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The Brevian.

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

VOLUME III.—No. 39.]

QUEBEC, THURSDAY, DECEMBER 24, 1846.

[WHOLE NUMBER 143]

LOVE DIVINE.

O Love divine I eternal source
Of good to man, I mark thy course,
I mark it with delight; a
To Bethlehem I follow thee;
And there the wondrous babe I see,
A cherishing, glorious sight.

I trace thee thence to Calvary,
And there the Man of Sorrows see,
His body bath'd in blood;
The stream I followed from its source,
Now pours with a resistless force,
A rapid, swelling flood.

Its waters life and healing bring,
They make the waste rejoice and sing,
Their progress thus we trace;
They pour their virtues through the earth,
They fill the world with sacred birth,
And gladden every place.

Rec. W. Maria Wills's Collection.

THE SAVIOUR'S BIRTH.

O strange cradle of that Great King, which heaven itself might envy! O Saviour, thou, that wert both the maker and owner of heaven, of earth, couldst have made thee a palace without hands, couldst have commanded thee an empty room in those houses which thy creatures had made. When thou didst but bid the angels void their first place, they fell down from heaven like lightning; and when, in thy humbled estate, thou didst but say, "I am he," who was able to stand before thee? How easy had it been for thee to have made place for thyself in the thrones of the stately courts! Why wouldst thou be thus humbled, but that, by contemplating worldly glories, thou mightest teach us to condemn them? that thou mightest sanctify poverty to them, whom thou didst not want? that, since thou, which hadst the choice of all earthly conditions, wouldst be born poor and despised, those which must want out of necessity, might not think their poverty grievous?

Here was neither friend to entertain nor servant to attend, nor place wherein to be attended; only the poor beasts gave way to the God of all the world. It is the great mystery of godliness, that "God was manifested in the flesh," and "seen of angels"; but here, which was the top of all wonders, the very beasts might see their Maker. For those spirits to see God in the flesh, it was not so strange, as for the brute creatures to see him, which was the God of spirits. He, that would be led into the wilderness among wild beasts to be tempted, would come into the house of beasts to be born, that from the height of his divine glory his humiliation might be the greater. How can we be abused long enough for thee, O Saviour, that hast thus neglected thyself for us?

That the visitation might be answerable to the homeliness of the place, attendants, provision, who shall come to congratulate his birth, but poor shepherds? The kings of the earth rest at home, and have no summons to attend him, by whom they reign. God hath chosen the weak things of the world to confound the mighty. In an obscure time, the night—unto obscure men, shepherds—doth God manifest the light of his Son by glorious angels. It is not our meanness, O God, that can exclude us from the best of our mercies; yea, thus far dost thou respect persons, that thou hast put down the mighty, and exalted them of low degree.

If these shepherds had been sneezing in their beds, they had no more seen angels, nor heard news of their Saviour, than their neighbours; their vigilancy is honoured with this heavenly vision. Those, which are industrious in any calling, are capable of farther blessings; whereas the idle are fit for nothing but temptation.

No less than a whole choir of angels are worthy to sing the hymn of "glory to God," for the incarnation of his Son: what joy is enough for us, whose nature he took, and whom he came to restore by his incarnation? If we had the tongues of angels, we could not raise this note high enough to the praise of our glorious Redeemer.

No sooner do the shepherds hear the news of a Saviour, than they run to Bethlehem to seek him. Those that left their beds to tend their flocks, leave their flocks to inquire after their Saviour. No earthly thing is too dear, to be forsaken for Christ. If we suffer any worldly occasion to stay us from Bethlehem, we care more for our sheep than our souls. It is not possible that a faithful heart should hear where Christ is, and not labour to the sight, to the fruition, of him. Where art thou, O Saviour, but at home in thine own house, in the assembly of thy saints? Where art thou to be found, but in thy word and sacrament? Yea, there thou seekest for us: if there we haste not to seek for thee, we are worthy to want thee; worthy that our want of thee here should make us want the presence of thy face for ever.

The shepherds and the crib accorded well; yet even they saw nothing which they might not condemn: neither was there any of those shepherds, that seemed not more like a king, than that King whom they came to see.

But O the divine majesty that shined in this bassness! There lies the babe in the stable, crying in the manger, whom the angels came down from heaven to proclaim, whom the sages came from the east to adore, whom a heavenly star notifies to the world, that now men might see that heaven and earth serves him that neglected himself.

Those lights, that hang low, are not far seen; but those which are high placed, are equally seen in the remotest distances. Thy light, O Saviour, was no less than heavenly. The East saw that which Bethlehem might have seen. Oft-times, those which are nearest in place are farthest off in affection. Large objects, when they are too close to the eye, do so overfill the sense, that they are not discerned.

What a shame is this to Bethlehem! The sages came out of the east to worship him, whom that village refused.

The Bethlehemites were Jews: the wise men Gentiles. This first entertainment of Christ was a presage of the sequel. The Gentiles shall come from far to adore Christ, while the Jews reject him.

Those easterners were great searchers of the depths of nature; professed philosophers. Them hath God singled out to the honour and manifesta-

tion of Christ. Human learning well improved makes us capable of divine. There is no knowledge whereof God is not the author: he would never have bestowed any gift that should lead us away from himself. It is an ignorant conceit, that inquiry into nature should make men atheistic. No man is so apt to see the star of Christ, as a diligent disciple of philosophy.

Doubtless this light was visible unto more; only they followed it, which knew it had more than nature. He is truly wise, that is wise for his own soul. If these wise men had been acquainted with all the other stars of heaven, and had not seen the star of Christ, they had had but light enough to lead them into utter darkness. Philosophy, without this star, is but the wispr of error.

These sages were in a mean between the angels and the shepherds. God would, in all the ranks of intelligent creatures, have some to be witnesses of his Son.

