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The Berean.

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

VOLUME II.—No. 32.]

QUEBEC, THURSDAY, NOVEMBER 6, 1845.

[WHOLE NUMBER 84.]

THE SETTING SUN.

A FATHER'S ANSWER TO HIS CHILD.

"Why does the sun go down?"
Thy infant lips exclaim,
As thou gazest on the departing orb,
While heaven seems wrapt in flame.
It goes to cheer another sphere,
Make other hills look bright,
And chase away from distant realms,
The hovering shades of night.

"Why does the sun go down?"
Perchance thou soon mayst say,
As the fond bright dreams of childhood's years
Are vanishing away.
Those fairy dreams desert thee now,
And their magic charms are riven,
To show the earth is at best but dark,
And light proceeds from heaven.

"Why does the sun go down?"
Perhaps thou mayst whisper too,
As the warmer beams of youthful love
Are fitting fast from view,
To bid thee fix thy heart on things
Beyond the gulf of time,
And never expect enduring bliss
In the earth's ungenial clime.

"Why does the sun go down?"
Thou mayst ask in deeper gloom,
When the hand that writes these verses now,
Is laid in the silent tomb;
And O may heaven this sacred truth
Stamp deep on thy bosom then—
It does but quit the scene awhile,
In glory to rise again!
Church of Engl. Magazine.

THE WORD OF GOD

NOT DEPENDENT FOR AUTHORITY UPON TRADITION.

To the question, How shall we undoubtedly know the Scriptures to be the Word of God? "I answer," says Dr. Chalmers, "that we may know them to be so, partly by the light of the Word, that is, the divine notes and characters therein imprinted, and partly by the enlightening and persuading grace of God's Spirit, enabling us to see, and moving us to believe what we see." And he remarks,—"The former, (which is, the word itself, and the notes thereof) cannot be denied by an ingenious Papist, to be there found; for howsoever some of them, by a just judgment of God, for being injurious to the Scriptures, in branding them with obscurity, imperfections, &c., have been so blinded by the Prince of Darkness, that (setting aside the judgment of the Church) no reason to them hath appeared wherefore A'sop's Fables should not, as well as the Scriptures themselves be thought canonical, yet others, as Bellarmine, Greg. de Valentin, Grotius, &c., do acknowledge these distinguishing notes to be in their kind argumentative, and to shine in them, as the excellency of the doctrine, concord, efficacy and the like, whereby may be verified of the whole books of God, what the officers sent by the Pharisees and Priests saw of our Saviour, John vii: *Never man spake like this man.* Nor is the latter (which is the inward testimony of the Spirit) denied, by the learned sort of Papists, to possess another chief place in the discovery of the Scriptures. For although in popular air they seem to vent the contrary, yet when they are called to give a more sober account in writing, they utter the same in effect which we do." Be the case, then, as it may in this respect, with that which patristical tradition delivers to us, Scripture at least has a testimony to the fact of its being a revelation from God, far higher and more influential than any human witness.

Hence the conclusion of the Tractators, that because there is (as they suppose) as good testimony in the Fathers for the apostolicity of certain doctrines and rites, as for the apostolic origin of the Scriptures; therefore if we believe the latter, we must also believe the former, is altogether groundless and unwarrantable. For even supposing that the patristical testimony for the two should be equally strong (which we altogether deny) this is but one, and the least persuasive portion of the evidence for the divine origin of Scripture. The Fathers may bear equally strong testimony to two things, one of which is true, and the other false, and of which, therefore, the former only has the witness of the Spirit in its favour.

And that more influential witness of the Spirit is, we may hope, enjoyed by every humble-minded inquirer after truth; for if they who are evil, as our blessed Lord reminds us, know how to give good gifts unto their children, how much more shall our heavenly Father give the Holy Spirit to them that ask him. Nor will it be any cause for scepticism to a mind thus taught, if it should even happen that the external evidence for the divine origin of that Word which he venerates as the Word of God, is less strong than it might be.

How, indeed, is a conviction of the divine origin of Scripture to be produced otherwise in thousands who are unable to investigate the external evidence? To those who know not what that evidence is, or are unable to appreciate it, it cannot be a sufficient foundation for faith.

And shall we deprive Christianity of its glory, as being the Dispensation of the Spirit, and leave the poor and illiterate either to grope their way among the records of antiquity to find a foundation for their faith, or to pin their faith upon the affirmation of a few individuals, when the Scripture offers such gracious promises of assistance to the sincere inquirer after truth?

To make historical testimony the only ground for belief in this truth, is equivalent to admitting that nine tenths of mankind have no sure foundation for their belief in it, for how- ever valid that testimony may be, (they neither

know what it is nor are able to appreciate its value.

This much, then, we have felt it necessary to premise on a point, which, alas! the Tractators seem altogether to have overlooked.

Further, to make the doctrine of the inspiration of Scripture rest upon the bare affirmation of the Fathers, (as our opponents do,) is equivalent to saying that our belief in the divine origin of Scripture is founded on no better evidence than the belief of Mohammedans in the divine origin of the Koran. For the chief and vital point in this doctrine is the divine origin of the revelation contained in Scripture, for which the belief of any number of individuals is no sufficient foundation for faith.

Let us observe that it is not a mere matter of fact which is here involved, nor what could ever be the object of knowledge to any individual, but a doctrine which, in all cases, could only be an object of faith. Moreover, it is a doctrine standing upon a foundation peculiar to itself. For even granting that patristical tradition might be a safe medium for the conveyance of the oral teaching of the Apostles, the concession proves nothing for the validity of such tradition, as a proof of the inspiration of the Apostles; for it is not the assertion of any number of individuals, or of the Apostles themselves, that can be any sufficient proof to us of their inspiration.

Nor does it help us to take such tradition as indicating that strict catholic consent which we may suppose from the promise of Christ to ensure freedom from error; for supposing that we had such catholic consent, it would prove nothing in the point about which we are inquiring, because its supposed authority rests upon the very truth in question. Catholic consent, to one who is yet unconvinced of this truth, is but the consent of a certain number of individuals, and he who says that he believes the divine mission of our Lord and his Apostles on such a ground, does in effect say that he believes the Christian religion because a certain number of persons believed it eighteen centuries ago, which would be as good a reason for believing any form of Paganism or Mohammedism.

This, therefore, is a truth, the proof of which extends over a much wider field than patristical tradition, and requires a much broader foundation than such tradition can supply it with.

We may, indeed, be indebted to the patristical tradition as one and a necessary witness of the facts upon which the external evidence for Scripture being the Word of God is founded, but no assertions of Christian writers that the New Testament is a divine revelation can be of themselves any more a sufficient proof than so it is, than the assertions of Mohammedan writers that the Koran came from God.—*Goode's Divine Rule of Faith and Practice.*

A MARTYR'S LETTER TO HIS WIFE.

[The following interesting relic from the days of martyrdom, is found in the original French, in a small volume, printed in the year 1568. It appears that Guy de Bres, the writer of the subjoined letter, was a minister of the Reformed Church of Valenciennes, who was imprisoned on the 15th of April, 1567, and put to death on the last Saturday in May of the same year. The volume above alluded to, as containing his history, letters, &c., happening to come into the possession of a lady (now deceased), who was well versed in the French language, she committed to writing the following translation.]—*New York Christian Intelligencer.*

The grace and mercy of our good God and Heavenly Father, and the love of his Son our Lord Jesus Christ, be with your spirit.

Your anguish and grief somewhat disturbing my joy, and the gladness of my heart, I write to you now, as much for your consolation as for mine, inasmuch as you have always loved me with a very ardent affection; and now it pleases the Lord to separate us, for which separation I feel your affection more than mine, and pray that you may not trouble yourself beyond measure, fearing to offend God. You know that when you espoused me, you took a mortal husband, who was not sure of living one minute; and yet it hath pleased our good God to permit us to live together for the space of seven years, and to give us five children. If the Lord had determined that we should live a longer time together, he could easily have caused it so to be; but it pleased him not—therefore, his good pleasure be done.

On the other hand, consider that I have not fallen into the hands of my adversaries by chance, but by the providence of my God, who conducts and governs all things, small as well as great, as is evident by what Christ said, "Fear not, your hairs are all numbered. Are not two sparrows sold for a farthing? and one of them shall not fall upon the earth without the will of your Father. Fear not, then, ye are of more value than many sparrows." What is of less worth in our estimation than a hair? Nevertheless it is the mouth of divine wisdom which says, that God has registered the number of my hairs. How, then, can evil and adversity befall me without the order and providence of God? That can in no wise be, unless we say that God is no longer God.

Joseph being sold by his brethren, to be led into Egypt, said, You have done an evil deed, but God has converted it to your good. God has sent me before you into Egypt for your profit. Other instances might be mentioned, as of David when cursed by Shimei; of Job, &c.; and this is the reason why the Evangelists treat so particularly of the sufferings and death of our Lord Jesus Christ, adding, and this was done in order that what was written of Him might be accomplished. It is very true, that human reason contends against this

doctrine, and resists it as long as she can, and I myself have very fully experienced it. When I was apprehended, I said in myself, we have ill done to walk so great a company together; we have been discovered by such an one, and such an one; we should stop no where. Under such reflections I remained quite overwhelmed in my thoughts, until I raised my mind higher in the meditation of the providence of God; then my heart began to feel a wonderful repose. I began to say, my God! thou didst bring me into the world, in the day and hour that thou hadst appointed, and during all my life thou hadst kept and preserved me from extreme dangers, and delivered me from them all; if now mine hour is come that I must pass from this life to thee, thy good will be done; I cannot escape from thy hands; and if I might, I would not, inasmuch as it is all my felicity to conform myself to thy will.

All these considerations have rendered, and do still render my heart very cheerful and active. I pray you, my dear and faithful companion, to rejoice with me, and to thank this good God for what he has done, for he does nothing that is not just and equitable. Above all, you ought to rejoice inasmuch as it is for my good, and my repose. You have been fully sensible of my labours, crosses, persecutions, and afflictions which I have endured, and have even participated in them, when you accompanied me in my travels during the time of my exile. And now my God is willing to extend his hand to receive me into his blessed kingdom. I go before you, but the separation may not be long, and when it shall please the Lord that you shall follow me, he will receive you also, and unite us together to our Head, Jesus Christ. This is not the place of our habitation, that is in heaven; this is the place of our pilgrimage; therefore let us aspire after our true country, which is in heaven, and desire especially to be received into the house of our Heavenly Father, to see our Brother, Head, and Saviour, Jesus Christ, and the very noble company of Patriarchs, Prophets, and Apostles, and many thousands of Martyrs, into which company I hope to be admitted, when I shall have finished the course of the ministry which I have received of my Lord Jesus. I pray you, then, my dear beloved, that you will console yourself in the meditation of these things; consider seriously the honour that God does you in giving you a husband who is not only a minister of the Son of God, but also so much esteemed and valued of God that he designs to make him partaker of the Crown of Martyrs. Such an honour has not been done even to angels: My heart is joyful, I want nothing. I am filled with the abundance of the riches of my God. I pray him to continue toward me, his prisoner, his goodness and benignity, which I hope he will do, for I know, by experience, that he will never forsake those who hope in him. I had never thought that God had been so gracious towards so poor a creature as I am. I feel now the faithfulness of my Lord Jesus Christ. I practise now, what I have so long preached to others, and, indeed, I must confess that when I did preach to others, I spake as a blind man of colours, in comparison to what I now feel in practising. I have learned and profited more since I have been a prisoner, than all my life before. I am in a very good school. The Holy Spirit inspires me continually, and teaches me to handle the weapons in this combat. On the other side, Satan, the adversary of all the children of God, who is like a roaring lion, encompasses me on every side to wound me, but he who has said, "Fear not, I have overcome the world," makes me victorious.

