

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best copy. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of scanning are checked below.

L'Institut a essayé d'obtenir la meilleure copie. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de numérisation sont indiqués ci-dessous.

- | | | | |
|-------------------------------------|---|-------------------------------------|---|
| <input type="checkbox"/> | Coloured covers /
Couverture de couleur | <input type="checkbox"/> | Coloured pages / Pages de couleur |
| <input type="checkbox"/> | Covers damaged /
Couverture endommagée | <input type="checkbox"/> | Pages damaged / Pages endommagées |
| <input type="checkbox"/> | Covers restored and/or laminated /
Couverture restaurée et/ou pelliculée | <input type="checkbox"/> | Pages restored and/or laminated /
Pages restaurées et/ou pelliculées |
| <input type="checkbox"/> | Cover title missing /
Le titre de couverture manque | <input checked="" type="checkbox"/> | Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées |
| <input type="checkbox"/> | Coloured maps /
Cartes géographiques en couleur | <input type="checkbox"/> | Pages detached / Pages détachées |
| <input type="checkbox"/> | Coloured ink (i.e. other than blue or black) /
Encre de couleur (i.e. autre que bleue ou noire) | <input checked="" type="checkbox"/> | Showthrough / Transparence |
| <input type="checkbox"/> | Coloured plates and/or illustrations /
Planches et/ou illustrations en couleur | <input checked="" type="checkbox"/> | Quality of print varies /
Qualité inégale de l'impression |
| <input checked="" type="checkbox"/> | Bound with other material /
Relié avec d'autres documents | <input type="checkbox"/> | Includes supplementary materials /
Comprend du matériel supplémentaire |
| <input type="checkbox"/> | Only edition available /
Seule édition disponible | <input type="checkbox"/> | Blank leaves added during restorations may
appear within the text. Whenever possible, these
have been omitted from scanning / Il se peut que
certaines pages blanches ajoutées lors d'une
restauration apparaissent dans le texte, mais,
lorsque cela était possible, ces pages n'ont pas
été numérisées. |
| <input checked="" type="checkbox"/> | Tight binding may cause shadows or distortion
along interior margin / La reliure serrée peut
causer de l'ombre ou de la distorsion le long de la
marge intérieure. | | |
| <input checked="" type="checkbox"/> | Additional comments /
Commentaires supplémentaires: | | Continuous pagination. |

The Berean.

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

VOLUME II.—No. 31.]

QUEBEC, THURSDAY, OCTOBER 30, 1845.

[WHOLE NUMBER 83.]

WISDOM'S INVITATION.

Voyager on life's troubled sea,
Sailing to eternity!
Turn from earthly things away—
Vain they are, and brief their stay;
Chaining down to earth the heart,
Nothing lasting they impart—
Voyager! what are they to thee?
Leave them all and follow me.

Traveller on the road of life!
Seeking pleasure—finding strife—
Know, the world can never give
Aught on which the soul can live:
Grasp not riches—seek not fame—
Shining dust and sounding name!
Traveller, what are they to thee?
Leave them all and follow me.

C. P. ISLBY.

THE EVILS OF DISUNION AMONGST THE PEOPLE OF CHRIST.

From "the Promised glory of the Church of Christ"—by the Rev. Edward Bickersteth.

In the last parting Prayer of our Lord with his disciples before his crucifixion, he thus prays—Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.—John xvii. 20, 21.

Great is the depth and fulness of the whole prayer. It begins with the glory of Christ, and it ends with the like glory and blessedness of his people in beholding his glory and being filled with his love for ever. You find a course and progressive enlargement of blessings desired; from Christ to his apostles, and from the apostles to the Church, from the Church to the world. The words I have quoted form the last of these links of blessings, a link yet to be completed before our world can attain its true blessedness.

Oh how large was the faith of our Divine Redeemer, that within a few hours of his own fore-known crucifixion, he could pour out, with strong confidence, such enlarged desires for our sinful world!

The great doctrine here set before us is, that the perfect oneness of the Church precedes, and is instrumental towards the world's recognition of the Divine mission of Christ; and the world's true knowledge of God and his love in Christ Jesus.

This is a subject which, almost more than any other, claims at this time our earnest meditation and consideration. Amidst the increasing divisions and intense conflicts of the present day, as manifested in the state of all churches, there is a growing desire for, and we are persuaded an advancing spirit of, real union among the children of God. To foster, encourage, and open out additional means for this, is a great Christian duty. True it is, that the rise and rapid spread of Papal principles in our own Church, has called forth a necessary contention with it on the part of all sound members of the Reformed and Protestant Churches. True it is, that the progress of lawlessness and insubordination in other classes of society has called forth an earnest defence of national establishments on our part as churchmen. True it is, the unsettled state of civil and ecclesiastical questions in the Scotch Church has shaken that established Church to its deepest foundations. True it is, all the reformed Churches abroad are in eager conflict either with inward corruptions, or with the outward apostasy of Rome, and more open infidelity and lawlessness. But these things are manifesting the evils of the disunion of the Churches of Christ, they are all breaking down middle walls of partition, and bringing all who love the Lord Jesus Christ in sincerity, and hold the faith of the Gospel in its purity, into a nearness and closeness of union far higher, far deeper, far fuller, than anything that the Church of Christ has yet witnessed. Let us then, amidst all the troublous signs of the last times, lift up our heads in the assurance that our redemption draweth nigh.

Yet, how affecting it is, that, amidst this thirst for union, human infirmity and corruption should so largely prevail as to produce innumerable evils, and weaken the Churches of Christ in all their efforts to advance his blessed kingdom through the world. It may assist our endeavours after union to notice a few of those evils.

First, A DIVIDED CHURCH IMPEDES THE CONVERSION OF THE WORLD. IT IS THAT WHICH IS NOW ONE CHIEF HINDRANCE IN ITS CONVERSION. The divisions and disunions of the Church have hitherto been the great stumbling-block to the world. It was disunion that prepared the way for Mahomedanism in the east, and Popery in the west. This desolated and extinguished the numerous early Churches in North Africa. This sad disunion soon prevailed among the Reformers themselves, enfeebled the Reformation, and not only retarded its progress but has diminished its numbers. Baxter says, "Thousands have been drawn to Popery by this argument, (the divisions of Protestants) or confirmed in it. And I am persuaded, that all the arguments in Bellarmine, and all their other treatises, have not been so effectual to make papists here, as the multitude of sects among ourselves." The Papist appeals to it with a vain and self-complacent triumph, plausible, indeed, but most self-

condemnatory; for Popery, with a compulsory show of union in slavish subjection in outward things, thought it closes the mouth, silences the press, and manacles the intellect, has still its own multiplied divisions in its own exclusive body. Besides, their union is union in error, superstition, and wickedness, and so is abomination in the sight of God, and only brings down more assuredly, misery and destruction in its issue. But those willing to be deceived, look at the outside uniformity of Popery and at the outside divisions of Protestantism, and see not the great vital truths in which all who hold the Head are united, and so they become a prey to the apostasy, or find in the divisions of professing Christians a stumbling-block on which they are broken. Had as division is, it is better that those who hold main truths should be divided about that in which they cannot conscientiously agree, than united in anything really false and evil.

Disunion furnishes a PLAUSIBLE EXCUSE FOR NEGLECTING THE GOSPEL. A depraved heart, in love with sin, finds a ready excuse for its infidelity and neglect of the Gospel in the divisions of professing Christians. A woe is upon him by whom the offence comes, as well as a woe on him who takes the offence. How forcible is the double appeal—the appeal including both, which St. Paul makes: through thy knowledge shall the weak brother perish for whom Christ died? But when ye so sin against the brethren, and wound their weak conscience, ye sin against Christ. Hence he gives the direction, Destroy not him with thy meat, for whom Christ died.

Disunion OBSCURES THE TRUTH. In proportion to the multitude of faithful, holy, and concurring witnesses, truth is confirmed and established. Thus many most important truths of Christianity have in the progress of the Gospel been established, as we may see in the creeds of the early Church and the confessions of the reformation. But when the world sees holy and good men sharply opposing each other with much pertinacity in lesser matters, losing sight of the great truths which they have in common, and eagerly contending for trifles, it is so blinded by these differences as to think all truth uncertain.