The angels direct the shepherds: the star guides the sages: the duller capacity hath the more clear and powerful helps. The wisdom of our good God proportions the means unto the disposition of the persons.

Their astronomy had taught them this star was not ordinary, whether in sight, or in brightness, or in motion. The eyes of nature might well see, that some strange news was pertended to the world by it; but that this star designed the birth of the Messiah, they needed yet another light. If the star had not besides had the cometary of a revelation from God, it could have led the wise men only into a fruitless wonder. Grant them to be the offspring of Balaam, yet the true prediction of that false prophet was not enough warrant. If he told them the Messiah should arise as a star out of Jacob, he did not tell them that a star should arise far from the posterity of Jacob, at the birth of the Messiah. He that did put that prophecy into the mouth of the sages. The Spirit of God is free to breathe where he listeth: "many shall come from the east and the west" to seek Christ, when "the children of the kingdom shall be shut out."—Bishop Hall's Contemplations.

WORLDLY CONFORMITY.

Letter from the late Bishop of Liverpool, (before he became Bishop) to a brother Clergyman.

MY DEAR SIR,
I cannot remove from this place without taking leave of you on paper, though prevented from doing so in person; particularly as I have matters to talk about, of no slight importance, and which have occasioned me no little thought.

It has given me deep concern that you were at Mrs. ———'s ball. I had indulged expectations, as the event proves, that you possessed sufficient steadiness and resolution, to act upon what I know must be your inward conviction respecting the common amusements of the world. The utter incompatibility of such tumultuous gaieties with Christian seriousness, you should be at least as well aware of as I can possibly be. For such scenes you can have no relish; they must be to you as a strange and unnatural element. Why then should you sanction them by your presence? Why should you thus do violence to your principles and your feelings? And why thus contradict, by your practice, without even the shadow of rational inducement, the general tenor of your doctrine from the pulpit?

Perhaps, my dear Sir, you have never distinctly adverted to the fact, that what constituted the essential guilt of idolatry, in the earlier periods of the world, is fully implied in attachment to the amusements of the present day. The grossest idolatry did not more effectually defraud the one true God of the worship that was due to Him, as a providential and moral governor, than attachment to such amusements precludes devotedness of heart to the same gracious being, as the source and centre of all true happiness. This will appear upon very brief consideration. That natural thirst after some undefined good, that irksomeness of life, that craving void of soul, under which half the world is labouring, are all so many indications that no thing is wanting, which the world cannot give; are all kindly meant to impel us to the blessed fountain of goodness, of enjoyment, of full and complete bliss. On the other hand, can it be doubted, that diversions are the chief engines of a diabolical counter scheme, by which people are enabled, at least for a time, to get rid of themselves; and are thus kept from earnestly and devotedly hating themselves to God, as their light, their life, and the very joy of their heart? Now if these things be so, it inevitably follows, that common amusements contain the very essence of spiritual idolatry; and, for my own part, I have no doubt that the great enemy can hardly be more deeply gratified, or the interests of his dark kingdom more essentially promoted, than when souls, capable of God, are seduced to prop up a "frail and feverish being;" by those wretched shifts and expedients, which are miscalled the innocent pleasures of life.

Observe, that I presume not, in this matter, to judge the mass of society. Before a far different tribunal it must stand or fall. Great multitudes unquestionably err through ignorance; and as God mercifully winked at the gross idolatry of the Gentiles, it is highly probable that he now winks at the subtler idolatry of mere professing, or of imperfectly informed Christians. It is however a most instructive fact, that, against the idolatry of His own people—of those who had been taught to know, and trained to adore him—His denunciations and inflictions were tremendously severe. A most instructive fact: for it follows, by inevitable consequence, that they who have been brought within the higher influences of Christianity, cannot, without deep criminality, and extreme hazard, break down the barriers between themselves and the world; or in any degree countenance a system, which goes to shut out God from the heart.

What estimate the sacred writers formed of such enjoyments as the world delight in, it is needless for me to state. Let me barely direct your attention to that passage of Isaiah: "The harp and the viol, and the tabour and the pipe, and wine, are in their feasts; but they regard not the work of the Lord, neither consider the operation of His hands;" and that other of Amos, "They chaunt to the sound of the viol, and invent to themselves

instruments of music," &c.—The sequel is doubtless familiar to your mind; and it is awfully decisive.

How different the picture given by the last of the prophets in that lovely passage, where he describes the intercourse of good men, in times of public calamity; in times not unlike the present! "Then they that feared the Lord spake often one to another; and the Lord hearkened and heard it, and a book of remembrance was written before Him, for them that feared the Lord, and that thought of his name; and they shall be mine, saith the Lord of Hosts, in that day when I make up my jewels." It would be trifling with a serious subject, to ask, in this manner of communication that prevails in scenes of tumultuous gaiety? But, it may be fairly inquired, would not such conversation be incompatible with the whole scope and character of these assemblies? Nay, would it not, amidst such companions, be justly accounted at once ridiculous and profane? Can a Christian then (I use the term in the highest and only adequate sense)—can a Christian consistently and conscientiously frequent meetings, which by their very nature exclude those topics which should be habitually present with us; and of which we are not only to think, but also to speak, "when we sit in the house, and when we walk by the way; when we lie down, and when we rise up?"

