin shoes to wear on Sunday, if you could let me have them for fourteen shillings,' which was the sum I had stolen. The print was soon put into my hands, and the man agreed to bring the shoes on the next day, to the same place, at half-past one o'clock, when I knew the servants would be at dinner. O, how artful I was! As soon as I had got what I wanted, I was frightened lest it should be seen. I dared not take it in doors by daylight, and so put it into a thick holly-bush, intending in the dusk of the evening, to bring it into the house, and tie it up in my bundle; but I had no opportunity, for illness being in the family, I was very busy. The fear of being found out, made me heart-sick; I could not swallow my food; I became pale and trembling. The nurse thought I was ill, and sent me to bed; there I had time to

Churchman's Monthly Penny Magazine.

TO THREE CHERUBIM AND SERAPHIM CONTINUALLY DO CRY.

Those bright and glorious beings, it is true, are a wonder and a mystery to the children of the dust. We know, indeed, that they are like flames of fire, in their burning zeal, and move to and fro, like the winged lightning, in their unweary activity of love. We believe that they are all ear; to drink in the various melody of all creation; and we know that they are all eye; to drink in light, love, and beauty, from all the wonderful works of their God. Highest and foremost in those heavenly places, their song, we cannot doubt, consummates and crowns the worship of an adoring universe. Their faces, we know also, are veiled with deep reverence in the presence of their King; and the most glorious

think of my danger. The gardener might see the print, before I could remove it; and, even if I could get it into the house, I could not make my frock, nor say how I came by it. I was alarmed at every step I heard on the stairs, and after passing a sleepless night, I resolved to give the goods to the first beggar I saw. I tried to seem well the next day, and thought one o'clock would never strike. While the cook was taking up the dinner, I ran into the garden. The pedlar was there; I took the first pair of shoes he offered, and sent him away. While walking round the holly to see if the boughs were thick enough to hide my things, I thought I heard footsteps, and peeping through the hedge, I saw a poor woman picking up sticks. Are you very poor? I asked. Yes, child, and would be glad of anything. I threw the shoes and print over the hedge in a minute, saying, 'You may have these.' I hastened back to the house, but was afraid of looking at any of the servants, who continued to think I was sick. From this time I disliked my place; my mistress was getting better slowly, and I dreaded her looking into her drawer. I feared also meeting the pedlar and the poor woman.

"Ah, Mary," I said, "how much misery you brought on yourself; a guilty conscience is a heavy burden." "I did bring it upon myself, Ma'am, and was in such constant terror, that after a week I gave warning; and the servants thought I wanted a more active place to keep me in health. I rejoiced when I left, and from that time to this I never thought of my sin." "What, not at any time?" I said. "No, Ma'am; I thought not of God, I thought of nothing beyond this life." "And what was it that made you think at last?" I inquired. "It was hearing you read the Bible to my mistress. You used to come so regularly, and often in rainy weather, that I felt you valued the book; and my mistress listened to it with so much attention, that I thought to myself, 'Why should not I like it too?' I determined to stay when you next came, and busied myself about the furniture; and when I was told to go, I went into the next room and left the door a little open, and so heard all you said." I asked, "Do you remember any particular part that pleased you?" "I was first entertained, and then frightened. I liked to hear some of the stories; but when I heard of Christ's love I felt I had no part in that; as I did not love God, he could not love me; and when I heard that God required the past, and that every secret was known to him, my conscience was troubled, but I hoped I should escape because I knew little; but as soon as I heard, 'He that offendeth in one point is guilty of all,' my heart sank in me. Then you read about Zaccheus, and I saw it was my duty to restore the money I had stolen, and I resolved to keep my money for that purpose; and I got the carrier to inquire if the family were living in the same place, and I heard, to my great sorrow, that my mistress was dead." Here poor Mary burst into tears, saying, "I must carry my sin to my grave," but added, "Perhaps you will take the money, and buy Bibles for those who have not got any." "That would not be honest, Mary; we have no right to give away property without the consent of the owner." "What shall I do, then?" "Carry it," I said, "to your late master, with a full confession." "Oh no," she replied, "he will hang me. I could not speak to him. Will you write to him?" "If you will, I can take the letter. Say I am a guilty creature, that I am very sorry for my past sin, and beg him to take the fourteen shillings and forgive me." "And do you think, Mary, that this conduct will clear you in the sight of God, and restore you to his favour?" "No, Ma'am, I believe what you told me, that nothing but the blood of Christ can take away my sin; but I wish to do all that I ought." I wrote the letter for her, and Mary, after an anxious journey, found her late master at home. He did not recollect her, but accepted the money, and forgave the offence. When Mary gave me this account, she added, "So far the Lord has blessed me; I have now to seek his pardon through Christ."

