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The BEREAN.

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

VOLUME V.—No. 31.]

QUEBEC, THURSDAY, OCTOBER 20, 1848.

[WHOLE NUMBER 239

TEARS.
Tears—blessed tears!
Ye are the voiceless language of the soul,
Calming the tempest of the hopes and fears
That o'er the breast their crested billows roll.
How many a tale ye tell,
When joy has lost her voice, and sorrow's moan
Is hushed by misery. When the big thoughts
Struggling for freedom in their narrow home.

Ye are bright syllables,
Silent, yet eloquent. Your drops uprise
From the heart's fountains. Ye are holy wells,
Sunk in the vale of grief—gushing from joy's
bright eyes.
Ye are the holy dew,
Drawn by the fervid beams of Christian love
From life's eternal waters, which renew
And fit our souls for happiness above.

Ye are two kindred streams,
Born at the self-same fountain—yet ye flow,
One, through the fairy fields where gladness
gleams,
The other, through the dreary realms of woe.
There was a Man of woe,
Within whose heart ye had a fountain deep;
But it was o'er the sorrows of his foes,
And never for His own that He did weep.

Oh, consecrated tears!
Since from the Saviour's holy eyes ye ran,
Ye have been tokens, telling all our fears,
That while He saves us, God, He fits us as man.
Rev. W. B. Darling.

BIRTH-DAYS.
From "Peace in believing," being the Memoirs of Mrs. Ann East (daughter of the Rev. W. Day, of Bristol) written by her husband, the Rector of Crocombe.

Miss Day now arrived at the age of woman, and how was the twenty-first anniversary of her birth celebrated? In a manner truly worthy of the family of a Christian pastor. The numerous scholars of her adult school had a substantial dinner provided for them, and the clergyman's daughter was the mistress of the humble but joyful festival. It was a time to which, through after years, she was ever delighted to look back. But the memorials of her pen—that pen now for ever laid aside—shall place that day before the reader's eye. "February 8. The eve of my natal day—important period! This time twenty-one years back, my earthly pilgrimage commenced. How has the arm of the Lord upheld me! The slippery paths of youth are now gone by; and although many slips have been made, and there have been many wanderings from the strait and narrow way, yet hast thou, O my God, preserved me, and, I trust, chosen me and called me to be one of thine own peculiar people. Oh! that that peculiarity may be more manifest. May thy love be displayed richly toward me, through the remaining days I have yet to sojourn here. May each day give occasion for joy in heaven, in that I am brought not only nearer to eternity, but into closer union with thy divine majesty. My dear father intends celebrating to-morrow, by giving our poor adults a dinner. I wish it may be a spiritual repast. O Lord Jesus, condescend to be present at the feast, and bless us! February 9. Lord, I desire to praise thee for my creation, preservation, and all the blessings of this life, but above all for thine inestimable love in redemption. I bless thee that I have reason to believe that I am a partaker of that love—that I have been created anew. Oh carry on thy new creation! Daily do thou renew me, and transform me into thine image!"

Soon after, she writes in this humble but animated strain, evincing at once the clearness and holiness of her religious views: "Unclean! unclean! This, Lord, is my plea—my only recommendation to thy mercy—Jesus' DIRT. Here is my hope. Oh! grant that the efficacy of his death may be experienced by me. I want to be cleansed by his blood, justified by his righteousness, and sanctified by his grace. An unapplied salvation cannot benefit me. O most Holy Spirit, apply it to my soul, and seal me the everlasting property of Jehovah, Father, Son, and Spirit! I long to be devoted to the service of my God and Saviour, and if I had ten thousand lives, I would desire to dedicate them all without reserve to Him. But, alas! even my desires are faint and few—my actions are worthless. Lord, carry on thy work in me with increasing power, and thou shalt have all the glory."

Thus evident it is, that in the believer's own estimate of his condition, his state on earth is ever rather that of desired than actual attainment; while at the same time his profiting may appear unto all; and they who watch his path most closely may be glorifying God on his behalf. Yes, her character, formed by grace, bore the nearest inspection of her closest connections. They never had to say of her, that she was a saint abroad, and any thing but a saint at home. Yet did she walk abasely with herself and humbly with her God, at the same time that she felt the security of the ground she trod. "What a comforting consideration it is, that the grace and love of God to his people depends not upon their sense of it, nor upon any thing in them; but is still in itself incapable of the smallest alteration. Am I an object of the smallest favoring love?—Lord, let my effectual calling be more evidenced daily by the growth of that work of sanctification, which is so inseparably connected with it. It is holiness, says the Lord, fulfil my desire—hear my prayer!"

Soon after her entrance upon her twenty-third year, she writes in language which conveys impressive evidence of her spiritual

growth. "February 11. I have been reading Owen on the glory of Christ, and have been led, I hope, with some earnestness, to pray for a discovery of it to my own soul. Lord, show me thy glory, and change me into thine image! Give me more earnest desires after the fruition of it. May I dwell upon it, live with it hourly in my view, and thus be looking forward in joyful anticipation of the time, when I shall see thee as thou art and be like thee." That year passed by, carrying with it ample testimony in union with that of former years, that whatever professors fell and dishonoured their Master's name, she stood strong in the Lord and in the power of his might; and that while the many sought their own, and not the things that are Jesus Christ's, the beloved subject of this memoir was not living to herself, but unto him who died for her, and to the good of others. All recognized in her a pattern of consistency in every public and private relation in which she stood.

On reaching the completion of her twenty-third year, she again opens the chamber of her soul. "Sunday, February 9. A momentous period for me! Goodness and mercy have followed me for twenty-three years to day. It is of thy mercy, O Lord, that thou hast not pronounced against me the awful sentence of, 'Cut it down, why cumberest it the ground?' For, alas! of how little use has my life been! Yet there is some cause for praise in that I am yet looking unto Jesus as my hope and my salvation. It is to thy sovereign grace I owe the richest mercy, and I pray that I may look more and more unto Him. Grant me, I beseech thee, such discoveries of his beauty this year, that I may desire his presence more ardently, and have no enjoyment but in his service. May I advance in holiness, and experience the purifying effects of the faith of God's elect; which faith, if I possess it, do thou, O Lord, increase; if I have it not, Oh! undeceive me and enlighten me with this invaluable treasure. I pray thee to accept my soul-surrender to thee, this day; to show me a token of that acceptance, by thy Spirit witnessing with my spirit that I am of that number, who shall call thee, MY FATHER! and shall not turn away from thee."

"17th. For the last three days I appear to have no comfort but in prayer. I seem to enter into the Palmist's experience, when he says, 'My soul followeth hard after thee.' I bless God for these feelings, and pray for an increase of them. O Lord, send what thou wilt in thy providence, only let it drive me with lofty impetuosity to thy mercy-seat. Unite me more closely to myself, and cause my affections to be centred in thee." "22nd. I have experienced much of the mercy of God in the communications of his Spirit's influence for the last week, and I tremble at the thought of again being absorbed in earthly, after the enjoyment of heavenly things. O Lord, keep my soul. Take full possession of every thought. Erase all my desires and affections. May I lose myself in thee. I ask no more."

WORKS OF THE DIVINE ARTIFICER.
From the Bridgewater Treatise on Animal and Vegetable Physiology, by Dr. P. M. Roget, F.R.S. and Secretary to the Royal Society.

The evidence of design and contrivance in the works of nature carries with it the greatest force whenever we can trace a coincidence between them and the products of human art. If in any unknown region of the earth we chanced to discover a piece of machinery, of which the purpose was manifest, we should not fail to ascribe it to the workmanship of some mechanic, possessed of intelligence, actuated by a motive, and guided by intention. Farther, if we had a previous experience of the operation of similar kinds of mechanism, we could not doubt that the effect we saw produced was the one intended by the artificer. Thus, if in an unexplored country, we saw, moving upon the waters of a lake, the trunk of a tree, carved into the shape of a boat, we should immediately conclude that this form had been given to it for the purpose of enabling it to float. If we found it also provided with paddles at its sides, we should infer, from our previous knowledge of the effects of such instruments, that they were intended to give motion to this boat, and we should not hesitate to conclude that the whole was the work of human hands, and the product of human intelligence and design. If, in addition, we found this boat furnished with a rudder and with sails, we should at once understand the object of these contrivances, and our ideas of the skill of the artificer would rise in proportion to the excellence of the apparatus, and the ingenuity displayed in its adaptation to circumstances.

Let us suppose that in another part of this lake we found an insect, shaped like a boat, and moving through the water by successive impulses given to that medium by the action of levers, extending from its sides, and shaped like paddles, having the same kind of movement, and producing the same effects. Could we resist the persuasion that the Artificer of this insect, when forming it of this shape, and providing it with these paddles, had the same mechanical objects in view? Shall we not be confirmed in this idea on finding that these paddles are constructed with joints, that admit no other motion than that of striking against the water, and of this urging forwards the animal in its passage through that dense and resisting medium?

* Such as the *Nolana glauca*, Lin., or water boatman, and the *Dytiscus marginalis*, or water beetle.

Many aquatic animals are furnished with tails which evidently act as rudders, directing the course of their progressive motion through the fluid. Who can doubt but that the same intention and the same mechanical principles which guide the practice of the ship-builder, are here applied in a manner still more refined, and with a Master's hand? If Nature has furnished the nautilus with an expandible membrane, which the animal is able to spread before the breeze, when propitious, and by means of which it is wafted along the surface of the sea, but which it quickly retracts in unfavourable circumstances, is not here design similar to that of the human artificer, when he equips his bark with sails, and provides the requisite machinery for their being hoisted or furled with ease and expedition?

The maker of an hydraulic engine places valves in particular parts of its pipes and cisterns, with a view to prevent the retrograde motion of the fluids which are to pass through them. Can the valves of the veins, or of the lymphatics, or of the heart have a different object; and are they not the result of deliberate and express contrivance in the great Mechanist of the living frame?

The knowledge of the laws of electricity, in its different forms, is one of the latest results which science has revealed to man. Could these laws, and their various combinations, have been unknown to the Power who created the torpedo, and who armed it with an energetic galvanic battery, constructed upon the most refined scientific principles, for the manifest purpose of enabling the animal to strike terror into all its enemies, and paralyze their efforts to assail it?

Does not the optician, who designly places his convex lens at the proper distance in a darkened box, for the purpose of obtaining vivid pictures of the external scene, evince his knowledge of the laws of light, of the properties of refracting media, and of the refined combinations of those media by which each pencil is brought to a separate focus, and adjusted to form an image of remote objects? Does it not, in like manner, argue the most profound knowledge and foresight in the divine Artist, who has so admirably hung the crystalline lens of the eye in the axis of a spherical case, in the forefront of which He has made a circular window for the light to enter, and spread out on the opposite side a canvas to receive the picture? Has no thought been exercised in darkening the walls of this camera obscura, and thus preventing all reflection of the scattered rays, that might interfere with the distinctness of the image?

But we farther observe in the eye many exquisite refinements of construction, by which various defects, unavoidable in all optical instruments of human workmanship, are remedied. Of this nature are those which render the organ achromatic, which correct the spherical aberration, and which provide for the adjustment of its refracting powers to the different distances of the objects viewed; not to speak of all the external apparatus for the protection, the preservation, and the movements of the eye-ball, and for contributing in every way to the proper performance of its office. Are not all these irrefragable proofs of the continuity of the same design; and are they not calculated still farther to exalt our ideas of the Divine Intelligence, of the elaborate perfection impressed upon His works; and of the comprehensive views of His providence?

These facts, if they stood alone, would be sufficient to lead us irresistibly to this conclusion: but evidence of a similar kind may be collected in abundance from every part of living nature to which our attention can be directed, or to which our observations have extended. The truths they teach not only acquire confirmation by the corroborating tendency of each additional fact of the same description, but the multitude of these facts is so great, that the general conclusion to which they lead must be considered as indubitable. For the argument, as it has been justly remarked, is cumulative; that obtained from one source being strengthened by that derived from another; and all tending to the same conclusion, like rays converging to the same point, on which they concentrate their united powers of illumination.