Thus far I have merely considered the case of any serious Christian. But how transcendent is the obligation, how solemn the responsibility of a Christian teacher! When our Lord, in his divine sermon exhorts his followers to "enter in at the strait gate," he immediately subjoins this most significant warning: "Beware of false prophets;" intimating what abundantly confirmed, that the most effectual obstacles in the way of strict religion, and the most dangerous seductives to a careless and secular mode of living, would be furnished by the erroneous doctrine and example of religious instructors. The "wide way," which the broad way," may be fairly taken to signify, the way of the world. And since it is notorious, that tumultuous gaieties constitute the chief occupation of this frequented road, and are the great allurements which induce multitudes to choose it, what can be more emphatically the duty of a Christian Minister, than to bear testimony, at least by his own undeviating example, against such anti-spiritual pursuits? Or how can he more fatally betray the holy cause which he has been set apart solemnly to defend, than by a weak and jastardly compliance with the ruinous practices of the world? I use common justice to what I feel. And I am conscious that my words fall infinitely short of the mischief which they attempt to describe. If a clergyman were to commit some flagitious enormity; if he were to forge a bank note, or to rob on the highway; the act, though more atrocious, would be far less prejudicial to the cause of true religion; for he would not then be "Exemplum vitii imitabile." His conduct would be reprobated; his character would be stigmatized; his life would be forfeited to the laws of his country, but Christianity would remain uninjured and unbleached. On the other hand, if he should be deeply laid to heart, that the more innocent, the more edifying, the more exemplary a minister is, in all other respects, the more deadly will be his example, if he should unhappily give countenance to the pleasure-seeking propensities of the world. The thorough-paced votary of amusement would give little for the testimony of half a score buck parsons: but a sober, serious, correct clergyman is felt to be an invaluable acquisition. He will be triumphantly quoted, as a model of unstarched, uncanting, unafanatical religion. His very virtues will, by an ingenious but not unusual artifice, be employed to raise recruits for the next campaign of pleasure, and to swell the muster-roll of dissipation. I do by no means speak at random: these things I have seen and heard. I myself have been assailed with arguments drawn from the example of "clergymen who were at once good and pleasant; whose zeal and clarity were exemplary; and yet they did not scruple to promote the innocent gaieties of life;" and well do I know, that such specious examples have decided many a wavering heart to choose this world for its portion. This, indeed, is perfectly natural. Suppose an amiable and religiously disposed young person, for the first time in her life, introduced into a ball-room; "half-pleased, and half-afraid;" hesitating between God and the world; now, resolving to withdraw from those vanities which at her baptism she promised to renounce; now tempted to mingle with the crowd, and to do like other people. Suppose that, at this critical moment of suspense, she should spy out, in the giddy throng, a clergyman; a respectable clergyman; a man beloved for his virtues, and revered for his piety,—would not this be decisive, would it not fatally turn the balance? I must soberly pronounce, that, in such circumstances, the weight of such an example would be next to irresistible; and it is easier to imagine, than to state, how tremendous may be the consequences in this life, and in that which is to come.

In these views I am by no means singular. They are entertained by some of the most judicious among our common friends. They are the views, also, of delightful hope, that they were becoming the views of many of our brother clergymen in this diocese. The truth is, I had almost ventured to anticipate the growth and the diffusion of a higher principle than commonly prevails even in the religious world; a union of strict spiritual religion with a rational and somewhat philosophic temperament of mind; a separation from the world more complete because more interior, more penetrative because less palpable, than has been hitherto attained by the most systematic plans of external seclusion. In these latter, there has ever been a disposition, by a departure from the ordinary modes of life, literally to cut off the right hand, and pluck out the right eye; whilst we, fondly hoped, were, at least, in progress towards a spiritual excision of whatever was inconsistent with genuine Christianity. By carrying common sense, rationality, and discreet cheerfulness, along with us, I did expect, that we might, in time, recommend serious religion to the judgment and taste, no less than to the hearts and consciences of those around us;

whilst by a degree of firmness, in abstinence from all clearly secular compliances, at least equal to that of the most rigid sectaries, we might put to silence all These things, however, cannot be, if we yield one atom of our religious strictness. In matters decidedly indifferent, it is, indeed, right that we should conform to the usages of civilized life. Good sense and Christian charity require this at our hands. Thus we may please our brethren for their good, to edification; and of this judicious and amiable conformity great Example. But wherever conscience and religion are concerned, as they essentially are in this unequivocal: "Come out from among them—be ye separate," is the language of Scripture; and I appeal to yourself, whether in this instance it is not all that is spiritual within us. I shall only add, that the case of all who still this voice is singularly awful.

You, my dear Sir, have been settled in a neighbourhood where there is much that is amiable and respectable. In all the gentry there is a regard for religion; in some possibly there is an incipient disposition to come within its higher influences. I know not many spheres in which a few wise and Much might be done to raise the tone of society; much to infuse deeper principles; much to lead people from outward to inward religion. But it must be evident, that such services can never be performed by clergymen who go to balls. Such indeed may assist in maintaining external decorum; they may promote schemes of beneficence; they may engage the gentry to disseminate the Scriptures, to circulate religious tracts, to establish schools, perhaps even to institute family prayer. But, I must repeat, that they, and cannot leave behind them, the deep religion of the heart. Those of our profession who know nothing of this high and holy department, will, of course, be little solicitous to maintain that strictness which it indispensably requires. And they, possibly, may take the liberties in question, without either making themselves worse, or marring any object they can pursue. But they who are, in any degree, called to officiate in what we may term this Holy of Holies, should be cautious, even to jealousy, that they lose not their vantage ground; and that they swerve not an inch from their peculiar and appropriate calling; "Ye are the light of the world," said our blessed Lord, "but if the light that is in you be darkness, how great is that darkness!"