Disunion also WEAKENS CHRISTIAN ZEAL. It grieves the Holy Spirit, the only true source of zeal. We have continually multiplying proofs of the impediments it presents at home and abroad to the progress of what is good. The divisions of Christians multiply the difficulties of our national councils in providing for the Christian instruction and the religious education of the masses of our people, and almost wholly prevent vigorous, effective, and general efforts for accomplishing so great and all-important an object. Missions to Jews and Gentiles are all weak and inadequate from the same cause. The concentration and combination of all Christian minds and hearts in the conversion of our fallen race to God thus becomes impracticable, and thence our efforts have but partial and limited success.

It is clear, then, that our divisions form a chief hindrance in the way of the world's conversion.

Endless also are the evils which they produce among Christians themselves. Christians ought to be all helps to each other, he that prophesieth speaketh to Men to edification, and exhortation, and comfort. In their intercourse with each other in the early Church such instructors were told: Ye may all prophesy one by one, that all may learn and all may be comforted; and the spirits of the prophets are subject to the prophets, for God is not the author of confusion but of peace, as in all churches of the saints. But earthly wisdom rather than heavenly wisdom has largely prevailed, and where it prevails there is bitter envying and strife in the heart, with confusion and every evil work.

May the sense of such evils, of which the Churches of Christ have had such painful experience, quicken our desires for that full union for which our Redeemer prayed.

Selected by an Absent Friend.

ADVANTAGES GAINED BY ROMANISM IN THE BRITISH EMPIRE.

Since the fatal passing of the so-called Emancipation Act (that extreme limit, as the Roman Catholics vowed and swore, to their desires and wants in this kingdom), its progress in this country to the humbling of Protestantism and its own aggrandizement has been steady and uninterrupted, and it could not well be otherwise. For, yield the principle upon which the Constitution of England had previously rested, that fealty to the truth of God, as well as regard to the political security of the kingdom, both required that Popery, whose fundamental principle is universal domination, should be kept down, and you immediately put in operation against the Constitution in Church and State, under the most favourable auspices, the most insidious and persevering adversary that ever afflicted humanity. The wisdom of our ancestors in this matter, has been trampled underfoot with supreme contempt by this enlightened age. Who were wise and who were foolish in regard to it, no very long time will now probably display.

But this mighty advantage, ceded by the irreligion and false principles of the age to the Papacy, would have been comparatively slow operation, had not Popery itself, in its essential principles and properties, as contradistinguished from Protestantism, sprung up and obtained vigorous growth in the Church of England. Popery, in consequence, instead of being an object of dread or aversion, has, with multitudes in influential positions in the commonwealth, become the subject of sympathy and admiration. The objects of dislike are all other Protestant bodies in the kingdom,

along with that large section of the Church which cleaves to the principles of the Reformation. But the Papal is now our sister Church, in the esteem of no stunted number of the higher grades of the clergy, who are infecting men of noble station and powerful influence in the State with the same deadly belief. The differences between such men and the Papacy are not fundamental in doctrine, while in outward form and ceremonial they are hastening to become one. The grand fundamental and Protestant doctrine of justification by faith only, they never knew, or such of them as did know have exchanged it, in fact, if not by confession, for the opposite heresy of Rome; while as it regards the sacraments, the apostolic succession, the absolving, if not the intercessory powers of the priesthood, and the outward gorgeous and formal ceremonial of the worship of God, all their sympathies and wishes are with the apostasy. Such being the case, how can they, how can all those whom they influence, occupy the position of the first Reformers, or that of the true successors of those Reformers, in relation to that community? The thing is impossible. Such parties are disposed to put ample restrictions on all Nonconformists to what they denominate the Catholic Church. But as it regards "our maligned sister" of Rome, their treatment of her must be distinguished by true brotherly affection.

Such feelings already operate with manifest effect in the country. Sir Robert Peel, for a man of respectability, is not a man of much principle. The fact of his entire opposition to the so-called emancipation of the Roman Catholics, and yet, eventually condescending to be the instrument to carry that emancipation into effect, affords of itself ample proof of this fact. His religious principles are much lower than even his principles as a man of the world. On occasion of his inaugural speech upon entering the office of Lord Rector of the Glasgow University, we pointed out that the principles, under the name of religion, he then submitted to the youth whom he addressed, were not those of Scripture, but of the world. A man of this stamp, except under urgent political considerations, or the influence of superstitious feelings (from which Sir Robert appears to be exempt), is little affected by varieties or oppositions of creeds. He does not vary much from Pope in such matters. Thus we have had the Socinian Endowment Chapels Bill become law under the plenary influence of Peel. And thus, obviously, having granted during this session the boon in question to the deniers of the true God, it appears from his recent remarkable speech, which afforded such unbounded satisfaction to the Roman Catholic Members, he is prepared to go next session as far as he dare in the endowment and encouragement of Popery in Ireland. In the meantime he is far from having done nothing in accordance with the growing feelings in the country in favour of Popery. By denying all pecuniary assistance to the Education Society in that country in immediate connexion with the Church, and increasing the grant to the National scheme from £50,000, to £75,000, which goes, with very small deduction, into the pockets of the Papists, and who thereby exclude the light of Scripture from the population, he has rendered a most important service to the community. By removing the legal difficulties which existed to poor deluded Papists devoting, under ghostly counsel, their real and personal property to the priests; such restrictions being originally imposed in ancient as well as in more modern times from the enormous abuses which the cupidity of the priesthood engendered, and a bitter taste of which the population of Lancashire (where Papists prevail) are beginning anew to experience, he further ministers to its objects. By hastily wiping from the statute-book, against the protest of the Church, and without the power of examination of them by Parliament or the country, many penal statutes directed against the Roman Catholics, and finally by a crowning Act of the Imperial Parliament, conferring a legal right to the use of the titles of archbishop and bishop on the priests of Rome, he affords abundant proofs of where his sympathies are, and a foretaste of the forthcoming concessions to Rome which his speech so clearly intimated.

Now, we say, Sir Robert Peel could not so soon have made these concessions to the Papacy, indicative of others still more important behind. (even with the false position which the Protestant Church now occupies under the Roman Catholic Relief Bill.) were it not for the change in favour of the Papacy given expression to in Parliament, and so universally felt and circulated by men of Tractarian principles. Popery within the Church is thus powerfully assisting Popery without; and, if we mistake not, will continue to do so with a continually accumulating power, and an increasing withering effect.

To facilitate, then, the advance and prevalence of Popery in this country, we have not only Popery full grown, striving for the mastery, but Popery in its essential properties, but without the name, operating to the same end in our own bosom. Myriads who would be startled with an invitation to embrace Popery without a veil, will embrace it, in its essence and fundamental principles, under another name. They would not, in the first instance, "worship the beast," but they will worship its "image" partially veiled, and with its harsher features thrown into the shadow. Thus they will advance till they are brought to admire Popery as much or more than their teachers; till they find there is no fundamental distinction between them; till they rest for salvation materially on the same sandy foundation; while Rome will use all those arts for which she has been for centuries distinguished to prevent all unnecessary alarms, and gradually to entice them to her w-

thering embrace. But, in truth, an identification with Rome is no vital consequence, if the principles of Rome come to be embraced by the nation. "The beast," and "the image of the beast," may be separately worshipped; but equally to the dishonour of God, and the everlasting detriment of men, as if the union were complete in every particular.

Let any considerate man say whether such a progress of things is in accordance with the nature of man, and with past experience.

What is presented to the nation for acceptance? On the one hand orthodox, Evangelical truth, as held by the first Reformers and developed in the confessions of the Reformed Churches, requiring separation from the world and the devotion of the heart and affections to God. This spiritual religion, we are instructed by God, no carnal man can embrace, because it is only to be "spiritually discerned." On the contrary, it is an object of the world's contempt or abhorrence. Such it was in the days of our Lord; such it has been in all ages; and such it is in the present day. The multiplicity and variety of writings to its disparagement now current, the works of men otherwise opposed in sentiment, character, and position in life, is altogether astonishing. "It is everywhere spoken against."