The more we extend our knowledge of the operations of creative power, as manifested in the structure and economy of organized beings, the better we become qualified to appreciate the intentions with which the several arrangements and constructions have been devised, the art with which they have been accomplished, and the grand comprehensive plan of which they form a part. By knowing the general tendencies of analogous formations, we can sometimes recognise designs that are but faintly indicated, and trace the links which connect them with more general laws. By rendering ourselves familiar with the handwriting where the characters are clearly legible, we gradually learn to decipher the more obscure passages, and are enabled to follow the continuity of the narrative through chapters that would otherwise appear mutilated and defaced. Hence, the utility of comprehending in our studies the whole range of the organized creation, with a view to the discovery of final causes, and obtaining adequate ideas of the power, the wisdom, and the goodness of God.

OF ONE BLOOD, ALL THE NATIONS OF MEN.

What is it that degrades man, and causes him to make an approach towards the brute? Setting up sense above reason and intellect; right above faith; this world above the next

Experience teaches us, that those faculties of our nature that are most cultivated, become most acute: if intellectual pursuits are neglected, the intellect itself becomes weakened; in proportion as the senses are exercised, they are strengthened; in proportion as the pleasures they afford us stand high or low in our estimation, we graduate towards the brute, which knows no pleasures but those of sense, or towards the angel who knows no pleasures but what are spiritual. There is a governing principle in man, originally enthroned in him by his Creator, and to whose sway the senses were originally in complete subjection. But when man fell, a struggle was generated, the lower or sensual part of his nature striving to gain the rule over him, and to debase the higher or intellectual.* This is the "law in our members warring against the law of our own mind," mentioned by the Apostle. Now, we know that the same individual, at different periods of life, may be directed in his actions first by one and then by the other of these laws; he may begin in sense, and end in spirit, or vice versa. If the former takes place in him, his nature and character are elevated, and he is become more intellectual; if the latter, they are degraded, and he is become more sensual and nearer to a brute, and yet in both cases he remains the same man as before; his species is not altered. Apply this to nations, will it follow, because one is now generally gifted with a greater degree of intellect, and another remarkable for more acute sensation, that, therefore, they cannot be derived from a common origin? Nations are often led by custom as well as individuals; they, therefore, usually walk in the path that their ancestors have trod before them, and, from circumstances connected with this, it happens that some apply their faculties to higher pursuits than others. Those that chiefly cultivate the intellect improve it by that very act; while those who are principally engaged in pursuits that require the constant and skilful use of the organs of sensation acquire a degree of expertness in that use: not to be met with in the others; but the intellect being employed only upon low objects, becomes habitually degraded, and loses all taste for things that are not visible and tangible. Though in an individual, or in a long succession of individuals, this might not produce a perceptible contraction and non-development of the organ of the intellect, or in the chamber that contains it; yet, in the lapse of ages and generations, this effect would gradually be produced, for if an organ is not used for a long course of years, it becomes contracted, and from long habit unfit to perform its natural functions. Some American nations, by the application of boards properly shaped, depress the skulls of their infants, thinking that a head of great beauty, whence the tribe is distinguished by the name of Pallote-pallors, or Flat-heads. Others, by the same means, give them a conical form; there is no difficulty, therefore, in conceiving that, with a gradual contraction of the brain, that of the skull might take place in the fetus, which would accommodate one to the other. With regard to the memory, it is not wonderful that a being who occupies his time and intellect with few objects, should have a more distinct recollection of certain events, than one whose attention is more divided. It may be observed of the lower orders in general, that their memory, for the same reason, of matters within their own sphere of comprehension, is often more clear than that of persons better educated and informed.

I remember the case of a negro who resided near Bury St. Edmunds, who was an educated man, and published a volume of poems by subscription, which did him no discredit. Hence, it is evident that there is a difference of capacity in negroes as well as whites, which admits of improvement from instruction and study, when they come among civilized people. Little stress will be laid on the parasite of the negroes being specifically distinct from that which infests the whites, when we reflect that the horse and the ox have different insect parasites and assailants in different climates. There is a time fixed upon in the divine counsels when the curse shall cease; and it will then be found that by reversing the course that has degraded so many nations, the apostasy, namely, from God to idolatries of the most debasing kind—which has yielded them up to a prey to sensuality, clouded their understandings, and instead of universal goodwill, has taught them to regard those that are not of their own tribe or caste as objects of just hatred and injury—when this course has been reversed and they are brought back to God, which will take place in his time and at his word; and by the means and instruments that he empowers and commissions, they will become more elevated in their character, and assume a higher rank among the nations; and they will make good their claim to the same inheritance with the other members of the Christian family. He who decreed the end, decrees also the means. When the Lord gave the word, great was the company of those that published it. This was the case at the first preaching of the Gospel, when the gross darkness of heathen idolatry covered the earth; this also was the case at what may be called its republication at the time of

the Reformation, when the gross darkness of papal idolatry had almost put out the light of truth in the church; and so shall it be again, should another and perhaps last cloud of error envelope the world with darkness, which seems even now beginning to gather; and may we not hope that it will be followed by that happy time, foretold by the prophet, when—the knowledge of the Lord shall cover the earth as the waters cover the sea? The old curse on Ham's offspring shall then cease, he shall no longer be a servant of servants to his brethren; then shall the curse also that has driven the children of Abraham after the flesh into every region of the globe, cease, and they shall look on him whom they pierced, and be restored to the favour of their God, and to their own land; and next, in its own day, the original curse, also pronounced upon Adam and his posterity shall be obliterated and done away for ever.—Rev. Wm. Kirby, *Bridgewater Treatise on the History, Habits, and Instincts of Animals.*

* This is a very imperfect statement of the deterioration which took place at the fall of man. It was not the lower part then commencing a struggle to gain the rule—it did acquire the rule, and usurped the throne, so entirely that nothing short of being born again restores to the higher, the spiritual part, the ascendancy which belonged to it in man's state of innocence.—Ed. B.]

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IMPURITY OF GRECIAN IDOL WORSHIP.

The moral conduct of man is powerfully influenced by the character and attributes, which he ascribes to the being whom he worships; since the act of worship implies the belief, that the being we adore is able either to protect or to destroy. Let us apply this remark to the deities of the highest order. Both Homer and Hesiod have presented to us a systematic description of the heathen divinities of the highest order. Jupiter is represented to us, as being deficient in every attribute we are wont to ascribe to the Supreme Being; especially in justice and omnipotence. Juno is stated to be constantly under the influence of jealousy, occasioned by the impure conduct of her husband. Accordingly, the worshippers of these divinities were necessarily unjust and impure in their moral conduct, from a conviction that injustice and impurity were highly acceptable to the object of their worship. Mercury is represented to us as endowed with the attributes of subtlety, falsehood, and duplicity; which vices his worshippers accordingly exhibited in their lives, as being highly acceptable to that divinity. I willingly draw a veil over the attributes ascribed to Venus; suffice it to say, that the temples erected to the worship of this divinity were crowded with prostitutes, and, consequently, disgraced by the grossest impurities, which could degrade and debase the nature of man. We cannot imagine, that under such a system of moral or rather immoral discipline, the wickedness of man increased in a tremendous ratio; precisely as when a heavy body is precipitated to the earth from a high elevation, the velocity of its downward motion increases in proportion to the square of its diminished distance. Since, however, man has never been able utterly to extinguish the still, small voice of conscience the more the corruption of his moral character increased, in the same ratio the debased character of his idolatrous worship was augmented. The vilest and most despicable of animate and inanimate beings have been at different times and in different nations the objects of human adoration, as if the grand end to be obtained were the sanction and encouragement of every possible degree of moral turpitude. No animal was too base, no inanimate object too despicable for dedication; as the baser the object of worship really is, the more contented is the soul with the pollutions of vice, and the smaller is the force of the admonitions of conscience. The supreme abhorrence in which idolatry is held by the great Creator, is sufficiently apparent from the history of his ancient people and of the Canaanites and other heathen nations, detailed in the Pentateuch. God not only prohibits in the first commandment the worship of any being except himself, but also in the second he forbids the use of any material symbol even of himself, in worship. Though the golden calf was intended as a representation of the Supreme God, yet we find that the worship of this idol was the cause of the death of three thousand persons. In like manner, we are informed that the Israelites were commanded to destroy utterly the idolatrous people of Canaan. They were evidently destroyed, chiefly as the punishment due to their wickedness; and this wickedness was a necessary result of their idolatry. We thus find that the abhorrence with which God beholds idolatry was chiefly excited by the wickedness it produces: since he is so pure, that he cannot hold the smallest deviation from his most holy precepts without supreme abhorrence.

The mercy and clemency of God in these transactions were not less remarkable, than his justice. He was long-suffering, and nothing short of the incurable wickedness of the Canaanites at length ensnared their downfall. This property of long suffering in the Supreme Being is stated in many passages of the word of God. We read in the 15th chapter of the book of Genesis, the "iniquity of the Amorites is not yet full." This attribute of long-suffering in the Supreme Being, followed by sure though tardy punishment, is not only often stated in the Bible, but is also alluded to by many heathen writers. Horace says, "Raro antedecentem sceleratum deseruit penna pole claudo." "The evils of idolatry are in all ages and countries nearly the same. In modern India its leading features are cruelty and the grossest impurity. The former of these qualities is sufficiently conspicuous in the burning of widows, and the immolation of infants. St. Paul, in the epistle to the Romans, (see chapter 1, verses 22 to 32,) gives

a dreadful picture of the corrupt opinions and impure practices which were universal even amongst the most enlightened and polished nations of antiquity. Though the inspired character of his writings renders any confirmation of his account quite unnecessary, I may yet be permitted to notice a remarkable corroboration of it, brought to light about a century ago. I allude to the accidental discovery of those ancient cities, Hieraculum, and Pompei, destroyed by that eruption of Mount Vesuvius which was fatal to the elder Pliny. It is well known that the Neapolitans are by no means remarkable for moral purity; yet such were the abominations brought to light by each new excavation, that the king of Naples, by a royal edict, prohibited at length the entrance of any female into those dens of impurity, before a thorough expurgation had been accomplished.—Dr. R. M. Hawley.

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CHURCH MISSIONARY SOCIETY JUBILEE.

Address published by the Committee, on the occasion of the Society's entering upon its 50th year.

The Committee are desirous of calling attention to the following points,—
I. THE SEASON OF THE JUBILEE.
The Society having risen from a very humble origin to a position of great importance—having struggled through much opposition, and many trials, to the enjoyment of peace and prosperity—may now be addressed in the language of Moses to the children of Israel—"Thou shalt remember all the way which the Lord thy God led thee these forty years... lest when thine silver and thy gold is multiplied... then thine heart be lifted up... and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God: for it is He that giveth thee power to get wealth."

The duties of thanksgiving and prayer, if they have no special season for fulfillment, are too apt to be neglected. Hence it was a Divine appointment, under the old law, that special seasons should be observed for the commemoration of past mercies, and for renewed dedication to the Lord. These were annual, septennial, and after the completion of seven septennaries, the fiftieth year, the year of Jubilee. Even did the Divine appointment afford no sanction and analogy for our guidance, the fiftieth year stands of itself a note of solemn observation. It is a season which nearly exhausts the number of early supporters; leaving but a few of those venerable Fathers who are able to tell us of early trials and early mercies. One generation has passed away; the second is far advanced. It is fitting, that at such a season those who have the guidance of the Society should invite the few who remain of the last generation, and their younger brethren of the third generation, to unite in a solemn act of praise and prayer, and of renewed dedication of our work to the Lord.

The circumstances of the Society, also at the present time, invite us to seize the opportunity thus presented, for the careful consideration of "our ways." A review of the past history of the Society shows, in each successive decade of years, some marked enlargement of its resources and operations, upon comparison with the former. But in the last decade the friends of Missions have as yet made no corresponding advance: they seem to be satisfied with present attainments; they need a rousing voice, "There remaineth yet very much land to be possessed"—Josh. xiii. 1.

The circumstances of the times forbid us to defer, even though it were for another year, the solemn review of our work, and the fresh impulse which it is confidently hoped that such a review will produce. We see other churches and other nations around us struck with paralysis. We know not how long Great Britain shall retain the opportunities, which we now possess, of evangelizing the world. The shaking amidst the kingdoms of the earth, the judgments and mercies which have visited our own country—signs of the times—all speak in language which thrills through every Christian breast, "While we have time, let us do good unto all men."