On the whole, my advice to you is, to accept, with cheerfulness, the civilities of the surrounding gentry; but always within certain limits. Never, on any account, to go where amusement is the avowed ostensible purpose of the meeting; and if, at a place where you may be engaged to dine and sleep, cards or dancing should be introduced, to show that, in such things, you from principle take no part. In a family circle, or where a few friends may be engaged to dine (which I look upon to be a fair and proper mode of maintaining the charities of life) I conceive it to be our duty to be as cheerful and entertaining as we can; always endeavouring to make our powers of pleasing subservient to the best purpose. By judicious management, we may thus render deep truth attractive and delightful; and engage people to become pious, through the medium of taste itself, and on the principle of voluntariness. But I feel that I have enlarged too much. I trust you will receive what I have taken the liberty of saying, as a proof of my sincere interest in your welfare. You are a stranger in a strange land, and as such I feel you to be a brother. I am myself but young, and not very experienced; but as I am somewhat more advanced than you, I offer that advice, which, in similar circumstances, I should thankfully receive. If it prove of any service, I shall be deeply gratified; for then my purpose will be effectually answered.

DR. CLARKE AND THE BISHOP OF LONDON.
My Lord.—I humbly beg your Lordship's acceptance of the volumes of Discourses which accompany this note. They are now for the first time published, though the substance of them has been preached at various times through the now united empire, and the Norman and Zeland islands. Whatever may be their merit, they are not considered ever been my aim, both in preaching and writing, to endeavour to explain the words of God, that by this method I might attain to the knowledge of the things of God. Your Lordship well knows how little is done for the interests of Divine truth, where the texts of Holy Scripture are taken as maxims of general morality, or social duties are explained. To secure the end of public instruction, I have often been obliged to call the attention of the people not only to the literal meaning of several of those words, but also to the import of many terms in their mother-tongue, which, though of frequent use in religious matters, are little understood.

With this short explanation, I take the liberty of sending these volumes, as a mark of my deep reverence and high respect for your Lordship's sacred office, and great personal worth:—a reverence and respect which I have long entertained for your Lordship, and which have been greatly increased by the late opportunity with which I have been favoured, of having the honour of paying my respects to your Lordship at Fullam. The *talis cum* have done me indeed great honour: for your Lordship's inflexible attachment to truth and honour, showed me how much I should value the opinion then expressed, though retaining a just sense of my own littleness.

I hope that the *omnino* in the remaining part of the quotation, which I told your Lordship had been sent in a letter to me by the worthy Archdeacon of Cleveland, neither refers to my creed, nor to my reference to my being destitute of its orders. I am afraid of making too free in mentioning the following anecdote; if so, your Lordship's goodness will pardon me:—

At an Anniversary meeting of the "Prayer-book

and Homily Society," an excellent Clergyman, quoting something that I had written, was pleased to preface it by the remark, "The worthy Doctor who of all the men I know who are not of our Church comes the nearest both in doctrine and friendship to it." When he had done, I arose, and after making an apology (which the company were pleased to receive with great tokens of kindness), I took the liberty to observe, "I was born, so to speak, in the Church, baptized in the Church, brought up in it, confirmed in it by that most apostolic man, Dr. Bagot, then Bishop of Bristol, afterwards of Norwich, have held all my life uninterrupted communion with it, conscientiously believe its doctrines, and have spoken and written in defence of it; and if, after all, I am not allowed to be a member of it, because, through necessity being laid upon me, I preach Jesus and the resurrection to the perishing multitudes, without those most respectable orders that come from it,—I must strive to be content; and if you will not let me accompany you to heaven, I will by the grace of God, follow after you, and hang upon your skirts." This simple declaration left few unaffected in a large assembly, where there were many of the clergy. Mr. Wilberforce, who was sitting beside the chair, rose up with even more than his usual animation, and with "winged words," said, "Far from not acknowledging our worthy friend; far from not acknowledging him as a genuine member of the Church, and of the Church of the first-born whose names are written in heaven,—far from preventing him to be of the company who are pressing in at the gate of blessedness,—we will not indeed let him 'follow,' he shall not 'hang on our skirts,' to be as if dragged onwards,—we will take him in our arms, we will bear him in our bosom, and with shouting, carry him into the presence of his God and our God!" The worthy Clergyman, whose speech had given rise to these observations, soon placed himself on the best ground, with "Indeed, Dr. Clarke, my observation went only to the simple fact of your not being a Clergyman of the Established Church."

Whatever evil may be in this, I believe your Lordship already knows, lies at the door of the *res angustula domi*. It was neither my fault nor my folly. Of the Established Church I have never been a secret enemy, nor a silent friend. What I feel towards it, the angels are welcome to ponder; and what I have spoken or written concerning it, and in its favour, I believe I shall never be even tempted to retract. Being bred up in its bosom, I early drank in its salutary doctrines and spirit. I felt it in my earliest youth, as I felt a most dear relative. While yet dependent on, and most affectionately attached to her (my natural mother) who furnished me with my first aliment, I felt from an association, which your Lordship will at once apprehend, what was implied in Mother Church. However honourable it may be to a person who was in the wrong, to yield to conviction, and to embrace the right, that kind of honour I have not in reference to the Church. I was never converted to it; I never had any thing to unlearn, when, with a heart open to conviction, I read in parallel the New Testament and the Liturgy of the Church. I therefore find that, after all I have read, studied, and learnt, I have not got beyond my infant's prayer:—"O heartily thank my heavenly Father, that He hath called me into this state of salvation; and pray unto him that He may give me grace to continue in the same to the end of my life."

Being pardon for the freedom I have used with your Lordship's time, I have the honour to be, my Lord, your Lordship's much obliged, grateful, and humble servant, Adam Clarke.—*Life*: Vol. iii, pp. 206—210.

EXTEMPORE PRAYER.