Already I see the Lord bruisé Satan under my feet, and feel the power of God perfected in my infirmity. Our Lord makes me feel on one side my infirmity and my littleness, that I am but a poor earthen vessel, fragile in power, in order that I might humble myself, and that all the glory of the victory may be given to Him. On the other side, He fortifies and consoles me in an incredible manner. I am even more at my ease than the enemies of the Gospel. I eat, drink, and repose, better than they. I am lodged in the strongest prison, and the most wretched there is; gloomy and dark; which for its obscurity is called *Drunain*; no air is admitted but through a small impure passage. I have chains on the feet and hands large and heavy—which serve me for a continual torment, making a cavity even in my poor bones. After the Provost Marshal came to visit my chains two or three times a day, fearing that I might escape, they placed a guard of 30 men before the door of my prison. I have also the visitation of M. de Lamouide, who comes to see me, to comfort and exhort me to penitence. He says he comes willingly after dinner, when he has wine in his head, and has filled himself with meats—you can imagine what those consolations are which he brings. He threatens me violently, and says that if I make the least sign of wishing to escape, he will order me to be chained by the neck, the body, and the legs, so that I cannot move a finger,—and other similar resolutions; yet notwithstanding all that, my God does not permit him to keep his promise, but consoles my heart, in giving me very great contentment.

Seeing these things are so, my good sister and faithful wife, I pray you to comfort yourself in the Lord, in your afflictions, and surrender to him both yourself and your affairs. He is the Husband of faithful widows, and the Father of poor orphans. He will never leave you; of that I can assure you. Conduct yourself always like a Christian woman, and faithful in the fear of God, as you always have done, and honour as much as lies in your power, by your good life and conversation, the doctrine of the Son of God, which your husband has preached; and as you have loved me very affectionately, I entreat you to

continue it towards our little children; instruct them in the knowledge of the true God, and of his Son Jesus Christ. Be their father and mother; see that they be treated honestly respecting the little that God has given you.

If God grant you the favour of living after my decease in widowhood with your children, you will do very well. When the means fail, and you are not able, see that you go to some worthy faithful man, fearing God, of whom there is good evidence. When I have the means, I will write to our friends that they may have care of you, as I think they will be wanting to you. You can return to your first manner of living, after the Lord shall have removed me. Our daughter Sarah will ere long be old enough to be instructed; she can keep you company, and assist you in your affliction, and console you in your distress. The Lord will be always with you. Salute all our good friends in my name; may they entreat God for me, that he will give me strength, a mouth and wisdom to maintain the truth of the Son of God, even to the end, and unto the last sign of life.

Adieu, Catharine, my best friend; I pray my God to watch over, console you, and in his mercy give you comfort. I hope that God will grant me the favour to write more to you if it please him, so comfort you as long as I shall be in this poor world. Keep my letter for a remembrance of me; it is badly written, but as I can, not as I wish. I pray you to commend me to my mother; I hope to write her some consolation, if it please God. Salute also my good sister; may she betake herself to God in affliction. Alay you be blessed. Your faithful husband,
GUY DE BRES,

Minister of the word of God at Valenciennes, and now prisoner of the Son of God in the said place.
From the Prison, April 10, 1567.

CHRISTIAN BROTHERHOOD.

"And Ananias," says the historian, "went his way, and entered into the house, and putting his hands on him, said, 'Brother Saul.' What a salutation was this from one of the meek and lowly followers of our Lord to the persecutor and blasphemer!" "Brother Saul!" without reluctance and without delay, he acknowledges that man as a brother, whom God had so astonishingly acknowledged as a son. He requires no further introduction, no further testimony, but gives at once the right hand of fellowship, and with it gives his affections and his heart.

How does such an example, my brethren, put to shame the cold, unkindly feelings of the Christians of the present day. It is not enough for them to know that a man is a Christian, to induce them to acknowledge him as a brother; they must know every clause in his creed, every feature of his religious character; they must hear him pronounce, with the most unquestionable distinctness, the Shibboleth of their own party: he must believe, not simply all that he can discern in the word of God, but all that they can discern there, even to their latest discovery, to the revelation of yesterday, or he is no brother of theirs. Verily the bonds of discipleship are drawn so closely together in these our days, that a modern Ananias, instead of going his way, and bailing this poor convert as a disciple indeed, because the Lord had said, "He is a chosen vessel unto me," would have replied, "Nay, but O Lord, does he believe all that I believe? has he seen the great things that I have seen out of thy word? for if not, I cannot give him the right hand of fellowship; I cannot call him brother."

My brethren, beware of all such contracted views of Christian fellowship, which are daily dividing the seamless garment of our Lord into the vilest shreds and tatters; learn to make no distinction, except that which the converted Paul himself made in after days, when he said, "Grace be with all those who love the Lord Jesus Christ in sincerity." Let this be the broad platform of your Christian fellowship; let every minor point, whether of doctrine or of discipline, be merged in this—in every lover of your Redeemer, recognise a friend; to the feeblest lamb of His fold stretch out a helping hand; to the weakest of His true and sincere followers, offer a sympathizing heart. Among the members of our Lord's blessed family, among the sheep of His "little flock" there should be no divisions, no distinctions: our language to all, however they may differ from us in the non-essentials of our holy religion, should be, if a chosen vessel, if a child of God, then a fellow heir of the same grace, an expectant of the same glory; a brother here, a more than brother throughout eternity.—*Lectures on the History of St. Paul, by the Rev. H. J. Hunt, A. M., formerly of Chelsea, last of Strathearn.*

THE CHRISTIAN OBSERVER.

Among those periodicals of the Church of England, which happily still maintain the principles of the Reformation, The Christian Observer holds a place of great respectability. It commenced its career, in the year 1802; at once an indication and a fruit of a blessed revival of our apostolical Church, from that state of lamentable torpor and decay, into which it had sunk, during the preceding century.

The late Rev. John Yenn, Rector of Clapham, if not the first Editor, was very early associated with the conductors of the work; and, for a considerable period, held an influential place among them. His great ability and fervent piety, probably, contributed much to give it favour, and to promote its usefulness, among the more serious part of the community. No doubt is entertained (though it cannot be absolutely asserted, as a fact) by the writer of this sketch, that the highly-honoured names of Wilberforce and Thornton

(to the latter of whom so powerful a testimony is inserted, in the Berean of the 3d July) were found among its earliest and most frequent contributors.

After some years, another name, not to be mentioned without veneration, that of the late Zachary Macaulay, was added to the list of its conductors. His regular quota to the work, furnished for many years (besides occasional papers) was a brief, but lucid, and very able "View of Public Affairs;" in which the most interesting events of the preceding month were adverted to, in a truly Christian spirit.

The present Editor, (who, though extensively known as such, must be nameless here, in compliance with his understood feelings,) has held that responsible post, it is believed, almost thirty years. It must be acknowledged, that the elaborate style, frequently to be found in the earlier volumes, has but rarely appeared of late; but this change, in a work commenced so long ago, can scarcely be perceptible to the present generation of readers; especially as a new series was begun in the year 1838; within the bounds of which, probably, the great majority will confine their knowledge of the work. It is highly gratifying to add, that there is no falling off, in higher matters; in a healthy tone of piety; in zeal for the honour of our Blessed Redeemer, and lively interest in the establishment of His Kingdom, in the world; especially, as connected with the operation of Societies for the diffusion of the Scriptures, and for the evangelization of Jews and Heathens.

A large portion of the work is devoted to the "Review of New Publications;" in which, not unfrequently, great ability has been displayed. More recently, the Editor, by giving copious extracts from the work noticed, seems often to have wished rather to leave to the reader the task of deciding on its merits, than to pronounce any very direct opinion of his own.

To the lovers of Sacred Poetry, a rich treat has sometimes been afforded, by original contributions of this kind; but, for some months, there has been a lack of that attractive article.

It is a remarkable, and somewhat peculiar recommendation of the work, that, for a number of years, it has been regularly reprinted in the United States of America; (circulating chiefly, of course, among the friends of our Episcopal communion) and that the plan has, it is understood, met with considerable encouragement.

In these sifting times, (when temptations to unfaithfulness abound; when principle is too often balanced against expediency; when some are blinded by authority, and others led astray by self-will; so that defections from the faith once delivered to the saints, are, alas! not uncommon,) it deserves honourable mention, that the Christian Observer still "contends earnestly" for the precious truth, which breathes throughout the Liturgy, and is so plainly set forth in the Articles and Homilies of our Scriptural Church. In this view, the present conductors may well claim the gratitude of all those (through Divine goodness, not few in number) who yet glory in the name of PROTESTANT.

J. R. S. L.
23d Sept. 1845.

THE NESTORIANS.

Favourable prospect of their security, given in a letter to the New York Observer.
Onoontant, (Persia), June 23d, 1845.

Among the many events indicative of the waning tendency of Mohammedan power and bigotry in the East, which mark the present period, one has recently occurred which is particularly interesting to us, as affecting the condition and prospects of the Nestorians of this country. These nominal Christians have at last realized the object of a long cherished desire, in securing from the Persian government the appointment of a Christian governor, to shield them from the grinding oppression which they have experienced so many ages from their unfeeling Mohammedan masters. David Khan, a Georgian by birth, but for many years a Persian subject, and holding the rank of a brigadier general in the Shah's army, is the individual appointed to the government of the Nestorians.

Ten years ago a measure of this kind would have been deemed little less difficult than a change in the dynasty of the Empire. As it is now understood that this Christian governor of the Nestorians will be sustained by the European embassies, as well as by the authority of the King, it seems hardly probable that there will be any violent attempt to thwart this provision of the Persian government to protect its Nestorian subjects,—especially as the Afshars have lately learned to apprehend, that such an attempt would be likely to recoil severely upon its authors.