II. JUBILEE REFLECTIONS.
The design of the Jubilee commemoration is to honour and acknowledge the God of Missions as the Author of all success in our work. The appropriate topics of reflection, therefore, at such a season, are three-fold—Gratitude to the Lord for His mercies—Humiliation before Him for the inadequacy of our returns—Resolutions for the future.

Unnumbered are the special mercies which call for a grateful commemoration. In the compass of this Address we can but refer to the great outline, exhibited in the contrast between the origin and the present condition of the Society. On the 12th of April 1799 twenty-five individuals, clerical and lay, not one distinguished by rank or station, met together to institute the Society, by laying down the principles of action, and by mutually pledging each other to persevere, and to care for the heathen. They saw and their plan to their ecclesiastical superiors. For fifteen months they waited in inaction, before they could obtain any notice or answer in respect of their proposal. Contrast this recollection with the scene exhibited at the last Anniversary Meeting, when the Primate of all England presided over an assembly which the largest room in the metropolis was scarcely sufficient to accommodate, surrounded by a goodly number of his suffragans, and of the representatives of rank and influence; all uniting in the sentiments of cordial attachment to the principles of the Society, and of zeal for its interests.

We may contrast, again, the facilities for carrying out the design of the Society, in its early days; with those which now exist. Then, all Europe was at war with England—India was virtually barred against Missionaries—New Zealand was shunned for its inhuman cruelties—the Mediterranean Sea was occupied by hostile fleets and armaments—in the West Indies, the minds of the degraded negro race were crushed with their bodies. One spot, the colony of Sierra Leone, invited by its openness, but repelled by its insularity, the benevolent enterprise of the Fathers of the Church Missionary Society.

Contrast, with these recollections, the present openness of the whole world to Missionary

enterprise—the eagerness—the frequency of communication—India not only welcoming the arrival of Missionaries, but repurchasing our slowness in not sending more.

Compare the means of the disposal of the Society in its early days, both in respect of labour and of money, with those which it now possesses.

With these recollections contrast the present goodly number of its Missionaries—166 European Teachers; 14 Native Clergymen; and 1298 Native Teachers.

This review will surely force upon us the reflection, "What hath God wrought?" and the more fully we dwell upon each particular included in this general outline, the more we discover proofs of the mercy and loving-kindness of the Lord which call for our praise and thanksgiving.

A second design of the Jubilee commemoration is that of humiliation for the remission with which the work of evangelizing the Heathen has been hitherto carried on by this Church and nation.

Contrast the openness of the world for Missionary enterprise with the scantiness of our present operations; not one Missionary to a million of the Heathen!

Whether we regard the occasion as one of special thanksgiving, or humiliation before God, it will be alike appropriate to make some special offering to the cause.

The Committee are very anxious to guard their friends against allowing such a special effort to interfere with the regular income of the Society.

The third chief design of the Jubilee will be to quicken the friends of Missions to renewed zeal, and to redoubled exertions, in this holy cause.

This inquiry will be a personal one; as to the sacrifices we have made in this cause, through the constraining love of Christ, which has carried many abroad from country and friends to breathe a tainted air—as to the exercise of our influence with our friends—as to the pains we have taken to imbue the minds of the young with a Missionary spirit—as to our perseverance in lifting up our hands on behalf of those who are contending with the powers of darkness upon the Mission field.

The Jubilee affords a noble occasion for making known the principles and success of the Society throughout the length and breadth of the land.

III. THE JUBILEE COMMEMORATION DAY. A day has been selected, in the midst of the Jubilee year—the first of November—on which all the friends of the Society, at home and abroad, are invited to engage in special prayer and praise.

The Lord has given gracious promises to those who unite in asking any thing according to His will; and the perfection of praise consists in the concert of many hearts in the work.

It may prove some faint emblem and forecast of the blessed scenes, if, on the appointed day, the Christian friends in Great Britain shall unite with their brethren in the Land, scattered throughout all nations, and kindreds, and peoples, and tongues.

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companies will be gathered together in the name of the Lord—that India and Ceylon will next swell the chorus with their numerous bands of Native Christians, all taught to sing the same new song, though in various tongues.

Thus for a double day—from the going forth of the sun from the end of the heaven, and his circuit unto the ends of it—for twenty-four hours, the Jubilee notes will be prolonged.

This Committee abstain from suggesting any particular mode for the observance of the commemoration day. The local circumstances of each place, and the judgment of friends on the spot, will dictate the best arrangements.

IV. THE JUBILEE OFFERINGS. Whether we regard the occasion as one of special thanksgiving, or humiliation before God, it will be alike appropriate to make some special offering to the cause.

On the 22nd of May, the Committee met specially to consider the subject; and among other Resolutions passed by them on that occasion, they determined upon recommending the 1st of November of this year as a suitable day for a Jubilee commemoration, having for its object to unite the friends of the Society in praising the Lord for all His past mercies; in humbling themselves before God for their inadequate improvement of the various advantages enjoyed by this nation for diffusing the Gospel throughout the world; and in supplicating an abundant outpouring of the Holy Spirit upon the Agents and work of the Church Missionary Society, and upon the Church of this nation; that, in the place of its present few and comparatively feeble efforts, it may arise, as one man, to the discharge of its high obligation of becoming the Evangelist of the world.

The Committee also decided upon the following course with reference to efforts for the formation of a fund by means of contributions called forth by this peculiarly interesting stage of the Society's history:

1. That a Special Fund be immediately opened, at home and abroad, as a Thank-offering for receiving additional Donations and Contributions from the Subscribers and Collectors of the Society, beyond their usual Subscriptions and Collections, as well as Donations from other parties—to be called, "The Church Missionary Jubilee Fund."

2. That the Jubilee Fund shall be applied to such specific objects as may both conduce to the extension of the Society's operations abroad, and may also serve as permanent memorials of the occasion: that the following objects, fulfilling both these conditions, appear most suitable for the proposed Fund—

(1) The augmentation of the Fund for Disabled Missionaries, &c., so as to release the General Mission Fund from all charge for the relief of Sick and Disabled Missionaries, and of the Widows and Orphans of deceased Missionaries.

(2) The providing of a Boarding-school, as a home for the maintenance and education of the children of those Missionaries who are devoting their time and strength to Mission work abroad.

(3) The establishment of a moderate Fund to be employed in assisting Native-Christian Churches to support their own Native Ministers and Institutions; so that the funds of the Society may be released as soon as such Churches shall become matured in Christian habits and attainments, and may be devoted to the evangelization of the Heathen beyond them.

(4) The erection, in the Missions abroad, of buildings of a permanent character for Missionary purposes, where needed, especially Seminaries and Normal Schools for training Native Ministers and Teachers.

It may be urged that few are likely to witness a second Jubilee; and it is hoped that few will refuse to make a special exertion, or a special sacrifice, upon an occasion which will never again present itself.

plishment of that glorious prophecy once read in the synagogue of Nazareth, and which began to be fulfilled on that day—"The Spirit of the Lord is upon me, because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord"—Luke iv. 18. Let the faithful people of the Lord agree together throughout the world's circuit to ask that it may prove so. And who can estimate the answer which shall be returned? "Prove me now, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it"—Mal. iii. 10.

By Order of the Committee, HENRY VENN, JOHN TUCKER, HECTOR STANTON Secretaries, C. M. S. Church Missionary House, June 1848.

The Herald.

QUEBEC, THURSDAY, OCT. 26, 1848.

In the preceding columns we have laid before our readers an Address which the Committee of the Church Missionary Society have circulated with the view of engaging the friends of Missions in special endeavours to further the cause in the present year; being the fiftieth of the Society's existence.

Some account of the Anniversary meeting held in London, on the 2nd of last May, was given in our number for the 1st of June, including the address delivered on the occasion by the Society's old and steady friend, the Archbishop of Canterbury; we shortly adverted, in our editorial remarks, to the intention which had been announced, to mark the first Jubilee of this great and honoured institution "by some appropriate course of proceeding."

On the 22nd of May, the Committee met specially to consider the subject; and among other Resolutions passed by them on that occasion, they determined upon recommending the 1st of November of this year as a suitable day for a Jubilee commemoration, having for its object to unite the friends of the Society in praising the Lord for all His past mercies; in humbling themselves before God for their inadequate improvement of the various advantages enjoyed by this nation for diffusing the Gospel throughout the world; and in supplicating an abundant outpouring of the Holy Spirit upon the Agents and work of the Church Missionary Society, and upon the Church of this nation; that, in the place of its present few and comparatively feeble efforts, it may arise, as one man, to the discharge of its high obligation of becoming the Evangelist of the world.

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(4) The erection, in the Missions abroad, of buildings of a permanent character for Missionary purposes, where needed, especially Seminaries and Normal Schools for training Native Ministers and Teachers.

It may be urged that few are likely to witness a second Jubilee; and it is hoped that few will refuse to make a special exertion, or a special sacrifice, upon an occasion which will never again present itself.

Our readers will probably recollect that a deeply interesting act of co-operation between this Diocese and the Church Missionary Society took place, more than four years ago, when the Lord Bishop of Montreal encountered the risks and hardships of

a journey to the Red River settlement, for the purpose of an Episcopal Visitation to the Society's Missionary Stations in that part of Prince Rupert's Land. While the Society cheerfully bore the expense of conveyance, and the demand of self-denial and personal labour was met by our Diocesan, the members of the Church in this part of the British dominions scarcely had the cause of Missions to the heathen brought under their cognizance, with a view to efforts on their part towards its promotion. A token of goodwill has, indeed, been afforded from year to year of late, through the contributions raised by Juvenile Collectors in this city, kindly aided by several adults who have added their collections or gifts to the sums thus transmitted to the Church Missionary Society; but, amidst the many demands addressed to Churchmen for purposes of a local character, the foreign missionary enterprise has scarcely been able to present its claim, and the operations arising from it have been but little noticed.

The Church Missionary Society's Jubilee seems to us to call for some consideration on the part of the members of the Church in these parts, as well as at home; and we doubt not but there are many who, besides being stirred up to join the friends of missions in other parts in praise and prayer on this occasion, will feel that God has given them ability to contribute of their substance towards the Society's funds, and has made it their duty to do as they are able. We acknowledge, for ourselves, that it is a privilege to add to our annual subscription—which is already wanted towards keeping up the existing Missions—an equal amount as a donation to the Jubilee Fund; many, who have never stately subscribed to the Society, will probably be found willing for once to contribute towards the same fund—and who can tell but the luxury of doing good to the souls of our fellow-creatures, in the distant lands where Christ is not known, may be so strongly felt in the effort thus suggested, that the gift, which was first called forth for a special purpose, will invite its own recurrence, and become a stated subscription?

JUBILEE ADDRESS.—No. 11.—The fiftieth year of the Church Missionary Society has arrived, and in recollection of the Jewish ordinance of the Jubilee—a season both of thankfulness for past mercies, and of setting free those who had till then been in bondage—we are called to look back and around us, and to praise God for the way in which He has led us and our fathers these fifty years, in fulfilling His prophecies and commands.

1. WHAT THE CHURCH MISSIONARY SOCIETY HAS DONE. Fifty years ago, the Church of England had no instrumentality especially devoted to the preaching of Christ among the Heathen. In 1799, a little band of zealous Clergy and Laymen united to form a Society for this purpose; and in 1801, the first Missionaries went forth to Sierra Leone. In a few years, others were sent to New Zealand, then to India, and to other fields. At the present hour, the Church Missionary Society not only is actively engaged on the rocky and wooded peninsula of Sierra Leone, among the Liberated Africans; but has travelled a thousand miles to the eastward, to Badagry and Abbeokuta. It has been driven from Abyssinia; but its Missionaries have clung to the east coast of Africa, near Mombasa, and have made good their footing there. In Cairo, that ancient seat of bigotry, the Society is at work both among the Coptic population—the descendants of the Ancient Egyptians—and among the Mahomedans.

