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# The Breeze.

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

No. 7.]

QUEBEC, THURSDAY, MAY 16, 1844.

[Vol. I.]

## Poetry.

### THE CONTRAST.

I saw from the beach, when the morning was shining,  
A bark o'er the waters move gloriously on;  
I came when the sun o'er that beach was declining,  
The bark was still there, but the waters were gone!

Ah! such is the fate of this world's early promise,  
So passing the morn of joy have we known;  
Each wave that we danced on at morning, ebb  
From us,  
And leave us at eve on the bleak shore alone!

MOONB.

I saw from the beach, when the morning was low'ring,  
A bark 'mid the raging waves tost and distress;  
I came when the sun in the ocean was cow'ring,  
'Twas a calm and the bark was in heaven at rest.

Thus oft is the morn of the Christian with sadness  
Surrounded, 'mid storms from the deepest abyss;  
But as we, he exchanges his mourning for gladness,  
And rests with his God in the haven of bliss.

SIR G. G.

### BACCALAUREATE DISCOURSE, ADDRESSED TO THE GRADUATING CLASS OF KENYON COLLEGE, BY THE

Right Rev. CHARLES P. McILVAINE, D. D.  
Bishop of the Protestant Episcopal Church  
in the Diocese of Ohio, and President  
of the College.

I CORINTHIANS, VII. 29.

"This I say, Brethren, the time is short."

Time, in this verse, means the duration of our stay on earth—the time of preparation for eternity. We are labourers, having a work given us to do, on which consequences, of infinite moment to us, depend, and the Spirit, in the Word, solemnly reminds us, that the time is short, and what we do, must be done quickly. We are travellers, having a city of habitation to gain, a home to reach. To be overtaken with night, without the gates, is to fall a prey to the wild beasts of the wilderness. The sun is fast hastening to its going down; the shadows lengthen; a voice from the Word reminds us that the time is short, and what we do, must be done quickly.

But who believes that voice? I read it in the Scriptures; the tomb-stone repeats it; it has the feeling acknowledgement of those who have consumed their years in vanity, and are now compelled at the brink of the grave to feel, what is soon to be pronounced over their dead bodies lying therein, that "man that is born of a woman hath but a short time to live." But from this *real life*, I go out into the world where, according to the Scriptures, I am told that "man walketh in a vain show,"—to see what the labourers—the travellers are doing; and there I find this shortness of time all practically denied. Diligently indeed are they at work; but at every work save that one, for which alone their time was given; hastening indeed all of them, with all haste, after some engrossing object—but who after that one object which alone can make this life blessed, or save him from perishing when it ends! One impression is seen upon almost every mind—that they have a long time to live; time enough to loiter by the way-side and still enough, before the night cometh, to reach "the city of habitation,"—the haven where they would be; time enough to labour for things that are temporal; and then enough remaining, when these are gained, for things eternal. I see them moreover exceedingly anxious to retain this impression and jealous of admitting to their thoughts whatever might break up the delusion. A few indeed have come to themselves, and now see how they have been dreaming. They have not yet begun their work for eternity, any more than others; but their day for it, they feel is just expiring: the night, wherein no man can work, is just at hand; and now, how short seems the time they have had to live; how soon their dawn has been followed by the night! How like a flower that cometh up and is cut down, seems their life. Its long years I where are they?

But they have learnt wisdom too late. To bequeath its dear-bought lessons to those who come after them, is all they can do. You, my brethren, are their heirs in this respect. "Read, mark, learn!" That you all, and especially that the youth of this congregation, may have a just impression of the measure of their days, what it is, I preach this discourse.

"This I say, brethren, the time is short." But time is a relative thing. We measure it only by comparison. Whether it be short or long in any particular instance, depends altogether upon what other instance of duration you refer it to. An hour is long, compared with a moment—short, when compared with a day. The year is long, when told by days; exceeding brief, when measured by the century.

There is one standard of comparison, on which all practical impressions of the length of days and years ultimately depend. It is the duration of one's whole existence, or, (which is the same thing for our present purpose,) the practical conception one has, of the duration of his existence. A man may conceive of his life, as continuing a year—a score of years—or as lengthened out beyond the grave, and lasting without end. In either case, it is his longest time; and whether he know it or not, it is his ultimate measure of duration, and explains the practical estimate he forms of the value of all the minor divisions; the year, the month, the day, the hour.

It is written, that, with God, "one day is as a thousand years, and a thousand years are as one day." The truth is literal. Time has no re-

lation to the being of God. His existence had no beginning. Time therefore, with Him, has never set out to flow. It has always been Eternity with God. Thus with Him, are there no days nor years, so that the thousand is as one, the one is as a thousand.

Now the nearer we approach to God as to the duration of existence, the more shall we be like him as to time. But approach him as regards past existence we cannot; for we are but of yesterday; He is from everlasting. Our past is a day; His—eternity!

But as regards the future existence and our conceptions formed thereby of the present life, we can come into some resemblance. He endureth forever, and so do we. Then like God we have eternity by which to form our impressions of all the time on earth. Our life is without end—a stream flowing on forever and ever. This we may take for our standard in all practical conceptions of the length of the months and years of this earthly state; and then it matters little what you call the portion of duration between this and the grave; as it matters little in the measurement of the ocean whether you compare its waters with one drop or a thousand. Call your time on earth, a year or a thousand years. It is equally invisible in comparison with your whole life; your eternity. It is the grain of sand on the sea shore. The thousand are as one. They pass "like a watch in the night."

Now we are prepared to understand how it is, that while the Scriptures are always representing that part of man's life which he spends on earth as too fleeting and brief to be described even by such comparisons as that of the *handbreadth*; the *fleeting shadow*; the *vanishing vapour*; the *flying shuttle*; the *fruit and dying flower*, coming up and cut down; and while to all whose thoughts are graduated upon the scale of the Scriptures, such descriptions are most fit and appropriate; there is nevertheless a great majority of mankind, to whom such conceptions are altogether foreign, to whom years are many and slow of pace; who feel and act as if man had a long time to live. The reason of this difference is in the widely different standards, with which the different parties compare the months and years of their present existence. With both, the time-piece is life; but with one class, it runs down at the grave, while with the other it runs on to everlasting. With both, it is the conception which each has formed of his whole life, that determines his impressions of all the subordinate divisions; but with him who does not realize the truth of the Scripture similitudes, what is this conception of the whole life he has to live? I ask not his *creed* in this respect; but the prospect of existence which, with the pencil of a cold and abstract understanding, he can draw in perspective, but the prospect which it is the seated habit of his mind to be impressed with; to contemplate; to calculate upon; and to act under.

The answer is, *existence as far as the grave; duration as long as this body can breathe.* This is the whole life, for all practical purposes, of the great multitude of men. They will talk of an immortality, and cannot help knowing that there is an immortality of woe or bliss to every soul of man; and often indeed the thought of it will enter in as a fearful spectre amid their worldliness, and shake its wand in the face of their vanities and turn their dearest enchantments into a humiliating reality; but such is not the prospect on which their schemes are formed, their thoughts moulded, their expectations fixed. It is their written faith, not their felt anticipation. *Life to the grave* is their great practical conception of existence. They see no further; they feel no further; they calculate no further. It is all they measure by. Who then can wonder at the false show and swollen magnitude in which sundry things of earth appear to them? I can well conceive that to the insect that came into being this morning, and will finish its course this evening, thus knowing only a day, that day may seem a long time to live; its hours, years; its deeds, wonders. And so it is when men take the level of insects, by excluding the thought of Eternity from their plans and conceptions of life, and feel as if this day were to measure the bounds of their being, and limit all its efforts and desires. Ah! how it shifts the scene, just to introduce the consideration of Eternity! What a different matter is the numbering of one's days on this side the grave, when you set down as one element in your arithmetic, the truth of endless existence on the other! What entire transformation it makes in the apparent importance of all things earthly; how great things instantly contract into little, and proud things into humble, and all the pomp, and boast, and strife of the men of this world shrink away to the veriest insignificance; and nothing seems of value but the soul, and nothing momentous but its salvation, the moment you suffer your mind to realize that your existence is to endure forever. It is Eternity that makes the time so short. It is that we are to live to everlasting that makes the life that precedes death such a span. And this is the true reckoning—all else is delusion. Our life is eternal. Our standard of duration is eternity. We set this line to the time we have to live here, and to prepare for the decision of the bliss or woe of our existence hereafter, and then we feel this.—"The time is short."

Oh! that we could just expand our minds, unfettered by the low and narrow conceptions of those who live but for moments, and toys, and shadows, so as to take in a full impression of what we are—what we are to be! We shall never cease to live! What a thought! What a prospect! This thinking spirit will never cease to think. This conscious principle within me will never cease its consciousness. I shall be remembering, anticipating and reflecting, adding thought to thought, feeling to feeling, attainment to attainment, for happiness or misery, in one unbroken succession of con-

scious existence, forever and ever. Death will come; but I shall not die. The world will be burnt up; but I shall outlive it. Sun! thou shalt cease to shine; but I survive thee. The Judgement is past; all change in the destiny of men is past—everlasting night hath long since descended over all the things of earth—thousand times, ten thousand years have fled since the dead were raised, and the decision of their inheritance was heard; still I live—the same thought goes on; memory ever traces the past; endless futurity is still before me. From this long progress in eternity I look back upon this life; and how does it appear? The hour in which I embarked upon Eternity—I walked for a moment upon the shore, then weighed anchor and was gone upon a boundless ocean. And oh! what is this hour worth, but as it is employed in making ready for Eternity? Its pride, where is it? Its wealth; its dignities; its glories; its monuments; where are they? Oh! Eternity! Eternity! I walk upon thy silent, mysterious shore, thinking of the multitude who embarked unprepared and were wrecked, in thy rage, and are now driving to and fro, in thy dismal solitudes, never to be rescued; never to cease to weep and wail; thinking again of the "great multitude whom no man can number," harping on their harps, singing their everlasting song of joy and gladness, enjoying the rest remaining for the people of God; I say to my soul, in thirty, twenty, ten years, perhaps in ten days, thou must join the one company or the other—thou wilt all be settled forever—then, Eternal happiness or misery.—Ah! brethren, "the time is short." Let us labour that we may enter into that rest."

(To be continued.)

### AGAINST PREVAILING ERRORS.

#### THE LORD BISHOP OF LANDAFF, (E. COPESTON, D. D.)

The most exact observance of the Rubric has no virtue in itself, and it may be practised by those who will never impart a corresponding sense to their congregation, and may even be indiscreetly obtruded and magnified, as if, besides decency and solemnity, it possessed a saving merit of its own.