THE SEASON FOR NO OTHER THAN THAT.
My mother had six children, three of whom died in infancy. A very affecting circumstance accompanied the death of one of them, and was a severe trial to her maternal feelings. Her then youngest child, a sweet little boy, just two years old, was, through the carelessness of his nurse, thrown from a bed-room window upon the pavement beneath. I was at that time six years of age, and happened to be walking on the very spot, when the distressing event occurred; I was, therefore, the first to take up, and deliver into our agonized mother's arms, the only survivor of the fall about thirty hours. I pre-serve still a very distinct and lively remembrance of the struggle between the natural feelings of the mother, and the spiritual resignation of the Christian. She passed the sad interval of suspense in almost continued prayer, and found God a present help in time of trouble. Frequently, during that day, did she retire with me; and, as I knelt beside her, she uttered the feelings and desires of her heart to God. I remember her saying, "If I cease praying for five minutes, I am ready to sink under this load of sorrow; but when I pray, God comes once and upholds me: his will, not mine, be done." Once she said, "Help me to pray, my child: Christ them not,—say something." "What shall I say, mamma?—shall I fetch a book?" "Not now," she replied; "speak from your heart; and ask God that we may be reconciled to his will, and bear this trial with patience."

The day after the infant's death, she took me to the bed on which my little brother lay; and kneeling down, she wept for a few minutes in silence; and then taking his cold hand in one of hers, and mine in the other, she said, "Lord, if it had not been thy good pleasure, it had not been thus. Thy will be done! I needed this heavy trial, to show more of myself, and to wean me from the world. Forgive my sins, O God! and let me not murmur." Then looking at the cherub countenance of her babe, she added, "Thou art not lost, but gone before!" She then put his hand into mine, and said, "If you live, my child, never forget this; and may I one day meet you both in heaven?"

I have dwelt upon this part of my dear parent's history with the more minuteness, because she has

Alluding to the narrow circumstances of his father's family, which precluded the possibility of his receiving a University education.

* And so they continued to the end: Archbishop Brodrick saw, and approved this letter.

requently told me, that it was not only the greatest shock which her feelings were ever called upon to sustain; but that she was persuaded it was overruled by God for the most salutary purpose, as it concerned the spiritual discipline of her own heart.

The Berean.

QUEBEC, THURSDAY, DEC. 24, 1846.

The season has come round again at which the hearts of Church-members are specially to be tuned to join in the angelic song: GLORY TO GOD IN THE HIGHEST, AND ON EARTH PEACE, GOOD WILL TOWARD MEN.

But no song of gratitude comes from those ignorant of CHRIST OUR PEACE—nominally indeed joined with the Church on earth, but in reality living to themselves and the world.

Yet the song of the angels continues to invite and to promise. The eyes of the vain—the thoughtless—the self-righteous need only open with longing; their arms need only be stretched forth with desire; their anxious voice inquire "Who will show us any good?"

Allusion having been made, in our last number, to the well known Dr. Adam Clarke, we have thought it would interest our readers to have a letter presented to them which that remarkable man on one occasion wrote to an English prelate, expressing those sentiments which we attributed to him in our editorial.

We take up the subject treated in our last number, by relating an incident with which we have intimate, personal acquaintance. A short time after the passing of the Emancipation Act, a Clergyman, entrusted with educational duties of some importance, took up his residence on one of the mountain plantations in the island of Jamaica.

The poor people hardly knew what was meant; the other Clergyman spoke a few words of encouragement and exhortation to them, and they were dismissed. When they had left, the Clergyman from the mountain asked the Curate: "Pray, how do you think that these people are to know that it is not the Sacrament that they give at the other Chapel?"

We have inserted, on our first page, a letter from the Rev. Mr. Jebb—afterwards Bishop of Limerick—on worldly conformity. Though addressed to a Clergyman—who ought not to have needed such an expostulation—the general principles enounced in

at the parochial Chapel, "that Mr. Wesley never ceased to be a Protestant Parson." And as to the Church alone having authority to dispense the Sacraments, it was an assertion which could only excite disgust or ridicule in people situated as that neglected race was, until missionary societies of our Church, following the example set by dissenting bodies, sent to them the message of salvation.

We have so far spoken only of what the Church requires of her private members. It may be reasonably expected that from her Ministers and Candidates for orders she requires closer acquaintance with a matter of this kind, than what is looked for in the private Churchman. Very considerable discretion being necessarily allowed her Bishops in examining for orders, it may be contended that a Bishop is authorized to require a belief in the uninterrupted Apostolical Succession, at all events from those whom he admits to holy orders.

We remind our readers once more, as we did in our last number, that the question under discussion is not whether the doctrine of an uninterrupted Apostolical Succession is true or not; but simply whether the Church of England inculcates the same or not as a point of belief imposed upon her Church-members. She does teach, and justly requires her Candidates for orders to declare, that their call to the ministry is in accordance with "the will of our Lord Jesus Christ and the due order of this realm."

We have avowed our own persuasion that the Scriptures alone prove the institution of three orders in the ministry. The proof, drawn from Scripture and ancient authors, that the power of ordination was assigned to the highest order—joined with the Presbytery in the ordination of Presbyters—falls in with what we should prudentially conclude to be most conducive to the maintenance of good order in the Church: a derivation, therefore, of ministerial authority, first imparted by the apostles, and handed down in a succession of regularly commissioned Church-rulers, we are glad to assume, and to raise no question upon, so that Churchmen be not required to elevate that to the dignity of essential truth which we are willing to concede as a point of orderly arrangement.

Arguments against dissent remain as strong after relinquishing exaggerated and untenable claims for the Church-ministry, as before. Let Churchmen, Clergy and Laity, hold forth, with unbending determination and untiring zeal, the succession of apostolical doctrine, zeal, and faithfulness, and men will become wonderfully willing to give the Church credit for having preserved in her ministry the succession to apostolical authority; they will furnish an argument on behalf of the Church, universally appreciable and effective: their fruits will make them known.

it are applicable to Christians generally, and cannot be read otherwise than with profit by a teachable mind. We have chosen this letter the rather, because Bishop Jebb was not of the class of Clergy sometimes thought over-strict in the matter to which it refers: he is, in fact, claimed as a fore-runner in the tractarian movement.