India has many Missions of the Society. The sandy plains of palm-girt Tinnevely; the rich woods of Travancore, clothed with all the splendour of tropical luxuriance; the great cities of Madras and Bombay; the long-extended nation of the Teloozoos; the domes and minarets of Agra; the rolling stream of the Ganges; and the highlands of the snow-capped Himalayas; have all witnessed the love of God in sending His servants to preach the Gospel, and the converting power of the Holy Ghost. The opened door of China has been entered by the Society. In British Guiana, in South America, amid the swamps and tangled jungles of the banks of the Essequibo, tribes before unknown to Europeans, and living like the wild beasts of the forests, have been evangelized, and are now "sitting at the feet of Jesus, clothed, and in their right mind." In New Zealand, the leafy glens and mountains, the wooded lakes and their rocky islets, have resounded with the prayers and praises of believers in Christ, who in their childhood were wholly ignorant of God, but who have heard of the living Saviour from the Missionaries of the Society. The Negroes of the West Indies have also been the subject of our exertions. And far back in the prairies and woods of North-west America, amid the burning heats of summer and the piercing frosts of winter, do our Missionaries continue to win souls to Christ, and to gather large congregations of the Red Indian tribes to hear of His love, and to join in prayer to Him.

Thus God is leading the Society on, and thus, so faint yet pursuing, the Society is following where He calls. II. WHAT REMAINS TO BE DONE.—Much, however, as has been done, that which has yet to be begun far exceeds it. Look at that large continent—Arabia, with its hundreds of distinct nations—Arabs, Gallas, &c. It is only the crust of that vast land, only the tips of its promontories, which have been invaded by Christian Missionaries of any denomination. Enormous Asia! India and China, with their myriads, form but a small portion of it; and when it is known that India alone contains not fewer than thirty distinct nations, who shall calculate the multitudes of tribes, which inhabit the steppes of Tartary, the wide Empire of China, Burmah, Sibiria, the shores of the Aral and Caspian seas, Asia-Turkey, Arabia, and Persia. India has its 150 millions, and China its 360 millions of people. What shall be said of Japan and those countless islands, green with tropical woods, which fill the China sea? What of the aboriginal tribes which yet exist in so many parts of both North and South America? "Who is sufficient for these things?" "The Lord, by the voice of His servants, is more than sufficient for them all." The watchword of His people must be Forward. The kingdom

of God is before us, the Lord of the whole earth is with us, and who shall stay those who go forth in His might, and at His command?

III. OBJECTS OF THE JUBILEE OFFERTINGS. The review of what God has done by His servants of the Church Missionary Society, and the prospect of what remains to be done, should call forth both feelings of thankfulness, and a strong determination, by the grace of God, to go forward in the holy work. But as Christian feelings must be exhibited by Christian settlement and liberality, the Committee have established a separate Fund for the reception of Jubilee Offerings. They have selected certain objects which may both serve as permanent memorials of the Jubilee, and also may set the ordinary income of the Society free for the future enlargement of the Missions; such as the following—1. the augmentation of the Fund for Disabled Missionaries, and for the widows and orphans of deceased Missionaries. 2. The providing a Boarding-school as a home for the maintenance and education of the children of those Missionaries who are devoting their time and strength to Missionary work abroad. 3. The establishment of a moderate Fund to be employed in assisting Native Churches to support their own Native Ministers and Institutions. And, 4. The erection in the Missions abroad of buildings of a permanent character for Missionary purposes, and more especially for the education of young men for the office of the Ministry.

It is essential that in raising this Fund the annual income of the Society should not be diminished, and therefore this appeal is made for an increase of subscriptions from old subscribers, and for free donations from those who have never yet subscribed. There are many who, without inconvenience, will be able to give a double subscription upon the Jubilee year. Many, also, who can contribute large donations to the proposed Fund.

But there is a large mass of society, as yet uninterested in the Missionary cause, from whom something would be received by a special appeal on such a special occasion. Let those, then, who have already given to the limit of their ability, give their exertions to make a fresh canvass in their neighbourhood. To raise the whole Missionary tone, to extend a Missionary spirit, to spread Missionary information, and to arouse Missionary interest, is an object worthy of the Jubilee year, no less than the raising of a Fund. To promote this spirit, by diffusing information, the Committee are preparing a new and large Map—on which the Missionary Stations of all Protestant Societies will be distinctly marked—and the countries coloured according to their professed religion or superstition—in addition to the elder map, which is sold at a reduced price. The larger map of the two hemispheres measures 6 ft. 6 in. by 3 ft. 3 in., price 5s. mounted on a roller and canvass; the smaller one 5 ft. by 2 ft. 6 in., similarly mounted, price 6s. 6d.

Take ye heed among you an offering unto the Lord: who ever is of a willing heart, let him bring it, an offering of the Lord; gold, and silver, and brass. And every wise hearted among you shall come, and make all that the Lord hath commanded." Exod. xxxv. 5, 10.

MISSIONARY STATIONS. 102 European Clergymen, 125 Native and East-Indian Clergymen, 44 European Lay Teachers, 43 Native and East-Indian Lay Teachers, 1299 Communicants, 13010

SCOTTISH EPISCOPAL CHURCH. DIOCESE OF GLASGOW AND GALLOWAY.—The consecration of the Rev. Walter Trower, M. A., late Fellow of Oriel College, Oxford, Rector of Wiston, Sussex, and Rural Dean, to the episcopal charge of this Diocese took place in St. Mary's Chapel, Glasgow, on the 21st of last month. The Bishop of Aberdeen, Edinburgh, Argyre, and Brechin, together with about thirty Presbyters from various parts, were present. The Rev. Mr. Eyles preached on JOHN XXI, 15-16: "So when they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? &c.

THE ARCHBISHOP'S MISSION.—From the Advertiser, Sept. 25, 1848.—Our Island has within the last few days been visited by the Lord Bishop of Tuam, accompanied by his private secretary, the Rev. D. I. Clarke, His Lordship, who is President, as our readers are aware, of the Mission, arrived here on Saturday, the 20th instant, and remained until Tuesday, the 12th. During his stay at the Missionary Settlement he visited our Hospital, Orphan House, Schools, &c., and expressed the greatest gratification at all that he witnessed at these several institutions, as well as all that he heard of the progress of the true faith throughout the entire parish.

On Sunday, the 10th instant, His Lordship occupied the pulpit of the Colony Chapel, and preached a most instructive and useful sermon on the mediatorial office of our Lord Jesus Christ, clearly exposing the errors alike of the Romanist, the Antinomian, and the Socinian on the subject, and boldly explaining the true Scriptural doctrine of the grounds of a sinner's reconciliation with God, "solely for the merit of our Lord and Saviour Jesus Christ." His remarks on this important subject were founded upon the 7th chapter of the Epistle to the Hebrews, and 25th verse. The inhabitants of the Colony testified their gratitude to His Lordship for coming amongst them by a general illumination on the evening of his arrival, as well as by bonfires, &c., and on the occasion of his leaving the Island he was met by the masters and some portion of the scholars of our Irish Schools, and presented with the following address:—

"To the Right Honourable and Right Rev. Thomas Lord Bishop of Tuam, Killala and Achonry. My Lord,—We, the Inspectors and Teachers of the Scholars of the Island of Achill, do most respectfully approach your Lordship, and return you our sincere thanks for visiting our Island at this time, and for expounding to us the words of life and the message of salvation, and we earnestly and humbly pray the Lord, who of his divine providence has placed you over us, to prolong your Lordship's life, which is the fervent prayer of your Lordship's humble and obedient servants."

His Lordship showed marks of deep feeling on listening to this address; and, in reply, assured those who presented it to him, that his heart he wished they might "go on and prosper;" that he regarded them as his friends, and that he trusted the blessing of God might accompany and reward their labours.

It is right that our readers should know that these schools are mostly attended by the children of professing Romanists, or converts from Romanism; that the number of such children amounts to nearly 2,000, who are constantly under the inspection of the Rector of the parish, the Rev. Charles Seymour—and that we are anticipating another visit from the Bishop in the course of the ensuing year, when we hope to present some hundred children to His Lordship for the purpose of receiving from him the rite of confirmation.

Though no meal has been issued to our school children for the last three weeks, the schools

are flourishing, and the attendance not diminished.

CONVERSIONS FROM ROME.—On the 8th ult., two ladies, residents of Liverpool, openly renounced the errors of Popery in Holy Trinity Church, Birkenhead; and on Friday last, during morning service at the same church, the Rev. Dr. Butler, Chamberlain to "his Holiness the Pope," read his recantation, and was admitted into the communion of the "one Catholic and Apostolic Church," happily established in this land. About seven years ago the Rev. J. Bayley, Incumbent of Trinity Church, engaged in controversy with Dr. Butler, on the errors of Romanism; the Doctor has since been to Rome, and lately to Ireland, on his return from which he called upon Mr. Bayley, and voluntarily expressed his intention of becoming a member of the Church of England. His conversion has made a great sensation, as he was accounted one of the most able disputants in the Romish Church.—Cheshire Paper.

DIOCESE OF QUEBEC. St. George's Church, MONTREAL.—We hear that the Rev. W. B. BOND, of Laclue Church, is shortly to be appointed to the pastoral charge of St. George's Church, in this city, in conjunction with the Rev. A. T. Leach, A. M., the present Incumbent.—Montreal Herald.

SWITZERLAND. THE CANTON DE VAUD.—Religious Liberty.—The tribunals called upon to decide on those cases which were remitted to them by the decree of the 28th of March, have just taken a position which appears to promise greater tranquillity for the future. Four higher tribunals, those of Lausanne, in the case of M. Scholl and Madame Vinet; of M. de M. in the case of M. Pilet; of M. Clement; and more recently of Echallens, in the case of M. Germond, have, it is true, decreed fines for the offence of praying in dwelling-houses; but they do not seem to have the honour to enter on a better path. Interpreting the decree of the 28th March as not interfering, either in the letter or the spirit, any other than public-religious meetings, which might be the cause of disturbances, it has pronounced in my case, that the meeting at which I presided, in my own house, not having any connexion with politics, and not having caused any disturbance, there was no need to enforce on me the penalty imposed by that decree. The public administration appealed to the Court of Cassation against this releasing sentence. Unfortunately, an error of form, which compelled the Court of Cassation to reject the appeal, prevented it from pronouncing judgment on the basis of the question itself; but more recently it had the opportunity of pronouncing such judgment, in consequence of an appeal by M. Germond, against the sentence of the tribunal of Echallens. The Court of Cassation then declared, in favour of M. Germond, that the decree of the 28th March was only applicable in those cases where there had been disturbance. Since then, the tribunal of Vevey has absolved five persons committed to its decision, without any appeal on the part of the public administration. It is, therefore, probable that the Council of State will make no more use of its decree, and will no longer send those to the tribunals who may be surprised in the midst of an attending religious meetings. In this sense the decree of the 28th March has no doubt received its death blow.

But, nevertheless, the Council of State, notwithstanding the positive text of the decree, of full powers voted by the Grand Council in January, and which ordains that all the penalties must be enforced by the tribunals, has assumed to itself the right of displacing the pastors, and of sending them either to their own commune or to any other, even when they have been absolved by the tribunals. Thus, I had a right to remain at Vevey, after my acquittal by the tribune of justice. I had also a right to return there, after the releasing sentence of the Court of Cassation—but I have been compelled, for the third time, to forsake my native place, under a peremptory order from the Council of State; and M. Germond, though acquitted in the last instance, has been unable to return to Echallens. We are, therefore, deprived of our rights as citizens for an indefinite time, and that, too, in defiance of the sentence of judicial authority, and contrary to the text of the law; and, to leave no doubt in the despotism to which we are exposed, Mr. B. Thomas has just been conducted by gendarmes into his commune, on a report made by the prefect, on a meeting held in Mr. Thomas's house, but in which he himself took no part. Mr. le Pasteur, Esperandieu, of Lausanne, will also thus be sent away. For a long time he presided over many meetings in his own house, as all the world know, without any disturbance taking place.

We may conclude, from these last facts, that the Council of State is determined to pursue its persecuting measures. It is even said that, finding no longer any support in its own decree, it contemplates proposing to the Grand Council an intolerant law, more positive than the former decrees. But nothing certain has yet occurred; and I therefore hope that the rumour is false. Is it not a proof of insanity to attempt such a thing? or to reckon on the approaching victory of Socialism?—unless one admits the very plausible explanation of supposing that the Council of State wishes by its arbitrary and intolerant acts to throw odium upon the Church of which it is the Bishop (Head) in order to arrive sooner or later at the moment which may seem most favourable for the separation of Church and State.