And this, I fear, will be the effect on many minds, if obsolete ceremonies are revived, especially such as approximate to those of Rome. For where can be the advantage of drawing us nearer than we now are in outward observances, when, too, it is universally admitted that Rome will never draw nearer to us? And when we consider how much mankind are influenced by superficial and merely conventional practices, which smooth the way towards a coalition in more important matters, do we not risk giving offence to weak minds and put a snare in their way, if we appear to attach value to what is in its own nature indifferent, merely because a church, notoriously corrupt in essentials, retains it, and sets a value upon it? She has attractions enough already, calculated to entrap and to mislead simple and unstable minds. Why should we add to them?

The rule of Christian charity inculcated by St. Paul is, not to use our liberty so as to hurt another man's conscience. How weak mankind are apt to be in minute points connected with religion, the history of all religious disputes sufficiently proves. To men of the present day, the agitation caused about matters of ceremony, even among powerful and well-informed minds, during the progress of the Reformation, is almost inconceivable—the matter in dispute being the lawfulness of clerical vestments, the use of the sign of the Cross in baptism, and of the ring in marriage, and others of the like unimportant nature, about which men not only fiercely contended, but were even ready to lay down their lives. These examples, however, are instructive on that very account; for they teach us to be tender and scrupulous in regard to the conscience of another; and what we look upon as insignificant, or a mere ceremony, should be the means of misleading the judgement or of disturbing the faith of any member of the Church. We ought undoubtedly to make great allowance for religious prejudices, originating in early education and long use, supported, too, by high authority, provided they do not militate against any essential Christian doctrine. When they are not positively hurtful, we may leave them to die of themselves, following the illustrious example set by St. Paul, and at length by all the apostles, in reference to the Mosaic law. But I cannot think the same allowance due to those who have not been trained and educated in usages closely allied to the corrupt doctrines we have abjured, and which justly excite an apprehension that, if solemnly authorized, they may revive the corruption together with the kindred ceremony.

The wisdom and charity of our reformers, in gently weaning the public mind from their false religion, cannot be too highly commended. I know not whether a more interesting portion of that great historical lesson can be found, than the change made in the liturgy between the first and the last years of King Edward's reign. They illustrate the principle of which I am speaking, in a remarkable manner. But the chief inference I would now draw from the example is, that to invert that order has a tendency to undo their work, and to cast a slur upon their holy memory. Many ceremonies which they retained would probably be omitted if the work were begun anew in our own time; and certainly the spirit of their proceeding is opposed to the revival of those which are fallen into disuse, merely because they once prevailed, unless a positive and edifying advantage can be shown to arise from them.

There is, moreover, in the tracts \* of which I have been speaking, a tone (I can call it by no better name) of indulgence, and even of fondness, towards the Romish Church, as if something of affection or reverence were due from us, as from a child to a parent. The use of the title "Holy Mother" for the Church, which is an affected phrase, not authorized by Scripture or by primitive antiquity, had got such a hold upon the world during the Middle Ages, that any act of disobedience was regarded as impious and unnatural. I am concerned to see the phrase again employed, even by those who tender no allegiance to Rome; for it is one of those symptoms which inadvertently betray a vestige of false opinion, lurking under an apparently amiable sentiment. Let us pray for Rome, that she may renounce her corruptions; let us hold out the right hand of fellowship to all members of her communion who are willing to join us; but let us carefully abstain from every appearance of a disposition to think lightly of her sins.

These rash teachers seem to think it enough, here and there to protest against certain popish corruptions; but they love to lead their disciples to the very confines of that treacherous ground; they encourage a taste and a liking for the prospect; they study to make its boundaries less distinct and perceptible, and they seem intent upon smoothing the way and affording facilities for passing on from our own side to the other.

It is not dangerous to the purity of our Church, and of the faith which has been established among us by the blood of martyrs, it is hard to say what is; and if it be reconcilable with that allegiance to which all her ministers have over and over pledged themselves, then have we cleansed our sanctuary in vain.

Again, they bid us cherish every right and custom which has what they call a catholic character. Under this abused word lurks a mischievous fallacy, if by it Rome be at all regarded as preserving with fidelity the universal practice of early times. Rome is no criterion of catholicism, in the genuine sense of that term. As a criterion, we ought rather to suspect it than to consult it. Her frauds, and impieties, and superstitions, with which she has overladen Christianity, far outnumber the pure ordinances and doctrines of the primitive Church, which she has been the means of transmitting to the Western branch of it. To Rome, therefore, as evidence of what is catholic, when any doubt arises, no credit is due. It is to that noble army of pious, honest, learned, and intrepid men, who burst the bonds of Rome, that we turn; and when we find that their opinions were held by the early fathers of the Church, and were carefully compared with and deduced from their writings, we want no papal confirmation; we only inquire whether the ordinances thus transmitted from apostolic times are agreeable to the Scriptures, and we admit their claim to our devout acceptance, though still we venture not to pronounce their indispensable obligation as necessary to salvation.

Of this kind are the Sabbatical observance of the Lord's Day, the practice of infant baptism, the three orders of bishop, priest, and deacon, the ordination by episcopal hands, and a variety of forms which tend to edification in the offices of our Church.

But I have already detained you too long upon these topics. I must compress, within a shorter compass than I had originally intended, some remarks on the very loose and dangerous doctrine maintained by the same authority on the subject of subscription to the articles of our Church—articles which, as you well know, are not imposed on all its members as terms of communion, but are required to be subscribed by all its ministers, as a safeguard against erroneous and heretical opinions which have at various periods infected the Church, and more especially the Church of Rome.

To speak of the language of the Articles as being capable of two or more senses, and to teach that the subscriber may therefore take them in his own sense, knowing at the same time that the authority which requires his assent understands them in another, is surely a dishonest course—tending to corrupt the conscience, and to destroy all confidence between man and man. If the subscriber believes merely that the design of the subscription is different from his own opinion, and yet by his act willfully defeats it, he not only deceives the party who seeks to ascertain his opinion, but, what is still worse, he deceives his own heart; and he dares to engage, by means of deceitful pretences, in the service of Him who is truth itself.

If, for instance, in subscribing to the Article which condemns the Romish doctrine of purgatory, he mentally reserves the right of holding that doctrine, provided it differ in some respects from the Romish, he betrays, according to my judgement, a want of principle, which ought to exclude him not only from sacred functions, but from every office of important trust. This is the opinion which I have recently avowed to all the candidates at my ordination, and I doubt not, my reverend brethren, that your own voice would join with mine in reprobating such disingenuous subtleties.—*Charge of the Lord Bishop of Landaff, 1842.*

#### THE SCHOOLMASTER A HELPER TO THE CLERGYMAN.

The next topic on which I shall touch is the state of our Parochial Schools, which in the several parishes differ exceedingly as to their efficiency. I will state what I conceive that a Parochial Schoolmaster might be to his clergyman, if things were properly managed, and I shall leave you to judge how far your own masters fulfil these duties. If the master has resided in the parish a few years, he is more

likely to be well acquainted with the resident families than any other person, and will have acquired a hold over the affections of the population, which he may employ in leading the people to look up to and revere their Pastor. He becomes interested in the welfare of all, and acts under the clergyman in bringing all, as one family, to Christ. He is himself seeking heaven, and regards his clergyman as the person of all others in the world, who is most likely to contribute to his obtaining this object; he seeks to lead others to the same blessed haven whither he himself is steering his course, and he hopes that his minister will prove the honoured instrument of bringing the little ones of the flock to Christ, and with this view, he works with him, and under him. The clergyman superintends the whole of the education of the school, and gives assistance in raising the tone of every branch to a higher state, than it could easily reach without his aid. But his chief object is the religious education of the children, and in this he is assisted by the schoolmaster, who looks up to his clergyman as his teacher in Christ Jesus.

All this supposes two things. First that the clergyman is able to carry on the education of the school, in all branches, higher than the schoolmaster can; and secondly, that he himself is seeking heaven, and trying to lead others there too. It is not too much to take it for granted, that both these particulars are true of most of us. But the whole depends on their being true. I will confess to you that I very much fear, that so much use has not been made of our schools, in this point of view, as there ought to have been. Some among you perhaps have not visited your schools so regularly as you ought to have done, and thereby either not acquired or kept up that hold over your masters, which you would have otherwise possessed. The ground so lost cannot be regained in a moment. It may take many years to recover it. Our masters wear their rights as well as ourselves, and it is only when they are guilty of actual offences that they can be dismissed. But our object should be, not to turn any one out, but to reform ourselves and our people. We must exert ourselves to do our own duty, and then we shall gradually regain our real position.

A schoolmaster will never be such as I have described, unless his heart be with his clergyman. We must win their hearts. You all know and feel how hopeless a task it would be, if a Bishop were to try to regulate his clergy by the terrors of discipline alone, without the leading of love. Apply the same argument to yourselves and your schoolmasters, and try to improve them in the same way in which you would wish me to endeavour to lead you into a better state.

With regard to the quarterly visitations of the school, which the Canons require, I will speak when we enter on the discussion of business.—*Charge of the Lord Bishop of Sodor and Man, 1842.*

#### THE SCHOOLMASTER TRAINING FOR THE DIACONATE.

If the active promoters of Church education have lately deserved well of the parochial clergy, as well by other services as particularly by originating training schools, a certain serious obligation seems now to lie upon the clergy to contribute that assistance towards filling these institutions which it is only in their power to give. At present they are being carried on at a great expense, but without a full complement of pupils. The clergyman alone knows, each in his own district, the promising scholar, the boy of steady character, who is fit to become the servant of the Church; let him do what he can, by placing the matter before his parents, by obtaining contributions from the chief proprietor and others interested in the boy's welfare, to secure his talents for this service. Let him also consider whether he cannot afford a still more essential service; whether he cannot make it compatible with his domestic arrangements, to take one such boy under his own roof, and personally to superintend his conduct and studies for a short time previous to his examination for the training school. Both in the study by such works as transcribing, copying, &c., and in the parish by acting as Sunday-school teacher, as a trusty bearer of charity to the poor, as an occasional assistant to the master of the National School, such a boy would be a very valuable inmate of many parsonages. And in case of his services being likely to be ultimately wanted as master of the school in his own village, I need not enlarge on the comfort and security the clergyman would derive from this previous acquaintance with his character.