On the other hand, Popery, and the modifications of it now current in our Church, are admirably calculated to meet the wants of carnal nature. They are assured they are already the children of God; inward religion and private communion with God, the very fountain of all pure religion and acceptable obedience, is disparaged; the foundation of this holy and childlike intimacy with God in the doctrine of justification by faith only—not by our own righteousness, but by the righteousness of another, is disowned; a gaudy ceremonial, relieved by elaborate music, usurps the place of spiritual worship; and fasts, or abstinence, or penances, are the means by which God is rendered still more propitious, or his favour more richly vouchsafed. With all the pleasures of the world are enjoyed. The opera, the theatre, the ball-room, the race-course, and hunting-field are open to all. They are not inconsistent with the Christian character. The world may be repudiated by name; but all that constitutes the world is embraced, and "the friend of the world," according to this system, is no longer the "enemy," but the friend of God.

Such a system will prevail, except in cases where God has, by his Spirit, interposed, and has taught a more excellent way, and engaged the soul to choose the better part. And accordingly, from such views of the subject, considered with the signs of the times, we expect to witness a remarkable resurrection of Popish principles in this nation, and probably the triumph for a time of the Man of Sin.

Our duty in the meantime is clear: to do all that we can in our various spheres to retard or avert this direful consummation. To what extent we shall prosper, God only knows. But this we know, that our work shall prosper in the thing to which God has sent it, and shall not be in vain in the Lord. Our labour shall be begun, continued, and ended in prayer. This is an instrument in our hands which moves Heaven. The security which thence may be derived to this country it is impossible to declare. "The effectual fervent prayer of a righteous man" in such a case "availeth much;" how much more that of thousands! May our readers have grace to be faithful in the present crisis of their country's history, in relation to this high duty, in the exercise of this inestimable privilege. In every case, the blessing will return to their own bosom. But who knows but in the faithful exercise of this appointed means God may not be entreated for the land, and making bare his holy arm, scatter all the adversaries of his truth like chaff on the threshing-floor? (London Record.)

[The above article has struck a friend of ours so forcibly as to induce him to transmit it to us for insertion. If it should seem to any of our readers that it takes too much the dark side of the question, the closing exhortation must still be acknowledged to be applicable, safe, and obligatory.—Ed.]

GERMAN CATHOLIC CHURCH

John Czersky's testimony against infidelity; from a letter to a friend, dated July 3rd, in the Berlin Reform Journal.

With the same resolution with which I have fought, and continue to fight against the usurpations and superstitions of Rome, do I likewise combat unbelief; not under the instigation of foreign influence, but inspired and upheld by a living faith in Jesus Christ, and His revealed salvation. Such arms and efforts can offend none but those who are destitute of faith: who regard the suggestions of their own minds as the truth, and desire to follow the glimmering lamp of reason as their guide through the wilderness of life. All such persons know absolutely nothing of Christ: for supposing them acquainted with the historical fact of his having once existed in this world, still, to the object for which the Father sent Him upon earth, to what he accomplished during His stay upon earth, and what he thereby became to the human race, they are wholly strangers: the consequence is, they despise His doctrine which they so little know, which they will not receive, and will not follow.—they are not "with Him, and he that is not with Him is against him," as He Himself declares, (Matt. xii. 30), "and who so gathereth not with Him, scattereth abroad." Justly, therefore, may all those who worship their own reason as an infallible guide, instead of following the revelation of Christ, be termed His enemies, for Christ is not to them what he

assumes to be: His doctrines, that He is the Son of the living God; that we are ransomed from eternal damnation by His death; that man's redemption is found only in Him; and that we can be sanctified only by the Holy Ghost, are to them an offence, and the whole doctrine of the cross foolishness. Hence, I am fully justified in terming all who refuse to submit humbly to the revealed will of God in regard to Christ, His enemies, and their course actually sinful; for they sin against the Holy Ghost, which will never be forgiven, neither in this world nor in the world to come; they belong to the lost, and it grieves me to think that you, whom I have loved, are resolved to be one of the number! Listen to what the Apostle Paul says, (1st Cor. i. 18—22) of you worldly wise men. The self-sufficiency, or more properly the haughty mind of the rationalists, prevents their perceiving that their wisdom is in the sight of God foolishness, their supposed advancement a real retrogradation, and that it is not the believers in the divinity of Christ who remain behind in the march of time, but the unbelievers, who, following their own imagined wisdom in preference to the positive revelation of God, choose to adopt reason as the principle of reformation and salvation, forgetting that could their principles be successfully promulgated, the heathen times of Greece and Rome, if not savage barbarism itself, must once more be spread over the earth. All, therefore, who seek to promote such views remain behind the march of time, for they cling to heathenism, which, thanks be to God, is, to all Christians, a time gone by. "The light shineth in darkness, but the darkness comprehendeth it not." (John i. 5.)

You say in your letter, it would have been better for my fame had I kept silence in the case alluded to, but do you not see I should then have resembled those dumb dogs spoken of by Isaiah, lvi. 10, had I kept silence regarding the endeavours of those, whom, since they will not acknowledge Jesus Christ as the Son of God, I must consider his enemies. I declared in the presence of the Leipzig council, whose denial the divinity of Christ, to be no Christian! Can you, too, think me influenced by the desire of worldly fame? A true Christian seeks his glory in something else than the wild clamour of human applause: "he that glories, let him glory in the Lord," (1st Cor. i. 31). And again in chap. iii. 20 and 21, it is written, "the Lord knoweth the thoughts of the wise that they are vain; therefore let no man glory in men, for all things are yours."

You say history will condemn me, but I tell you the unbelieving are condemned already (John iii. 17, 18); nay more, they are declared in Scripture to be not only condemned but damned, for it is written (Mark xvi. 16), "whosoever believeth and is baptized shall be saved, but he that believeth not shall be damned." These are hard sayings to the unbelieving, and because the doctrine of the Cross appears foolishness to them, they desire to force their opinions on all the world, not considering that this is really a compelling of conscience, though it is to be unbelief instead of to belief. And why do they so eagerly seek to enforce their unbelief? Simply from a desire to find in its universal adoption, a confirmation of their own wavering resolutions, a silencing of their own secret doubts, which assuredly, in their better moments, are ever prone to awake and disturb their quiet. But it is a vain effort to uproot the true faith; to veil the revealed truth concerning the Son of God, or to banish from the world the Holy Ghost, that eternal Comforter of suffering humanity! Have you never read what Jesus said, "The stone which the builder rejected is become the head of the corner—whosoever shall fall upon this stone shall be broken, but upon whomsoever it shall fall it will grind him to powder?"

THE MIGHTY GOD.—ISAIAH ix. 6.

This appellation, the Mighty God, ought to inspire us with a filial courage, and to excite us to pray with child-like confidence. The words have reminded us of danger and of enemies; for it is in danger, and in the presence of our foes, that we peculiarly require a mighty God. The men of this world live, for the most part, very securely and unconcernedly; they are, as it would seem, often very courageous, nay, they are frequently mighty in impiety. But whence comes it? They do not see the danger, they do not see the foe; and hence they are such heroes. But let them discover their danger on a sick and dying bed; let the adversary then come and say to them thou must now enter into eternity; how does their might depart, how is their courage fled! Those are miserable heroes, who do not carry Christ in their hearts! Ah! how easily does that courage sink, which rests not on the blood of Christ!—From the German of Gerhard Tersteegen.

ASSEMBLY OF JEWISH RABBIES AT FRANKFORT.

At the termination of the recent sittings of this Assembly, Dr. Stein, the President, gave a summary of the deliberations, from which the following account of measures resolved upon is extracted:

"We have not excluded the Hebrew language from public worship; we were unanimous in coming to that Resolution. But we were also all agreed in allowing a broad footing for the German element in our Divine service."

"We all vindicated the great importance of the Messianic doctrine in our prayers; but we were also all of opinion that the prayer for removal out of our native country should be expunged from our Prayer-books; as that

* Czersky's circular letter to the West Prussian churches.