Mrs. L.'s increasing infirmities made it desirable that her niece should be with her, and therefore she no longer needed a girl. Mary begged me, as a great favour, to look out for a place for her, where she could go to church, and have family prayers. After many inquiries, I hoped I had succeeded; but the situation not turning out as I had expected, at the end of a year I procured a suitable place for her in a farm-house. As this was at some distance, I lost sight of her: till I heard she had married an honest, industrious young man, who feared God, and read and prayed daily with his wife. Circumstances brought this couple nearer to me, and Mary brought her firstborn to show me. "It comes from the Lord," said she, "and I must nurse it for the Lord. Will you pray that my husband and myself may be taught aright?" Years have rolled on, and Mary is the mother of eight children, whom she is bringing up in the nurture and admonition of the Lord. "Favour is deceitful, and beauty is vain, but a woman that feareth the Lord, she shall be praised." C.

Churchman's Monthly Penny Magazine.

TO THREE CHERUBIM AND SERAPHIM CONTINUALLY DO CRY.

of the prophets trembled with fear, and felt himself undone, when he caught the dim echo of their unutterable and everlasting worship. Beyond this there is an abyss we cannot fathom, as they see it. We hear, more clearly than Isaiah, the echo of their song, but cannot tell the depth of its meaning, or the unspeakable awe and delight with which they gaze on the majesty of the Lord our God.

Yet blessed be His holy name, our anthems of praise may mingle with theirs, and our feeble voices may have a share in their glorious and everlasting song. He, whom they worship with veiled faces, is become our God and Father in Christ Jesus. His dwelling is in the high and holy place, but also with humble and contrite sinners here below. He, whom Isaiah saw in a vision, and before whom the seraphim do reverence, took upon Him to deliver man, and did not abhor the Virgin's womb. He did not shrink from bitter agony, in His vast and infinite condemnation. Blessed Lord! no tongue can declare thy majesty, no heart conceive thine unutterable goodness! All the earth doth worship thee, O everlasting Father, and thee, O everlasting Son of the Father in truth and love! But the worship of all the earth, and of her noblest children, is far unworthy of thy greatness. We will strive, all sinful as we are, to borrow a nobler hymn. Infants of earth, we will lip, though with stammering lips, the high anthems which are ever rising, from the blessed Seraphim, before thy throne! When this mortal shall have put on immortality, and death be swallowed up in the brightness of the resurrection, we will hope to see clearly, what we now believe dimly, and to be worrier companions in their sweet and everlasting song. Yet even here, beset with care, and weighed down with sin and sorrow, we desire to mingle our praise with theirs. We will borrow their words, and kindle our own spirits into higher and holier worship, by the memory of that brighter and happier world, where we hope to live and reign for ever. Hear us, and answer us, O Lord our God! "To thee all angels cry aloud, the heavens, and all the powers therein. To thee Cherubim and Seraphim continually do cry, Holy, holy, holy, Lord God of Sabaoth! Heaven and earth are full of the majesty of thy glory." Yet hearken, O Lord, to our feeble voice, though only babes and sucklings here upon earth, and perfect praise, as thou hast promised, out of our mouth! "So we, thy people, and the sheep of thy pasture, will give thee thanks for ever, and shew forth thy praise unto all generations." While we live, we will bless thy name, and will hope for that day, when Cherubim and Seraphim shall welcome us into the mansions of our Father's house, and the majesty of His glory be fully and for ever revealed to all the sons of God.—Ch. M. P. Magazine.

This resolution, which was passed unanimously, effectually precluded all suspicion of either abandonment, or lowering of any confessional standard, and left all free to rally round that ONE BANNER OF THE CROSS before which each subordinate denominational flag must reverently bend, in lowly and willing vassalage. By this resolution, too, the United Church of Prussia, so long regarded by the old Lutherans and the Reformed (or Helvetic) Communions, as little better than a mongrel abortion of kindred, was recognised as a Co-ressort, and as such, as Consistory Councillor Lack remarked, bound to show herself worthy to make league with her two elder sisters, by casting from her, henceforth, the reproach of being a mere gathering-place for latitudinarians.