Most of the clergy know too well the evils resulting from an engagement hastily formed with an adult teacher, whose subsequent misconduct has caused them infinite trouble, as well as thrown discredit on their school; and should the day ever arrive when the heads of our Church shall think it expedient to promote those who have earned a good degree in the school, to be deacons in the Church, what an unspeakable advantage will arise to the clergyman, from having thus enabled a boy to undertake such an office in his native parish. To estimate this, let us take the case of one on whom a large, and perhaps neglected cure has been early thrown, and who has resolved to devote the remaining years and energies of his life to the welfare of the souls thus entrusted to his charge. The employment of one or more curates is absolutely necessary to enable him to fulfil this duty; and how frequently, during the course of his life, does their selection involve him in difficulty, and

\* And every Rector, Vicar, or Curate, shall the first week of every quarter, visit the petty schools, and take an account in a book of the improvement of every child, to be produced as often as the Ordinary shall call for it. Canons, 1703, sect. 9.

distract his thoughts from those pastoral cares which claim his undivided application? In the first place, the inquiries after a curate, and the choice of one, who, in the present complicated state of religious sentiment, and of sensitive jealousy with which any diversity of opinion is regarded, will be likely to harmonize with his principal, cost no little time and anxiety. Next, supposing a hopeful choice to be made, the chances of some differences breaking out on a closer intimacy, of some peculiarity in his demeanor, rendering him unpopular in the parish, or of his not being sufficiently humble and obedient to continue to act in subordination to his Rector, whom he may far surpass in ability and learning, are of course considerable. Lastly, supposing none of these obstacles to occur, but the views of the curate to be as accordant, his temper as obliging, his activity and perseverance as unwearied, as can be desired, then comes preference. Such a termination is generally contemplated from the first, after a limited period; but should this not be the case, in proportion to the zeal and excellence of the curate grows the certainty of his being called to a higher sphere of duty.

And now, contrast with this the case of a young man, once the inmate of the parsonage, now a Deacon, returning to officiate as curate in his native place. His early character has been moulded by his present superior according to his own sentiments; he is endeared to the parishioners by the ties of birth and by their knowledge of his religious deportment from youth upwards; his reverence for his patron has become a matured habit: he has no desire to exchange his old home for another where he will be less appreciated, nor has he any connexions through whom promotion will naturally descend upon him. What a satisfaction would it be to our clergyman to look forward to having the labours of such an assistant permanently united to his own; to be able to delegate to him the direction of the school, to which (with perhaps little aptitude for teaching), he is now obliged to devote so much of his own time; to form with him schemes of enduring usefulness to be carried on in concert together to their lives' end!—From the Journal of Education.

CRUELTY TO ANIMALS.

Sermon by the Rev. Thomas Drex, D. D. Belfast.

Of all animals, that noble and very useful one, the horse, appears to be one of the most exposed to thoughtless and unkind treatment in our islands. In general, his strength is too soon exercised in labour, and this not merely for useful purposes, but in matters of a merely wanton kind. The use of horses, even among those unfriendly to the sports of the field and mountain, of the race-course and steeple-chase, is not always duly regulated. In the case of post horses, their speed is generally overtaxed, and their treatment not suitable to many who, in life's earlier day, were the subjects of over-care, when cherished for the work of hunting or of racing. The purposes of the race-course demand inquiry. In the present improved state of society—in the acknowledged truth that a superior breed of horses can be preserved independent of the accompaniment of the public race—we have occasion to ask—why is a custom preserved which has been so long identified with barbarity, profligate expenditure, cheating, gambling, and blasphemy? There is no amusement, gambling excepted, which has so degraded our nobility, ruined noble houses, squandered the fortunes of many, and entailed disgrace upon families, as this useless, merciless, thriftless, and reckless custom. The presence of women at such scenes is creditable to their proper character, and it is high time for them to shun the inhuman exhibition of the horse-race as they would the ruffian sport of the cock-pit. Still more reprehensible is the amusement known by the name of steeple-chase, in which limb and life are so periled by man, and in which such pain, danger, unnatural exertion, and severe chastisement are imposed upon generous and most ill-used animals. The noisy, unmeaning sport of hunting, (a relic of the barbarous and unenlightened days of savage life,) is of double cruelty. Why one gentle animal should be pursued to death by a crowd of well-dressed men, shouting, spurring, and whipping another animal, appears one of the strangest things in a world of such pretensions to sense and propriety as our world is at this day. To pursue the history of the generous, patient, and most useful horse, through a life of over-exertion and neglect, till we find him the prey of disease and starvation in the knacker's yard, is beyond the limits of this address.

Let us hope for a better order of things under the increased attention now excited by Anti-cruelty societies, and continue to plead that the horse, one of the very best of man's dumb friends, may receive a share of that pity which is often bestowed on animals of a less useful description. In a review of this kind we may be allowed to plead for our household friend the dog, and to hope that better days are in store for him; when no longer trained to hurt inoffensive animals, or to fight with his fellow, he may be allowed to live in affection with his master, and in peace with those of God's creatures who do no damage or loss to the property or person of man.

It may startle some, if among things proscribed in the statutes of humanity, an injunction be issued against fishing for mere amusement. Although in practice so placid and retiring, so contemplative and apparently useful, it must, as far as amateur gratification is concerned, be enumerated among the barbarous gratifications of a cruel man. Where food is really wanting, where the sustenance of life depends upon the net or rod, an excuse is at hand; but the mere follower of sport is disenthralled to the character of humanity, when his pleasures depend on the struggles, captivity, and death of the creatures of river and sea.—Dublin Christian Journal.

THE FOREIGN MISSIONARY ENTERPRISE.

Let me illustrate this view of the matter. And in order that the agent shall be one least embarrassed by narrow associations, let us suppose him a spiritual being. Suppose that the Apocalyptic angel, having the everlasting gospel to preach, should be at this instant coursing

the sky on his errand of salvation, with a heart gushing with sympathy for our fallen race, and eager and impatient to snatch them up to God. Suppose his rapid wings should first sweep over the breadth of our land and survey, with a spirit's ken, the religious aspect of our country—with its churches, its holidays, its ministers, its Bibles, and its religious presses, and all the appliances of the gospel. Is this the view which would fasten his best regard? Would he plant his first footsteps in America? Would he light upon some high land and send forth his proclamation to echo among our hills and woods, and valleys, calling on the impenitent to come to God, and the careless to be alarmed, and the backslider to speed him to the Cross? And if you should cluster about him and tell him of the wo and degradation that crowd our cities, and the pollution that flows down our streets, even from high places, would he linger among us and take his abode in the pleasant places of our Zion? No:—"Detain me not," he would say. I came to the ignorant and benighted. You are instructed. The gospel has breathed out its influence among you, till it has penetrated every nook and recess of the land, like an atmosphere, and if sinners will not be saved, my skirts are unstained. I shake off from my feet the dust of their unworthy soil as a testimony. The heathen are dying with the famine of the knowledge which you despise. Show me—show me the land where blackness broods the heaviest." And as you pointed your unwilling finger to the savage regions of Paganism, how would he bound away and give his quick wings no rest till he should fold them on some mountain peak of the East, and put his trumpet to his mouth, and blow a blast which should rend the thick air of heathenism with the message of mercy from the glorious gospel!

It is only a sketch of fancy, but it seems to me to illustrate the diffusive spirit of Christianity, as it should possess the soul of every Christian. God, it is true, has invested us with private and social relations which would not encumber the free impulses of a heavenly messenger. But still the angel's duty is ours. Both are enlisted for the single aim of the glory of God. All our temporal connections are only incidental, and ought to sit loosely to us, but our spiritual relations are eternal, for they make the end of our being. And in judging of the rule of duty, we should untie the restraints of worldly partiality, and soar as far as we can towards the angel's own spiritual element, that we may survey the world as it is, and judge of our duty by the light of another sphere.—Sermon by the Rev. A. H. Vinton, M. D. Boston.

The Berean.

QUEBEC, THURSDAY, MAY 16, 1844.

It is a source of satisfaction, to welcome into the field of ministerial labour so goodly a number of brethren as were on the last Lord's day partly first admitted to ministerial functions, and partly advanced to the Presbyterate. When the field presents so extensive a prospect, and from many parts accounts reach us that they are white already unto the harvest, it is cheering to see labourers go forth into that harvest, acknowledging one divine Head to bless their labours, and united together by ecclesiastical engagements to one combined course of action in the warfare they are to maintain against the enemies that would hinder the spread of the Redeemer's kingdom.

Bound, by their subscriptions, to hold the eminently scriptural doctrines of the Church of England as they are set forth in her thirty nine Articles, and pledged by their ordination-vow "to banish and drive away all erroneous and strange doctrines contrary to God's word," the Clergy of that Church may well be expected to be a body of men earnestly contending for the faith once delivered to the saints. If there are exceptions to this reasonable anticipation, they are cases of inconsistency which only bring to light the imperfection that cleaves to every institution administered by frail, short-sighted man. We take an encouraging view of the prospects of the Church in this Diocese, as arising from the character generally of the labourers whom she has for some time invested with authority to go forth as ambassadors for Christ. Of worldly gain there is little to be expected by taking orders in the colonial Church; of labour abundance is required, and of hardships and trials no lack. We devoutly pray that the hearts of our brethren recently ordained may be cheered up under their arduous duties; that they may see the pleasure of the Lord prospering in their hands, by so much success as to encourage them to labour with steadfast zeal and perseverance; and that their faith may be kept in exercise by so much experience of their own insufficiency as shall bring them daily to the fountain of all strength, all ability, and all usefulness.