The Rev. J. HALDANE STEWART, formerly of Liverpool, now rector of Limsfield, Surrey, has issued his annual invitation for "all who love the Lord Jesus Christ in sincerity, to unite on the first day of the new year in general concert for prayer for the outpouring of the Holy Spirit."

Lord's Day Observance.—Horsham, Nov. 21.—A gentleman on behalf of the resident engineer of the Branch Railway, applied to the Bench of Magistrates for permission for a portion of the men employed on the line to work on Sundays. He said it was necessary for a few of the hands to work on that day to prepare the temporary roads for the removal of the earth, to prevent the whole of the men and horses being idle on the Monday.

A SUGGESTION.—If persons would arrange to send their letters so that they should not pass through the Post-Office or be delivered on Sundays, that day would be better observed, and the Post-men greatly relieved. [Many persons in England give notice to the Postman that he need not deliver any letters to them on the Lord's Day.]

THE CONTINENTAL ECHO.—This monthly publication, from which we have occasionally transferred valuable articles to our columns, closes its existence with the issue of its 24th number, and introduces to the attention of its readers the prospectus of a new monthly periodical, the first number of which is to be published on the 15th of next month, under the title of

EVANGELICAL CHRISTENDOM, ITS STATE AND PROSPECTS. This new publication having in view the promotion of the same objects as those which the originators of the Continental Echo had proposed to themselves, the latter are unwilling to divide with it the field of labour; they, therefore, retire to leave it to be worked by those associated for the editorial charge of the new monthly. The following are to be the Associate Editors:

The Rev. T. R. Birks, M. A., Rector of Keshall; the Rev. W. M. Banting, of the Wesleyan Church; the Rev. W. Chalmers, M. A., of the English Presbyterian Church; the Rev. John Harris, D. D., President of Chestnut College, (Independent); the Rev. Edward Steane, D. D., one of the Secretaries to the British Organization in connexion with the Evangelical Alliance, (Baptist); The price will be 4d. each month; stamped, 5d. or 6s. per year.

It is not intended to be the organ of any one denomination of Christians, or to advocate any peculiar and distinctive class of religious opinions; but to promote Catholic Christianity. It takes, as the exponent of its theological views, the doctrinal summary of the Evangelical Alliance. Regarding the great principles which are there set forth as the common faith of Christians, it will maintain them as opposed on either hand to Romanism and Infidelity; and as uniting all true believers of every church in a sound and scriptural Evangelicism.

Its Proprietors and Editors are, and, by a provision to that effect, always must be, Members of the British Organization of the Evangelical Alliance; and the work will be rendered subservient to the interests of that great institution. It is, however, to be distinctly stated, that the responsibility, pecuniary, moral, and literary, rests altogether with its Proprietors and Conductors. While its pages will always be open to the documents of the Organization, it will be a perfectly independent journal.

Its Plan will be simple, and its Contents various. It will contain original papers, in which, amongst other topics of a more general nature, the vital truths of the Gospel will be discussed; not so much, however, in a polemical manner, as didactically and spiritually, and with a view to exhibit their practical influence in the formation and development of Christian character.

It will give extensive and accurate information of the religious movements on the Continent of Europe. The best sources are accessible to it in France, in Prussia, in Germany, in Switzerland, and in other European countries; from whence it will be able to supply correct and deeply interesting intelligence of the state and prospects of Reformed Christianity;—its antagonists, and the influences which favour its advancement;—its conflicts, reverses, and triumphs. Nor will its attention be restricted to Europe, or to Protestantism. It will keep an observant eye upon the restless spirit and the sinuous efforts of Antichrist in every part of the world; giving warning, where it may, whether of the treacherous approaches, or of the open assaults, of the foe.

The Proprietors, though embarking a large capital in the undertaking, renounce all personal gain, and devote the profits to the British Organization of the Evangelical Alliance. Office, at No. 31 Paternoster Row, London.

CONVERTS FROM ROMANISM.—Five persons, formerly members of the Church of Rome, were received into "the ancient Irish Church"—as the Dublin Evening Herald calls it—in St. Andrew's Church, Dublin, on Sunday the 1st of November. The Rev. Thomas Scott, the minister of that church, administered the form of abjuration; the Rector of Ballyshannon assisted in the service; and the Rev. E. Nangle, of Achill Island, preached on the words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. xiii. 4. Mr. Scott announced that he had another class of inquirers whom, under the divine blessing, he hoped to receive into the Church on the first Sunday in January.

SECESSIONS TO ROME.—The Tablet (R. Catholic paper) announces its "confident belief in the conversion of the late editor of the Cambridge and Oxford Review (Mr. Toogood,) whose abjuration of Protestantism and reception into the Church will immediately take place." The same paper states,

upon the authority of the Daily News, that a junior fellowship has been declared vacant at Clare Hall, Cambridge, in consequence of the secession, to the R. Catholic Church, of Mr. Thomas Caswall, of that Society.

LYRA INNOCENTIUM.—In the Catalogue Raisonné of a London Roman Catholic bookseller is the following recommendation of the above work: how sad a Clergyman of the Church of England ought to feel when his Poetry is capable of being so spoken of!

IRISH COLLEGE.—Contrary to the announcement, which was made some time ago, that the Pope has disapproved of the Government plan of Colleges for Ireland, the Annual Meeting of the R. C. Bishops recently held has terminated without touching upon that subject, though resolutions have been passed upon several other public measures, such as the Bequests' Act, mixed marriages, &c. It is supposed that a desire not to add to the existing embarrassments of Ministers has influenced the prelates.