The above is from the Rev. Ch. Baup, writing from the Canton of Neuchâtel, August 17, 1848, to the Editors of "Evangelical Christendom." A subsequent letter from him gives the following additional information:

M. Fr. Esperandieu having received an order to repair to his native commune, on account of his having presided at meetings which had been held in his house, refused to obey, asking at the same time to be tried by a court of law, seeing that, according to the decrees of the Grand Council, it is not in the province of the Council of State to inflict any penalty whatever in connexion with religious meetings, and that all cases of this kind should be referred to the competent tribunals. This was refused; the arbitrary order to quit Lausanne was again communicated to him, and as he declared that he would not voluntarily submit to it, from respect to the law and constitution, an armed force was sent to apprehend him. The justice of the peace, not wishing to authorize the arrest of a man who was guiltless of any real offence, M. Esperandieu's house was entered by force, and he himself conducted to Vevey.

Fresh orders of banishment to their communes have been issued against M. Tachet, pastor of the Free Church at Valleye, and against M. Deacombaz, pastor, whom the justice of the peace of Morges, more accommodating than that of Lausanne, gave authority to be arrested in his domicile. Our rulers are evidently recommencing, with fresh ardour, the agitation against the demissionary pastors, and they are now obtaining signatures to a petition demanding their banishment from the canton.

REFORMED CHURCH OF FRANCE AND THE FREE CHURCH OF SCOTLAND.—We understand that Dr. Cunningham, of Edinburgh, and Mr. Bonar, of Glasgow, have just returned from Paris. They were introduced to the Assembly of the Reformed Church of France by the Rev. Frederick Monod, of Paris, and most kindly received by the Moderator and brethren. The assembly is deeply engaged in considering what is the duty in present circumstances as to a "Confession of Faith." The great majority seem to wish to allow matters to continue as they are in this respect. Some even of the faithful brethren are desirous of delay; but opposite and more decisive views found able and eloquent defenders in M. Frederick Monod, M. Gasparin, and Professor Bonet. The discussion of this question had continued for some days before Dr. Cunningham and Mr. Bonar left, and was expected to continue for some days longer, but there is every reason to fear that few, besides those we have mentioned, will be prepared to take any decisive step at this time. It was always expected that many who belong to that body which has in reality no Church constitution, would resist any proposed reformation; but it is said to think that any who know and value the truth of God, should be content with things as they are, more especially when there is such an evident call in Providence for the friends of the truth taking a more suitable and decisive position. Matters, however, have come to a crisis somewhat unexpected, and doubtless, many who do not at present support those who, with great power of argument, and great earnestness of appeal, urge immediate action, will soon feel themselves shut up to follow them, and to join with them in raising a free and spiritual Church in France. The importance of this, at the present moment, in that great country, is impossible to over-estimate. Numbers are of far less moment than spiritual truth and devoted energy. Our God "saveth by many, or by few." And with His blessing everything may be expected from the men who, standing as much alone as they yet do, have not yet shrunk from taking the lead in this most important movement. Let prayer without ceasing be made for them, and for all in that land who feel with them. The very discussion of the questions brought up is a matter of vast importance at the present time; and light may break in upon many a mind in the course of these discussions.—Scottish Guardian.

DIFFICULTIES OF FRENCH BOOKSELLERS.—The French book-selling trade has suffered much from the revolution of February; it has even received a severer blow than any other business. When fathers of families fall into difficulties, and fear the loss of all that they possess, new books are no longer purchased; for books are, after all, articles of luxury which can easily be dispensed with. The distress of our publishers has become so great, that in order to find buyers, a species of lottery has been proposed. The papers have recently announced that the booksellers of Paris propose selling, under the auspices of Government, 125,000 tickets of 25 francs each. Each subscriber will at first receive in books the value of the sum subscribed. Then, the first thousand tickets, drawn by lot at the Hotel de Ville, of Paris, will procure the subscribers, prizes or lots of 150,000 francs, 75,000 francs, 45,000 francs, 24,000 francs, 5,000 francs, and so forth. This is a silver bait offered to the French, in the hope of emptying the overcrowded warehouses of the publishers.

This strange and, as I think, as connected with the history of the press, altogether unparalleled fact, shows to what a state the book trade is at present fallen.—Cor. Ecany. Christendom.

The A. A. H. has received 15s. on account of Mrs. Platt, by the hands of the Ed. Berean. Oct. 25th, 1848.

PAYMENTS RECEIVED.—Messrs. R. Chambers. No. 209 to 260; Jos. Jones, No. 249 to 260; Wm. Hall, 189 to 210; J. G. Jorvis, 209 to 260; Wm. Forbes, 53 to 207.

Town Major Knight, No. 195 to 246.

TO CORRESPONDENTS.—Received W. C. F.; the paper was sent in the parcel with all the others, and should have reached C. A. on the proper day.—The Lines from O., scarcely being able to open them yet.—C. Y.—D. C. N.—F. M.—T. T.

Local and Political Intelligence.

Since our last publication, we have had our usual supply of English periodicals by the Britannia, to the 30th September, and by the Niagara, to the 7th instant. The letters by the latter arrived in town on Sunday evening, the newspapers on Tuesday morning. Several items of intelligence under heading FRANCE, selected from the Eur. Times of Sept. 30, will be found on our fourth page. In looking over the additional week's news, we are thankful to find that the disturbances on the European Continent of which we read were of a secondary character; painful enough in themselves, but not such as to defeat existing endeavours at consolidating governments, restoring peace, settling finances, and reviving commerce. Our gracious Sovereign has returned to the Isle of Wight from her short abode in the retirement of Balmoral Castle. Mr. Smith O'Brien's trial was still going on at the latest period to which the advices by the Niagara go. The Government very properly maintained the utmost watchfulness. Quietness had been maintained. More arrests were taking place. The Eur. Times has the following remark:

"If we may believe many of the reports which reach us from Dublin, as well as the facts proved on Mr. O'Brien's trial, it would appear that many of the clergy have been deeply implicated in the late movement, but that the Government is using every means within its power to prevent unnecessary disclosures, with an evident desire to screen the delinquents. The details of Irish politics are, however, so saturated with secret passions and misrepresentation, that, with all our desire to be faithful and impartial historians of the events of the time, we have the greatest difficulty in discriminating truth from falsehood."

The following refers to a letter addressed by Lord Lifford to the Chairman of a Society formed to promote the visionary scheme of making the Imperial Parliament hold its meetings from time to time in Dublin:

"His Lordship denies that trade is diminishing in Ireland, and that her manufactures are disappearing. He cites with great success the great increase of trade around Belfast, which he calls the Manchester and Liverpool of Ireland! He shows that the whole of the north of Ireland has gone on improving, and asks, if that portion of the country could improve under the existing laws, why the southern and western districts cannot improve also. We find that, in spite of the disasters of late years, an immense amount of Consols has been transferred to the Irish people, showing that accumulation is going on; and we really believe that if the Irish would abjure party politics, and devote their great energies to the practical improvement of their country, the scenes of misery we have witnessed, and which, we fear, are still in store for us during the approaching winter, would become matters of past history, and would be scarcely remembered in the rapidly improving state of the country."

We subjoin articles gleaned from the Eur. Times and other sources on the aspect of things, political and commercial.

Domestic politics continue in a perfectly dormant state. It will be seen that the Court has returned from Scotland. The Queen having sailed from Aberdeen, was overtaken by a gale of wind, and put back into port, whence she proceeded by railway to London, and from thence to the Isle of Wight, where her Majesty and suite arrived on Monday last. On the following day the splendid double-banked United States frigate, the St. Lawrence, arrived at the Island off Cowes, and proceeded on Wednesday to Copenhagen. She fired a tremendous salute from her heaviest guns as she passed Osborne-house, on the summit of which the royal standard of England was floating.

There has been an improved feeling in commercial affairs during the past week.—Colonial produce is in better request as the consumption is increasing, but prices still rule low. An opinion prevails that as head-stocks of tea and foreign arrivals increase, our produce markets will resume their former activity. The corn trade has been steady, but not active during the week, and prices for most articles are on the decline. Money is also in abundance, and the rate of interest rules low, whilst in the manufacturing and mining part of the country, trade has a more active and animated appearance, and wages are on the advance.

The market for English Securities has been tolerably steady during the past week, and lately prices have rather advanced. Consols, on the 6th Oct. 89 to 86.

The weather during the past week has still been of an unfavourable character. In the midland counties, especially, so much rain has fallen that the land has been flooded to a considerable extent, and the new Wheat crop is considerably affected by the wet. We learn that in Scotland, especially, there are considerable patches of Corn in the fields, and the inclemency of the weather, which has been so general in the South, would make us uneasy for these districts, but we learn that drier weather has prevailed in Scotland, and as we said last week, the vast bulk of the harvest is gathered in throughout the three kingdoms. The prevailing dampness has naturally created a demand for old Wheat, but the tendency to an increase of prices in cereal produce generally is completely counteracted by the continued large arrivals from abroad, and, indeed, a small decline of prices has taken place at the great places of consumption.

In Ireland the potato disease has committed universal havoc; and every day establishes the certainty that not only a large quantity of Indian Corn will be needed for that country, but some scheme of eleemosynary aid must be adopted in various districts before the winter has passed over. The increased averages indicate that there will be a slight advance of a shilling or so in the duty. So long as it remains at four shillings per quarter the arrivals are cleared, but as the duty advances it will become a calculation of whether the charges of interest of money and warehousing counterbalance the future advantage of clearing the whole free of duty when the present corn-law shall expire. In the Baltic ports prices continue to rule very high, especially for fine qualities. In the Mediterranean markets considerable purchases have been made, especially of Indian Corn. Under all circumstances, we do not anticipate any violent fluctuation of prices, especially as the business of the Corn market is generally speaking in a sound state.

THE CHARTISTS IN ENGLAND.—The trial of the Chartist leaders for "levying war" against the Queen, in August last, has been brought to a conclusion in London. The prisoners Dowling, Cuffey, Fay, and Lecky have all been found guilty, and have been transported beyond the seas for their natural lives. Ritchie, who pleaded guilty, (Mr. Ballantyne, his counsel, seeing it was hopeless to struggle against a conviction,) received the same sentence. Shaw, Gurney, Able, Snowball, Scadding, Martin, Jones, Argue, and Fowley, were sentenced to two years' imprisonment; and Winspore, Prowton, Conway, and Morgan, to eighteen months, with fines of £10 each. Shaw, in consideration of his superior education, was fined £50. The whole of these pleaded guilty of the misdemeanour charged, and are to find security for their good behaviour for various terms. Eleven other defendants who had pleaded "not guilty" their cases offering many points in their favour, were discharged upon their own recognisances to appear when called upon, and thus terminated the sessions.

CHARITISM.—A Rev. gentleman of this town, while in conversation the other day with an individual who formerly figured as a red-hot stickler for the six points, being struck with the subdued language in which his political ideas were now clothed, remarked "why?—I thought you were a Chartist." "So I was, Sir," rejoined the other; "but"—and the answer is deeply significant—"I have lately built two cottages." Comment would be misplaced.—Lancaster Guardian.

FRANCE.—Advices have arrived to-day of serious disturbances which have broken out at Lyons. It appears, from the Lyons journal, that early on Tuesday morning, the gendarmes of Lyons, whose corps has been recently dissolved, presented themselves at the prefecture to demand the month's pay, which had,

they said, been promised them. Being allowed to enter the hotel, they possessed themselves of it, and kept the prefect in custody for three-quarters of an hour.—Crowds assembled around the building; but a regiment of dragoons, returning from exercise, charged them, and drove them away, also clearing the hotel, and releasing the prefect. The vicinity of the prefecture was then occupied militarily. The alarm caused was so great that the shops in the vicinity were closed. At half-past nine o'clock a group of twenty gendarmes mobile disarmed the two sentinels of the Mont de Piété. They then attempted to force themselves into the guard-house, but the men occupying it having barricaded themselves in it, they did not succeed. They, however, broke all the windows.

At ten o'clock, 200 mobiles presented themselves at the Hotel de Ville, with a red flag. Being charged by the soldiers, they immediately dispersed. General Geman and his staff accompanied by an escort, traversed the city.