A word we would say upon the part which the Laity have to perform. If the vows of the Clergy are solemn, their duties arduous, and their hearts simply bent upon labouring for souls, it is but right to expect that the Laity should be solicitous to free them from worldly cares, and to remove every removable hindrance to their success. An affectionate, willing acknowledgment of the minister's kind intentions towards young and old, an endeavour to interpret his acts as favourably as possible, to improve to the utmost by his instructions, and to bring those who are wayward under their influence, may go a great

way towards promoting the success of his ministrations. A willingness to contribute of their substance to the support of the ministry and its subordinate helps will likewise be found a very essential auxiliary to the efficiency of the pastoral office. We would earnestly deprecate luxurious provision for the Clergy; but we must say that most of our brethren in the ministry are labouring for remuneration utterly disproportionate to the demands made upon them for qualifications and for laboriousness of service; and some of the newly ordained Deacons and Priests go to engage in their work for remuneration which would not command the services of a mechanic. Religious Societies in the mother-country are beginning to find that they must put limits to the supplies which they have been accustomed to furnish; and if the Laity in these colonies value the ministrations of the Church, they must see the necessity and the duty of bringing into exercise the voluntary principle among themselves to an extent far beyond what they have hitherto thought called for. The Pastor should be made as free from care about his moderate support as his parishioners generally are. In a country where labour is well rewarded, the Laity, cultivating the grounds or working at a trade, with that industry and steadiness which we will suppose that the Pastor applies to his duties, become easy in their circumstances, according to their station in society: so should their minister be. We recommend these intimations to the consideration of our readers, and will assure them that the exercise of liberality on their part towards the support of the ministry will open to them new sources of interest in those religious services which to obtain they have imposed upon themselves a moderate share of self-denial.

Referring to the suggestion respecting "prophets' chambers" which we threw out in giving notice of the intended ordination, it gives us pleasure to say that the whole of the Deacons who came to town for Priest's orders were kindly accommodated in private houses.

ECCLIASTICAL INTELLIGENCE.

An ordination was held by the Lord Bishop of Montreal, in the Cathedral Church, Quebec, last Sunday, the 12th instant, when the following gentlemen were admitted to the orders of Deacon and Priest respectively, namely:—

- TO THE ORDER OF DEACONS. Messrs. Henry Evans, to be Assistant Minister at Dunham. Edward Cullen Parkin, to have the charge of St. Paul's Chapel, (Mariners'). Charles Rollit, to officiate at Grosse Isle during the Quarantine season, and to be a travelling missionary under the Church Society.

- TO THE ORDER OF PRIESTS. Rev. Joseph Antisell Allen, Minister of Christville. Charles Bancroft, A. M. appointed Assistant Minister to St. Ann's Church, Brooklyn, N. Y. Henry Hazard, Missionary at Sherrington. William Jones, appointed Assistant Minister at Eaton. William Turnbull Leach, A. M. Minister of St. George's Chapel, Montreal. Joseph Scott, A. M. Missionary at Bromo. George Slack, Missionary at Granby. Isaac Patrick White, to assist in the duties of the parish of Quebec, during the absence of the Lord Bishop. Andrew Trew Whitten, Missionary at L'Acadie.

The Priests who assisted in the imposition of hands were the Revs. Official Mackie, Wm. Chaderton, E. J. Senkler, and G. Cowell.

The Lord Bishop preached a sermon appropriate to the occasion which, in addition to the interest excited by the solemn service just referred to, was rendered affecting by the circumstance of His Lordship's being on the eve of setting out on his distant and trying visitation to the Mission of the Church Missionary Society at the Red River Settlement. The text was happily chosen from 2nd Cor. 10, parts of the 15th and 16th verses: "Having hope, when your faith is increased, that we shall be enlarged by you according to our rule abundantly, to preach the gospel in the regions beyond you."

On Monday last, the Clergy present in town, including the newly ordained Priests and Deacons, met at the Rectory for the purpose of attending His Lordship to the place of embarkation. A Deputation from the St. George's Society, consisting of the President and other office-bearers, joined the procession. Ten Clergymen embarked with their Diocesan on board the "Queen" to return to their several cures, and the Rev. J. P. Maning to act as His Lordship's travelling Chaplain on this visitation. Many of the parishioners were on the wharf, including the churchwardens (one of whom was passenger in the Queen) to testify their respect to His Lordship at parting with him for a season, their wishes and prayers for the success of the labours upon which he set out, and for his return to his Diocese in health and safety.

The following address has been signed by the Clergy present in Quebec, and is to be presented to His Lordship on his embarkation in the Honble. the Hudson's Bay Company's canoe at Laclaire:—

TO THE RIGHT REVEREND, THE LORD BISHOP OF MONTREAL, &c., &c., &c.

May it please Your Lordship, We, the undersigned Clergymen of the Diocese of Quebec, beg respectfully to tender to Your Lordship, an expression of the deep

and affectionate interest with which we contemplate your approaching departure from amongst us.

While we regret that any necessity should constrain you to leave us, though but for a little season, we appreciate the spirit which has prompted you, at whatever cost, to obey the call of duty; and we trust that Your Lordship's example may be to us yet another incentive to "endure hardness as good soldiers of Jesus Christ."

We feel that it is an important work in which you are about to engage:—To confirm the Churches;—To set in order the things that are wanting, and to cheer the distant Missionary in his labour of love;—What object more worthy of that high vocation to which Your Lordship has been called in the Providence of God!

May He—the Giver of all grace—vouchsafe to you all needful support, enable you to see of the fruit of your labours, and restore you to your Diocese strengthened in body and refreshed in spirit.—Farewell!

CHURCH SOCIETY:—On Friday last, the 10th instant, a Special General Meeting of the Church Society was held at the National School Room in this city, according to advertisement, the Lord Bishop of Montreal in the Chair. After prayer, His Lordship stated the object of the meeting to be, that certain proposed changes in the Constitution of the Society might be submitted, in accordance with a provision to that effect contained in the Constitution itself. It was not competent for the meeting to dispose of the proposals, though it might give its opinion upon them; the main object to be attained was, that sufficient notice be had by the members of the Society, previously to another meeting at which alone changes could be adopted. Discussion then arose at some length, and the meeting gave its opinion that the passing of the amendments to the Constitution should be postponed until the royal assent to the Act incorporating the Society should have been signified. In accordance with the sense of the meeting, however, that the Constitution might with advantage be revised, a Committee of seven Clergymen and Laymen, including two Counsel, was appointed to consider what amendments may be required, and to report thereon to a future General Meeting.

ST. PAUL'S (MARINERS') CHAPEL:—The Rev. Charles Bancroft having received a call as Assistant Minister to St. Ann's Church, Brooklyn, New York, and being therefore on the point of resigning the charge of the congregation connected with the above place of worship which he had temporarily assumed during the course of last year, addresses were presented to him last week signed by upwards of a hundred attendants upon his ministry, and expressive of their "sense of the faithful services which he had rendered to the congregation during the lamented absence of their generous friend and zealous Pastor, the Rev. W. W. Wait." The efficiency of Mr. B.'s services, fully testified to, while they continued, by a numerous attendance, is cordially adverted to, and an assurance is given that they will "ever cherish a thankful remembrance of his kind and persevering endeavours to promote the best interests of those whose names were affixed, and their children. They commend their Pastor to the care and guidance of Almighty God, beseeching Him to grant that wherever he may be called to administer the ordinances of divine grace, he may be cheered by a blessing on his labours, until he shall be called to the Saviour's Kingdom in glory." A present of £25. bears further witness to the value which was attributed to Mr. B.'s services by those who had the benefit of them.

An answer has been received from Mr. Bancroft in which he states: "The highest earthly joy of the minister of Christ is, to know that he has the sympathies of his people, and that his labours among them have not been in vain in the Lord."

"My poor efforts have found an ample reward in your expressions of grateful attachment; but, by your very generous gift, you have laid me under a debt of gratitude. In return, I can only pray with earnestness that God's richest blessings may descend upon you; especially that He may continue to supply you with what I know you now have in your absent minister, a Pastor after His own heart. Whether Providence call me again to labour in this my native country, or whether it be the divine will that I continue in another part of the vineyard, you will ever have a high place in my affections. And now, Brethren, I again commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

MISSION TO TEEMBO IN AFRICA.

JOURNEY OF MR. W. C. THOMSON.

On the 13th Nov. 1841, a Meeting was held at Freetown, Sierra Leone, of Merchants and others interested in the commercial prosperity of the Colony, for the purpose of extending the intercourse between Sierra Leone, and the Foulah Country. At this Meeting, W. Ferguson, Esq., the Lieutenant-Governor, presided. A grant of 200l. in aid of the expenses of the undertaking was made from the Colonial Funds; the remainder was raised by subscriptions in the Colony. Mr. William Cooper Thomson, connected with the Society's Mission as a Linguist and Translator, was requested to conduct the Mission to Teembo. With this request the Local Committee of Missionaries immediately complied. Mr. Thomson departed on this arduous undertaking at the latter end of December. After encountering many difficulties and vexatious delays, Mr. Thomson succeeded in reaching Teembo. From Darah, near Teembo, he wrote to the Rev. J. Warburton on the 18th June; and from his letter we make the following extract:—

Opportunities of Usefulness on the Journey.

The Lord has marvellously guarded and supported me amidst many and sore temptations from within and from without. For this restraining and strengthening grace I believe I am much indebted to the promised prayers of yourself and other Christian friends in the Colony; nor have you been forgotten by me, either in my secret approaches to the Throne of Grace or in our daily Family Prayers and Lord's Day Services, all of which I rejoice to say I have hitherto been enabled to keep up

with as much punctuality as in the Colony. Whether travelling or halting in towns, we have only on two occasions, during six months, failed to have Family Prayers twice a day. The Lord's Day has been, in every respect, as strictly observed as at home. How ill soever I may have been, I have always given my companions an exhortation in the morning, and catechized them upon the same subject in the evening. I rejoice that there is a marked improvement, not only in their Christian knowledge, but, which is of much greater moment, in their Christian conduct; a lively interest in religious duties, and a correctness of deportment being exhibited by all but three; and even of these I have not to complain of any thing beyond occasional inattention to instruction. Though at first self-willed and distressingly careless, I am thankful to say that these young men have so far become softened, and that, for the last two months, I have not had occasion to reprove one of them. As my mule died in Melachorie, I had to perform the journey on foot as far as the territories of the Imatum, over by far the worst road I have ever travelled; so that we have been partners in toil as well as in hunger and sickness, both of which we have suffered till now. Grant of the Use of Important Roads to Her Majesty.