The celebrated Bethman-Hollweg, of Bonn, having been chosen president, and Professor Stahl, of Berlin, vice-president, the discussion began respecting the more immediate objects of the League, and the most effective modes of accomplishing them. All the Confessions were able represented. The Rhenish brethren, headed by Pastor Ball, advocated the peculiar advantages of the Reformed communion. Professor Heubner, of Wittenberg, claimed a special right for the Lutherans to raise their voices at the grave of Luther; and Krummacher (late of Elberfeld, now of Brunn) alleged, in favour of the United Church, that in her the streams of theological science and spiritual life flowed in broadest and deepest union. Deputies from the Hernalth (United Brethren) congregation were likewise present, and expressed in cordial terms the willingness of their communion to join the Evangelical League, protesting only against the limiting word, "German" being retained in their version of the resolution, as militating against their world-embracing views of Gospel alliance.

EVANGELICAL MOVEMENT IN GERMANY.

A proposition for drawing up a confession of faith, which might be accepted by all four communions, was decidedly negatived, as contravening the great fundamental principle of the League—Confessional independence. On the same ground, the motion of Professor Piper, for "the formation of a central government for all the evangelical churches of Germany," was rejected, as incompatible with the full scope of independent development in the different communions. More sympathetic response met the proposition of the Rev. E. Kunze, of Berlin, for the formation, in lieu of a confessional confederation, of a league of individual believers, of, in short, a German Evangelical Alliance. He avowed his conviction, that the Church could not possibly be left in its present position; and that Christians must adopt the war-cry of a celebrated Prussian commander,—"FORWARDS!" "But that commander," said the eloquent speaker, "had a loyal-hearted, well-armed host at his back; while we, alas! have no congregations, routed and ground in the faith, to call upon for aid! Ninety-nine hundredths of our people have either fallen away from us, or gone over openly to the enemy! Our only hopeful task is, to set about re-assembling the scattered believers into one focus, and by means of their collected light endeavour to rekindle a flame in the inert mass around."

The Electric Light.—In a lecture which was delivered at Crosby-hall, by Mr. Pepper on the properties and phenomena of magnetism and electricity, the electric light, and the apparatus by which it is produced and regulated, was introduced. The brilliancy of the lights is almost beyond what can be conceived of the powers of artificial light—that is, of light produced by scientific means from simple natural causes. It was so vivid as to make the numerous gas-lights by which the hall was illuminated completely ineffective. Its intensity to those close to it was almost painful, and it was impossible, when the shade or paper screen by which it was surrounded was removed, to look upon it. It is a white or sun light; there is no yellow tinge, no vapour or smoke, and none of the attendants of light which partake of combustion. The exhibition of this certainly extraordinary light was witnessed by a very crowded company of visitors, who expressed their satisfaction in a marked manner on its merits. The apparatus by which its power is produced and sustained can scarcely be described; it is a piece of mechanism of comparatively simple construction, by which pieces of charcoal, &c., are supplied and adapted; it can only be understood by being seen and inspected. If the generating and regulating powers of this invention can be sustained, and the expenses attendant upon them kept within reasonable bounds, as the patenters assert they can, this light will at some period supersede all others; and as a statistical account affirms that upwards of £25,000,000 is annually expended in England and Wales for lighting, an important saving will accrue to the public, and a benefit be conferred, which all are able to appreciate. An exhibition of this new light was made on Tuesday night, between the hours of eight and nine o'clock, from the portico of the National Gallery. A better site for such an experiment could not have been selected, and the novelty of the exhibition soon attracted to the spot a large assemblage of spectators, who filled the street and the terrace opposite the gallery, as well as a great portion of the square below. The moment the experiment commenced, the large open space in front was filled with a flood of light, which pale the lamps, not only in the square, but also some distance down Whitehall. So intense was it, that when thrown upon the people, one could scan the countenances of those who were most distant from the gallery, and discern the cut of a man's coat, or the pattern of a lady's dress, at the outskirts of the crowd. Every now and then a strong pencil of light would be thrown upon the Nelson column, bringing it out from the surrounding obscurity, from its base to its summit. The light was as steady as it was intense, and the shadows which it cast were as deep and positive as those which accompany the strongest sunlight. On the whole the experiment appeared to be successful in the hands of the operator, and satisfactory to all who witnessed it. It has also been exhibited with success upon the Great Western Railway, between London and Slough.

GUTTA SERENA.—This article continues to be imported in very large quantities in order to meet the numerous and extensive demands which are made for it to be appropriated to the very many purposes to which it is now found to be applicable. A vessel just arrived in the docks from Singapore has brought what we believe to be the largest importation which has yet been made of this article. Blueber, who from this his favourite word, was by his soldiers generally called "Mushel Fortwards."

been made at one time, consisting of 8294 packages, 710 lamps, and 10,441 blocks of the article.