* A most painful proof of this was given in the failure of the Factory Education Bill. The growth of popery out of, and abas in, the Established Church, and the growth of democracy among other classes, effectually prevented government accomplishing that most urgent and important measure so powerfully pressed upon them by the most affecting and convincing speech of Lord Ashley.

from rank and pay for a period of 6 months. Upon this finding, Major General Sir Charles Napier, the Governor of Seinde, made the following remarks:

"Revised.—I am sorry to revise the proceedings, but I hope that the Court will take into consideration the feelings of the troops when they see a man so slightly punished for drunkenness—a man who is entrusted with the compounding of medicine, among which are deadly poisons—a man entrusted also with administering those medicines to the soldier. The latter are not on the footing of officers who are able to refuse the prescription or the medicine offered by a drunken man, but the private soldiers are obliged by the necessary rules of the service to receive what is ordered, and dare not refuse what is given by one who has voluntarily deprived himself of reason. Will the Court force back into the hospital such a culprit, and place the lives of brave men in his hands? Will the Court thus oblige the soldier to take the medicine or the poison offered, or rather, I should say, forced upon him by this drunken culprit? I ask the members of the Court to place themselves in the position of the families of soldiers, as well as in that of the men, and ask themselves what would be their feelings, if they saw those nearest and dearest to them lying on the bed of sickness, and a drunken prisoner like the prisoner enter their bedroom to prescribe, to compound, or to administer medicine? I cannot believe that any member of the Court would in such a case consider six months' suspension an adequate punishment. Let the members of the Court be apprized that the soldier sees all those things clearly, and reasons soundly upon what he sees. If what I have said be true, will not the Court agree with me, that to leave such a culprit in the service is to endanger the lives of the soldiers, and to shake their confidence in the protection of their officers, the only protection they can have against such criminals?"

The Court, upon re-consideration, on the 20th of June, adjudged the prisoner to be discharged the service.

DECEASE.—An affair of honour between two French Generals, was some time ago to have been settled by a combat à outrance, that is, with the declared intention that one of the two must die. It is highly gratifying to learn that the interposition of two high functionaries has prevented the completion of this outrage. The following is from L'Afrique.

"All the conditions were arranged. They were to fight with swords, and a chair was to be placed behind each of the combatants, so that when either was too badly wounded to make use of his sword, he might sit down and fire his pistols: it was in fact a duel à mort. The cause of this unfortunate affair was a certain harshness of expression used by General Bourjolly when acting as inspecting officer to M. Bourgon, then Colonel. The latter, in consequence, sent him a challenge, which the General answered by ordering him under arrest for a week. M. Bourgon only waited for his promotion to send another challenge to his equal in rank. When he got his step he applied to Marshal Bugeaud for permission to go to Mostaganem to fight General Bourjolly. After some hesitation the required authorization was accorded. Fortunately, however, the matter got wind, and the Procureur du Roi and the Bishop protested against such a proceeding; one in the name of the law, and the other in that of religion. The Marshal then withdrew his permission, and ordered General Bourgon to return to his post."

NIAGARA, Oct. 22nd.—FIRE.—We deeply regret to learn that the extensive establishment of Mr. Ranney, at St. Catherine's, was wholly destroyed by fire on Sunday morning last. The establishment went by the name of the "Union Mills," and consisted of a Grist Mill with four run of stones, a Saw Mill, and small Dwelling House. On the premises were large quantities of wheat, flour, staves, and lumber. All was consumed. Total loss estimated at £10,000. There was an insurance on the property, but only to the extent of £2,500, of which £1000 is in the Mutual. As the premium notes on hand, in the Mutual, exceed £12,000, it will not require an assessment of more than 9 per cent. to pay its proportion of the loss.—(Chronicle.)

MONTREAL, Oct. 25th.—Last night about 11 o'clock, a fire broke out in the Flour Store of Mr. Thomas Ruston, near the west end of St. Paul Street, and before the progress of the flames could be arrested, the premises were totally consumed.

The premises adjoining the fire, particularly those of Messrs. Kingan & Kinloch were for some time in great danger, as well as those in the rear on Commissioner's Street, occupied by Mr. Hunter and Mr. Gilroy, who as well as Messrs. Kingan & Kinloch had their effects removed into the street.

The building was the property of Mr. Vass and we understand was insured. Mr. Ruston was also insured.

Snow fell an inch thick at Alexandria (Glengarry) on Tuesday night last.

HEALTH OF THE GOVERNOR GENERAL.—The Montreal Herald gives the pleasing announcement, "from authority," that Lord Metcalfe's health is improving, and that he daily sees those official personages who visit him on business. It also states he has never been confined to his bed-room, but has always met his family at meals.

RAILWAY MEETING.

A public meeting of the citizens of Quebec was held, pursuant to a notice previously given, on Thursday last, in the Parliament Building, to take into consideration the proposed railway to Halifax. The room was well filled with the most respectable and influential residents, and the sense of the meeting was decidedly in favour of the scheme. His Honour the Mayor presided, and upon taking the chair, explained fully in French as well as in English, the importance of the object which had assembled them upon that occasion. Several interesting papers were read to the meeting relating to the proposed railway, and a good deal of valuable information communicated as to the nature of the country through which the road must pass. It appears that not only are there no obstacles to prevent the making of the road, but

that the country is favourable in every respect.

The meeting was addressed by the Hon. W. Walker, J. Neilson, Black, Cochran, T. C. Aylwin and J. B. Forsyth, Esq., and the following resolutions unanimously passed.

On motion of the Hon. W. Walker, seconded by P. J. O. Chauveau, Esq. M.P.P.,

1.—That the citizens of Quebec have learned with great satisfaction the proceedings which have been had in England and the Sister Provinces, for promoting the formation of a Railway between Halifax and Quebec, with a view of its being extended so that the inhabitants of British America may have a sure and speedy commercial intercourse with the United Kingdom, at all seasons of the year, through a port within their own limits.

On motion of the Hon. T. C. Aylwin, M. P. P., seconded by Henry LeMesurier, Esq.,

2.—That the citizens of Quebec will cordially unite in every possible effort to carry into speedy effect the proposed Railway.

On motion of the Hon. John Neilson, seconded by the Hon. Louis Massue.

3.—That the proposed Railway, besides facilitating commercial intercourse, will have an important effect in adding to the security of the Provinces, as a part of the British Empire. It is therefore desirable that the line be laid out by scientific men of established character, as speedily as possible, with the concurrence of the Imperial Government.

On motion of the Hon. Henry Black, seconded by Vital Tatu, Esq.,

4.—That a humble address be presented to His Excellency the Governor General, signed by the Mayor of this City, in the name of this meeting, with a copy of the present Resolutions, praying that His Excellency would be pleased to bring the subject thereof under the favourable consideration of Her Majesty's Government, and that he would take such other steps as, in his opinion, may be deemed most expedient for furthering the undertaking.

On motion of the Hon. A. W. Cochran, seconded by James Bell Forsyth, Esq.,

5.—That a Committee be appointed, to correspond with Companies formed, or which may be formed in England, for promoting the aforementioned Railway, and with committees, public bodies, and individuals within the Provinces, in furtherance of the views of this meeting, and that they report, from time to time, such matters as to them may seem most likely to promote the objects of this meeting.

On motion of James Bell Forsyth, Esquire, seconded by Peter Patterson, Esquire,

6.—That the Mayor of Quebec, the President of the Board of Trade, the Members of the Legislature resident in the City and District, and Messrs. A. W. Cochran, H. Black, L. Panet, W. Price, H. LeMesurier, R. Cassels, A. Simpson, N. Freer, F. X. Méthot, C. Turgeon, G. B. Symes, J. Gilmore, J. E. DeBlois, James Tibbits, J. Gillespie, J. Chouinard, T. Lloyd, H. J. Noad, V. Tatu, I. R. Eckart, F. X. Paradis, J. Bell Forsyth, C. Langevin, P. Patterson, A. Pateison, James Gibb, John Munn, C. Gethings, J. Bonner, E. Ryan, J. McLeod, A. Laurie, J. LeGaré, fils, J. Duval, G. H. Parke, W. Stevenson, H. Patton, H. Burstall, James McKenzie of Point Levy, J. Jones, W. Sheppard, T. C. Lee, D. Burnett, Dr. Morrin, C. E. Levey, H. Atkinson, E. Bacquet, P. Langlois, G. O. Stuart, E. Glackemeyer, J. Tourangeau, and H. Pemberton, be members of the said Committee, with power to add to their number.