I desire here to record my gratitude to God for the abundant success with which he has designed to crown my humble labours. I thank God, and take courage for the future. After having honourably surmounted every obstacle which the malignant jealousy of the Mandingo Princes could throw in my way, I have not only succeeded in securing the personal friendship of all the Native Princes through whose territories I have passed, but, what was supposed to be obtainable only by a subsequent Mission, have procured ample, perpetual, and unconditional grants of the whole line of road from the sea to the territories of the Imatum; and have little doubt of being able to extend the line through the kingdom of Foutah. These grants are secured in little deeds drawn up by myself in the Arabic Language; all the Priests to whom the task was assigned having in despair abandoned the attempt, but not till they had spoiled much of the Queen's paper. I have thus been enabled to accomplish this most difficult task, in a manner creditable to myself and most satisfactory to the Native Princes, by whose Priests the documents are readily understood, though they find original composition beyond their ability. An English document, on the contrary, would be only so much waste paper in their hands, as, indeed, some of the Timmanee Chiefs complain. I have also been enabled to correspond with the Imatum and the King of Tambukah at great length, in that language, on matters affecting the safety of our lives and property. For all this gracious aid I desire to return humble and hearty thanks to God, who has never left me, in any critical emergency, to be the reproach of fools. I may add, that these attempts at Arabic composition have been the subject of warm commendation by some who are competent judges, which is also matter of encouragement.

Openings for Missionary Labours.

In every town at which we have halted for any length of time, I have invariably inculted on Chiefs and people the vast advantages, spiritual and temporal, which they would derive from the residence among them of Christian Teachers. And as an encouragement to future travellers in these countries, especially Missionaries, I am happy to state, that not only did our various religious services call forth no expressions of disapprobation, but, on the contrary, invariably obtained the respectful commendation of all who witnessed them, whether they understood them or not. Any who were present, and there were frequently many, generally came up to me at the conclusion, to shake my hand; and almost always said, in addition to their thanks, "Yes, prayer is good: all people ought to pray." Even the Foulahs—whom I expected, from reports, to find so bigoted—are by far the most hearty in their commendations.

I have the pleasure to add, that the decent and friendly deportment of my people is a living illustration of the excellence of the Christian Religion, and has by many been voluntarily acknowledged to me as such.

These are certainly matters of encouragement. With respect to the reception of religious instruction, I have much pleasure in stating, that, even in that stronghold of Mahomedanism, Melachorie, Missionaries would be most gladly welcomed; but, so far as I can state from personal inquiry, I question much whether any aid of a pecuniary or other nature could be obtained. They too much resemble the people of Port Lokkoh in this respect. But that they would be well received, I have the positive assurance of the two persons of greatest power and influence there—Namina Modu Yansani, or Kellegggy, as he is commonly called, and Lamina Yansani, his nephew. The King, or Governor, has, in our secret conferences, frequently expressed the satisfaction which he should feel in seeing English Schools established in his town. He has repeatedly attended our religious services, and has always given the most strict and devout attention to what was said; as I had indeed expected, from the respectful manner in which I had always heard him speak of our Lord, though his ideas of Him must be derived almost solely from the Koran. The subject was John iii. 16. on one occasion, and he seemed much impressed with the force of the phrase so loved the world, and the proof of the greatness of God's love there given; but I much fear it was only a transitory impression, like many produced on the minds even of those who have been educated in the faith of the Gospel.

(To be continued.)

THE JEWS.—The population of Judæa, in its most palmy days probably did not exceed, if it reached, four millions. The numbers who entered Palestine from the wilderness were evidently not much more than three; and their census, according to the German statistics which are generally considered to be exact, is now nearly the same as that of the people under Moses, about three millions. They are thus distributed:—In Europe, 1,916,000, of which about 658,000 are in Poland and Russia, and 453,000 are in Austria. In Asia, 738,000, of which 300,000 are in Asiatic Turkey. In America, north and south 5,700.

\* Places so called for slaughter of horses in town.

If we add to these about 15,000 Samaritans, the calculation in round numbers will be about 3,180,000.

May we not naturally conceive, that a people thus preserved without advance or retrogression; dispersed, yet combined; broken, yet firm; without a country, yet dwellers in all; every where insulted, yet every where influential; without a nation, yet united as no nation ever was before or since—has not been appointed to offer this extraordinary contradiction to the common laws of society, and even the common progress of nature, without a cause, and that cause one of final benevolence, universal good, and divine grandeur?—Blackwood's Magazine.

Not only from isolated predictions, but from the general tenor of the prophecies relating to the latter periods of the Church, may it be clearly deduced, that the conversion of Israel is to be the first-fruits of that magnificent harvest which is ultimately to be gathered from the whole earth. The exaltation of Zion shall be the elevation of a standard, to which all nations shall flow together. When the Lord shall arise upon her, the Gentiles shall come to her light, and kings to the brightness of her rising. Her redemption is, therefore, the hinge on which revolve the destinies of the human race. We may glean many rich clusters before her deliverance; but not till then shall the full vintage be gathered. It is an incontrovertible fact, that since the Jewish champions of the cross were wholly withdrawn from the Christian host, comparatively circumscribed and insignificant have been the conquests of the Church. It was conclusively argued, on an occasion kindred to the present, by a distinguished expositor of prophecy, that there has been nothing deserving the name of national conversion since the earlier triumphs of Christianity. Does not history thus appear to give her testimony in support of that interpretation of prophecy which we have been advocating? And even judging, according to the operation of secondary causes, it is not difficult to conceive that the restoration, conversion, and exaltation of Israel must exert a mighty, an overpowering influence on the kingdoms of the world. An accomplishment of prophecy so stupendous, a miraculous interposition so universal, must arouse the most insensible, arrest the most heedless, and stagger the most sceptical.—Sermon by the Rev. Hugh Stowell.

GOODNESS OF THE DEITY,

DISPLAYED IN THE BEAUTY OF CREATION.

Were all the interesting diversities of form and colour to disappear, how unsightly, dull, and wearisome would be the aspect of the world! The pleasures conveyed to us by the endless varieties with which these sources of beauty are presented to the eye, are so much things of course, and exist so much without intermission, that we scarcely think either of their nature, their number, or the great proportion which they occupy in the whole mass of our enjoyment. But were an inhabitant of this country to be removed from its delightful scenery, to the midst of an Arabian desert, a boundless expanse of sand, a waste spread with uniform desolation, enlivened by the murmur of no stream, and cheered by the beauty of no verdure; although he might live in a palace, and riot in splendour and luxury, he would, I think, find life a dull, wearisome, melancholy round of existence; and amid all his gratification, would sigh for the hills and valleys of his native land, the brooks and rivers, the living lustre of the spring, and the rich glories of the autumn. The ever-varying brilliancy and grandeur of the landscape, and the magnificence of the sky, sun, moon, and stars, enter more extensively into the enjoyments of mankind, than we, perhaps, ever think, or can possibly apprehend without frequent and extensive investigation.

This beauty and splendour of the objects around us, it is ever to be remembered, is not necessary to their existence, nor to what we commonly intend by their usefulness. It is therefore to be regarded as a source of pleasure gratuitously superinduced, upon the general nature of the objects themselves; and in this light, as a testimony of the divine goodness, peculiarly affecting.—Dwight.

The offering up of Isaac by Abraham, furnishes us with many useful reflections. God though justly entitled to require the life of Isaac, was pleased to appoint and accept a substitute; in like manner are we delivered from deserved wrath by a heavenly substitute, even the Lamb of God, which taketh away the sins of the world. Abraham's prompt obedience to the commandments of God, teaches us to sit loosely to all earthly enjoyments, the most innocent of which, becomes sin to us, the moment it usurps that place in our affections, which God alone should occupy. The command to Abraham to offer up his son may be considered as given to all parents, who should present their children as offerings to the Lord. This is to be done not merely by a few formal observances, however proper in themselves, nor by words and precepts, however excellent; but by a decidedly pious education calculated, under the Divine blessing, to produce in their hearts and lives that principle and practice of holiness, without which no man can see the Lord. C. L.

POSITION OF THE COLOURED RACE IN THE REPUBLICAN STATE OF VIRGINIA.—Some time during last summer, a coloured girl, born free, only 14 years old, and a resident of the adjoining Town of Manchester, paid a visit to a friend in this city. Either through choice or necessity, she remained all night on this side of the river, without, however, the smallest intention of becoming a resident. During the night she was arrested by the police, and not having her free papers was lodged in jail. Being perfectly ignorant of the law, and hav-

ing no one to counsel or advise her, the unfortunate creature was detained in jail 45 days, and then, by order of court sold for jail fees! She was sold for the period of 45 years, to pay the sum of \$45—was purchased by a Negro Trader, and carried into captivity in a strange land, where she was sold again. We are informed that she is, if alive, at this moment in Louisiana. We do not recollect any case of oppression of the helpless, that ever wrought more powerfully on our feelings.

Our Legislators will no doubt be astonished to learn that this glaring oppression of a poor and helpless fellow creature, was strictly legal. Not a form of law was neglected throughout the whole proceeding. The girl had not her free papers; she was therefore legally liable to arrest—she had no friend to interfere in her behalf; and of course, had no opportunity to prove her free birth—she had no money to pay her jail-fees; and, therefore, it was strictly within the letter of the law to sell her. It is probable that she would not have brought the amount of her expenses, had she been sold for a less period than she was; consequently it was necessary to sell her as she was. It is to the Statute Book, alone, that we are to look for a justification of this enormous injustice.—Richmond Whig.

Political and Local Intelligence.

RIOTS IN PHILADELPHIA.—The American journals are filled with details of a fearful riot which has lately occurred in Philadelphia, and which has been attended with a melancholy loss of life and destruction of property. The origin of the trouble seems to have been as follows.

A political party has lately been formed in the United States with the title of Native Americans, for the purpose of checking the increasing influence of foreigners and especially the Roman Catholic Irish at the popular elections. The principle of the party is to admit none to office but native-born citizens. This party were lately holding a meeting in Philadelphia, where they were disturbed and attacked by the Irish; they of course defended themselves; great outrages were committed on both sides, and for three or four days, the whole city appears to have been in the possession of a lawless and savage mob. Several of the Roman Catholic churches were threatened with attack, and at the last accounts two had been burnt; St. Michael's and St. Augustine's besides about thirty other buildings destroyed by the rioters. The volunteer military companies were ordered out to suppress the disturbance and had been partially successful, but it was feared that there would be a renewal of hostilities.

American papers received yesterday give intelligence from Philadelphia up to the 10th inst. at which period quiet had been restored by the presence of the military. The Governor of the State had repaired to Philadelphia and issued a proclamation, enjoining all magistrates and other civil authorities to suppress any disturbance which might arise. The following summary will give an idea of the extent and duration of the riots.

Numbers of persons killed. . . . 14  
" wounded. . . . 39  
" buildings destroyed about sixty, among which are two churches, one seminary and the dwelling houses of two clergymen.