This change in the circumstances of the Nestorians, if the experiment prove successful, (which, from the nature of the case, is more or less problematical,) cannot fail essentially to meliorate their temporal condition and prospects. It removes a mountain pressure that has hitherto crushed their spirits, and their energies, and raises them up in some measure to the dignity of man. It drives trembling and want from their humble dwellings, and throws around them quiet and comfort. It will also, as we trust, contribute much to facilitate the progress of the Gospel among these fallen Christians.

As ever yours,
J. PERKINS.

A CHANGE INDEED.

You know I have been always a practical man—but I look my own views—made for myself a kind of religion, which I thought to be Christianity, but which I freely confess was not the Christianity of the Word of God. For instance, I studiously separated the ways

of the Sunday from those of the week-day. On the Sunday I went twice to church, and took care that all my family did the same; and on the evening of that day I read a sermon aloud to my wife and children. During the rest of the week, my principles and my practice were wholly of the world. I was upright and honourable, according to the notions of the world, but I shall best describe my state by saying, that the main-spring of my course of action was self. Self-interest, self-confidence, and self-exaltation were at the root of all. My religion was, consequently, only an irksome restraint, necessarily endured, (for I imagined it was my duty to have a religion) and the Lord's day was always the dulllest day of the week to me, and I suspect to all around me. During the week, I was diligent in business, but I had yet to discover, that the real Christian is, when diligent in business, still serving the Lord, serving Him as diligently and as perseveringly as when he is praying to Him or searching His word to know His will. If one is our Master, even Christ, He is as much our Master on the week-day, as on the Lord's day, as much our Master in the counting-house, and in the social circle of our friends, as within the church walls, or in a congregation of public worshippers. The consciousness of His eye, who has said to His servant, 'I will guide thee with mine eye,' is always present with us, and principle to Him and love to Him are interwoven with the thoughts and the affections of every passing hour. We feel it as religious a thing to be employed in our worldly calling—for we are then employed for Him—as when we shut out the world, with its occupations and labours, and we are alone with our Bible and our God.—From "Lady Mary," by Rev. C. B. Taylor.

The Berean.

QUEBEC, THURSDAY, NOV. 6, 1845.

We find the attention of more than one of our Correspondents to have been directed to the important subject of Christian union, which also appears to be engaging the earnest solicitude of members of various religious communities in the mother-country. There are two opposite, but very serious, errors into which we find men to fall with regard to this matter. Some hold that diversity of ecclesiastical organization need not in any wise hinder Christian union, whereas by others that union is altogether identified with adherence to ecclesiastical organization.

We have had opportunities of making observation on this subject, and our experience has led us to the conclusion that it is perfectly possible for members of various religious persuasions to be united in harmonious co-operation towards some well-defined religious object, and so real Christian union to exist, notwithstanding diversity of ecclesiastical organization—while on the other hand we have known men to be brought together for co-operation on the ground of their connection with one and the same ecclesiastical body, where the want of Christian union has been painfully felt as an impediment to harmonious action.

But it has never been our lot to see Christian union more fully realized than in the co-operation of members of one and the same ecclesiastical organization, voluntarily associated for the prosecution of some important enterprise of religious benevolence. Among associations on a large scale, the one most strikingly answering this description is the CHURCH MISSIONARY SOCIETY; and we believe we may justly affirm that, among the number of religious societies which come before the English public at the usual season of London Anniversaries in the month of May, that Society has hitherto been pre-eminent in exhibiting an affectionate union for the prosecution of the grandest enterprise that ever was committed to human agency.

We lay some stress upon the word voluntarily, in designating this kind of association; for we think, the act of deliberating on the Society's merits, and choosing it upon deliberation, is an essential element towards the attainment of real union. It is true that a beautiful theory has gone abroad, embodied in the words, "The Church is the legitimate Missionary Society." Nothing can be more just and grand in the conception. Carry it out, and you claim every individual admitted to church-membership as a member of your missionary society at once. He cannot refuse—but neither can you disentangle yourself from him, if he choose to claim his privilege: and so your theory is taken into the sad reality of experience, and you find that you have saddled yourself with members to co-operate with you whom you would wish to be without. The reality is—as a Correspondent of ours brings before our readers this day in an extract from Bishop Pearson's able work—that the hollow professor and the saint must be expected to be members of the visible Church, as long as the Church is committed to human administration; and if you relinquish the voluntary character of your association, you yourself recognise the one as well as the other as its member, which is a great deal worse than throwing upon the hollow professor the necessity of coming forward and joining you, if he should feel so disposed, notwithstanding his estrangement from holiness.

Our sister Church in the United States has adopted the above theory, by placing her missionary operations, formerly conducted by a voluntary society; under the authority of the

General Convention, and making membership of her missionary organization co-extensive with membership of the Church herself. It remains yet to be learnt whether that measure will answer its nobly conceived purpose:—there are not wanting those who entertain doubts on the subject.

In the mother-country, the attempts have been strenuous to strip the Church Missionary Society of its voluntary character, and invest it with something which is called the sanction of "The Church" by those who seem strangely to lose sight of the Church's own account of herself, given in her XIXth Article. The managers of that Society have successfully resisted those attempts, and have been gratified by the voluntary adhesion of the highest ecclesiastical dignitaries. The Society remained after that adhesion just what it was before; nor would it be advanced in essential churchmanship, though other prelates who, like the Bishops of Exeter and of Oxford, to the present time withhold their patronage, were to join the ranks of its voluntary members. To its voluntary character it owes its almost entire separation from the romanizing party in the Church, and the glory of making a silent, though effectual protest against perversion of the Church's doctrines. It cannot, any more than other human associations, shut out unworthy members, but they have to come in under false colours additional to those under which already they hold on unworthily to the great body of Churchmen. The member of the Church Missionary Society professes to have acquainted himself more or less with its spirit and operations, and to recognise them as consistent with the principles of the Church. That is what the honest Tractarian does not do. He knows that the views which distinguish him among Churchmen are so strongly disavowed by the Society, that the holding of them would unfit him from being its agent. Thus he excludes himself from this voluntary society, though the Church as yet bears with him mournfully as a tender mother.

But with the same decision which makes us recommend the voluntary character of an association for the sake of real union, we must express our belief that unity of ecclesiastical organization is too important an element in this matter to allow great expectations of united action, on the part of those who have not that outward bond of union, in any but exceedingly simple, well defined objects. The circulation of the Bible without note or comment is one of these simple objects, and hence the British and Foreign Bible Society has to this time held its onward course with great efficiency, notwithstanding the diversity of opinions held by those engaged in the management of its concerns. The Missionary cause has, by an irresistible necessity, had to be left to the different religious persuasions in a state of separation, though not necessarily with feelings of rivalry or unkindness one toward another. The original design of the LONDON MISSIONARY SOCIETY was for united effort on the part of members of all religious denominations. Experience has shown that the design could not be carried out, and that separation in this enterprise, where not only interpretation of Scripture becomes necessary in the outset, but where the establishment of Christian congregations after some model of Church government or other has to be anticipated from the success of the cause, was the only preservative of charity. Accordingly the London Missionary Society has, in point of fact, been left in the hands of the INDEPENDENT denomination, while the members of the Church of England, Presbyterians, Methodists, Baptists, and other bodies which might be mentioned, have each formed its own missionary societies, and each prosecutes its labours separately, from the others.

Nor has God withheld a blessing from any of these efforts, conducted in simple faith and with an eye to the glory of God. But the fact stands not the less clearly before us, that difference of outward Church organization is a very disturbing element in questions of co-operation for religious objects, and that in all endeavours for Christian union it would be well to investigate the causes of separation from outward Church communion; and if it were possible at that point to apply the remedy, a far more pervading effect than what has hitherto been witnessed would flow into the scattered forces of the friends of evangelical truth and charity.

We have thought it right to indicate in some measure the expectations which we entertain of results to be looked for from the great meeting for the promotion of Christian union among members of different religious denominations which has by this time, probably, been held in the mother-country; and we have brought our remarks to a point at which, though we close them for this number, we do not intend to drop the subject.

ARMY CHAPLAINS.—The Quarterly Review gives some information upon the Government measures for the supply of ministerial services to the troops, which draw from that periodical expressions of very decided disapprobation. In former days, each regiment was entitled to have its Chaplain; the office was in the Colonel's gift, and was disposed of in most cases "without the smallest regard to the fitness" of the party applying for it. The result is thus summed up: "Regimental Chaplains either absented themselves from their

posts, or remaining at them they, through the absence of a becoming decorum in their behaviour, wrought harm instead of good." This system being abandoned, the formation of a body of "Chaplains to the Forces" was entered upon to supply its place, a "Chaplain General" supervising the whole system. The Chaplains received Commissions like other officers in the Army; they had the rank of Major assigned to them, received good pay and allowances, and had retiring allowance secured to them, increasing according to the years of service, up to 10s. a day. This arrangement again was modified in the year 1830, when a graduating scale of full pay and retiring-allowance was introduced, which allowed the former to rise as high as 22s. 6d., the latter to 16s. a day. But since that date it is asserted, no more commissions have been issued; Chaplains are appointed on fixed salaries, varying from £150 to £300, but they have no claim to retiring-pay, being left "to do their duty as long as health and strength may continue—to resign and starve as soon as health and strength shall fail them." So it happens that in the Army List there are to be found, besides the Principal Chaplain, only five Chaplains to the Forces, namely one each in Malta, Chatham, Trinidad, Mauritius, and London. These, it must be concluded, are the only ones that bear Her Majesty's commission, and are entitled to the liberal provision made for them both during their time of service and in the event of their retiring from active duty. After remarking upon the insufficiency of the provision for the soldier's religious wants made even in England, under the observation of the highest authorities, ecclesiastical and military, the Reviewer mentions, with some satisfaction, the rumours which are afloat of a "design on the part of the Government to take the subject up, and deal with it in a liberal spirit."

KING'S COLLEGE, TORONTO.

Yesterday the Convocation of this Institution met for the conferring of degrees and matriculation of students. We give below a list of degrees conferred. We trust in our next to furnish a more extended account of the very interesting proceedings and eloquent addresses delivered on this occasion. The Lord Bishop presided. The Vice President and the several Professors attended in full academic costume. Large numbers attended the Convocation Hall. We are delighted to find youths of all parties, politics, and religion, distinguishing themselves in the noble strife for academic honours in this young and rapidly rising Institution. Messrs. Helliwell, McDonell, Wedd and Boulton obtained each a first class in the order of their names; Crookshank a second, and Draper a fourth.

ADMISSION TO DEGREES.

M. D. (ad eundem).—O'Brien Lucius, Edinburgh.
M. A.—Lightburne Stafford; Ramsay William; Barron Fredk. W.
C. M.—Hodder Edward M.
B. A.—Helliwell, John; McDonell, Samuel S.; Wedd, William; Boulton, Henry John; Crookshank, George; Draper, George W.; Stennett, Walter; Roaf, John; Stanton, James; Hagerman, James; Bethune, Norman; Grassett, Elliott; McLean, Thomas; Thomson, John E.; Beadle, Delos White; Lewis, Ira.
B. A. (ad eundem).—Lightburne Stafford, Dublin.