A meeting of the above Committee was held on Saturday, when J. C. Fisher, Esq. L.L.D. was added to the Committee, and that gentleman, with W. Stevenson, Esq. appointed joint Secretaries.

The following gentlemen were appointed a Committee of Correspondence, for the purpose of corresponding with England, the Lower Provinces, Prince Edward's Island, and Upper Canada, and requesting aid and assistance in carrying out the proposed Railway; viz:

- The Mayor of Quebec.
The President of the Council of the Board of Trade.
Honbles. J. Neilson,
A. W. Cochran,
H. Black,
J. B. Forsyth,
J. C. Fisher, Esquires.
W. Stevenson.

The result of this meeting is very gratifying to all the friends of improvement, and gives great reason to hope that the present opportunity will not be allowed to pass unimproved. Let no selfish, narrow policy prevent this useful work from being carried on; but let a spirit of liberal enterprise prevail, and the time is not far distant when all will see and acknowledge the good effects.

GENERAL RELIEF FUND.—The following sums have been received by the Treasurer, since the last statement:—

Table with 2 columns: Description and Amount. Includes 'Proceeds of herrings sold by Mr. R. Symes', 'Subscriptions of Messrs. J. A. Pirrie & Co.', 'Do. do. Shaw & Torrance', etc.

DISTRIBUTION COMMITTEE.—In consequence of a statement in a London Journal (the Illustrated News), to the effect that the funds subscribed in England and elsewhere for the relief of the sufferers by the calamitous fires at Quebec, had been mis-applied by the Committee of Distribution, and devoted to the improvement and embellishment of the streets, His Worship the Mayor has considered it his duty, formally and publicly, to deny the charge in toto. His Worship states that "every shilling hitherto distributed has been received exclusively by those for whom the funds were intended," and that any improvements which have been made, have been effected at the sole pecuniary expense of the Corporation. And as a corroboration of the fact, His Worship has published the following letter which,

conveying as it does the Governor General's approval of the measures adopted by the Committee, completely refutes the false assertion of the London News:

"SECRETARY'S OFFICE, Montreal, October 24, 1845.

"Sir,—I have had the honour to receive and bring under the consideration of the Governor General, your letter of the 7th inst.; and in reply, am commanded by His Excellency to inform you and through you the General Committee for the Relief of the Sufferers by the late fires at Quebec, that he approves of the principles and views adopted by the Committee, as explained in your letter and the resolutions of the Committee of the 15th of September which accompanied it, and will have pleasure in confiding to the Committee the distribution, in accordance therewith, of the Twenty Thousand Pounds Sterling voted by the Imperial Parliament.

I have the honour to be, Sir, your most obedient servant, (Signed,) D. DALY, Secretary. Hon. R. E. Caron, Mayor, &c., &c., &c."

POSTAGE.—By a treasury warrant, published in the London Gazette, it is ordered that newspapers, British, foreign, or colonial, passing between British or colonial or foreign ports, and through the British post, to pay 2d; if not through the British post, 1d.—A paper lies before us which gives one clause of the said warrant in the following terms: "That on every printed British newspaper, sent by the post between any places within British North America or within the British West Indies, without passing through the United Kingdom, there shall be paid (in lieu of the rates heretofore chargeable thereon) one uniform inland rate of 1d. without reference to the distance or number of miles the same may be conveyed."

If we understand this clause rightly, it will do away with the unaccountable restriction by which an English newspaper, once taken out of the Post Office and opened in this Province, could not be mailed again to any other place in the Province, without being charged Letter-Postage. But the Quebec Post-Master has received no instructions to that effect yet.

BREACH OF THE PEACE.—A fight took place in Champlain Street, on Monday evening, between some persons from taverns in that neighbourhood. The police ended the battle by capturing twelve of the rioters. Only five of these could be identified as assaulters, and they were fined £5 each by W. K. McCord, Esq.

CASUALTIES.—On Saturday last, a stranger named Joseph Couche, from Bay du Febvre, fell from a calche and received an injury in the spine from which he died the following day. On Sunday, the dead body of Mr. Joseph Plamondon, a millwright on the Jesuits' Estates, was found in the woods at Valcartier. No marks of violence appeared on the body, and it is supposed that he lost his way in the woods. He had reached the advanced age of 89 years. And on Monday evening, Captain Webster, of the ship Sir Richard Jackson, lately arrived from England, in returning to his vessel, fell from a ladder, which he was descending, into the river. He was soon extricated, but, apparently, received some internal injury by the fall, as he only lived about four hours after.

THE SEASON.—The weather continues remarkably fine and mild, presenting a strong contrast to the state of things at the same period last year, when there were several inches of snow on the ground. The past week has afforded a good opportunity for farming operations, and has been equally favourable to ship owners and others concerned in commerce. Vessels from sea have, however, been coming in very slowly. There has been only one arrival since Friday last. A good many vessels are still expected, but it is doubtful whether all will be able to get up. The number up to the 27th Oct. for this year is 1463, being 263 more than at the corresponding date in 1844. The increase in tonnage is 190,621. On Tuesday last, in consequence of dense fog, the steamer Alliance with the mails, did not reach the wharf until near four o'clock P. M. No other boat came in from Montreal: the "Quebec," having broken some part of her machinery, did not leave Montreal on Monday evening.

W. K. McCord, Esq., translated from a Circuit Judgeship for the District of Quebec, on Saturday last took the oath of office as Inspector and Superintendent of Police for this city.

ANTI-RENTERS CONDEMNED.—In the Bevan of Sept. 4, a short account was given of the disturbances which had lately occurred in the State of New-York on the property of Mr. Van-Rensselaer and other large land-holders. The trial of the principal actors in these disturbances took place a short time since, when two men, guilty of the murder of a deputy sheriff while in the discharge of his duty, were condemned to death, four to the state-prison for life, and thirteen for various periods. The biography of Dr. Bougton, condemned to the State-prison for life as one of the leaders of the anti-renters, who assumed the cognomen of Big-Thunder, is given in the American papers. He graduated at Middlebury College, afterwards received the degree of M. D. and practised at Saratoga. At one period he was engaged with the "Patriots" at Navy-Island.

NEW AND FEARFUL MODE OF EXECUTION.—A frightful mode of execution has recently been adopted by the Great Magd. A box, each side of which is fifteen feet square, is constructed of timber about eighteen inches thick, dove-tailed together, and braced with iron rods. The outside of the bottom of the box is covered with a plate of beaten iron, one inch in thickness. The interior is filled with perfect cubes of granite, weighing in the aggregate several thousand tons. A machine is erected after the manner of an ordinary pile driver, on an enormous scale, and of tremendous strength. The mass is raised by powerful machinery cast in Birmingham for the express purpose, though it

is to be presumed that the mechanist by whom the work was furnished had no idea of the horrible purpose for which it was intended. The human victim is placed upon a block of granite, of a corresponding surface buried in the earth immediately below the enormous mass, and also covered with a plate of iron. At the signal by the vicramaduck, the executioner touches a spring, the mass falls, and the victim is crushed at once, is suddenly annihilated, and spread out like a sheet of pasteboard. The huge weight being again raised, the flattened body is withdrawn, and dried in the sun. When completely prepared, it is hung over the walls of a public building, there to serve as a warning to the multitude.—Prof. Churchman.

ANTIDOTE TO PRUSSIC ACID.—Recent experiments seem to prove that instant immersion in cold water is an effectual cure in the event of persons swallowing prussic acid.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 28th Oct., 1845.

Table with 4 columns: Commodity, Unit, Price, and another unit. Includes 'Beef, per lb.', 'Mutton, per lb.', 'Ditto, per quarter', etc.

Pot Ashes per cwt. . . 22s. 0d. a 22s. 3d. Pearl do. 23s. 0d.

PORT OF QUEBEC.

ARRIVED.