In consequence of the demise of Lord Abinger, Chief Baron of the Exchequer, Sir Frederick Pollock, holding the office of Attorney General, succeeds to the vacant seat on the Judges' Bench, according to the established custom. By the same custom, the Solicitor General, Sir William Follett, becomes Attorney General. For the office of Solicitor General, claims existed on the part of Mr. Thesiger and Mr. Fitzroy Kelly; the former learned gentleman has the appointment.

At a Privy Council held at Buckingham Palace, the newly appointed Lord Chief Baron, and also John Hope Esquire, Lord Justice Clerk of Scotland, were sworn of Her Majesty's Most Honourable Privy Council.

The Right Hon. William Earl of Lonsdale took the customary oaths, the same time, on being appointed Lord Lieutenant of the Counties of Cumberland and Westmoreland.

The Revenue accounts, made up to the 5th instant, show a gratifying state of progression in the national resources, and correspondingly, in the national comforts. During the year, the increase on the customs is £658,355; on the quarter, £384,910. The Excise has increased during the year, £474,607; during the quarter, £253,316. The Income Tax during the year has produced £5,356,887, whereas Sir Robert Peel originally calculated it at three millions. The total increase on the year is nearly four millions and a half! All this is encouraging, and induces people to look for a reduction in tea, coffee, sugar, and we know not how many other duties. The monster public is on the qui vive for the Chancellor's budget, and some great boons, contingent on this sudden influx of prosperity, are anticipated.

The proposed grant this year to the Irish National Board of Education is £72,000, being an increase for the year of £22,000.

The average amount of promissory notes in circulation during the four weeks ending the 30th ult., was £37,953,893, namely England, 29,326,009; Ireland, £5,997,172; Scotland, £2,610,712. Bullion in the Bank of England, £16,322,000.

INDIA.—The intelligence brought by this mail from the east is of the most satisfactory character. Peace and tranquillity prevailed throughout the whole of the British possessions in India. The affairs of Gwalior had been finally arranged to the satisfaction of the Governor General. The young Sovereign had been formally installed, on the 20th of January, in the presence of Lord Ellenborough, the Commander-in-Chief, and all the military and civil authorities.

CHINA.—The accounts from China are as favourable as those from India, and universal peace also reigns in that quarter. We regret to state, however, that the massacre of three Catholic Bishops, with seventy Christians, at Corea, is confirmed. They were all beheaded, and about 180 more were said to have been strangled.

The ratification of the supplementary treaty had been received from the Emperor, and Capt. Brooke, of the 55th Regiment, was on his way with it, and other despatches for the Home

Government. The sickness at Hongkong had become almost extinct.

HONG KONG.—The Revd. Vincent Staunton, Colonial Chaplain, arrived at this interesting station on the 22nd of December, and commenced his public ministry on the Lord's day following. It may be recollected that this gentleman was in imminent peril of life during the late hostilities between the British and Chinese. He returned to England to take orders, and we will entertain a cheerful hope that he will be enabled to labour for the spiritual life of those of whose hands a merciful providence but just rescued him to send him into their midst again as an herald of salvation.

FRANCE.—The attention of Government continues to be directed to railway legislation, and various plans have been broached for carrying the works into execution. The rumour is revived that the French intend to abolish slavery in their Colonies, by purchasing, like the English, the liberty of the slaves from their masters.

A private letter announces the final arrangement of the Tahiti affair. The French Government has superseded the Consul of France at Tahiti, (Mr. Moerhaupt), who was to quit the island immediately after the departure of Mr. Pritchard. Despatches from Algeria have reached Paris, announcing several triumphs over the followers of Abdel Kader, by the Dukes d'Almale and Montpensier.

FACTORY-BILL.—A large share of benevolent attention has for some time been directed to the proceedings in Parliament designed to guard against the overworking of the weaker portion among the people engaged in factories, namely, women and children. The principle is contended for, that in the order of God's providence the Man is to go forth unto his work till the evening, while the woman is to guide the house, and the children are trained up in useful knowledge, and strengthened by healthful exercise for the real labours of life to which they are to be called in due season. Regardless of this order, the exigencies of a destitute population have laid an over-load of work upon women and children, which has required their confinement for so long a number of hours as nearly to preclude attention to domestic engagements on the part of the woman, and fatally to affect the bodily development of children. A measure, intended to remedy these evils, has been introduced by Her Majesty's ministers, one clause of which limits the working time of females and young persons between 13 and 18 years old to twelve hours in the day. Under the guidance of that steady and consistent friend of humanity, Lord Ashley, a majority of the House of Commons have voted against the twelve hours; Lord Ashley's motion, however, that the period should be ten, has likewise been rejected by a small majority, and ministers have now withdrawn their bill, with a promise to bring in another, though they do not say that they will adopt the ten hours while they decidedly pronounce against the middle course of making the hours eleven, which could not be expected to give satisfaction to either party.

The question is not one which would detach from ministers any portion of their adherents upon general question; therefore their defeat upon this occasion does not make it necessary for them to resign, though there are rumours that Sir James Graham is not likely to continue long at the post he now occupies as head of the Home Department.

We beg to acknowledge the following subscriptions, received on account of the Beefan, since our last publication:—

From Rev. W. Dawes, 12 months; Rev. J. A. Allen, 12 months; Rev. J. Scott, 12 months; Rev. Wm. Jones, 6 months; Baron of Longueuil, 12 months; Messrs. E. Ahern, 12 months; Wm. Macrae, 12 months; A. Lister, 12 months; Wm. Nixon, 12 months; Peirce & Son, 12 months; Cote, 12 months; Heath, 12 months; A. Campbell, 12 months; Rev. Mr. Burrage, 12 months; Dr. Wight, 12 months.

Port of Quebec.

ARRIVED.

May 9th.  
Brig Theodora, Cole, 1st April, Algiers, order, ballast.

10th.  
Bark Glasgow, Somerville, 28th March, London, A. Gilmour & Co. ballast.

Bark Pearl, Douglas, 21st March, London, Gillespie & Co. general cargo, 12 cabin passengers.

11th.  
Ship Bellona, Auld, 4th April, Glasgow, A. Shaw, gen. cargo for Montreal, 9 cabin passengers.

13th.  
Ship Sir R. D. Jackson, McGarry, 4th April, Liverpool, J. Molson, Montreal, gen. cargo, 1 cabin passenger.

Bark Magnet, Morton, 26th March, Liverpool, P. McGill, Montreal, gen. cargo, 1 cabin passenger.

Bark Aurelian, McFarlin, 28th March, Portsmouth, LeMesurier, Tilstone & Co. ballast.

Brig Eliza & Catharine, Rankin, 1st April, Painbeauf, G. B. Symes, ballast.

Brig Ralph Wyllaw, Moorehead, 27th March, Algiers, Atkinson, Usborne & Co. ballast.

Brig Whitworth Grange, Watson, 28th do. Sunderland, Atkinson, Usborne & Co. coals.

Brig Rolla, Crowe, 26th do. Sunderland, H. & E. Bursall, coals.

14th.  
H. M. Troopship Resistance, Commander Patry, 17th March, Cork via Halifax, with drafts for the different regiments in Canada.

CLEARED.

May 9th.  
Schr. Calm, Landry, Miramichi, Dean, Rodger & Co. Schr. Seagull, Legouffe, Dalhousie, do.

10th.  
Schr. Caroline, Jones, Miramichi, H. J. Noad. Bark Foam, Davis, Liverpool, T. H. Oliver Schr. Alexander, Fraser, Dalhousie, Dean, Rodger & Co.

Schr. Gaspé Packet, Bartol, Guysboro', H. J. Noad. 11th.

Bark Ebor, Smith, Montrose, Pembertons. Schr. Hertford, Picot, Shippigan, LeMesurier & Co.

13th.  
Steamship Unicorn, Douglas, Pictou.

15th.  
Schr. Esperance, Mercier, Richibucto, A. Gilmour & Co.

ENTERED FOR LOADING.

May 8th.  
Gaspé Packet, 74, Guysboro', H. J. Noad & Co. baiden's Wharf.  
Caroline, 35, Miramichi, do. do.  
9th.  
Esperance, 41, Richibucto, A. Gilmour & Co. Hunt's Wharf.  
Alexander, 35, Dalhousie, Dean & Co. Morrison's do.  
Sapphiras, 74, Liverpool, J. Jeffrey, O'Brien's do.  
Hertford, 55, Shippigan.  
10th.  
Laurie Denis, 89, Liverpool, W. Price & Co. Hadlow Cove.  
13th.  
Theodora, 252, Voroyd, Atkinson, Usborne & Co. Cape Cove.  
14th.  
James T. Ford 630, Liverpool, T. H. Oliver. Oliver's Wharf.  
Dibdin, 578, do. W. Price & Co. Point Levi. Glasgow, 584, do. Levey & Co. Wolfe's Cove.

PASSENGERS.

In the Unicorn—Mr. and Mrs. Curry, Master Curry and Miss Curry, Mr. J. A. Pirrie, Mr. Roberts, Mr. and Mrs. Gillespie, Mr. Pike, Mr. Holt, Mr. Jas. Dean, Mr. Greenshields, Mr. Himmington, Mrs. Brown, Miss North, Miss Kennedy, and Mrs. Redman.—10 in the steerage.

Among the passengers in the steamship Unicorn, sailed this day at one o'clock, for Pictou, were:—Mr. and Mrs. Stevenson, Mrs. Boxer, Mr. Boxer, jr., Mrs. Robinson, Miss O'Hara, Miss Collis, two Mrs. Hydes, two Misses Hale, Mrs. Cassels, servant and two children, Mr. McConnell and family, Mr. Poniston, Mr. Robinson, and the Rev. Mr. Barty, Mr. Fiset, son and daughter. Also in the steerage, the crew, twenty-five in number, of the new Surveying Schooner Guldure.—Gazette of 13th.

In the Pearl, from London—Two Misses McDougall, Messrs. Saunders, Jackson, Ireland, Mr. & Mrs. Mason, and family, and six in the steerage.

SHIPPING INTELLIGENCE.

The Steam Ship Unicorn, which at the date of our last publication was anxiously expected, arrived during the night of Friday last, bringing us English dates up to the day of sailing of the *Hibernia*, the 19th April.

The Unicorn was detained two days in the Gut of Canso by the ice, large quantities of which were met by her on her way; reports having passed only about thirteen vessels coming up;—mentions the loss by ice of the *Breiz Southampton*, an old West India trader, and bound for Quebec with a valuable cargo of sugar, &c.