II. INCORPORATION.

Merritt, Jed'h, St. John's, Cambridge. [Toronto Patriot.] Sixteen Students were matriculated.

CHURCH BELLS.

Canfield, Aug. 25th, 1845.
REV. M. T. C. WING.—Having read in the Western Episcopalian an article on Bells, which fully meets with my opinion on that subject, (except that the writer does not say what shape or form the metal is thrown into,) I thought it a favourable opportunity to introduce to the public the result of my own action on the same. If you will publish it, you will oblige me.

Long since, ere ever the idea came forth as given in your paper, I was convinced that some improvement might be made in Bells, so as at least to suit small edifices in their construction, and to reduce the expense to small parishes.—The triangle bell of steel was thought of, and this received a favourable idea with me as soon as I heard of it, supposing that it would answer the purpose required; but when I heard one, I became disgusted with the unpleasantness of its tin-tan sound. The next I heard of was the spiral clock-bell; this, in its sound, to me became melodious; and on this I got a friend to write to Connecticut for the purpose of getting one made, say of twenty-five pounds weight, so as to do for a small church. The answer was that it could not be done. Here I thought my effort was at an end. However I still maintained my opinion. I therefore, when last at the East, tried again. A German friend of mine being a very good originator of designs, I named it to him, when, to my great satisfaction, he opened his clock-case and produced the model of the very thing I wanted. I suggested the idea of steel in the place of bell-metal, as that is next to glass in vibration, and he consented at once to my proposal. I have the model now with me. It weighs about one pound, and can be heard from 4 to 500 yards well. The form of the bell I need not describe, but only to say that it is so constructed as to ring the chimes from 4 to more, giving complete distinct sounds. I call it the chime bell. It is to be rung by a crank below, requiring no more effort than a little boy to turn it. I have no doubt of a bell of this kind, weighing 50 pounds, being heard two miles in a clear day; the whole cost being only about \$30.

The advantage of such a bell lies in two things: first, it is light and stationary, not requiring to be swung over. As swinging shakes the tower and racks the building, you see this is prevented; therefore for small edifices and light towers, it will answer a good purpose.

Second, expense—No church need be without a bell. Now as this is essential to regular attendance upon our service, I do hope that something will grow out of it to the benefit of our parishes in common.

If any parish would like to try such a bell, any information or assistance I can give, will

be most cheerfully attended to, provided that all letters to me on the subject be post paid.—WM. GRANVILLE.

(Western Episcopalian.)

[We hope that Mr. Granville will give further information to the public, if the idea of the bell, of which he describes the model, has been carried out for actual use, and answers the purpose. It is very desirable that no church should be without a bell; and the reduction of expense will be an important facility towards it.—ED. BEREAN.]

SECESSIONS TO THE CHURCH OF ROME.

It is at last announced that the Rev. J. H. Newman, formerly Vicar of St. Mary the Virgin, Oxford, has resigned his Fellowship in Oriel College, and renounced his connection with the Church of England. The Rev. Ambrose St. John, M. A., Student of Christ Church, Oxford, is said to have conformed to the Church of Rome; so also Mr. J. D. Dalgairns, M. A., of Exeter College, Oxford, who is not described as a Clergyman.

It is reported that Mr. Charles Seager, one of the unfortunate perverts of the movement which, under the guise of zeal for Church principles, has led its dozens of Oxford men into the embrace of Romanism, feels very unhappy—even as Mr. Sibthorpe did soon after his defection—and that in his case the cause is the disqualification from the exercise of the ministry under which he lies, he being a married man and not ready, we may suppose, to renounce that bond, as would be required of him before he could be admitted to the Roman priesthood. The question, whether a married Protestant, on joining the Church of Rome, could become a Priest by dispensation without separating from his wife, has recently excited some remarks, as it applies to Mr. Ward who was married a short time before his defection. We copy a paragraph from an American R. C. paper, quoted by the Episcopalian Recorder, which describes a case where the wife concurred with her husband in deciding upon a separation. The question presents itself, whether the Church of Rome would sanction separation, in such a case as Mr. Seager's or Mr. Ward's, in case the husband desired it, but could not obtain the consent of his unfortunate partner. We adopt the sentiment of the Editor from whose paper we cut the article, that "the scene described, must indeed have been affecting; the delusion which makes men suppose that this is doing God service, is enough to make angels not only watch, but weep over it."

"The Rev. Pierce Connelly, formerly Episcopal minister of Natchez, whose ordination by his Eminence, Cardinal Parisi, Vicar of his Holiness, we announced a few weeks ago, celebrated his first Mass in the Church of *Trinita de monti*, on the 7th of July. To this church is attached the convent of the Ladies of the Sacred Heart, amongst whom, the amiable wife of Mr. Connelly has embraced a life of seclusion and Christian perfection. Thus did they enter into second, but more holy espousals; imitating the example of the Prince of the Apostles, in the very city where he ruled the Church and shed his blood for it, they gave up, by mutual consent, their worldly ties, and devoted themselves to the worship and service of their God, who, enlightening them with His wisdom and moving them by His grace, had mercifully brought them into the fold of His Son.

From a letter, addressed by a student of the Propaganda, to the *Catholic Advocate*, we are informed that Mrs. Connelly assisted at this first Mass, attended by her young daughter, then prepared to receive her first communion. The young and innocent child, over whom may angels ever watch, as no doubt they did then! approached alone to the holy altar, and received, for the first time, and from the hand of a beloved father, who had then first offered the august sacrifice, the food of angels and the bread of life. After her young daughter had partaken of the Holy Sacrament, the mother with the entire community of the Sacred Heart, approached the holy table. Many other persons received communion on the same occasion, amongst whom was the Prince Borghese, who has charge of the youngest son of Mr. Connelly, a child between five and six years old, who was also present at the Mass."

GERMAN CATHOLIC CHURCH.—It is reported that the movement in favour of separation from the authority of the Pope has reached the German population in the United States, and that a German Catholic Church has been organized in the city of Cincinnati, on the Ohio river.

ECCLESIASTICAL.

INCORPORATED CHURCH SOCIETY OF THE DIOCESE OF QUEBEC.

Payments made to the Treasurer at Quebec, on account of the Incorporated Church Society, in the month of October 1845:

Oct. 8.—Miss Niles, Parochial, £0 5 0	
" Mrs. Howard, " 0 5 0	
" Mrs. Hunt, " 0 5 0	
" A Friend, " 0 5 0	
" Mr. Robe, " 0 2 6	
" Mrs. Christmas, " 0 1 3	
" Mr. Leggo, " 0 1 3	1 5 0
10.—Stuart, G. O'kill, 2 years Annual Subscription to 1st July, 1845,	2 10 0
" Fletcher, J. 2 yrs. ditto,	2 10 0
" Maxham, J. A. 2 yrs. ditto,	1 5 0
" Gortley, C. W. 2 yrs. ditto,	2 10 0
14.—Dunn, C. E. 1 yr. ditto,	1 5 0
15.—Boxer, Capt. 2 yrs. ditto,	2 10 0
" Leacycraft, J. W. 2 yrs. ditto,	2 10 0
" Bennett, W. 2 yrs. ditto,	2 10 0
16.—Atkins, R. 1 yr. ditto,	1 5 0
" Senkler, Rev. E. J. 2 yrs. ditto,	1 0 0
17.—Leacycraft, J. 1 yr. ditto,	1 5 0
" Patterson, P. 1 yr. ditto,	1 5 0
18.—Wright, S. 2 yrs. ditto,	2 10 0
27.—Colman, S. 2 yrs. ditto,	2 10 0
28.—Freer, N. 1 yr. ditto,	1 5 0
" Wilson, J. T. 1 yr. ditto,	0 12 6
30.—Moisty of a Friend's Annual Subscription per Rev. S. S. Wood,	3 0 0
	£33 7 6

Special Fund for Widows and Orphans of the Clergy.

Oct. 20.—Collection at the Cathedral, Quebec,	£50 6 2
21.—Collection at Sorel, per Rev. W. Anderson,	5 10 0
22.—Ditto at Melbourne, per Rev. C. B. Fleming,	1 5 0
23.—Ditto at Mariners' Chapel, Quebec,	4 0 0
30.—Ditto at Three Rivers, per Rev. S. S. Wood,	2 2 6
" Ditto at Rectory Chapel, Quebec,	1 3 0
	£64 6 8

T. TRIGOR, Treasr. C. Socy. Quebec, 1st Nov. 1845.

PRAYER for the recovery of His Excellency the GOVERNOR GENERAL was offered up, at the desire of the Lord Bishop of the Diocese, in all Church of England places of worship in this parish, on Sunday last, and will be continued, we believe, though, it is gratifying to say, the accounts of Lord Metcalfe's health have become more favourable.

THE CHURCH SOCIETY OF THE DIOCESE OF TORONTO.

Collections made in the several Churches, Chapels, and Missionary Stations throughout the Diocese, towards the Fund for the support of the Widows and Orphans of the Clergy in this Diocese:—

St. Jude's Church, Oakville,	£3 10 0	£ s. d.
Church at Palermo,	1 0 1 1/2	
—per Rev. Geo. Winter Warr,	5 0 0	
St. James's, Louth,	£2 5 9 1/2	
St. John's do.	1 10 5 1/2	
—per Rev. G. M. Armstrong,	3 16 3	
St. James's Cathedral, Toronto, per Churchwardens,	39 1 9	
Christ's Church, Mico,	£1 0 7	
St. Phillip's, Weston,	1 13 3 1/2	
—per Churchwardens,	2 13 10 1/2	
Churches at Wellington Square and Nelson—per Churchwardens,	1 15 0	
St. John's Church, Port Hope,	£3 10 0	
St. Paul's do. Hope,	0 10 0	
	4 0 0	
Trinity Church, Toronto, per Rev. W. H. Ripley,	7 10 1	
St. Peter's Church, Cobourg, per Rev. Dr. Bethune,	17 0 0	
Tecumseth and West Gwillimbury, per Rev. F. L. Osler,	3 7 1	
St. Mary Magdalene's, Picton, per Churchwardens,	2 2 6	
St. Paul's Church, Scarborough,	£0 12 3	
St. Margaret's Church, do.,	1 13 9 1/2	
—per Rev. W. S. Darling,	2 6 0 1/2	
Church at Loydstown,	£1 9 11 1/2	
9th Con. King,	0 17 7 1/2	
Pine Grove, Vaughan,	0 14 11	
—per Rev. H. B. Osler,	3 2 6	
Congregation at Colborne,	£2 7 9	
Additional, per G. S. Burrell, Esq.,	0 5 0	
Do. p. C. Bayley, Esq.,	0 5 0	
St. George's Church, Grafton,	7 17 3	
—per Rev. John Wilson,	10 15 0	
Trinity Church, Thornhill,	£5 1 10 1/2	
German Mills,	1 0 0	
—per Rev. D. E. Blake,	6 1 10 1/2	
	23 Collections,	£108 11 11 1/2

Collections made in the several Churches, Chapels, and Stations of this Diocese, to be applied exclusively to the promoting the cause of Missions in this Diocese under the direction of the Church Society, in conformity with the Circular of the Lord Bishop, dated 15th April, 1845:—

Previously announced, in number 120, in amount,	£324 3 2 1/2	
St. John's Church, Woodhouse,	£2 0 0	
School House, Vittoria,	1 10 0	
	3 10 0	
St. Philip's Church, Marysburgh,	£0 5 3	
St. Mary's do. do.,	0 2 3	
—per Mr. Wm. Harvey, Catechist,	0 7 6	
	124 Collections,	£328 0 8 1/2

The Treasurer has also received from the Thornhill Parochial Association £1 5s., on account of Subscriptions for the past year.—The Church.