N. B.—It will be observed that the shipping report below only gives the names of vessels arriving with cargo. Oct. 24th. Bark Euphrosyne, Doyle, Lancaster, W. Stevenson, coals. 29th Schr. Laura, Leblanc, Arichat, Noad, fish.

MARITIME EXTRACTS.

The steamer Princess Victoria, reported a few days ago as having received some slight injury from a raft that she was towing, has been repaired and commenced running again.

Deal, Sept. 29.—The Dependant, Merchant of and from Bridgewater for Quebec, sprung a leak on the 11th inst. in lat. 39. 11, N. long. 35. 30, W. and after incessant pumping for 67 hours, was abandoned on the 14th inst. in a sinking state, with 10 feet water in her. The master and crew saved in her long boat, and picked up on the 17th by the brig John White, Meddrel, from Miramichi, and landed at Deal last night.

Liverpool, Sept. 29.—The Glenview, of Belfast, timber laden, was fallen in with 25th inst. in long. 17. abandoned. Halifax, Oct. 13.—Cleared—Bark Montreal, Douglas, for Montreal.

BIRTH.

At Montreal, on the 19th inst. Mrs. F. Godschall Johnson, of a son.

MARRIED.

On Thursday last, by the Rev. G. Mackie, J. C. Nolan, Esq. of Arizin, Ireland, to Caroline, second daughter of the late R. Dalkin, Esq. of this city.

DIED.

At Barbadoes, on the 3rd of Sept. last, of dysentery, Major Kendall, Royal Artillery, for many years Major of Brigade at Montreal.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till [Day not fixed yet.]—PAID Letters to THREE o'clock, and UNPAID to FOUR, P. M.

THE Girls' department of the British and Canadian School will re-open on Monday, the 6th instant, in a room in the Military Asylum.

JEFFERY HALE.

Quebec, 2nd Oct. 1845.

FOR SALE, ENGLISH Linseed Oil, French Bar Stones, London Bottled Porter, Imported this season. WELCH & DAVIES, No. 2, Arthur St. Quebec, 26th May, 1845.

NOTICE.

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

TO LET.

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

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

PRINTING-WORK, OF EVERY DESCRIPTION, NEATLY EXECUTED AT THE OFFICE OF THE PAPER, On the most reasonable terms.

FOR SALE BY THE SUBSCRIBER, PASTRY FLOUR in Half-Barrels, Sparm and Olive Oil, Sperrn, Imperial, Adamantine, Composite and Wax-Wick Candles, Preserved Ginger, WITH A SUPPLY OF Genuine FRESH TEAS. M. G. MOUNTAIN, No. 13, Fabrique-si. Quebec, 15th Oct. 1845.

SIGHT RESTORED. NERVOUS HEADACHE AND DEAFNESS CURED.

BY THE USE OF Grimstone's Eye Snuff. Patronized by the ROYAL FAMILY of Great Britain. Recommended by the most eminent PHYSICIANS.

EYES AND HEAD.

THE FORCEPS, 14TH DEC., 1844.

This Scientific Medical Reviewer made the following critique on GRIMSTONE'S EYE SNUFF, demonstrating its powerful influence on those delicate organs, the Eye and Ear.

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

Other Testimonials can be seen.

The Wholesale and Retail Agent for Canada has just received a fresh supply per Zealous.

THOMAS BICKELL, Grocer and Importer of China, Glass and Earthenware.

St. John Street, Quebec.

Receiving ex "Choice," for Sale, TOBACCO PIPES, Black Lead, Shot, Paints, Spades and Shovels, Ear Iron, Anvils, Vices, Patent Cordage.

—ALSO— 400 BOXES TIN PLATES. C. & W. WURTELE, 1st Oct. 1845. St. Paul-street.

RECEIVED FOR SALE BY THE SUBSCRIBERS.

3 CASES OF WORSTED and WOOLLEN GOODS, consisting of Children's Dresses, Ladies' Fanchons and Muffs, &c. and Gentlemen's Coats, &c. &c. C. & W. WURTELE, St. Paul Street.

Quebec, 19th Sept., 1845.

NOTICE.

THE undersigned has been appointed Agent for the ETNA INSURANCE COMPANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned looks for a portion of the public confidence and patronage.

DANIEL MCGIE, Quebec, 7th July, 1845. Hunt's Wharf.

RECEIVED FOR SALE EX "BRITANNIA."

500 BOXES CANADA PLATES. C. & W. WURTELE, St. Paul Street. Quebec, 15th Sept. 1845.

Mutual Life Assurance.

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

THE Constitution and Regulations of this Society insure to its Members the full benefits which can be derived from such sums as they are willing to devote to the important duty of LIFE INSURANCE. The whole profits are secured to the Policy holders by the Mutual System on which the Society is established, and their allocation to the Members is made on fair, simple, and popular principles.

It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, not more than three years' standing. This rule secures to the Public that those Noblemen and Gentlemen who appear as Directors of the Society, have practically approved of its principles.

For further particulars, with tables of Premiums, apply to R. M. HARRISON, Agent for Canada. Quebec, August, 1845.

COALS.

NEWCASTLE, Wallsend, Grate & Smith's Coals, for Sale by H. H. Porter & Co., Porter & Co's. Wharf, Late Irvine's. Quebec, 20th May, 1845.

Poath's Corner.

ONLY JUST.

Tom only just flung a stone at Harry. but it hit him close to his eye, and Harry was very near losing it altogether.

Sally only just kept her eyes fixed upon the beautiful new bonnet that Miss Gid was wearing as she crossed the street, but the horse came round the corner and knocked her down, and very nearly the wheels went over her.

The boy only just ran to the top of the street to see the soldiers march past, but while he was away, a thief saw his master's great-coat through the open street-door, and came in and walked off with it.

Kate only just went to look out at the window to know what the man was crying in the street; but in the mean time her little sister fell from the chair where she had put her, and broke her arm.

Dick laid his book aside only just to have a swing or two with Sam in the barn; but he forgot book, school, and lessons, over his swinging, and was punished for idleness and confined to the house all the afternoon.

The house-maid left the tea-things on the tray over night only just to have time to put her hair into papers and see how she would look with curls round her head in the morning; but the cat jumped up to get at the milk-jug, and upset the whole set of china.

The coachman left the carriage, in the street, only just to go in at the public-house and have a glass of something; but the troops came up with the band and drummers, which frightened the horses and they ran away, knocked down two or three people in the streets, smashed the carriage to pieces, and hurt themselves badly by dashing against the turnpike.

The carpenter went into the shop with a cigar in his mouth, only just to get his jacket which he had left in it; but a spark fell among the shavings, set the house on fire and nearly caused the ruin of the whole town.

The young man saw that he must renounce the world, or he could not be saved. He intended only just to wait till he set up in business for himself, and then he could better quit his old companions and begin a new life; but when he had set up in business, he thought he could let the world only just make him a fortune, and then he would renounce it; but when he had acquired a fortune, he found that as the world had been so friendly to him, it would be very hard for him not to be friendly with the world—and so the time never came for him to be serious in the inquiry what he must do to be saved: sin, the world, and Satan kept him in bondage, and he died, at enmity with God, and before him the gulph of destruction.

THE COMMANDMENT WITH PROMISE.

"That day at dinner we had Mr. Laidlaw and his wife, and a female friend who accompanied them. The latter was a very intelligent, respectable person, about the middle age, and was treated with particular attention and courtesy by Scott. Our dinner was a most agreeable one, for the guests were evidently cherished visitors to the house, and felt that they were appreciated. When they were gone, Scott spoke of them in the most cordial manner. 'I wished to show you,' said he, 'some of our really excellent plain Scotch people; not fine gentlemen and ladies, for such you can meet everywhere, and they are everywhere the same. The character of a nation is not to be learned from its fine folks.' He then went on with a particular eulogium on the lady who had accompanied the Laidlaws. She was the daughter, he said, of a poor country clergyman, who had died in debt and left her an orphan and destitute. Having had a good plain education, she immediately set up a child school, and had soon a numerous flock under her care; by which she earned a decent maintenance. That, however, was not her main object. Her first care was to pay off her father's debts that no ill word or ill will might rest upon his memory. This, by dint of Scotch economy, backed by filial reverence and pride, she accomplished, though in the effort she subjected herself to every privation. Not content with this, she in certain instances refused to take pay for the tuition of the children of some of her neighbours who had befriended her father in his need, and had since fallen into poverty. 'In a word,' added Scott, 'she's a fine old Scotch girl, and I delight in her more than in many a fine lady I have known, and I have known many of the finest.'—Wash. Irving's visit to Walter Scott.