ENGLISH NEWSPAPER AT ROME.—The Roman Advertiser, a paper in the English language, has been started at Rome, professing to be devoted to public affairs, science, literature, and art. Religion is not mentioned; but the proprietors are said to be Roman citizens, and there are many ways of promoting the interests of a particular Church, without teaching upon religion at all.

LEVERIER, the French Astronomer.—At the Anniversary Meeting of the Royal Society, held at Somerset House on Monday the 30th of November, the Copley Gold Medal, which had been awarded to Mr. Leverier, was received for him, at his request, by Sir John Herschel. Two gold medals were bestowed on Professor Faraday, and one on Professor Owen.

The French government has created a Professorship of "Mathematics applied to Astronomy" on purpose to appoint Mr. Leverier to it.

ECCLESIASTICAL.

DIVINE SERVICE will be performed this evening, being Christmas Eve, at the Chapel of the Holy Trinity, to commence at 7 o'clock. Besides the services at the usual hours in the morning, in the various places of worship in the parish, there will be afternoon service at the CATHEDRAL, and evening service in ALL SAINTS' CHAPEL, to-morrow, being the festival of the Nativity.

BISHOPRIC OF ST. ASAPH.—The income of this see is now fixed at £4,200 per annum, which leaves the annual sum of £1890 to be paid over, out of the receipts of the Bishopric, into the hands of the Ecclesiastical Commissioners, and it is believed that Her Majesty's ministers have resolved upon preserving the two Welsh sees, and still establishing the new Bishopric of Manchester.

DIocese of SONOR AND MAN.—The vacancy occasioned by the translation of the Right Reverend T. V. Short, D. D., from this Diocese to that of St. Asaph, has been filled up by the appointment of the Ven. W. A. Shirley, Archdeacon of Derby, to the see of Sonor and Man. The newly appointed Bishop is a member of the University of Oxford, and well known as the steady promoter of the Church Missionary Society and kindred institutions. He has recently been appointed to preach the Hampton Lectures for 1847 before the University, and it is hoped that his elevation to the Episcopate will not prevent his performing that office.

AUSTRALIAN BISHOPRICS.—The division of the Diocese of Australia is expected to take place immediately by the creation of the sees of Melbourne (for the district of Port Phillip) and Murchison for the northern division of New South Wales. To the latter see it is expected that the Rev. Robert Allwood, Rector of St. James', Sydney, will be consecrated by the Bishop of Australia, assisted by other Bishops.

SCOTTISH EPISCOPAL CHURCH.—The Clergy of ARGYLL AND THE ISLES have elected the Rev. Alexander Ewing, of Forres, as their Bishop, in the room of the Right Rev. Bishop Low, deceased. The Bishop elect is understood to intend making OBAN his permanent residence.

NOVA SCOTIA.—King's College, Windsor.—An appeal on behalf of this College having been drawn up by the Lord Bishop of Nova Scotia, as Visitor, and adopted by the Governors, has been printed for extensive circulation, by their desire. We find it in the Halifax Times, and learn from it that at present the Establishment consists of—

Table with 2 columns: Position and Salary. 1.—The President, who does the duty of two Professors, at a Salary of £385 0 0. 2.—A Professor of Mathematics and Natural Philosophy, who also does the duty of Professor of Astronomy, and takes a share in the Classical Lectures 220 0 0. 3.—A Lecturer in Modern Languages and History, 125 0 0. 4.—Four Scholarships open to all Candidates, 80 0 0. 5.—A Steward, 60 0 0. 6.—A Secretary and Treasurer 22 10 0. The whole available Funds of the College are, 544 6 8.

And consequently the additional sum required annually will be, £348 3 4. The Government allowance of £1000, a year having been withdrawn some ten years ago, and the Society for the Propagation of the Gospel having notified the necessity under which it lies of discontinuing the annual grant of £500, which had been made for it since then by that institution, "the necessity for immediate action is urgent. It is also most important for the Governors to know, or rather to receive, without delay, the contributions upon which they must depend for the year that is approaching." In a notice appended to this appeal, it is stated that the Rev. Wm. Gray, of King's

College, D.D., has kindly gone to England for the express object of making known the present condition of the Institution, and of obtaining assistance in the Parent Kingdoms. The Secretary of the Propagation Society unites with him in stating that the success of any appeal in England must depend upon the evidence that shall be produced, that the Alumni and friends of King's College, within the Colony "have done, or are prepared to do all, to the very utmost in their power, for the support of the College; and that after all they can do, the College cannot be sustained without some aid from England." Annual Subscriptions are announced, of £20, from the Lieut. Governor, £20, from the Bishop, £10, from Sir Rupert D. George, and £125, from the Associated Alumni at Halifax; also a contribution of £100, from Hon. Justice Bliss for a permanent fund.

QUEBEC ACADEMY.

At the close of the examination of the Pupils of the QUEBEC ACADEMY, on the 23rd instant, prizes were thus awarded:

Table with 2 columns: Rank and Name. 1st Greek Class... JOSEPH FORSYTH. 2nd do... GEORGE COCHRAN. 1st Latin Class... EDWARD STUART. 2nd do... GEORGE COCHRAN. 3rd do... CHARLES BONNER. 4th do... JOSEPH DYKE. 5th do... FREDERICK LAMSON. 1st Latin Grammar Class... WILLIAM YOUNG. 2nd do... ROBERT SEWELL. Greek Grammar Class... EDMUND BURRAGE. Euclid and Algebra... ROBERT PATTON. Recitation... JOHN CURRY. Arithmetic... HENRY ATKINS. 1st French Class... EDWARD STUART. 2nd do... CHARLES MCKENZIE and JOHN RACEY, Equal. Geography... EDMUND AUSTIN. English Grammar & History... THOMAS WILLAN.

(Communicated.)