AN ORDINATION was held at the Cathedral Church of St. James, Toronto, on the Sunday before last, when four Candidates were admitted to Deacons' orders; no further particulars are found in any one of the Toronto papers which have met our eyes, nor had the Cobourg Church received them at the date of its issue last week.

To the Editor of the Berean.

Sir,—There are many pious—though I must consider them mistaken—Christians, who look at present for so unmixed a state of piety and holiness among the members of Christ's visible Church on earth as I do not think, from my reading of the Bible, that we ought to expect prior to the Millennium: and who, in their disappointment, turn away from her communion and keep themselves separate from her membership. It seems to me, that the following quotation from a well known author, Bishop Pearson, might be useful to throw some light on the question herein involved. The able work from which the extract is taken, "The Exposition of the Creed" needs no commendation from me; the whole of "Article ix" in the same is well worthy of an attentive and prayerful perusal with reference to this matter. I think the following passage to be remarkable, as for consciousness and perspicuity, so for verity and scriptural authority; and well calculated to relieve the mind of the humble and devout Christian from any fear that it could affect his own state, or need detract from the enjoyment of his privilege, if he has to associate,

in coming to the Lord's Table, with those whom, even in the judgment of charity, he cannot think worthy partakers of so solemn an ordinance.

"The saints of God, while they are of the Church of Christ on earth, have some kind of communion with those men which are not truly saints. There were not hypocrites among the Jews alone, but in the Church of Christ many cry, 'Lord, Lord,' whom he knoweth not. The tares have the privilege of the field as well as the wheat; and the bad fish of the net, as well as the good. The saints have communion with hypocrites in all things with which the distinction of a saint and a hypocrite can consist. They communicate in the same water, both externally baptized alike; they communicate in the same Creed, both make the same open profession of faith, both agree in the acknowledgment of the same principles of religion; they communicate in the same word, both hear the same doctrine preached; they communicate at the same table, both eat the same bread, and drink the same wine, which Christ hath appointed to be received: but the hypocrite doth not communicate with the saint in the same saving grace, in the same true faith, working by love, and in the same renovation of mind and spirit; for then he were not a hypocrite, but a saint:—a saint doth not communicate with the hypocrite in the same sins, in the same lurking infidelity, in the same unfruitfulness under the means of grace, in the same false pretence and empty form of godliness; for then he were not a saint, but a hypocrite. Thus the saints may communicate with the wicked, so they communicate not with their wickedness; and may have fellowship with sinners, so they have no fellowship with that which makes them such, that is, their sins. The Apostle's command runneth thus—'have no fellowship with the unfruitful works of darkness,' (Eph. v. 11.) and again, 'Be not partakers of other men's sins' (1 Tim. v. 22.) and a voice from heaven spake concerning Babylon, 'Come out of her, my people, that ye be not partakers of her sins.' (Rev. xviii. 4). To communicate with sin, is sin; and to communicate with a sinner in that which is not sin, can be no sin; because the one defileth, and the other cannot, and that which defileth not, is no sin."

To the Editor of the Berean. DEAR SIR,—In reading the late presentment of the Grand Jury, as it appears in the Gazette of Monday, and which contains many useful and valuable suggestions, I was surprised to meet with the following passage:—"The Grand Jury have the painful duty to represent that this city has been recently deprived of legislative provision for the support of a Foundling Hospital—an institution the advantages of which in a large city, incident to a great fluctuation of population, must be obvious to every enquiring mind,—the Grand Jury therefore confidently hope that the aid heretofore granted may be restored for that object."

Now, Mr. Editor, with all due deference to the superior wisdom and sagacity of the respectable body who signed this paper, I beg to dissent entirely from the conclusion at which they have arrived. On the contrary, I think that an "enquiring mind" would decide just the reverse of the Grand Jury, and, as my signature shows that I am one of that disposition, I must say that my limited knowledge of human nature and experience in the world have led me to the conclusion, that these institutions do more harm than good. They encourage the horrible crime of desertion of children by rendering the accomplishment of it so easy; and open the way to the practice of vice and immorality, by relieving the parents of illegitimate children of the burden of their support. I am sure that our noble Governor General, who is of an "enquiring mind," and his council did not decide hastily upon this subject, and I do not believe that they will be led to alter that decision.

I am, Mr. Editor, AN INQUIRER. 4th Nov. 1845.

MUNIFICENCE OF THE BRITISH AND FOREIGN BIBLE SOCIETY.—The Committee of this Society, having taken into consideration the calamity which has befallen this city in the late conflagrations, and entering with Christian faith and sympathy into the feelings with which the Committee of the Quebec Auxiliary have offered to replace all the copies of the Scriptures which were lost on those occasions, have most generously relinquished the whole of the Parent Society's claim upon the Quebec Bible Society, which amounted to £281 sterling, and moreover voted a gratuitous supply of 250 Bibles and 750 New Testaments to aid the further operations of this Auxiliary.

TO CORRESPONDENTS.—S. B. A. we wrote last week;—C. Y. box from Islington arrived.

PAYMENTS RECEIVED.—From Messrs. R. L. Orlebar, No. 77 to 128; E. M. Stewart, No. 85 to 136; Alex. Gaviller, No. 83 to 134; Frederick Gore, No. 83 to 134.

Political and Local Intelligence.

EUROPEAN NEWS.—The Steamship Great Western, arrived at New York on the 28th ult. after a passage of nearly seventeen days from Liverpool, from which place she brings dates to the 11th October, being seven days later than previous advices; passengers 128. The state of the harvest was such as to cause a still farther advance in the price of corn which, it is supposed, will be maintained throughout the winter. The following remarks on the state of the markets, from Willmer and Smith's European Times, will inform our readers as well as anything we can furnish.

"The Quarter's Revenue in the Customs shows a decrease of a million sterling, and an increase in the Excise of about £50,000. In the Post-office there is also an increase, and the Stamps and Taxes yield a slight increase; but the amount of the Property Tax has decreased, and the Quarter's Revenue, as compared with the corresponding quarter last year, shows a decrease of about £800,000. This is a large sum; but it is accounted for, by the reduction of the duty on sugar, and the small quantity of Bravin

grain that paid duty this quarter as compared with the same period last year. Nevertheless, the result is different from what the public expected in the present excitement, and probably no one will experience greater disappointment than the First minister of the Crown; for these returns, as they exhibit the prosperity or otherwise of his Government, are pointed at accordingly by his friends and his foes.

"The Grain markets, both here and elsewhere, it will be seen, are on the rise. The London market of yesterday advanced considerably—nearly 2s. per quarter. The remarks which we have made on one or two occasions recently, still apply to the Corn market. The present harvest will yield indifferently, and this, combined with the failure of the crop on many parts of the Continent, from which we have, in former years, drawn a large portion of our supplies, cannot fail to send the price of "bread stuffs" up to a higher figure than they have yet seen. The general failure of the potato crop is, as we have before stated, one of the primary elements in this upward tendency of prices. It may be observed, however, that, as regards England, the disease in the potato, in many districts, has nearly disappeared, leaving only a small scab behind, which will not materially injure the properties of that valuable esculent."

The rage for railway investments still continues, and the London Journals are filled with the prospectuses of new schemes. While every encouragement is given in Protestant England to these improvements, the following extract shows a melancholy contrast of feeling on the part of "His Holiness" the Pope in the country where he has unlimited sway:

The Vatican versus Railroads.—The Gazette Italienne, a print published at Paris, mentions three decrees which, it alleges, have been recently issued by the Pope. The first prohibits the construction of any railroad in the Pontifical dominions: by the second, all the Pope's subjects are prohibited from attending any scientific congress; and the third orders all physicians not to attend such patients after their third visit, who shall not have received the sacrament.

The accounts from the manufacturing districts continue encouraging. All are employed, and at remunerating prices.

IRELAND.—Division appears to be extending among the Repealers. There are two parties now, designated Young Ireland and Old Ireland, and a newspaper has been established under the latter title to represent Mr. O'Connell and his section. A difference of opinion as to the Bequest's Act and the Maynooth Endowment bill have led to this division, which exists not only among the laity but among the Clergy and the Bishops themselves. How will the laity decide when their spiritual guides cannot agree? Is this the infallibility of the Church of Rome?

ALGERIA.—The French have sustained a serious loss in conflict with the Arabs under the command of the daring Abd-el-Kader, on the frontier of Morocco. A French detachment of about 450 men was attacked and cut to pieces with the exception of 14 soldiers who escaped. The French Government have ordered 12,000 additional troops to Africa. There is already there the large number of 80,000 men.

Accounts from Circassia mention that the Russians under Count Woronzoff had been defeated by the Circassians and obliged to retrace their steps after a very severe loss. 180 officers are reported to have perished in the sanguinary engagement. The success of the Russians in their aggressive warfare against the mountaineers of Circassia seems as limited as that of the French in Algeria. Any temporary success on the part of the invaders is almost sure to be followed by a terrible reaction. It is not likely that either the Circassians or the Arabs will give way to their enemies as long as they have any means of resistance.