At 11 o'clock the Place de la Prefecture and the vicinity were occupied by the military. Groups of the mobile were traversing the streets, and it was said that some of them had gone to the Croix-Rousse.

The Courier de Lyons says—"It is hoped that this échauffourée will not have any other consequences. Still we think the authorities would do well to be on their guard."

At half-past 12 o'clock, a battery of artillery had arrived upon the place of the Prefecture, and cannon was planted so as to sweep all the approaches. At the departure of the latest accounts the insurgents were endeavouring to raise barricades in the Rue Mercier.

Singular reports are circulated this evening of a plot that has been detected against the National Assembly. It is certain that agents have been discovered who have been employed in corrupting the operatives, to induce them to make an attempt upon the Assembly with the cry of "Vive Barbes." "Vive Raspail!" It is affirmed, however, by some, that these things are got up by the Government itself, to enable it the more easily to crush the Red Republic.

Accounts which are given as the most recent from Europe, and are credited to the New York Herald, describe the outbreaks at Lyons as completely suppressed.

A report had spread, that Austria refused the mediation of Great Britain and France in its Italian affair. This is contradicted by the Paris Government paper, the *Moniteur*.

The question, how the President of the French Republic is to be elected, is agitating the nation. General Cavaignac has declared against the plan of having him elected by the suffrages of the whole body of electors; he will support the proposal now before the Assembly to have the President elected by the National Assembly.

GERMANY.—The city of Frankfurt has not been further disturbed. As far as we can judge, the recent riots have somewhat strengthened the Central Power, but we are yet to perceive any progress towards such a settled form of authority as would give Germany the title she claims of being considered an *Empire* European power. Whilst Prussia and Vienna remain disorganized, the proceedings at Frankfurt may go on uninterrupted, but we tremble for the day when order shall be established in Berlin and Vienna, for in such an event fresh contests must arise, the termination of which no man can possibly conjecture. Since our last, the insurrection in Baden by Struve and his band of outlaws, has been completely suppressed. An effective body of troops having been despatched from Frankfurt, the insurgents were encountered at Staufen, and completely routed. The fugitives were cut down mercilessly, and only a few escaped into Switzerland. It was at first reported that Struve was taken prisoner and instantly shot, but it seems that he was taken, and is now a prisoner at Freiburg. The whole insurrection is effectually put down; and we have no doubt a similar fate awaits another movement which has taken place on the frontier of Wurtemberg, at Hohenweil, where some rascals of Red Republicans had appeared. It would not be difficult to trace the origin of these mischievous movements, which, being totally adverse to the feelings of the people, can only end in discomfiture. The Wurtemberg Government is fully prepared to put them down.

The capital of Austria is not yet free from fatal *cholera*, and a devastating war seems to be carried on between the Hungarians and the Croats. The report of the decisive success of the Hungarians has not been confirmed, indeed, by the last accounts the Ban of Croatia has advanced as far as Buda, in spite of a strong manifesto which the Emperor had issued from Vienna. His Imperial Majesty has despatched Field Marshal Count Von Lamberg to bring about a cessation of hostilities, and calls upon all authorities to obey him. Another address to the army expresses the confidence that the unnatural strife between the two armies will cease, both of which belong to the imperial banner.

HOLSTEIN—SCHLESWIG.—There seems to be great difficulty in carrying out the provisions of the armistice. The Provisional Government of the Duchies and the King of Denmark are quarrelling with each other; and whether the good offices of the British mediation will bring about a good understanding between them remains quite uncertain.

NAPLES AND SICILY.—Some letters have been published which passed between the British and French envoys and naval commanders at Naples, and the Neapolitan Government. The letters of the envoys expect the King of Naples to accept their mediation and stay hostilities. The King refuses. At length the admirals interfere. Sir W. Parker signified "the great ferocity" displayed by the Neapolitans at Messina, their fury being incessant for eight hours after all resistance had ceased, an instance of brutality to which the annals of civil war hardly present a parallel; and the gallant admiral declares that hostilities must cease till the home governments are consulted. His Neapolitan Majesty again demurs. But, in the mean time, the British and French naval captains before Messina compel the Neapolitan general, Filangieri, to grant an armistice and suspend hostilities till the Governments of Paris and London have been consulted.

The *Journal des Débats* states that the King of Sardinia's son has officially notified to all the courts of Europe that he will not accept the Crown which has been proffered to him by the Sicilian Parliament.

VENICE.—Letters from Padua, of Sept. 25, state that the Venetians, having made a sortie, were driven back on two points, with the loss of 50 killed and 50 prisoners.

CHOLERA IN RUSSIA. ST. PETERSBURGH, SEPT. 21.—The cholera, which broke out towards the middle of June, has almost disappeared. The contagion was far more fatal this year than in 1831. In the first seventeen days 7,500 persons died of it. The panic caused by the epidemic chiefly among the lower class greatly increased the general mortality. No less than 100,000 fled from the capital without

resources, and even without clothes, and threw themselves into the environs, where the villagers every where repelled them. Without any asylum, without food, hundreds of them expired, and the streets were frequently so covered with their corpses that it was scarcely possible to get along. It is not known how many perished in this manner, but assuredly the cholera, which daily carried off its 1,500 victims when it was at its height, was not more fatal. All the public works were suspended, but the Emperor, by daily visiting the capital, succeeded both by his presence, his calmness, and his resolution, in obviating those troubles which are so frequent under similar circumstances. The contagion has likewise made great havoc at Astrachan.

MR. MITCHELL AT BERMUDEA.—A letter has been received in Dublin from Bermuda by a relative of Mr. John Mitchell, the writer of which is a lady, a member of the Methodist community, who devotes her time to the spiritual instruction of the convicts in the island. She states that Mitchell is in tolerably good health, although depressed in mind; he has an apartment to himself, is allowed the attendance of a servant, and is in every respect treated with humanity and consideration. Occasionally, he suffers much from the attacks of his old complaint, asthma, but the climate was rendering them less frequent and more mitigated in their violence.

A further Overland Mail has arrived from India, bringing dates from Calcutta to the 20th, Madras the 25th, and Bombay the 31st August. Major Edwards and his gallant troops were encamped before Moulton. The reinforcements despatched from Ferozpoor had not yet joined them, but were hourly expected. In the line of one of the columns advancing a heavy fire had been heard in the direction of Moulton. A Sikh auxiliary force was also on the march from Lahore. The insurgent inhabitants were attempting to quit Moulton, having heard of the approach of the British, and the Dewan, to prevent them, was building up the gates. In spite of the unhealthy season, the march of the reinforcements had not been attended with any remarkable casualty. An outbreak has taken place in the Hazera districts, in which Aloo is situated, the key to the north western frontier of India, and Colonel Canara, an European officer in the Sikh service, had been murdered.

MUNICIPAL.—The Markets' Committee of the City Council have given in a report recommending that the present Lower Town Market place be exchanged for the Cul-de-Sac as a more eligible site for the erection of a market—if such exchange can be effected with the Trinity House, which they are led to suppose could be done to mutual advantage.

DANGER TO CHILDREN IN THE STREETS.—A boy, of the name of John Gallagher, 5 years old, was killed by being driven over in Mountain Street, on Tuesday.

SHIPING.—The number of vessels arrived in this harbour since our last is 15, among which Ship Elizabeth, Rees, Liverpool, Gillespie, Greenfields & Co., general cargo, 3 passengers. Bark Rory O'More, McNab, Liverpool, W. Stevenson, general cargo. Brig. Sarah, Blagdon, Belfast, S. & J. Brown, general cargo. Schrs. Mison, Culson, Mirimichi, order, 93 passengers and a wrecked crew.



We are indebted to the *Morning Chronicle* of this day for intelligence received at New York yesterday afternoon by the *Europa*, from Liverpool on the 14th inst., and telegraphed to this city.—Smith O'Brien had been convicted of high treason, and was sentenced to be hanged, drawn, and quartered. The Jury, however, unanimously recommended him to the merciful consideration of the Government. McManus also had been convicted.—Some cases of cholera in London.—Another outbreak at Vienna.

N. B.—We beg to draw attention to the Sale of the GOSPEL AID SOCIETY of which this is the last day:—see Advertisement.

BIRTH. At Valenciennes, on Sunday morning last, 22nd instant, Mrs. Wm. NEILSON, of a son.

DEATH. Yesterday, the 18th inst., CAROLINE AGNES Ross, fourth daughter of Lieut. C. Ross, R. N., aged 10 years.

On Tuesday evening, aged 9 months and 25 days, MARY MATTHEWS, youngest daughter of JOHN NEILSON, Esq.

At St. Martin, Isle de Jésus, on the 16th instant, WILLIAM MOORE COLLINGS, Ensign, half-pay, of the 85th Regiment, formerly of the 60th Rifles, and Captain of Militia.

At the residence of her father, Bishop Wearmouth, on the 26th ult., EMILY, wife of W. J. C. BEXSON, Esq., of this city.

On the 9th instant, at Dunham, near Missisquoi Bay, Lower Canada, at which place he was Rector, the Rev. CHARLES CALLED COTTON, B. A., the oldest clergyman of the Church of England, in this Diocese, (having entered his 73rd year,) and the longest employed. Mr. Cotton received his University course at Oriel College, Oxford. He came to this country in 1801.

POST-OFFICE NOTICE. The next Mail for ENGLAND, (per Express to Halifax,) will be closed at the Quebec Post-Office, on THURSDAY, 2nd NOVEMBER.

PAID AND UNPAID letters will be received to SEVEN o'clock, P. M. NEWSPAPERS received to SIX o'clock, P. M.

NURSERY GOVERNNESS. A LADY who is well qualified to instruct young persons in the ordinary branches of an English education, is desirous of obtaining employment as a NURSERY GOVERNNESS. Salary not so much an object as the advantage of a home in a quiet and pious family. Refer to the Rev. Official MACKIE, D. D., 13, St. URSULE STREET.

BERLIN WOOL AND PATTERNS. NEW FANCY STORE, No. 6, Palace Street.

JUST received per St. Andrew and John Bull, a choice assortment of Berlin Shaded and Fleecy Wool, Berlin Patterns in great variety, Knitting and Bear Head Cotton. Needles of every description; with a splendid assortment of Fancy Articles. Next door to B. Cole's Auction Rooms. Quebec, Oct. 26, 1848.

CLASSICAL AND COMMERCIAL ACADEMY.

ST. JOHNS, CANADA EAST.

WILLIAM C. MERRICK, B. A., T. C. D. PRINCIPAL.

THE Course of Instruction will comprise the Classics, as read for entrance to, and in the subsequent Courses of, the different Colleges, the Elements of the Sciences, and the usual branches of English Education. W. C. M., in laying his claims before the notice of the Inhabitants of St. Johns and its vicinity, would express a hope that, from the experience which he has had in teaching, for some years past, he would give satisfaction to those Parents and Guardians who would favour him with their patronage.

His constant exertions will be directed to combine the advantages of a sound Classical, and generally useful English and Commercial Education.

Particular attention will be paid to the moral training of the youth of this Academy. A daily report of the progress and conduct of the Pupils will be made up each Afternoon, for the inspection of Parents. There will also (D. V.) be a Public Examination previously to the Summer Vacation.

TERMS: TUITION FEES, £1 17s. 6d., PER QUARTER.

References are kindly permitted to be made to

Rev. C. Bancroft, M. A., Rector, Nelson Street, Esq., Mayor, Robert Wight, Esq., M. D., Jason C. Peirce, Esq., William J. Taylor, Esq., St. Johns.

Honble. Robert Jones, William McGinnis, Esq., Rev. R. Lonsdale, Laprairie, A. F. Holmes, M. D., Hon. William Badgley, E. A. Meredith, A. B., LL. B., Montreal.

N. B.—The Term will (D. V.) commence on the 1st November. St. Johns, October 11, 1848.

CLASSICAL AND COMMERCIAL SCHOOL.

MR. PANMAN (from England) respectfully announces to the inhabitants of Quebec and its vicinity, his intention to receive young Gentlemen as Daily Pupils, who will be carefully instructed in the Greek and Roman Classics, and in every department of useful knowledge.

Mr. P. will be happy to give private Lessons, as required. He can produce the highest testimonials as to character and qualifications. —TERMS MODERATE.—1, D'Aiguillon Street, St. John's Suburbs, Quebec, 5th Oct., 1848.