THE EPHEMERA.

An Eastern Sage, who had given much attention to the nature and manners of insects, professed to have arrived at a readiness to interpret the various sounds emitted by them, so as to make out, with great confidence, the subjects of their conversations and the character of their reflections. One day, he observed a very noisy group of that class called Ephemera, to whom the Creator has assigned so short a portion of existence, that they are born and die in the same day. His interpretation of the syllable, which he found an exceedingly force one, was that they discussed the merits of two musicians performing before them: the one was a humble-bee, and a strong party

of the Ephemera contended that more splendid music had never been heard than the bass of this industrious virtuoso; from this opinion, however, the remainder of the short-lived insects dissented with abhorrence, for they considered that a refined taste must infinitely prefer the sweet treble of a gnat, which threw them into ecstasies of delight.

The noise ceased, when the bee as well as the gnat flew off to a distance; and the sage was then able to attend to the deep notes of an elderly member of the insect community, which gave utterance to the following grave reflections:

"How frivolous are the subjects which excite the raptures or provoke the aversion of these young and inexperienced beings! Had they lived the hours which have afforded stores of observation and deductions of reason to me, they would think little of the charms of music, but meditate upon the awful changes which must inevitably befall this earth in a few more hours. When I consider how much that great globe of fire, from which all nature gains existence, has during my time, declined towards the sea which surrounds this earth, I clearly see that it will there end its career; and its torch be extinguished in the waves. The earth must then be lost in total darkness, which must naturally produce universal annihilation. I have now completed a calculation from which it appears that eighteen hours are the utmost that this shining globe can require to run its course; of these eighteen hours I have lived seven:—four hundred and twenty minutes. How few among us reach this period! I have seen whole generations rise, flourish and decay. My present friends are the children and grand children of those whom I knew in my youth. They are gone long before me! and alas! but too soon shall I follow them. I must own that I feel tolerably well in my old age; yet, according to the customary course of nature, I can at the utmost only expect to live eight minutes more. What then avails all my industry? What avails it that with a thousand anxieties and cares, I have gathered a provision of sweet dew upon this leaf, which the approaching end of my existence will not allow me to enjoy? In vain have I been admired, in the days of my youth, for the brilliancy of my wit and the gracefulness of my manners; in vain do I now enjoy the honours due to literary fame and the influence exercised by political wisdom. It is true, my friends flatter me that I shall leave a great name behind me, but what avails this, if at the end of eighteen hours the sun shall be extinguished, and the world dissolve into eternal nothingness? Oh, if I could but expect a durable fame of thirty or forty hours!"

The Eastern Sage himself had often been flattered with the prospect of living in the memory of men as a distinguished teacher of Science and benefactor of his race. He told his friends of the aged Ephemera's reflections, and assured them that an anxious longing for scientific fame was quite as ridiculous and vain in a Sage of threescore years and ten as it was idle and amusing in the insect which dies in old age at the expiration of seven hours and eight minutes.

A SHORT ARGUMENT.

Lemuel Haynes, a coloured minister whose piety and wit are well remembered, was once told by one of his neighbours, that he would like to introduce to him a Universalist preacher who was in the habit of occasionally visiting within the bounds of Mr. H.'s congregation, and who wished to hold an argument with him. Mr. Haynes readily assented, and desired him to bring the preacher to his house whenever he chose. Not long after, the neighbour called with his friend the Universalist, and introduced him.

"Ah," said Mr. H. taking him quickly by the hand, "you are the man who preaches that men may lie, and swear, and steal, and get drunk, and be sure of heaven after all, are you?"

"No," replied the astonished man, "I preach no such thing."

"Well, you believe so, do you not?" said Mr. Haynes.

This was not to be disputed, if the Universalist was sincere in his profession, and he was, of course, confounded. It is seldom that an argument is brought to a point in such haste, but there was no escape from the conclusion without denying the doctrine of Universalism, and the discomfited preacher doubtless wished himself somewhere else than in the study of a coloured minister.

THE BATTLE OF HORSES.—Two of the (Spanish) regiments which had been quartered in Pamen, were cavalry, mounted on fine black long tailed Andalusian horses. It was impracticable to bring off these horses, about 1100 in number, and Romano was not a man who could order them to be destroyed: he was fond of horses himself, and knew that every man was attached to the beast which had carried him so far and so faithfully.—Their bridles were therefore taken off, and they were turned loose upon the beach. A scene ensued, such as probably was never before witnessed. They were sensible that they were no longer under any restraint of human power. A general conflict ensued, in which, retaining the discipline they had learned, they charged

each other in squadrons of ten or twenty together, then closely engaged, striking with their fore feet, and biting and tearing each other with the most ferocious rage, and trampling over those which were beaten down, till the shore in the course of a quarter of an hour was strewn with the dead and disabled. Part of them had been set free on a rising ground at a distance; they no sooner heard the roar of battle, than they came thundering down over the intermediate hedges, and catching the contagious madness, plunged into the fight with equal fury.—Sublime as the scene was, it was too horrible to be long contemplated, and Romano, in mercy, gave orders for destroying them; but it was found too dangerous to attempt this; and after the last boats quitted the beach, the few horses that remained were seen still engaged in the dreadful work of mutual destruction.—Southey's History of the Peninsular War.

MISSION IN KRISHNAGORE. The friends of Church Missions have had their hearts cheered from time to time by the animating accounts which have reached them of the great work effected by the divine blessing on the labours of the Church Missionary Society in Krishnagore, where multitudes have renounced idolatry, and a number have been admitted to Church privileges and walk consistently with their profession, while many more are as yet under a course of Christian instruction and watchfulness, before they are received into the Church by baptism. Not only from the testimony of the Missionaries engaged in the field, but from that of the Bishop and his Chaplain who have visited the station and personally examined into the state of things, the strongest persuasion is derived that a sound work of conversion has taken place in many, and idolatry has been shaken to its very foundation through the whole extent of the district.

In accordance with the plan of operations which has for some time been adopted by the Propaganda, namely, to enter upon those fields of labour where Protestant Missions have been remarkably successful (such as New Zealand and the South Sea Islands) the missionary field at Krishnagore is to be occupied by the agents of the Church of Rome. The "Bengal Catholic Herald" of July the 19th, states, under the heading "Catholic Missions at Krishnagore and Culna," as follows: "It is with sincere joy and heartfelt gratitude to God, that we this day announce the consoling intelligence that in the districts above mentioned, large numbers of the natives have evinced an earnest desire to embrace the Catholic faith. Two or three months since, we stated that a deputation of the natives came on two or three several occasions to Calcutta, to beg of the Archbishop to send a priest among them, to instruct them in the principles of the Catholic religion. They expressed their anxious desire that a priest should visit their districts. The Rev. Mr. Zubibaru (a Jesuit) accordingly did so, and, after due preparation, received at his first visit about twenty-eight or thirty into the true fold, administering conditional baptism to each of the converts." It is further mentioned that on a subsequent visit, Mr. Zubibaru baptized 129; but a letter from a friend of the Church Missionary Society in Calcutta states: "Accounts from the Church Missionaries at Krishnagore, lead us to believe that the numbers who have joined the Romanists are very much exaggerated. However there is this startling fact mentioned, 'Mr. Zubibaru has returned to Calcutta, in order to try and procure means to erect two thatched chapels, one at Krishnagore, the other at Culna, together with a cottage, in which the priest of the district may permanently reside.'"