THE PRESS IN DENMARK.—A correspondent at Copenhagen writes to the Débats that when, three months ago, the King of Prussia was about to come ashore from the steamer which brought him into port, a spark from the chimney of the vessel set fire to the Royal standard of Prussia, hoisted on the boat in which the King was, and entirely consumed the flag. From this insignificant accident the Copenhagen journal, the Fædrelandet (the Country) published an article predicting the fall of the absolute monarchy of Prussia, and indulging in light reflections upon the religious and political opinions of King Frederick William. The Danish Government, seeing in this article an insult upon His Majesty of Prussia, prosecuted the editor, M. Gjoedward, who was sentenced to imprisonment for six months, and to pay a fine of 2,000 rixdollars banco (about 5,000*l.*) and all the costs; and further interdicted him for five years from publishing any writing whatever without its being previously submitted to the censorship of the police. This severe judgment was, on appeal, confirmed by the Supreme Court of the kingdom. M. Gjoedward being unable or unwilling to pay the fine and costs, amounting together to 2,750 rixdollars (about 6,900*l.*), the Government issued an execution, and, having seized his library, ordered it to be sold by auction on the 21st inst. The first lot put up was a translation into the Danish language of *Maximes de Larochefoucault* worth 16 schillings (90 centimes); but before any one could bid for it a person in the room cried out, "I will give 3,000 rixdollars (7,500*l.*)," and immediately threw over to the auctioneer the full amount in bank-notes. The little volume was handed over to the purchaser, and the fine and costs being thus more than satisfied, the sale was stopped, amidst the general applause of the company. The performer of this act of generosity was a merchant of Copenhagen, named Falkenberg, who was immediately afterwards unanimously elected a member of the Society for the Freedom of the Press, and had his diploma sent to him in a silver gilt box.—*Galignani's Messenger.*

Sydney papers of the 2nd of June contain accounts from New Zealand to the 3rd of May. Another collision had taken place at the Bay of Islands, between the natives and the troops, in which 50 of the latter are reported to have been killed; but Pomare, one of the most mischievous of the chiefs, had been captured, and was confined on board the

Hazard, his intrenchments having been destroyed. A body of volunteers had been despatched to the bay, and when the Thistle passed by it on the 12th of May, the report of fire-arms was distinctly heard. A squadron, composed of the Hazard and North Star, men-of-war, and the Aurora, Slaincastle and Velocity, merchantmen, were engaged in blockading Kororarika.

HEALTH OF THE GOVERNOR GENERAL.—The last bulletin gives the following pleasing announcement:

MONKLANDS, 1st Nov. 1845. The malady of His Excellency the Governor General has, for several days past, assumed a more favourable appearance.

His general health and spirits are improving. He has been able to take an airing in his carriage for some hours daily.

JAMES CRAWFORD, M. D. ROBT. L. MACDONNELL, M. D.

The head-quarters of the Eastern District are now removed to this city from Quebec. Major General Sir James Hope and his Staff came up the day before yesterday.—*Courier.*

SEVERE GALE.—On Sunday evening, a violent gale commenced from the eastward, which continued with unabated fury during the whole of Sunday night, Monday, Tuesday, and Wednesday. Seldom has so severe a blow been experienced and one which lasted so long a time. Torrents of rain accompanied it the greater part of the time. Already many serious disasters have been announced, and we fear, every day will only swell the list of sufferers. In town the tops of many chimneys were blown down: the fence round the yard of a house at the Cape was levelled with the street and much other injury done. But on the water the damage was more extensive. The Steamer Queen, lying at Hunt's Wharf, had a large hole stove in her side, and one of her boilers injured, so that she was unable to leave for Montreal with the mails, even if the weather had permitted. Several batteaux at the Cul-de-Sac, loaded with wood, were sunk and the contents scattered. A schooner, lying at the India Wharf, loaded with potatoes from Prince Ed. Island, had a hole stove in her bottom by some large pieces of timber which the wind drove in upon her, and filled, and sank. Many vessels at the St. Paul's Market Wharf and opposite the Queen's wood-yard, received injury; some of them were completely broken up. The Bark Amity, which sailed on Saturday, returned on Monday, with loss of anchors. The master reports several vessels in as bad a situation as himself at the time he slipped his anchors. The bark Neptune, which sailed at the same time with the Amity, also returned.

The steamer Pocahontas arrived from the Saguenay Monday forenoon. She reports the Briton's Queen coming up to Quebec, water-logged, having struck the ground in coming out of the River Saguenay. Saw no vessels on shore.

The steamer Queen left town on Tuesday afternoon for Sorel, with the Montreal mail, which ought to have gone the day before. The steamer Montreal, due on Tuesday morning, arrived at Diamond Harbour about noon, and there anchored, being unable, on account of the violence of the gale, to approach any nearer the town. She did not leave for Montreal the same evening.

Besides the damage done as above, several vessels broke loose from their moorings and received injury. A number of booms in different parts of the two rivers, gave way, and the timber went adrift. Amid so much destruction to property, it is cheering to have to add, that the loss of human life appears smaller than might have been expected. Two sailors are reported as having been drowned at Sillery Cove, and it is said that two or three persons perished in the little river.

No steambot came in from Montreal yesterday, consequently the mail of Tuesday did not arrive. The Steamer Montreal which reached Diamond Harbour, as mentioned on Tuesday, could not land her passengers until the following day: she left for Montreal last evening.

The following card, signed by Judge Gale and 31 other passengers, appeared in last night's Gazette:

"We, the undersigned passengers on board the steamer Montreal, on her passage to Quebec, on the night of the 3rd instant, during a very severe gale of wind—desire to express our grateful acknowledgement to her Commanding Capt. JESSE D. ARMSTRONG, for his unremitting attention during a period of great anxiety—and believe, that under Divine Providence, our safety is mainly owing to his perseverance and skill—in bringing the steamer to her destination in safety."

The undersigned gratefully acknowledge the receipt of the very charitable donation of £178 7*s.* 7*d.*—subscribed by the Society of Friends at Cork, for the relief of actual sufferers by the late fires in this city, and which sum will be distributed throughout the winter to distressed families requiring assistance. Quebec, 30th October, 1845. (Signed) PEMBERTON BROTHERS, S. R. GRAVES.

TO SUBSCRIBERS TO THE GENERAL RELIEF COMMITTEE.—We are requested to state that Mr. Felix Glackemeyer has been authorized by Mr. Simpson, the Treasurer of the Fund, to collect the several donations yet unpaid. The payment of these outstanding sums would materially facilitate the operations of the Committee.—*Id.*

GENERAL RELIEF FUND.—The following sums have been received by the Treasurer, since the last statement:—The Officers, Non-Commissioned Officers and Privates, 24th Regt. £35 3 4. Lieut. Col. Mountain, and the Officers, Non-Commissioned Officers and Privates of the 26th Regt., (Cameronians),—by the Lord Bishop of Montreal, 30 13 11. Additional from Township of Louth, C. W. 1 5 0. Subscriptions, of Messrs. J. H. Joseph & Co. 25 0 0. Do. do. V. Tétu & Co. 25 0 0. Do. do. F. Brisobois 12 10 0. Do. do. Pierre Gervais 5 0 0. Do. do. John Shaw 2 10 0.

COMMISSIONERS' COURT. PARISH AND CITY OF QUEBEC.—Nov. 4, 1845. JUDGE BRUNEAU presiding, William Lynch, of Quebec, Stevedore, having been declared guilty of a contempt of Court, committed in the presence of the Court, was this day condemned to be confined, in the Common Gaol, for the space of Six Hours, and was accordingly committed. —*Mercury of Ath inst.*

THE COURT OF APPEALS, opened on Monday, principally for the trial of Quebec cases. The following Judges were present at the opening of the Court: The Hon. Mr. Justice Rolland, } Montreal. " " Day, } " " " Mondelet, Three Rivers. " " Gairner, St. Francis. Mr. Justice Gale arrived yesterday.

QUEBEC GAOL CALENDAR, 1st Nov. 1845. Number of prisoners under sentence by the Courts. 21. Do. under the Police Ordinance, 67. Do. Seamen under the Imperial Act 16. Do. do. under the Provincial Act 10. Untried Prisoners 11. Debtors 7. Detained as witnesses in a case of felony 2.

Total, 134 (37 of the above are females.) QUEBEC MARKETS. Corrected by the Clerks of the Markets up to Tuesday, 4th Nov., 1845.

Table with 4 columns: Item, s., d., s., d. Items include Beef, Mutton, Lamb, Veal, Pork, Eggs, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Pot Ashes, Pearl do.

BIRTH. On Tuesday last, the lady of Dr. Fremont, of a son. At Sherbrooke, on the 11th ult. the lady of G. F. Bowen, Esq. of a son.

MARRIED. At Montreal, on the 29th ult. John Banner Price, Esq. Deputy Assistant Commissary General, to Louisa, daughter of John Boston, Esq. High Sheriff of the District of Montreal. At the same city, on the 30th ult. W. Arthur Wilkes, Esq. merchant, to Ellen, eldest daughter of John Birks, Esq.

DIED. At Three Rivers, on the 29th ult. of apoplexy, Mr. David Anderson, aged seventy-four, formerly of Capar Angus, Perthshire, Scotland. At Cote a Baron, Montreal, on the 30th ult. Duncan, son of Duncan Fisher, Esq. Q. C. aged 4 years. Last evening, Ellen, daughter of Mr. R. Bray, aged one year and three months.

PORT OF QUEBEC.

ARRIVED. N. B.—It will be observed that the shipping report below only gives the names of vessels arriving with cargo.

- Oct. 30th. Brig Lucius Carey, Watson, Glasgow, A. Burns, general. 31st. Bark Montreal, Douglas, Halifax, for Montreal, general. — Lady Bagot, Williams, Youghal, S. R. Graves, bricks, &c. — Syria, Cox, Liverpool, T. Froste & Co. general. — Arethusa, Lister, London, G. B. Symes, general. Schr. Victoria, Vian, Halifax, order, general. Bark Burnhopside, Loroy, London, Gillespie & Co. general. Bark Wm. Hannington, Herbert, North Shields, coals & cinders. Schr. Seagull, Audette, Halifax, H. J. Noad & Co. oil and salmon. — Mary, Boudreau, Carleton, H. J. Noad & Co. fish. Nov. 1st. — Mary Ann, Boudreau, Bay de Chaleur, Symes & Baird, fish. — Johnson, Dugal, Charlottetown, (P. E. Island,) W. Stevenson, potatoes. 2nd. — Schr. Distrust, Smith, Gaspé, fish & oil. — Morning Star, Boudreau, Arichat, Fraser & Peniston, fish & oil. — Queen Victoria, Babin, Arichat, McDonald, Montreal, fish & oil. 3rd. Brig. Elizabeth, Lloyd, St. John's Newfld. A. Burns, general. 5th. Schr. Calm, Landry, P. E. Island, W. Stevenson, potatoes. — Caroline, Jocas, Richibucto, oysters and fish, A. Luviviere.

MARTIME EXTRACTS. The brig Atlas, T. Hobson, master, hence on the 20th August, for Sunderland, with timber, encountered a succession of gales which caused her to leak so bad that it was found impossible to keep her clear. On the 18th Sept., in lat. 40, long. 18, the leak had gained so much on them that she had 8 feet water in her hold, notwithstanding every effort had been made to keep it down. Preparations were then made to secure some provisions in the tops, when the bark Lady Bagot, Williams, fortunately here in sight and went to their assistance, for very shortly after the Atlas fell over on her beam ends. The Captain, crew, and the owner's son, were taken off her side in a heavy sea, which washed over them, by the boat of the Lady Bagot, at the imminent risk of the lives of the crew, and brought to Quebec. Capt. Hobson speaks in the warmest terms of the kind treatment he received from Capt. Williams and crew.