Just Received BY THE SUBSCRIBER.

A QUANTITY of beautiful COAL AND WOOD STOVES, of various patterns, and a few of the latest improved AIR TIGHT AMERICAN COOKING STOVES, which combine the advantages of great economy of Fuel, large Ovens, convenient arrangement, and much heavier plate than is usual with American Stoves.

—ALSO—Rondell's well known COOKING AND BOX STOVES. H. S. SCOTT, Quebec, 16th October, 1848.

BAZAAR OF THE GOSPEL AID SOCIETY.

THE Public are respectfully informed that the BAZAAR of the above Society, will be held at the ST. GEORGE'S HOTEL, on WEDNESDAY and THURSDAY, the 25th and 26th instant.

The Bazaar will commence each day at ONE o'clock. DONATIONS may be sent to the following Ladies:—Mrs. SCHAW, Mrs. TEMPLE, Mrs. GATES, Mrs. PENNEY, Mrs. WORTH, Mrs. JOHN ROSS, Mrs. S. NEWTON, Mrs. JAMES SEWELL, E. C. M. BURTON, Secy., Quebec, 12th Oct., 1848.

NEW BOOKS.

THE subscriber has just received by the ship "Favourite," a considerable addition to his stock of Books, by which he is now enabled to offer for sale upwards of ONE THOUSAND VOLUMES, CAREFULLY SELECTED WORKS, the whole of which will be disposed of at the lowest possible prices.

GILBERT STANLEY, No. 1, St. Anne Street. Quebec, Oct. 12, 1848.

ENGLISH CHEESE, PER OCEAN QUEES.

CHEDDAR, BERKELEY, QUEEN'S ARMS, TRUCKLES AND PINES. C. & W. WURTELE, St. Paul Street.

ON SALE. WINDOW GLASS, in Half-Boxes, assorted sizes, 6 1/2 x 7 1/2, to 30 x 40, Best English Fire Bricks.

C. & W. WURTELE, St. Paul Street. Quebec, May 24th, 1848.

RECEIVED AND FOR SALE BY THE SUBSCRIBERS: TIN PLATES, Canada Plates, Sheet Iron Bar, Bolt, and Hoop Iron, Boiler Plates, Block and Bar Tin, Sheet Copper, Iron Wire, Sad Irons, Scythes and Sickles, Spades and Shovels, Rose and Clout Nails, Horse Nails.

—AND—Diamond Deck Spikes. C. & W. WURTELE, St. Paul Street. Quebec, 24th May, 1848.

NOTICE.

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

FALL AND WINTER CLOTHING.

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

The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, DOES, KINGS, CASSIMERES, VESTINGS, &c., having just received per "DOUGLAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge.

H. KNIGHT, 12, Palace Street, Quebec, Oct. 13th 1847.

FOR SALE BY THE SUBSCRIBERS: RIGGING, CHAIN, PATENT CORDAGE, Chain Cables and Anchors. C. & W. WURTELE, St. Paul Street. Quebec, 24th May, 1848.

WHITING

FOR SALE BY THE SUBSCRIBERS, in Packages of 2 Cwt. C. & W. WURTELE. Quebec, 6th September, 1848.

RECEIVING FOR SALE PATENT SHOT, assorted.

Shot Lead, Dry Red and White Leads, Paints, assorted colours, Red Ochre, Rose Pink, Putty, in bladders, Best Black Lead, Nos. 1 & 2. C. & W. WURTELE, St. Paul Street. Quebec, 24th May, 1848.

THE CANADA LIFE ASSURANCE COMPANY.

Established 21st August, 1847. CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADDLER, SOLICITORS. PHYSICIANS: G. O'REILLY & W. G. DICKINSON.

THIS COMPANY is prepared to effect ASSURANCE UPON LIVES and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

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

Assurances can be effected either WITH or WITHOUT participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the MARKET SYSTEM having been adopted by the Board, credit will be given for one half of the first seven premiums, secured upon the Policy alone.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15, 20, 25, 30, 35, 40, 45, 50, 55, 60.

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FREELY GIVE.

"A penny, if you please, brother Frank," said little Emily, coming into the parlour on Monday morning, and holding up the basket in which she was accustomed, every week, to put the money that her eldest sister collected for the Bible Society; "a penny, if you please, brother Frank."

"Yes," interrupted he; "but that was because my expenses were so much increased at my new school. You girls have no idea of the number of things I want, and how quickly my money goes."

"But think of the poor heathen," pleaded Emily, with earnestness; "think how sadly they want the Bible, to teach them the way to heaven, and to turn them from worshipping their idols. Do spare them a penny, dear Frank."

"Now, don't tease me, there's a good little girl," said he, again bending over his book; "I am very busy this morning—you know the holidays will soon be at an end, and I have so much to do."

Emily felt that the case was hopeless, and sorrowfully turned away. Just then her sister Mary came in, ready for their usual walk; and as she immediately asked what caused the evident trouble of her companion, Frank's unexpected declaration was made known. While Emily was still venting on writing his exercise, somewhat ashamed, as Mary could perceive, yet showing by his manner that he had quite made up his mind, and was prepared for all that she might say.

take back the money, which in his present state, needing so many comforts, he might be unable to spare. In vain, however, she offered to return the penny; the paper man seemed so much grieved by the proposal, that she thought it kinder to comply with his wish, although she pitied his sufferings as sincerely as her brother, and was not less ready to relieve them.

But Frank was of a different opinion, and when he saw the penny again added to Emily's store, his patience quite forsook him. "Indeed, sister," said he, hastily, "you ought not to take anything from this poor man; he claims our help instead. It is wrong; it is cruel; do not, pray, be so unjust."

Mary did not answer; for the sick man gave her no time. He raised his head, and pointing to the Bible, "That book, young gentleman," said he, "has brought me from darkness to light; it has taught me the way to Christ, and the way to heaven. I was a guilty, hardened sinner; I hated all good things; I broke the Sabbath; I took God's name in vain; I feared neither death nor judgment; I was far on the road to hell."

Two years ago I bought that Bible, not because I wanted it, or cared for it, but because this kind young lady came to ask me, and I knew not how to refuse. It was a blessed day for me, a day for which I hope to praise God through all eternity, when first I opened that precious book, and read the glad tidings of Salvation. Yes, it taught me that, sinner as I had been, there was mercy through my Saviour's blood, mercy even for me; and now I wish that all should have the Bible, that all should seek through that dear Saviour for the pardon of their sins. It is little I can do to show my gratitude for all the Bible has done for me; but as long as I live it will be my joy that I am permitted to help in sending the gospel to teach poor, guilty, and miserable souls how they may be forgiven."

For some minutes after this, there was a deep silence, and Frank turned away his face from Mary's eyes, feeling a sense of shame as he contrasted his own narrow selfishness with the humble, thankful spirit of the Christian, who gave from his scanty pittance what he denied from his abundance. It appeared, from the conversation which followed between Mary and these poor people, that the sick man, though infirm and ailing for some time previously, had only lately been confined to his bed; and Frank was glad to hear his sister say that his case should be attended to, and all possible relief afforded. Some further remarks ensued, which showed the sufferer's happy state of mind, and gave proof that God is "no respecter of persons," but often bestows the consolations of his grace upon those whom the world would scorn.

They then left the cottage, the poor man blessing them as they departed, and praying that the Saviour would keep them beneath his care. Frank was much affected by all he had heard and seen in the poor man's dwelling, which seemed no longer cheerless, since God was surely there, and they had no sooner passed the gate than he himself begged of little Emily to take his penny, and of Mary to allow him the privilege of remaining a subscriber to the Bible Society.—Child's Companion.

HISTORY OF AN ACORN. I dwell upon the lofty branch of an oak for a long while; but one day a sudden gust of wind bore me to the ground, from which situation I was taken up by a beautiful boy, returning from school to his companions. A shade of thought passed over his brow as he gazed at me, and his eyes assumed so serious a look that his schoolmates paused in their sports to learn the result of his meditations; which were, that, lofty as was the tree from which I fell, it was once a simple acorn. His story not being believed by his wise friends, it was resolved that I should be planted, and thus prove the truth or falsity of what he said.

It was indeed a sad moment for me when the damp earth hid from my sight the bright world above, and for many days I gave myself up to despair, but finally I grew impatient of my restraint, and could no longer live under ground; so I timidly peeped through the earth, and inhaled the fresh air. My joy could not have been greater than that of the little boy, who, on visiting the spot where I was planted, found me quite above the ground. His assertion being proved, no more was thought about me, and I was left to myself.

Time hastened on. Summer and winter quickly succeeded each other, and every year found me increasing in size and beauty. And the boy—had he not changed too? He had been away from his native home, and had now returned with a manly step and haughty mien. Oh! how unlike the laughing boy who, twenty years before, bounded over the fields so light and free of heart! But notwithstanding the gay and dissipated world in which he dwelt, the thousand cares and pursuits of the associations of early days were not entirely obliterated from his mind. He wandered over the grounds, marking each change that had taken place, and he started in surprise when he saw me, and remembered me as the little shrub he had tended with so much care many years before. It was easy to imagine, from the expression of his countenance, what thoughts were passing through his mind. The wind, rain, sun and air had all conspired to make me what I then was, and I had daily increased in that which was good. He too had had advantages showered upon him; but had he employed them as he ought? I felt grateful that I was thus happily made the means of teaching him a lesson not soon to be forgotten.

Again I would pass over years of my monotonous existence, and introduce myself in all the pride and grandeur of the monarch of the forest; my massive trunk supported branches that towered far above any competitors around. Truly, I was fair to look upon, might I judge from the admiration and awe with which an aged man regarded me. There was little in him to remind me of the joyous boy or the haughty man of days gone by; yet there was seen the same thoughtful look that ever characterized him.

lied form of that old man repose under my spreading branches, and to hear his words of wisdom imparted to light-hearted children around I. But such happiness could not last long. He passed away from the earth, weighed down by his infirmities, while I was yet in my prime.

"Vain boaster!" said Time to me one day as I was congratulating myself on account of my beauty, strength, and long life, "be silent, nor pride thyself on the length of days; for surely thou shalt soon be like the aged one gone to his long home!"

I laughed his prophecy to scorn; but it was too true. My form is now bowed low to what it once was. My branches are bare and lifeless; a few scattered leaves alone remain, no longer able, lamenting as it were, my doom. Light-hearted children shun me, for what is there in a withered tree to promote the happiness of the young? Yet would I teach them a lesson, as I mourn from day to day in my loneliness. I would tell them of the short race of man; of the fickleness of friendship; the bright hopes and pride of youth dashed to the ground; the folly, the madness of living without a thought of another state of existence. Yes, many a truth might I learn from me, would they but hear; but perverely they turn their eyes away, and I must leave them to learn from experience, as I have done.—Knickerbocker.

THE SAILOR JEROME.

On the late melancholy occasion of the burning of the Ocean Monarch, a sailor of the name of Frederic Jerome became the means of saving fifteen lives, under circumstances which have attracted general notice, and called forth tokens of approbation from a variety of quarters. On his return to New York in the packet-ship New World, to the crew of which he belonged, a public meeting was held at the Mariners' Church, Roosevelt Street, for the purpose of presenting the Freedom of the City in a gold box, voted to him by the Corporation. The Mayor presided; the Rev. Henry Chast offered up a prayer; one of the Aldermen presented the gold box, and a brother of Capt. Wright, of the New World, gave a circumstantial account of the calamity which had given occasion to Jerome's heroic conduct, and of the valour in the cause of humanity shown by him and other sailors. The Rev. B. C. C. Parker, of the Protestant Episcopal Church, Minister of the Mariners' Church, at Jerome's request, delivered an address of acknowledgment on his behalf; after which he closed the solemnity with the benediction.

The same Clergyman has furnished the following account of this fearless man, now a citizen of New York, though a native of the soil of England:

"He has worked along shore and sailed out of New York for the last seven years. He is not much over twenty-five years of age, of most indomitable courage, without being fool-hardy in its use, and of considerable personal strength. I yesterday conversed with five seamen who had sailed with him, and they say he is as worthy a young man as ever was on board a ship. He has boarded in Water street for some years, with a kind-hearted and worthy landlord, Mr. Richards; and, within a year or two, married a young woman in the domestic employment of Mrs. R.