When it is considered that the Protestant Missionaries have all along deferred baptism until the sincerity of the applicant had been tested by watchful observation and inquiry, and until he had acquired a reasonable amount of intelligent acquaintance with the truths of our holy religion, it will not be thought surprising at all that the R. C. Missionary found candidates for baptism—even as many as the account enumerates—ready to be admitted upon easier terms: in fact the success met with by him is an indirect testimony in favour of the Protestant Missionaries by whose persevering labours that state of things has been brought about which furnished applicants for the Jesuit's baptism. But Protestant Christians may well be expected to be fervent in supplication that God would watch over the vineyard which he has planted—would encourage the labourers, keep out or confound the hireling, and make fruit come forth abundantly in the spread of the pure, unadulterated doctrines of the Gospel, and the rescue of souls from the darkness of heathenism to scriptural light and that liberty wherewith Christ maketh his disciples free.

JESUITS' RECRUITING.

[The following extracts are chapters viii. and xiii. of "The Secret Instructions of the Order of Jesuits" published by Messrs. Seeley, London, with the Secret Oath which we inserted in the Berean of the 9th instant. The way in which this collection (Monita Secreta) came to light is thus described: "It was found in the Jesuits' College, in Paderboon, in Westphalia, when Christian Duke of Brunswick took possession of that place." These two

chapters are selected on account of the insight afforded by them into the position which youth occupy when placed for education in R. C. Seminaries. The Jesuits were pre-eminent in tactics, but the spirit pervades the whole ecclesiastical body.]

How widows' children are to be treated to make them embrace a religious life:—

1.—As mothers must act vigorously in this case, while gentleness characterizes our Members, they will instruct them to censure and chasten their children from the tenderest age, and when the daughters are growing up, to refuse them all that is attractive in dress, praying that God may dispose them to a religious life, and promising them considerable portions if they become nuns. The mothers must press upon them the difficulties of the marriage state, with the miseries they have endured themselves, and let them persevere in this discipline, that the children, tired of leading such a life at home, may enter upon a religious one.

2.—With the sons, the Members must converse familiarly, and if they appear suited for our order, they must introduce them into the College, shewing whatever they think will attract and induce them to enter the Society, such as the gardens, vineyards, farms, and country seats, where the Members amuse themselves. Let them speak of their travels in various parts of the world, of our intimacy with Princes, and everything likely to engage youth; remark upon the neatness of the refectory and rooms, the agreeable intercourse we have with each other, how easy the rules are, having the glory of God for their object, and the pre-eminence of our order above all others, amusing them with pleasant and entertaining stories, as well as pious discourses.

3.—Speak on religion as if by inspiration, tell them the heinous sin it is to resist the heavenly calling, and lastly engage them in spiritual exercises, to determine them to enter this state of life.

4.—Tutors must be provided belonging to our Society, who will keep strict watch over, and exhort them in the same way; if they resist, deprive them of some privileges, that they may be weary of their lives: make their mother show them the difficulties the family labour under, and if after all they are not willing to enter the Society, get them sent to one of our distant Colleges, as if to study there; and receiving but little kindness from home, let our Members, by the most winning attention, secure the transfer of their affections.

How to select young men, and the way to retain them:—

1.—Much judgment must be exercised in choosing young men of genius, noble, or excelling in some way.

2.—To attract them with the greater ease, let those under whose care they are, both in school and out, treat them with kindness, showing how agreeable it is to God when any one dedicates himself and all he has to him, particularly in the Society of his son.

3.—Take them into the College garden and country seats, when the Members are amusing themselves, and by degrees familiarly engage them without producing contempt.

4.—They must be encouraged by little presents, suitable amusements, and above all be animated by spiritual conversation.

5.—They must not be chastened, or kept in subjection like the other scholars.

6.—They must be shewn that it is by a divine providence they are selected from among the others in the same College.

7.—Above all they must be at times terrified by threatenings of eternal punishment if they do not obey the heavenly calling.

8.—If they are anxious for admission, defer the favour as long as you see them steadfast, but if they seem to waver admit them instantly.

9.—Strictly caution them against discovering their intentions to friends, or even their parents, before they are received.

10.—The difficulty being greater to draw the sons of Nobles, persons of distinction, and Senators, while under their parents' roof, because of training them for their own situations, persuade them by our friends rather than ourselves, to send them to remote Universities, where our Members teach, in order that they may be more securely and easily won over, first transmitting to our Professors their rank and station.

11.—When they come to riper years, lead them into spiritual exercises—this method has succeeded well amongst the Germans and Poles.

12.—They are to be comforted in troubles and afflictions, according to the rank and station of each, remonstrating under pain of the danger of hell fire, against the improper use of riches, and exhorting them not to slight the heavenly voice.

13.—To induce parents to consent to their children's entering the Society, they must be shewn the excellence of our order above all others—the sanctity and learning of the Members—their reputation all over the world, and the universal applause they receive from all classes—enumerate the Princes, and people of note who, to their consolation, lived in the Society of Jesus, and are dead and yet live again—show them how pleasing it is to God that their children should dedicate themselves to him,

particularly in the Society of his Son, and how good it is that they bear the yoke in their youth. If they make a difficulty on account of their extreme youth, shew the simplicity of our Institution, which has nothing difficult in it, only the keeping of three vows; and remark that the breach of any rule does not incur even venial sin.

PHENIX FIRE ASSURANCE COMPANY OF LONDON.

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

EDUCATION.

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

QUEBEC HIGH SCHOOL.

REV. E. J. SENKLER, A. M. Of the University of Cambridge, B. E. & T. & B. CLASSICS, MATHEMATICS } REV. E. J. SENKLER AND NATURAL PHILOSOPHY } CLASSICS..... W. S. SMITH. ENGLISH..... LEWIS SLEEPER. ARITHMETIC..... DANIEL WILKIE. FRENCH AND DRAWING..... H. D. THIELCKE. PREPARATORY DEPARTMENT..... REVEREND J. McMORINE.

DIRECTORS. REV. DR. COOK, REV. G. MACKLE, REV. J. CLUGSTON, ANDREW PATERSON, Esq. JAMES DEAN, Esq. JOHN BONNER, Esq. JAS. GIBB, Esq. W. S. SEWELL, Esq. REV. D. WILKIE, LL. D. JOHN THOMSON, Esq. NOAH FREER, Esq. ROBERT SHAW, Esq. H. GOWEN, Esq. HON. F. W. PRIMROSE, JOHN McLEOD, Esq. Secretary, JAMES DEAN, Esq. Treasurer, JOHN THOMSON, Esq. Charges for boys under 10 years of age, £10 above 10 years of age, £12 10 per annum,—payable quarterly, in advance. French and Drawing, a separate charge. Hours from 9 to 12, and from 1 to 3. PREPARATORY DEPART.—Terms, £7 10s. per an. The branches taught in this department will be English Reading, Writing, Arithmetic, English Grammar, Geography, and the elements of the French Language. The moral, as well as intellectual, training of the pupils, and their religious instruction will be special objects of the Teacher. High School, 22d January, 1845.

MONTREAL TYPE FOUNDRY.

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

THE BEREAN,

EDITED BY A CLERGYMAN OF THE CHURCH OF ENGLAND, Is published every THURSDAY Morning BY G. S. T. & S. L. E. W., Printer, Bookseller and Stationer, 4, ANN-STREET. TERMS:—Fifteen Shillings a-Year, or Twelve Shillings and Six Pence if paid in advance. The Rev. MARK WILCOX, (Montreal, "CHARLES BAKROFF, " W. THOMPSON, Christchurch, Mr. BENJ. BURLAND, St. John's, "SAMUEL MCKLESTON, Kingston, are so kind as to act for the Berean. Terms in Great Britain:—Ten Shillings Sterling in advance. Subscriptions will be received by Mr. JOHN HENRY JACKSON, Bookseller, Islington Green, Islington, London. Terms in the United States, including postage to the lines:—\$1 Dollars a-year, or \$1 Dollars if paid in advance; AGENTS AT New York at 75 Nassau-street, Mr. F. G. FISH. Brooklyn at 41 Front-street, Boston: Mr. CHARLES STIMSON, Washington-St. ADVERTISEMENTS, delivered in the evening before the day of publication; inserted according to order, at 2s 6d for six lines and under, first insertion, and 7d each subsequent insertion; for ten lines and above six lines 3s 4d first insertion and 10d each subsequent insertion; above ten lines 4d per line first insertion, and 1d per line each subsequent insertion. Advertising by the year or for a considerable time as may be agreed upon.