The ship Sir Walter Scott, arrived on Friday, with loss of top-masts, they having been carried away on the 7th ult. in lat. 45, 12, N. long 50, 10, W. The bark Burnhopside, reports having spoken, on the 32nd instant, off St. Peters, the brig

George Ramsay, 30 days out from Kinsale, bound to Miramichi. Off Cape Chat, spoke the bark Hopeful, from Trois Pistoles, bound to London. The brig Lucius Carey, with a general cargo, for Quebec and Montreal, took fire in her hold at sea—and from the quantity of water that was thrown in to extinguish it, a part of her cargo is likely to be in a damaged state. A large raft of white pine from the River Trent and a deal raft, were completely broken up by the gale at the foot of Lake St. Peter on Monday last. They were in tow of the steamers Lumber Merchant and Point Levi. Part of another raft was lost also. Capt. Crossman of the bark Ann, hence on Thursday last, for Plymouth, returned yesterday and reports his vessel ashore, at Cap au Diable, near Kamouraska. She went on on Monday during the gale, and has since gone to pieces.—A seaman named William Bain, was drowned. The Ocean's Queen, coming up to be repaired, struck on Tuesday off Point St. Laurent, knocked off her rudder and received other damage. The schooner Antelope, from Gaspé, with fish, was totally lost at St. Anne's. The crew came up yesterday. The steamer Queen, which left town on Tuesday afternoon for Sorel, put into Cap Rouge and blew off her steam. Bristol, Oct. 5.—The Lord Canterbury, arrived here from Quebec, has experienced a heavy passage, and at one time had nine feet water in her hold, and had to throw part of deck-load overboard. Hull, Oct. 8.—The England's Queen, Lodwick, from Quebec, which was in the Hamber yesterday, with loss of rudder, &c., has been brought up to this place, and is discharging. Portrush, Oct. 3.—The Ellen, Hood, arrived here from Quebec, grounded on a sand bank off the point of the south pier, but was immediately hove off. She reports having seen several distressed vessels in the Gulf of St. Lawrence.

ENGLISH MAIL. LETTERS for the above Mail will be received at the Quebec Post Office, till TUESDAY, the 11th NOVEMBER. — PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

F. H. ANDREWS, ORGAN & PIANO-FORTE TUNER. NATIONAL SCHOOL, Nov. 1845. FOR SALE BY THE SUBSCRIBER, PASTRY FLOUR in Half-Barrels, Sperm and Olive Oil, Sperm, Imperial, Adamantine, Composite and Wax-Wick Candles, Preserved Ginger, WITH A SUPPLY OF GENUINE FRESH TEAS. M. G. MOUNTAIN, No. 13, Fabrique-st. Quebec, 15th Oct. 1845.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED. BY THE USE OF

Advertisement for Grimstone's Eye Snuff, featuring a circular logo with an eye and the text 'GRIMSTONE'S EYE SNUFF'.

THE FORCEPS, 14TH DEC., 1844. This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear. GRIMSTONE'S EYE SNUFF.—Perhaps there is no one thing that has effected so much good, and that in so pleasant a manner, as Grimstone's Eye Snuff; and we are really surprised that it has not commanded more attention from the medical profession, for although we are aware that some eminent professors of the medical art have taken advantage of its usefulness, there are many who, however they might be convinced of its utility, prescribe it not because it is a simple remedy that might, on a future occasion, be restored to without their aid. Independently of its usefulness in removing pains in the head and inflammations of the eye, it is a pleasant stimulus to the nose, so that those who use it combine pleasure with profit, and we can scarcely understand how snuff-takers can forego its advantages for compounds that in many cases possess only the recommendation of being foreign. We would recommend every one requiring its aid to try Mr. Grimstone's Snuff, and we feel convinced that they will be grateful to Mr. Grimstone for the talent he has displayed in forming his excellent compound, and to ourselves for calling their attention to it.

Other Testimonials can be seen. The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous. THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware. St. John Street, Quebec.

Receiving ex "Choice," for Sale, TORACCO PIPES, Black Lead, Shot, Paints, Spades and Shovels, Bar Iron, Anvils, Vices, Patent Cordage, Patent Proved Chain Cables and Anchors. —ALSO— 400 BOXES TIN PLATES. C. & W. WURTELE, 1st Oct. 1845. f St. Paul-street.

RECEIVED FOR SALE BY THE SUBSCRIBERS. 3 CASES of WORSTED and WOOLEN GOODS, consisting of Children's Dresses, Ladies' Fanchons and Muffs, &c. and Gentlemen's Coats, &c. C. & W. WURTELE, St. Paul Street, Quebec, 19th Sept., 1845.

THE Girls' department of the British and Canadian School will re-open on MONDAY, the 6th instant, in a room in the Military Asylum. JEFFERY HALE, Quebec, 2nd Oct. 1845.

Paul's Corner.

THE PENNIES.

In Liverpool there are many Welsh people, and at one of the missionary meetings, a Welsh preacher was invited to address them. What he said produced such a powerful effect, that the English people who saw it, anxiously inquired what he had said. "I talked to them about the pennies!" "The pennies! and what did you say about the pennies?" "Why," he said, "I told them, some of you say, we cannot give more than a penny, and what good will a penny do? As I came over the hills in my way to Liverpool, I saw a little rill, and I said, Rill, where are you going? 'I am going down to the larger stream!' Stream where are you gliding? 'We are going to the larger river, Mersey!' Mersey, where are you going? 'I am going down to Liverpool!' And what will you do at Liverpool? 'I shall take the ships out of the dock at Liverpool, and carry them away to a distant country, and then by-and-by, I shall bring them back again laden with the produce of other lands!' And so I say, Pennies, where are you going? 'We are going to the missionary collection; and Shillings, where are you going? 'We are going to the missionary association; and Sovereigns, where are you going? 'We are going to the missionary society, and when we get there, we shall go to London.' And when you get to London what will you do? 'We shall take missionaries and Bibles, and carry them away to the utmost ends of the earth.'"

TERRIFIC POSITION WITH A LION.

A man belonging to Mr. Schmelen's congregation, at Bethany, returning homewards from a visit to his friends, took a circuitous course in order to pass a small fountain, or pool, where he hoped to kill an antelope to carry home to his family. Seeing no game, he laid his gun down on a shelving low rock, the back part of which was covered over with a species of dwarf thorn-bushes. He went to the water, took a hearty drink, and returned to the rock, smoked his pipe, and being a little tired he fell asleep. In a short time, the heat of the sun, reflected from the rock, awoke him, and opening his eyes, he saw a large lion crouching before him, with its eyes glaring in his face, and within little more than a yard of his feet! He sat motionless for some minutes, till he had recovered his presence of mind; then eying his gun, moved his hand slowly toward it; the lion seeing him, raised its head, and gave a tremendous roar; he made another and another attempt, but the gun being far beyond his reach, he gave it up, as the lion seemed well aware of his object, and was enraged whenever he attempted to move his hand. His situation now became painful in the extreme; the rock on which he sat became so hot that he could scarcely bear his naked feet to touch it, and kept moving them, alternately placing one above the other. The day passed, and the night also, but the lion never moved from the spot; the sun rose again, and its intense heat soon rendered his feet past feeling. At noon the lion rose, and walked to the water, only a few yards distant, looking behind as it went, lest the man should move, and seeing him stretch out his hand to take his gun, turned in a rage, and was upon the point of springing upon him. The animal went to the water, drank and, returning, lay down at the edge of the rock. Another night passed: the man, in describing it, said, he knew not whether he slept, but if he did, it must have been with his eyes open, for he always saw the lion at his feet. Next day, in the forenoon, the animal went again to the water, and while there, he listened to some noise apparently from an opposite quarter, and disappeared in the bushes. The man now made another effort, and seized his gun; but in attempting to rise, he fell, his ancles being without power. With his gun in his hand he crept towards the water and drank; but looking at his feet, he saw, as he expressed it, his "toes roasted," and the skin torn off with the grass. There he sat a few moments, expecting the lion's return, when he was resolved to send the contents of his gun through its head; but as it did not appear, tying his gun to his back, the poor man made the best of his way on his hands and feet to the nearest path. He could go no farther, when, providentially, a person came up who took him to a place of safety, from whence he obtained help, though he lost his toes, and was a cripple for life.

[The above narrative is given by the eminent Missionary Moffat, in his book "Missionary Labours and Scenes in Southern Africa." We have copied it from the Sunday School Teachers' Magazine for 1842, though the Editor of that periodical says about it: "We must confess to a lurking scepticism when we first read this terrible adventure which bangs all lion-stories we ever perused; but casting our eye upon the opposite page, there is the exact picture of man and lion, engraved with great spirit, to illustrate the horrible position of the poor Hottentot. Who dare doubt the truth of the tale with such a voucher?" The Editor of the Magazine, of course, does not mean to express doubt of the missionary's veracity, but he may suspect the exactness of the Hottentot's account of the affair. We find, however, that

Captain Marryat has adopted the story in a recent work of his, and as it has not seemed incredible to him, we give it in Mr. Moffat's words. In order to meet the question, why the Hottentot did not drive the lion away by a fixed and determined look, according to the common opinion that savage beasts slink away from the bold eye of man, we copy the following remark of Mr. Moffat: "The lions in this part of the country, having gorged on human flesh, if hungry, do not spend time in looking at the human eye, but seek the easiest and most expeditious way of making a meal of a man."

A VISIT IN CHINA.

Described in a letter from an American Female Missionary.

CANTON, June 3d, 1845.

No. 2 American Hong.

I thought it might not be uninteresting to you and your children, to hear something about the city of Canton, and Chinese manners and customs. Mr. and Mrs. Woods and myself have been most hospitably entertained the month past at the house of Dr. and Mrs. Parker, Missionaries of the American Board—we have seen a good deal of company, English, American, and Chinese, and you, dear Lucy, will be gratified to learn that here I have met with your former Sunday-school pupil Lydia Hale, now the wife of Dr. Devan of the Baptist Board of Missions. She spoke of you with great affection, and traces her early religious impressions to the Sunday-school. After dinner they proposed a walk in the city; this was something new for me (having only ventured with my friends in the evening,) but Mrs. Devan had been frequently, and said there was nothing to fear from the crowd, so I consented.