The Unicorn left again on Monday at one o'clock for Pictou, with the mail for England. A list of her passengers as well as those of the *Bark Pearl* from London is above.

The Schooner *Amaranth*, Capt. Crowell, which sailed from Halifax for Quebec, on the 25th ult., with a cargo of sugar, herrings, &c. to Messrs. H. J. Noad & Co. is reported lost in the Gulf of Canso. Also the *Schr. Joseph Howe* owned by Mr. Cunard, with an assorted cargo, bound from Halifax for Miramichi.

Capt. Douglas, of the *Pearl*, reports having seen 15 or 16 vessels in the river. The *Pearl* spoke the bark *Souter Johnny*, Little from Liverpool, for Montreal, in the ice, on the banks, with several other loaded and ballast vessels. Was two days fast in the ice, and being unable to effect a passage, was obliged to retrace her course 150 miles; was altogether five days in the ice.

The bark *Tom Moore*, Milligan, from Belfast, with passengers, is reported at Grosse-Isle.

Millford, April 13th.—The *Tamerlane*, Thomas, from Liverpool to Quebec, which put in here, 6th inst., leaky, has been lightened.

Penzance, April 12th.—The brig *Quebec*, of Sunderland, totally dismantled, stripped, water-logged, and abandoned, timber-laden, staves only in sight at the hatchways, was fallen in with by two French Luggers 7th inst. 5 1/2 leagues W. S. W. of Scilly, and taken in tow, and is now being warped into this port.

The Mountaineer, from Southampton for Quebec, put back to Falmouth 11th April, having sprung a leak 1,200 miles to the Westward.—Gazette.

Comparative Statement of Arrivals, Tonnage and Passengers, at the Port of Quebec, in the years 1813 and 1814, to the 13th May inclusive for each year:—

Table with columns: Vessels, Tonnage, Passengers. Rows for 1813 and 1814.

From Willmer and Smith's European Times.

VESSELS SAILED FOR QUEBEC IN APRIL.

From Shields, 1st—Harvey, Mayflower, Lord Brougham, Mary Hudson, Ocean, Carnation, Christiana, Gazelle, Canada, Seabird. 2nd—Margaret, Symmetry, Wear. 3rd—Integrity. 5th—James & Ann. 6th—Rokeby. 9th—Crowley. 10th—Don. 11th—Liddell, Antacus, Williams. 12th—Dorothy. 13th—Ida. Hull, 1st—Suffolk, Elizabeth, Laton. 2nd—Ross, Aurora. 4th—Canton. 6th—Clio, Don, Reward. 9th—Stentor. Portsmouth, 2nd—Royalist. 4th—Acadia. 6th—Undaunted. 7th—Sir W. Scott. 11th—Burrill. 15th—Susan. Deal, 3rd—Camden, Somersetshire, Sophia, St. Ann's, Marmion, Asia, Promise, Edmond, Mariner, Cecrops, Indus, Hercules. 5th—Calcutta, Caroline, Waterhen. 6th—Alexander, Concord, Isabella, Johns, Countess of Durham, Barbados, John, Loyal Briton, Fair Acadian. 9th—Susan, Ruby. 12th—Cyrus, British Oak. Alloo, 1st—March, Queensbury. 2nd—Gen. Graham. 3rd—W. Dawson. 4th—Prince Albert. Whiby, 2nd—Manfred, Mary. 5th—Ratcliff. Dublin, 2nd—Transit. 3rd—Henry. 5th—Cousins. 11th—Nepturne. Penzance, 3rd—Triton, Victoria, Industry. Gloucester, 3rd—Ireland, Victoria. 9th—Collina. Millford, 3rd—Richmond. 4th—Maria. Gravesend, 9th—George. Liverpool, 4th—Great Britain, Alex. Wise, Jane Augusta. 5th—Pusey Hall, Nailer. 6th—Acadia, Lady Milton, St. George. 8th—

Aukland, John. 9th—Scotland, Calcutta; 10th—Eliza, Cambrian, Connsbrook. 12th—Eagle. 17th—Henrietta Mary. Plymouth, 6th—Nestor, Dahlia, Rainbow; 8th—Spermaceli, Ann. 10th—Geob. Wilkinson. 12th—Cato, Tweed; 16th—Priscilla, Silvia, Florence. Dartmouth, 4th—Trade, Calypso. Bristol, 4th—Lotus, City of Waterford. 6th Feronia. Falmouth, 2nd—Alchymist. 6th—Cornwall, Harvest Home. 9th—Clio. 10th—Ava. Waterford, 6th—Tottenham, Clarinda, John Bell. 9th—Lady Bagot, Bolivar, Asia. 12th—Bolivar, Medina, Ann. Aberdeen, 3rd—Carleton. 10th—Rob. McWilliam, Amity, Heroine. 13th—Sisters, Sir W. Wallace, Sarah. Workington, 1st—Constitution. 3rd—Hero. 6th—W. Tell. The Clyde, 4th—Favorite. 6th—Northumberland, Faside, Rover. 11th—Wandsworth. Bourdeaux, 6th—Gironde, Watchful. 8th—Niger, George William. 12th—Huntley & Ann, Ann. Poole, 7th—Anglicania, Delia. Belfast, 6th—Helen. 10th—Ceylon. Maryport, 7th—Eveline. 8th—Congres, Royalist. Whitehaven, 7th—Lightfoot. 9th—Carrick, Henderson. Cork, 9th—Try-again. 12th—Dominica, Eliza Ann. Limerick, 8th—Borneo. 12th—Ann Moore. Newry, 9th—Dolphin. 10th—Sir G. Prevost. Sunderland, 6th—Septimo. 13th—Bruce. Weymouth, 6th—Geo. Welsford. 16th—Astrea. Various Ports, 1st—Hampton. 2nd—Rainbow. 3rd—Barbara. 4th—Alchymist, Mars. 6th—Henry, 7th—Alexander, Jeannie Deans. 8th—Seadrift, Belle, William & Mary. 9th—Lima. 12th—Hillsborough. 13th—Sterling, Pons Elie.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 14th May, 1844.

Table with columns: s, d, s, d. Rows for Beef, Mutton, Ditto, Lamb, Veal, Do., Pork, Hams, Bacon, Fowls, Ducks, Turkeys, Geese, Fish, Butter, Ditto, Eggs, Lard, Potatoes, Turnips, Maple Sugar, Peas, Flour, Oats, Hay, Straw, Fire-wood.

It is proposed to publish so soon as a sufficient number of Subscribers can be obtained:—

The Touchstone of Truth;

WHEREIN VERITY BY SCRIPTURE IS CONFIRMED, AND ERROR CONFUTED;

So that one of any capacity may, by the Help of this Book, be able to argue with a Romish Priest, and to refute him by the Word of God.

To the law and to the testimony: if they speak not according to this word, it is because there is no light in them.—ISAIAH viii. 20

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.—JOHN v. 30.

LONDON:—Printed by Augustine Matthews, for Thomas Jones, at his Shop in the Strand. 1634.

DENTS:—Reprinted for Wm. Curry, Junr. & Co. &c. &c. &c.

PRICE.—To Subscribers, 9d., in stiff covers, 10d.

ADVERTISEMENT.

The Publisher of the following collection of Scripture References, offers it to the Public as reprinted from a very old and scarce Tract, which has proved extremely useful to himself and his friends in enabling them to search the Sacred Scriptures, in conformity to the solemn injunction of our Divine Master. The utility of such a work will be experienced, not only by the controversialist who in this evil day, is called upon, like our venerated forefathers, manfully to oppose the oppugners of the Word of God, but by the pious Christian who, with this help, may be directed with facility to particular passages, and thus speedily become conversant with that precious treasure which is able to make man wise unto salvation, abounding as it does with whatever is profitable for doctrine, for reproof, for correction, for instruction in righteousness. This edition has been carefully revised and corrected, and some additions made to it, which it is expected, will prove useful. Every page contains a class of references to some particular doctrine or point of controversy. Kingston, 1st May, 1841. Subscribers' names will be received at the publisher's of the BEEFAN.

W. HOSSACK, JUNR.

BEGS leave to inform his friends and the public in general, that he has opened an Establishment for the sale of Groceries, Wines, Liquors &c. in the premises, corner of St. Ann and Garden Streets. UPPER TOWN MARKET PLACE, where he will have always on hand a choice assortment of goods in the line, and respectfully solicits a share of public Patronage.

Quebec, 8th May, 1844.

M. PIERCE,

OFFICE OF PATENTERS, NO. 7, BELLEVILLE BUILDINGS.

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

Quebec, 4th April, 1844.

YOUTH'S CORNER.

A DEAF MUTE'S LETTER, ABOUT POLITO'S MENAGERIE.

From "The Centinel" by Mr. Orpen of Dublin.

My dear Friend.—I went to Mr. Polito's, Lower Abbey-street. I saw many beasts, playing in the cages of iron. I saw three lions, walking in cages; their bodies were brown: several panthers; bodies were spotted and white. The spotted, or laughing hyena, was wild in a cage; he was unpleasant. The fiery lynx was grey; his ears are pointed. The great water buffalo, from Bombay; his horns are black; his body black; on the floor. A beautiful Egyptian camel was eating hay, in rail of wood; his back was curved, and brown; his under-neck is curved. The horned horse, or nylghau, was eating hay, in a stable; his body was grey. The beautiful zebra was in a cage of wood; his body was beautifully striped. A bear was lying upon the floor, in a cage; his body is white. The ursine sloth is all black, and was jumping in a cage; his hairs and claws are long; his nose was long; he was jumping to Daniel, with some cakes. A kangaroo's forelegs were small and short; his legs were long; he was jumping to my glove, I was shaking it at him. The lion was sleeping in a cage; his tail was down pendulous through rail to my hands were touching tail. I saw a live serpent, lying in a cage, upon blankets; his body is slender and long; he was striped with rings; his tongue is forked, and was black; he was yawning. A large elephant was eating hay; his body is large and black; was standing on the floor; his trunk took cakes from Daniel who has some gingerbread-cakes; his legs are short and thick; his hoofs were large and black; and his body has not hair. A porter went to the door, and spoke to Daniel, who was with us; he opened the door. We saw an elephant in the stable; his body is all black; his ears were pendulous, and were wiping his little eyes; his tusks were little, of bone; his mouth was sucking trunk. Daniel had some cakes. Its huge body is covered with a callous hide; he has not hair; his legs are thick, black, and are curved; his head is large. A porcupine; quills are thick; he was in a cage; his quills are long, and black and white. I felt his quills; he went walking; his forelegs were short, on the floor; we were afraid; porcupine's front was black; his tail is thick. The ocelot, or tiger in miniature, is from the Brazils. The tiger-cat, from Amboyna, was in a cage. The great emew, or southern ostrich; his body is yellowish; his legs are slender, and he was standing long on straws; his body was large; his neck is slender, long, and straight; he was curved on his upper back; the feathers of his tail were pendulous; his bill is bone, and long; he opened his bill, and took cakes; he was eating; Daniel had some cakes. My hand was shaking at ostrich; he opened his bill. The silver vulture, from Brazils, was in a cage of wood; his bill is large, and was black; he opened his bill. A monkey's face was grinning, and speaking, in a small cage; his hair was blackish; his arms were brownish; he was kneeling on his hands, and was eating cakes. Daniel had some gingerbread. His tail is long, and was black; his arms were black; he and I were friends; he was scratching his thigh, and pulling the rail of irons; his feet were long and black. The monkeys were little, and pretty; their bodies are small, and were whitish; they were grinning their teeth, which was white—white.