"He has now one child, and his wife is spoken of as possessing a very good domestic character, and contributes to her own support all she is able, by washing or sewing, while her husband is at sea. He is poor, and has nothing to depend upon but his hard-earned wages as foremast hand when on the deep; and his wife now lives in a little room of a house in Roosevelt street. I shall be most happy to apply to her and her child's use any testimony of the approbation of his late act which our citizens may wish to convey to them. He was one of the crew of the ship Henry Clay when, two years ago, she was stranded on Barnegat, and with the second mate of that ship (who lately sailed from Boston as the mate of the Ocean Monarch, and was on board at the time of her burning) was in a boat with four other seamen, when an attempt was made to carry a line to the shore over the surf.

"The boat in which they made this hazardous experiment was swamped in the rollers, and four of the persons in her perished. I am told Frederic Jerome and the present mate of the Ocean Monarch saved their lives by swimming back to the ship. As no other persons in the ship could be induced to make a second attempt, Frederic Jerome and this person undertook it, and, on the second dangerous effort, succeeded; and, by means of this line, the whole of the lives of the passengers and crew on board of the Henry Clay were saved. It was their only connection with the beach, which was at a considerable distance. The mate of the Ocean Monarch, at the time of the said burning, six miles from Liverpool, knowing that this lion-hearted man was on board the ship New World, then lying to, near, coming out on her homeward voyage, and seeing no other human aid was to be had, and knowing of no other man of the like daring to whom he could apply, thought only of him—remembering his former adventure with him—to save the fifteen persons yet remaining on the bowsprit of the burning wreck. He therefore put off to the New World in a leaky boat, to beg him to go with him to the rescue. Jerome no sooner heard the request than he instantly stripped himself, and, whether for life or for death, let himself down from the chains and went to their rescue.

Fifteen souls are now rejoicing in life, who, without his aid, would be at the present hour in eternity. He got to the ship partly by swimming, climbed up some ropes to the bowsprit, to which the helpless, terrified women and children were clinging like burning martyrs at the stake, with the devouring element touching their very clothes, and with his own hands, tied a rope round their bodies, one by one, and let them down into the boat, which his friend, the mate, kept underneath to receive them. He was the last man that left the burning wreck. The congratulations and admiration of the Prince de Joinville and the Duke d'Aumale, the officers of the Brazi-

lian frigate which rescued them, who witnessed his heroic daring, and that of the Queen of Great Britain, each being £50 and the gold medal of the Humane Society, and the honourable notice of his conduct by the Mayor and Common Council of Liverpool, it is to be hoped, will not prevent some honourable notice being taken of his conduct by the citizens and the public authorities of the city, whose proud boast it is to have had within its precincts seven years, as a resident when on shore, a man who has proved himself an honour to humanity, and an example worthy of the imitation of his whole race."

NOT KNOWING CHRIST, ALL KNOWLEDGE ELSE IS VAIN.

I now speak to those, who are children of this world. You have perhaps looked out to discern the face of the sky, and the posture of affairs. No one, perhaps, will deny that you are men of science, and perhaps of great information; but yet suppose that, in conversing with you, it was to be found, that you did not know the day of your visitation; that you know nothing of the spiritual or moral considerations, or signs of the times; that you had made no provision to meet God or eternity; I know not a more deplorable sight on earth than you exhibit! I know not a more affecting sight, than a man of sense and science, a man looked up to, a man who not only admires himself, but is universally admired; and yet is a fool, an idiot, in the sight of God! for he has not at all concerned himself about the "one thing needful"—that letter part that shall never be taken from him!"—Cecil.

ADVENTURES WITH ALLIGATORS.

Having encamped one evening, when travelling in the interior, at a place called Omissato, where alligators abound, the Indians, in cleaning the game, left the entrails of the animals on the sand beach. The scent of them attracted an unusual number of alligators to the spot. The moon shone brightly, and they were seen moving under water by the waves occasioned on the surface. The people having retired to rest, I was reading under my tent in the canoe, and was soon convinced that these voracious creatures were assembled in great numbers, from beneath the water. Presently one came up close to my canoe, drawing his breath, which in the stillness of the night sounded terrible. I started on my couch, and wishing to get a peep at the creature, drew aside the little curtain, but he had sunk; a few minutes after, I felt the canoe moving; thinking that one of the alligators had got into it, I grasped a cutlass which was near me, and, seeing my curtain move, I was just about to give a violent blow, when the thought flashed across my mind, perhaps it is one of the people; I therefore asked, "Who is there?" "John," was the answer, "What do you want?" "I see," said he, "that there are, 'fisher' animals; that is, many alligators around you, and I am come to take care of you?" Most thankful was I for not having struck the blow; and after recovering myself a little, I tried to persuade the Indian to go and lie down in his hammock, which he had hung high under some trees; but he positively refused. He sat down on a bench before the tent, with a spear between his legs, and there he remained till break of day. After the excitement was over, I fell sound asleep, and when I awoke found the Indian still sitting there.

Alligators abound in the Upper Essequibo, and more especially in the creeks. I have seen as many as ten at one time, basking themselves in the sun, and swimming on the water like logs of wood. They are afraid of men, and quite harmless, provided they are left unmolested; but when bereaved of their young, they are very ferocious. Eric, who accompanied me, told me that there he lost one of his people. The Indians, in order to see the fish more distinctly in the dark waters of the creeks, are accustomed to climb on the trees which line their banks, from which they shoot them when passing by. One of his people, when drawing the bow, slipped off the branch and fell into the water, when an alligator bit off his leg. He bled to death in a few minutes. At another place higher up the river, Eric called my attention to an amusing incident which occurred to one of his people. Falling off the tree in the manner just described, he fell upon an alligator's back. The Indian no sooner perceived what had happened, and felt that the creature was moving under him, than he placed himself in a riding position, and clasped his hands round the alligator's body. He was now dragged through the water across the creek, where the creature climbed up through the bush, by which the Indian's back was much lacerated; he returned to the creek, and dragging him through, tried to climb upon the opposite bank. This being rather steep, he was slow in effecting it, and the Indian observing this, was a favourable moment to make his escape, threw himself backward, and swimming across, saved his life. It may be easily conceived that both the rider and his horse were equally glad of getting rid one of the other.—The Rev. J. H. Beman's Missionary Labours in British Guiana.

PEOPLE DETERMINED TO BE HOAXED.

From the London Morning Chronicle. Why, indeed, should people believe any fact whatever, in contemporary British history, that rests merely on British authentication, when New York gets all the best bits first? It is truly astonishing how little we know, over here, of what is going on within twenty-four hours' journey of our own metropolis, compared with the minute and precise accounts they get of all that is doing on the other side of the Atlantic. Who could have thought, for example, that on the night of the 24th ult., some of New York's bravest generals, who had fought in the Mexican war, were in the very act of giving all the aid in their power to Smith O'Brien, at the head of a victorious insurgent army? But for Mr. Mooney, this interesting addition to the history of the British Empire, would have been hopelessly lost to the world. Again, how few of us have ever heard that "all persons arriving in Dublin from the disturbed counties are arrested and sworn to secrecy," in order to prevent the terrible truth about the rebellion from coming out. The Transatlantic patriots have, in short, just now, the monopoly of Cis-atlantic intelligence; and "no other is genuine" than what comes from the patentees' own shop.

opened, or ought to have happened, or may happen; and in the mean while (we quote the words of the Chairman at one of the latest gatherings), "the prevalence of such reports is encouraging." Are we wrong in saying, that this is a branch of business which will last? Could there possibly be finer picks for patriots than the pockets of people who literally make a merit of preferring pleasant "reports" to unpleasant facts—who love a lie scarcely less for knowing that it is a lie—and who cannot exist without having their hoax to subscribe to?

FRANCE.

Gleanings from the European Times of Sept. 30.

Louis Napoleon in the National Assembly.—The events of the French revolution flow on in rapid and interesting succession. Another crisis has been got over without an appeal to arms in the streets of Paris. The elections are now terminated; and it will be seen that besides the return of Louis Napoleon, Achille Fould, and Raspail, for Paris, Count Molé has been elected for the Gironde, and has taken his seat in the National Assembly. The Government candidates have been all unsuccessful. The Prince left London very quietly and almost unattended, and so careful was he to avoid any public excitement, that, after his arrival in Paris, he remained two or three days in privacy, changing his residence to avoid notice.

On the 23rd he took his seat in the National Assembly. His entrance caused some emotion in the Chamber, but the formalities having been proceeded with, the Prince was declared, without opposition, a representative of the department of the Yonne. His certificates of birth and nationality were dispensed with. The Prince then ascended the tribune, and in a brief written speech, which we give entire elsewhere, declared his adhesion to the Republic; to the defence of the order and consolidation of which he declared that no man is more devoted than himself. Upon the question of Raspail's admission into the Assembly, an opposition was made by the Attorney-General, who demanded permission to keep him prisoner at Vincennes, as he had been arrested on a flagrant délit in his attack on the National Assembly. His admission to the Chamber was voted; but the Assembly afterwards, amidst great confusion, accorded permission to prosecute him for having excited civil war against the Republic. As there must be a fresh election for Paris, we should not be surprised if M. Buzot is proposed for the next vacancy. In fact, General Cavaignac finding his position between the Moderate and the Red Republicans wholly untenable, has found himself compelled to make a declaration from the tribune, couched in vague terms, nevertheless, intimating that he had bestowed the prize of reconciliation and concord to both parties, and that the Government only required that the men who sincerely offered it their support should afford the Republic a local support. He declared that the Government was armed with ample powers to repress all insurrection, and that it was desirable that the country should know whether it had or had not pursued the course pointed out by the Assembly. The Assembly, accordingly, passed almost unanimously a vote of confidence, only twenty members of the Mountain rising in their places against it. This vote caused an improvement in the funds, but matters remain, in point of fact, precisely as they were before, with almost as much danger of an outbreak.

The new member's first address, read from the tribune.—Citizen Representatives.—It is not permitted to me to guard silence after the calamities of which I have been the object.

I require to express here frankly, and on the first day when I am permitted to sit amongst you, the true sentiments which animate me—which have already animated me.

After thirty-three years of proscription and exile, I at last recover my country and all my rights as a citizen.

The Republic has given me this happiness; let the Republic receive my oath of gratitude—my oath of gratitude; and may my generous countrymen who have brought me into this Assembly be certain that I shall endeavour to justify their votes in labelling with you for the maintenance of tranquillity—that first necessity of the country; and for the development of the democratic institutions which the people has the right to demand.

Long have I been prevented from devoting to France only the meditations of exile and captivity; at present the career, in which you are all advancing, is open to me. Receive me, my dear colleagues, into your ranks with the same sentiment of affectionate confidence that I bring with me here. My conduct, always inspired by duty, always animated by respect for the law, my conduct will prove, with respect to the persons who have endeavoured to blacken my character in order to again proscriber me, that no one here more than myself is resolved to devote himself to the defence and freedom of the Republic."

The Constitution.—One chamber decided upon.—On the 27th the debate on the question of one or two chambers was resumed. An amendment having been presented proposing two chambers.

M. Lamartine ascended the tribune, and delivered a speech of great length in favour of a single chamber. He went over all the advantages commonly attributed to a system of one chamber. It might, he said, be admitted that the Government might exist as under the monarchy, in a state of equilibrium between different powers, but he contended that, if a senate were created, such a body would absorb all the eminent men in the sciences, arts, letters, and politics of whom the lower assembly would thus be deprived. How, he asked, in times of danger such as the present, could an insurrection be suddenly suppressed if two chambers were to be consulted? He contended that no analogy existed either between France and England, or between France and the United States. In England the House of Lords represented the interests and traditions of an aristocracy; no such interests and no such traditions could be represented here. In the United States the Senate represented the federal principle; no such principle was to exist in France. He contended that a second chamber would be the nursery of an aristocracy, and insisted on this point until he elicited some noisy demonstrations of applause from the ultra-democratic party. In fine, he contended that, with two chambers, the dictatorship would become almost a normal condition. We must not (he said) be always paying for chimeras; nor allow ourselves to be always led away by phantoms; there are various dangers in a dictatorship; do not forget, on the one hand, Montcalm, and on the other, Bonaparte.

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