We went through several streets without molestation, except to be gazed at, as foreigners. There was much to be seen, that was splendid—the shops are very showy and in good order; we passed several with every variety of lamps and chandeliers, others with brilliant ornaments for their idolatrous temples; went through Looking-glass st., Curiosity st., Physic st., devoted to Apothecaries' shops, all very narrow, no sidewalks, and full of people, some selling fish, birds-nests, fowls, caged birds, &c.; we went quite to the gates of the city over a canal. The next item of interest, was a shop at the Ningpo Exchange, it is a very large building of brick with several apartments—one devoted to business—one to dinner—one to the worship of idols; here were large idols with incense burning before them—joss sticks, cushions for worshippers. Mr. Shuck has preached the Gospel in this place. The images were hideous in features, but the exterior gilded and shining; the Chinese are wholly given to idolatry—every shop has its idol, with joss sticks burning before it; there is an apartment in this building also devoted to the Sing Song (Theatre). Friday we paid a visit to the private residence of Pwan Tse Shing, a wealthy mandarin. The party consisted of Dr. and Mrs. Parker, Mr. and Mrs. Woods, Mr. and Mrs. Cav from Hong Kong, and several English gentlemen; at 12 o'clock our cards were sent and His Excellency was not up; at 1 o'clock we set out—the ladies rode in Sedan chairs, each borne by two coolies, two gentlemen preceded us, to give notice of our approach, and the others walked by the side of the Sedans, the curtains were closely drawn to prevent the gaze of the Chinese; we passed through several streets, and were at length set down in an open court yard, (I believe enclosed by a wall of granite). Dr. Parker being interpreter, introduced us into a room full of females, ready to receive us; among these was the matron of the family with her hair as much dressed with loops and flowers as the younger women—some of the wives of Pwan Tse Shing and other attendants; we were seated, and while busying ourselves in looking at the paintings, lamps and other ornaments of the apartment, the wife, Mrs. Pwan Ting Anas entered, a beautiful young woman of twenty one; she with others present was very much painted, the rouge still fresh and visible upon her lips, but she received her guests with grace and elegance becoming her rank, and would not sit while any of the ladies remained standing.

The hair was dressed very high, after the Chinese fashion, with loops and flowers, and a sweet smile (exhibiting two beautiful rows of teeth) played around her mouth. We were informed that she was an educated female, and it was evident from the grace with which she moved and welcomed every guest, that she had been fitted for her exalted station, which from the splendour of the dwelling altogether, was not much below Victoria of England. After a little time exchanging a few remarks through Dr. Parker, to which she responded very courteously, she motioned to us to follow her; we did so, she led us to another apartment, the attendants following, fanning us all the time, and we found a centre table prepared with "Tiffin," which means "a bit for the heart," it consists of jellies, fruits, nuts, &c., tastefully arranged. I forgot to mention that tea was served according to their custom in the first apartment in small cups without milk or sugar. The lady being seated with her guests, at "Tiffin," passed some jelly or fruit on a fork (not chop sticks,) and we returned the compliment, she rising gracefully

and receiving it. This being done, during which time we were constantly fanned, we followed the lady into her private bedroom, furnished with mirror, bureau, preparations for painting, chairs, bedstead, with matting, bedclothes nicely folded and aside; from these we proceeded over the other apartments, every thing bearing the impress of wealth and elegance, and in true Chinese style; they were in an unfinished state, labourers were still at work, but the ceilings were beautifully ornamented with paintings of animals, flowers, &c., the floors painted so as to look like ebony inlaid with white copper, representing various figures—there was much beautiful carved work, mirrors, chandeliers, centre tables of ebony inlaid with beautiful marble—having descended the stairs we passed the apartment where the gentlemen with His Excellency were regaling themselves at "Tiffin," they could not refrain from turning their heads to look at the Chinese lady, but we passed on according to custom without taking much apparent notice. On returning in our Sedan chairs, we allowed our faces to be seen—it created quite a sensation as we passed along, though I do not recollect of hearing *faui qui* [a term of contempt] more than once or twice. While mingling with that group of Chinese females, to whom we were as much a curiosity as they to us, my spirit longed to get access to their minds and point them to the "Lamb of God who taketh away the sins of the world." This is a great city, containing a million or a million and a half of inhabitants, and this only on the borders of this vast Empire; but they are ready for the Gospel: send them the glad tidings of salvation, and pray much for those already in the field.

Bishop Boone and Co. have gone to Shanghai, we expect to follow 1st July, when I must betake myself to the study of the language—love to all the praying circle, and all enquiring friends.

Affectionately, E. I. GILLET.

TEACHING THE DEAF-MUTE.

A deaf-mute boy comes to the Institution without any knowledge of written, or oral language. He knows not the name of any animal or object, or those of his parents or family—or even his own. Point to a cat, a dog, a bird, a cow, or any other familiar object, and he will give you the *pantomimic sign*, by which he is accustomed to designate the same. Show him the written name, and you might as well show him Egyptian hieroglyphics, he knows it not. Of anything that has happened prior to his existence, of anything that revelation has foretold, or that science has explored, he is utterly ignorant.

He is brought to the school room, and shown the manual alphabet, and directed how to form the letters with his hand. After a few trials, he succeeds—his countenance brightens—what was listless vacuity, now is irradiated by consciousness. A few letters are written upon the slate, and he copies them; rudely at first, but practice secures improvement. At length, some familiar object, as a *man*, is pointed out—he makes his sign for him—the word *man* is then written, and the same sign applied to it which he applied to the man himself. The idea at once seizes upon his mind that those three magic characters *m-a-n* are intended to represent the man. His eye sparkles—his frame dilates—his soul is on fire—he has one word in common with his fellow-beings around him—his mind becomes active, eager to add to his slender stock. A few names are taught him in the same way, and he is directed to write and spell them with his alphabet, till he has them fixed in his memory.

Another step is now to be taken, up the hill of science. The man is an agent, and the teacher enquires of him, what the man does? Perhaps he answers that the man eats. The word *eat* is now written by the side of *man*, and its appropriate sign given. He has now an agent, and the action: he is asked, what does he eat? Meat. This is also written and explained. Now he has: *man eat meat*. A quality is now to be attached. What kind of a man is he? Large. *Large man eat meat*, is written. What kind of meat? Good. *Large man eat good meat*. An article is prefixed by asking the question, whether it is a particular man or not? If a particular one, the sentence then reads, *the large man eat good meat*. The boy can communicate a sentence of connected thought—his mind enlarges rapidly—his whole appearance is changed, pleasure is apparent, a thirst for acquiring knowledge is awakened that will not be allayed by slight draughts, or quenched by small difficulties. Other examples are taken, and treated in the same way. The boy is obliged to think in giving answers to the questions proposed. Thus his reasoning powers are brought into use, and what he learns is firmly imprinted on his memory, for he has furnished the greater portion of the materials himself.

But it must not be supposed, by any means, that his progress is as rapid as our imperfect sketch would indicate. On the contrary, much time is required to make him familiar with all the parts of each lesson and to accustom him to use his own powers, to collect and compare what was before scattered through the mind, or but dimly seen.—*Youth's Cabinet*.

EMPTY-HANDED APPLICANTS.—Those people are dear and acceptable to God, who seek something from him, rather than they who are desirous of giving and bringing him something. The Pharisee was, in his own eyes, rich in good works, and he wished to offer and present some of them to God. But God said, I want nothing from thee. The publican came poor, and besought grace, forgiveness, and justification from God, and God was well pleased with him—he gave him what he desired and required. The poor are filled with good things while the rich are sent empty away. The rich are poor—the poor are rich.—*Martin Boos*.

RESERVE OVERCOME.—"I have still something upon my heart," said an individual just now to me, "but I dare not tell it to any one, not even to you, and yet it often presses hard upon me." "Then tell it to God," said I, "for we may tell God every thing, good and evil, small things and great, in short every thing." On this she even told me that which she wished to conceal from me.—*Martin Boos*.

BROKEN SISTERS.—There are those amongst us, who, when they fall into any temporal or spiritual distress, undertake a pilgrimage to some place where the Virgin Mary or some other saint is particularly venerated. To such I am compelled to exclaim, "My dear people; what think ye of Christ? whose Son is he? your hasting hither and thither betrays that you are still ignorant of him, and that you place more confidence in his mother and in the saints than in him. But when did his mother ever say 'Come unto me, I will help you, I will give you rest?' Has she not rather said, 'What he saith unto you, do ye?'—*Martin Boos*.

DESIRABLE FOULY.—Last night, two women were praying in the church-yard till 12 o'clock. The Sacristan thought, on perceiving them, that they were either fools or thieves. He fetched the watchman, in order to help to examine into the matter. When the watchman saw them, he said, "Oh, these are here almost every night, they do nothing but pray; you may go to bed with an easy mind." Now-a-days, when any one passes the night in prayer, he is a fool or a thief, in the eyes of those who pray as little as the Sacristan.—*Martin Boos*.

COALS. NEWCASTLE, Walsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co. Porter & Co's Wharf, Late Irvine's. Quebec, 23th May, 1845.

PHOENIX FIRE ASSURANCE COMPANY OF LONDON.

THIS Company, which established its Agency in Canada in 1804, continues to assure against fire. Office, Gillespie's Wharf, open from 10, A. M. to 4 P. M. GILLESPIE, GREENSHIELDS & Co. Quebec, 7th July, 1845.

RECEIVED FOR SALE EX "BRITANNIA." 500 BOXES CANADA PLATES. C. & W. WURTELE, St. Paul Street. Quebec, 15th Sept. 1845.

FOR SALE, English Lined Oil, Imported this season. French Burr Stones, London Bottled Porter, WELCH & DAVIES, No. 2, Arthur St. Quebec, 28th May, 1845.

NOTICE. THE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay. CHRISTIAN WURTELE, St. Paul's Street. Quebec, 26th June, 1845.

NOTICE. THE undersigned has been appointed Agent for the AETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage. DANIEL MCGIE, Hunt's Wharf. Quebec, 7th July, 1845.

Mutual Life Assurance SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

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

TO LET. THREE OFFICES on Arthur Street opposite the Exchange. Apply to CHRISTIAN WURTELE, St. Paul's Street. 11th Feb. 1845.

RECEIVING EX "AURORA," AND FOR SALE BY THE SUBSCRIBERS, BEST COAL TAR and PATENT CORRIDGE assorted. C. & W. WURTELE, St. Paul's Street. Quebec, 5th June, 1845.

EDUCATION. MISS EVANS begs to inform her friends and the public, that she purposes opening a FRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cote, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past. For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April, 1845.

QUEBEC HIGH SCHOOL. REVD. E. J. SENKLER, A. M. Of the University of Cambridge, B. B. & C. O. B. CLASSICS, MATHEMATICS, AND NATURAL PHILOSOPHY } REVD. E. J. SENKLER. CLASSICS.....W. S. SMITH. ENGLISH.....LEWIS SLEEPER. ARITHMETIC.....DANIEL WILKIE. FRENCH and DRAWING.....H. D. THIELCKE. PREPARATORY DEPARTMENT.....REVEREND J. MCGORINE.

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MONTREAL TYPE FOUNDRY. TO THE PRINTERS AND PROPRIETORS OF NEWSPAPERS IN CANADA, NOVA SCOTIA, &c. &c. THE Undersigned, having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as Agent to the Foundry. Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent. The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in this Foundry. A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support. Old Type taken in Exchange at 6d. per Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. June 12th, 1845.

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