I am yours,

THOMAS COLLINS.

The above letter, we think, will be a curiosity with our readers. At first it may seem only amusing; but it will acquire far deeper interest, when it is considered how much pains must have been taken with the writer of it, before he could make use of language so as to call the variety of things and qualities which he mentions by their names, and to make use of pen and ink so as to write them. Let the reader remember, that this poor boy had to be taught by instruction every word, used in his letter, nearly every one of which those boys who can hear have learned as little infants, simply by hearing them constantly in use by the people around them. Take the first three words. Thomas Collins knew by observation that some things belonged to him, and that some belonged to other people; but until he was actually taken under training of that particular kind which was adapted to his sad condition, he did not know that he might use the word *my*, when he wanted to write that a thing belonged to him. So also, he was no doubt fond of many things; but until he was actually taught, he did not know that the word *dear* expresses that feeling in him. He looked upon some persons as being fond of him too; but only when he received instruction did he find out that to such persons the word *friend* is applied. All my readers learned the sweet words "my dear friend" without any effort at all, by the pleasure only of hearing them constantly in use; the deaf-mute had to learn them by much painstaking. Some of my readers perhaps think school a

very tiresome place, and shrink from study as a great trouble. Will they carefully read the account which a deaf and dumb boy gives of himself, how hard he begged, that he might learn, and how distressing it was to him, that he was not permitted to go to school? May it stir up gratitude in their hearts towards God who has so kindly dealt towards them, and to a faithful use of the great benefit bestowed upon them in that they have speech and hearing, and that schools are open for them in which to be instructed.

The account is from Jean Massieu, a French deaf-mute, who improved so exceedingly, that he astonished all who put questions to him, by the powers of thought which he showed in his answers.—EDITOR OF THE YOUTH'S CORNER.

"I was born at Semens, in the Canton of Saint Maccare, department of La Gironde;—my father died in the month of January, 1791, my mother lives still.

Until the age of thirteen years and nine months, I remained in my country, where I never received any instruction. I expressed my ideas by manual signs, or by gestures. The signs, which I at that time used, to express my ideas to my parents, and to my brothers, and sisters, were very different from those of the Deaf and Dumb instructed. Strangers never understood us, when we were expressing to them, by signs, our ideas, but the neighbours understood us.

I saw oxen, horses, asses, pigs, dogs, cats, vegetables, houses, fields, vines, and when I had seen all these objects, I remembered them well.

Before my education, while I was a child, I knew neither to write, nor read. I desired to write and read. I often saw young boys and young girls, who were going to school; I desired to follow them, and I was very jealous of them.

I begged of my father, with tears in my eyes, permission to go to school. I took a book, and opened it upside down, to mark my ignorance. I put it under my arm, as if to go out, but my father refused me the permission I requested; making signs to me, that I could never learn any thing, because I was Deaf and Dumb.

Then, I cried very loud. I again took the books to read them, but I neither knew the letters, nor the words, nor the phrases, nor the periods. Full of vexation, I put my fingers in my ears, and demanded with impatience of my father, to have them cured.

He answered me, that there was no remedy. I was quite distressed. I quitted my father's house, and went to school, without telling my father. I addressed myself to the master, and asked him by signs, to teach me to read and to write. He refused me roughly, and drove me from the school.

This made me cry much. But I never gave it up. I often thought of writing and reading. I was then twelve years old.—I attempted alone to form with the pen the writing-signs.

In my childhood, my father made me make prayers in gestures, evening and morning. I threw myself on my knees, I joined my hands and moved my lips, in imitation of those, who speak, when they are praying to God.

At present, I know that there is a God, who is the Creator of heaven and earth. In my childhood, I adored the heavens, not God. I did not see God;—I did see the heavens.

I did not know either, whether I had been made, or whether I had made myself.

I grew tall. But if I had not known my instructor, Sicard, my mind would not have grown, as my body; for my mind was very poor: in growing up, I should have thought that the heavens was God.

Then, the children of my own age did not play with me, they despised me; I was like a dog.

I amused myself alone, in playing at ball, or marbles, or running about on stilts.

I knew the numbers, before my instruction; my fingers had taught me them, I did not know the figures:—I counted with my fingers, and when the number passed them, I made notches in a stick.

During my childhood, my parents sometimes made me watch a flock:—and often those who met me, touched with my situation, gave me money.

One day, a gentleman, who was passing, took a liking to me, made me go to his house, and gave me to eat and drink.

Afterwards, when he went to Bordeaux, he spoke about me to M. Sicard, who consented to take charge of my education.

THEODORE, THE FRENCH DEAF-MUTE.

One evening, about the year 1780, a boy was found wandering in the streets of Paris, ragged and destitute, and yet very different in his manner from children used to a vagrant life. Notice was taken of his exceedingly forlorn state, and questions were put to him; but the poor boy only shook his head, pointed at his ears, and at his lips, and thus showed that he was both deaf and dumb. Among the persons who began to gather around him, one was acquainted with the celebrated Abbé de l'Épée, who was known to be devoting his energies to the instruction of the deaf and dumb; and the ragged boy was brought to him. The Abbé received him as sent by God's special pro-

vidence, and immediately applied himself to the relief of his bodily wants and to the awakening of his mental faculties. But the interest which he took in the unfortunate boy at first sight, grew into the most intense anxiety by the proofs afforded in a variety of ways, that this boy was not the offspring of vulgar parents, nor by any means accustomed to wear the wretched garments which the Abbé made him lay aside. He showed very promptly how well he knew the use and treatment of better clothing; he exhibited perfect gentility of manners, and his appearance and bearing fully convinced his aged guardian that he had before him the child of parents in the higher ranks of life.

But who are they, and what can have thrown the unfortunate boy into the destitute condition in which he is now found? Is he perhaps the legitimate heir of property and title, and have unnatural relations turned him out into helpless misery, in order to rid themselves of a troublesome being whose natural incapacity will mar the lustre derived through a line of ancestors valiant in battle or influential in council?

The poor deaf-mute can throw no light upon these dark surmises. He is destitute of means for communicating ideas. The few signs with which he is familiar, do not suffice to convey any information upon his origin and the cause of his present destitution. Questions put to him his ears do not hear; intelligence which he might wish to communicate, his tongue has not learned to utter.

The Abbé de l'Épée was not discouraged. He took his young pupil under instruction, and hoped that, besides unfolding his faculties and opening to him sources of mental gratification, he would be giving him the power of telling at last the sad tale of those wrongs or misfortunes which left him, friendless and homeless, in the street. Theodore—that is the name given him by his kind instructor—improved rapidly under his unceasing care; and soon he had advanced sufficiently to convey the certain intelligence that he had been brought up in the style used by the nobility, and had been violently placed in the wretched condition in which he had been found; it was easy to conclude, the object was, that all traces of him might be lost, and another enjoy his title and estate.

The indications which Theodore gave of the nature of his former place of residence, directed the attention of his aged friend to some large city. And now he placed him under the charge of another Deaf-mute, Didier, who had advanced far in his instruction, and who was to go with him on a search for his former dwelling place. After much fruitless wandering, they arrived at the city of Toulouse. Here Theodore began to show signs of familiarity with the scene. Soon he was altogether quivering with incessant endeavours to express the recollections which crowded upon him. It was he, now, that began to lead the way, until, with a piercing shriek, he stopped at the mansion of Count Solar. This nobleman was well known to have had a son deaf and dumb; but the report had been spread and unhesitatingly believed, that he had died at Paris. Theodore claimed to be the Count's son and heir. A thousand little circumstances concurred in his favour, but his claim was indignantly rejected by the haughty nobleman. The cause was brought before the Châtelet, a Court of Justice at Paris, and the decision was in favour of Theodore. In the year 1781 the judges declared the young Deaf-mute entitled to his paternal name and property.

This decision was appealed from, by the family of Solar; but the young man had a powerful protector in the Duke of Penthièvre who befriended him, and during whose life he bore without hindrance the title of Count Joseph of Solar. In course of time, however, both his tutor de l'Épée and his protector the Duke were removed by death, and in the year 1792, the decision of the Châtelet was reversed, and Theodore a second time left destitute of name, family, protection, and support. Despair seized the unfortunate young man. Religious consolations—how difficult was it for them to reach him who had so little intercourse with those who could have imparted scriptural instruction. He desired to die; and probably it was through a sinful compliance with this wish that he was admitted, notwithstanding his infirmity, as a private in a regiment of Cuirassiers. Soon he found himself in an engagement with the enemy. He charged furiously, while the trumpet, unheard by him, called the regiment to retreat. Pierced with wounds, he fell, and his friend Didier, who had followed him even into the field of battle, returned to bring the news to those who yet took an interest in his fate.

We must lament the murmuring spirit against divine providence which threw a cloud over the close of Theodore's existence; but we must sympathize with the sad destitution of the Deaf-mute, who is so little approachable by the motives of the gospel through which alone we are enabled to see that "our light affliction, which is but for a moment, works for us a far more exceeding, and eternal weight of glory."

[The facts translated from the French, and the narrative adapted to the columns of the *Berean*.]

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April 4, 1844.

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Reference to the Rev. C. L. F. HAENSEL, 15, St. Augustin Street; JEFFERY HALE, Esq. Carrières Street, and J. TRAMPLASURE, Esq., 8, Angole Street.

Quebec, 4th April, 1844.

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