IMPORTANT DISCOVERY.—Under this head a correspondent of the Cork Southern Reporter has the following—"Within the last few days I have been informed, on indubitable authority, that some of the talented and scientific gentlemen connected with the Royal Irish Fisheries Company have discovered that the celebrated fishing banks of Newfoundland actually extend across the Atlantic to within one hundred miles of Ireland! and the quantity of fish on the said banks is more than sufficient to supply the markets of the whole world."

The celebrated Bethman-Hollweg, of Bonn, having been chosen president, and Professor Stahl, of Berlin, vice-president, the discussion began respecting the more immediate objects of the League, and the most effective modes of accomplishing them. All the Confessions were able represented. The Rhenish brethren, headed by Pastor Ball, advocated the peculiar advantages of the Reformed communion. Professor Heubner, of Wittenberg, claimed a special right for the Lutherans to raise their voices at the grave of Luther; and Krummacher (late of Elberfeld, now of Brunn) alleged, in favour of the United Church, that in her the streams of theological science and spiritual life flowed in broadest and deepest union. Deputies from the Hernalth (United Brethren) congregation were likewise present, and expressed in cordial terms the willingness of their communion to join the Evangelical League, protesting only against the limiting word, "German" being retained in their version of the resolution, as militating against their world-embracing views of Gospel alliance.

A proposition for drawing up a confession of faith, which might be accepted by all four communions, was decidedly negatived, as contravening the great fundamental principle of the League—Confessional independence. On the same ground, the motion of Professor Piper, for "the formation of a central government for all the evangelical churches of Germany," was rejected, as incompatible with the full scope of independent development in the different communions.

More sympathetic response met the proposition of the Rev. E. Kunze, of Berlin, for the formation, in lieu of a confessional confederation, of a league of individual believers, of, in short, a German Evangelical Alliance. He avowed his conviction, that the Church could not possibly be left in its present position; and that Christians must adopt the war-cry of a celebrated Prussian commander,—"FORWARDS!" "But that commander," said the eloquent speaker, "had a loyal-hearted, well-armed host at his back; while we, alas! have no congregations, routed and ground in the faith, to call upon for aid! Ninety-nine hundredths of our people have either fallen away from us, or gone over openly to the enemy! Our only hopeful task is, to set about re-assembling the scattered believers into one focus, and by means of their collected light endeavour to rekindle a flame in the inert mass around."

The Electric Light.—In a lecture which was delivered at Crosby-hall, by Mr. Pepper on the properties and phenomena of magnetism and electricity, the electric light, and the apparatus by which it is produced and regulated, was introduced. The brilliancy of the lights is almost beyond what can be conceived of the powers of artificial light—that is, of light produced by scientific means from simple natural causes. It was so vivid as to make the numerous gas-lights by which the hall was illuminated completely ineffective. Its intensity to those close to it was almost painful, and it was impossible, when the shade or paper screen by which it was surrounded was removed, to look upon it. It is a white or sun light; there is no yellow tinge, no vapour or smoke, and none of the attendants of light which partake of combustion. The exhibition of this certainly extraordinary light was witnessed by a very crowded company of visitors, who expressed their satisfaction in a marked manner on its merits. The apparatus by which its power is produced and sustained can scarcely be described; it is a piece of mechanism of comparatively simple construction, by which pieces of charcoal, &c., are supplied and adapted; it can only be understood by being seen and inspected. If the generating and regulating powers of this invention can be sustained, and the expenses attendant upon them kept within reasonable bounds, as the patenters assert they can, this light will at some period supersede all others; and as a statistical account affirms that upwards of £25,000,000 is annually expended in England and Wales for lighting, an important saving will accrue to the public, and a benefit be conferred, which all are able to appreciate. An exhibition of this new light was made on Tuesday night, between the hours of eight and nine o'clock, from the portico of the National Gallery. A better site for such an experiment could not have been selected, and the novelty of the exhibition soon attracted to the spot a large assemblage of spectators, who filled the street and the terrace opposite the gallery, as well as a great portion of the square below. The moment the experiment commenced, the large open space in front was filled with a flood of light, which pale the lamps, not only in the square, but also some distance down Whitehall. So intense was it, that when thrown upon the people, one could scan the countenances of those who were most distant from the gallery, and discern the cut of a man's coat, or the pattern of a lady's dress, at the outskirts of the crowd. Every now and then a strong pencil of light would be thrown upon the Nelson column, bringing it out from the surrounding obscurity, from its base to its summit. The light was as steady as it was intense, and the shadows which it cast were as deep and positive as those which accompany the strongest sunlight. On the whole the experiment appeared to be successful in the hands of the operator, and satisfactory to all who witnessed it. It has also been exhibited with success upon the Great Western Railway, between London and Slough.

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