GOSPEL AID SOCIETY.—The Annual Sale of the institution was held according to Advertisement, on the last two days, and was very kindly encouraged by numerous visitors and purchasers. We are informed that the amount received was nearly £90.

MAIL ARRANGEMENT.—The Mail for Leeds, Inverness, New Ireland, and St. Giles is now closed at 3 o'clock, p. m., instead of the former hour of four. We have to regret that we were not in time last week, when the change took place, to post our papers for those offices; but our arrangements are now made so as to prevent disappointment in future.

TO CORRESPONDENTS.—Received W. L.—C. B.; —M. W., next week; —C. V.; —T. H.

PAYMENT RECEIVED.—Mr. E. C. Allen, No. 139 to 199; Capt. Knight, No. 113 to 191.

Moral and Political Intelligence.

The English Mail of the 4th of December arrived, very unexpectedly, on Monday morning; the letters &c., having reached Quebec in sixteen and a half days from Liverpool by the fine Steamship Cambria; which, as a winter passage, is unprecedented. The run to Boston was done in twelve days.

We see nothing of particular interest in the news from the mother country. Commercial matters present no change of consequence. The Cotton Market in Liverpool had been in an excited state for a few days; and large sales had taken place, chiefly to speculators, which caused an advance in price; but as there seemed nothing to justify the advance, it was supposed that a reaction would soon take place. The following extracts from Edwar & Smith's paper will give an idea of the Liverpool market for Canadian products.

Cons.—Canadian and States Flour, duty paid, realized an advance of 1s. per barrel; and the latter in hand obtained a similar amendment. With an increased inquiry for Indian Corn at the decline already noticed, a fair amount of business was transacted. The trade assumed a higher and more active tone on the 27th ultimo, particularly as regarded Wheat; an advance of 21. per 70 lbs was, therefore, realized, whilst States and Canadian Flour, both free and under lock, commanded a rise of 1s. per barrel. There was an eager demand for Indian Corn for Ireland. White descriptions sold at 51s to 52s, but prime samples of Gultatz brought 51s per 490lb. The value of Wheat was maintained on the 1st inst., and Indian Corn was in unabated demand at 56s to 58s per 490lb. Since the 1st inst., the market has not been so buoyant, and prices are rather inclined to recede.

TIMBER.—The arrivals from British North America were very large last month, consisting of 103 vessels, 62,150 tons, which compared with the same month last year, shows an increase of 29,900 tons. It is now pretty accurately known what further amount of tonnage may be expected from Quebec, and, although not reaching that of last year by one fourth, it will still be the largest year's import, with that single exception. From St. John and the Lower Ports, it is in excess of even last year. The greater part of this large direction of timber to this place, has accrued within the last two months. The constantly advancing prices throughout the summer, caused by the deficiency of the spring and summer supply, induced much attention to this market, and the usual result of a pressure, peculiar to this place, is now exhibited by a sudden decline of the market of 1d to 1 1/2 per foot on St. John, and 1 1/2 to 2d per foot on Quebec; parties being anxious to effect sales from the quay, so as to avoid the expense of yarding.

The Money Market was in a satisfactory state, and a good feeling existed.—Parliament it is supposed will meet on the 19th of January.—The Earl of Elgin is expected to leave England in January, and will be accompanied by Lieut. Gen. Sir Benjamin D'Urban, who has received the appointment of Commander of the Forces in B. N. America. The Countess of Elgin, it is understood, will not accompany his Lordship, but will follow him at a season more suited for female travellers.—Her Majesty the Queen has paid her promised visit to Arundel Castle, the magnificent seat of the Duke of Norfolk.—The Steamship Great Britain remains ashore; and she has sustained so much damage from the late storms and high tides that it is now considered more doubtful than ever whether she will get off.

PROGRESS OF FREE TRADE.—Agitation, having proved so successful in procuring the repeal of the duty on Corn, is about to be tried for the same purpose with regard to the impost on tea. In Liverpool as well as in other leading towns, the subject was exciting much interest; and public meetings were held in various places to forward the object. The duties on tea in England are very high; in some cases amounting to twice the first cost of the article.

and even more; and the effect has been to prevent its use as a daily beverage by the poorer class, who too often resort to the gin shop instead.

It is therefore argued that the commercial interests of the country, no less than a regard for the well-being of the people at large, demand this concession to the principles of free trade; and if the friends of the measure exert themselves with as much zeal as the Corn-law opponents manifested, it will be difficult to resist them long.

IRELAND.—The accounts from this country are very gloomy: in some parts actual famine exists; and many deaths have occurred from utter destitution, still, in spite of the misery and distress, great numbers of fire-arms have been purchased by the peasantry, and are represented as without the means of procuring food!

OPENING OF THE PORTS.—No less than four deputations, from different parts of the metropolis, waited on Lord John Russell at his office, in Downing street, London, on the 21st ult., for the purpose of presenting memorials to the Lords of the Treasury, calling on Government to open the ports for the admission of foreign corn, duty free.

INWOOD.—The revenue authorities have permitted ironwood, a species of cedar or mahogany, the produce of America, to be admitted duty free, on importation into this country from the place mentioned, being of opinion that the wood in question comes under the description of furniture wood, and is admissible to enter free of duty under the order of the Lords of the Treasury of the 22d ult.

NEW POLAR EXPEDITION.—At the last meeting of the Royal Geographical Society, it was announced by Sir J. H. Pelly, that the Hudson's Bay Company had fitted out a well-equipped expedition, for the purpose of surveying the unexplored portion of the coast on the north-east angle of the American continent.

CAPTAIN JUDKINS.—We have been highly gratified to find that, at the first examination held by the Liverpool Board of Examiners of masters and mates of merchant vessels, Captain Judkins, of the Steam Ship "Cambria," passed as duly qualified for a first-class certificate; and in consideration of his being so well versed in nautical astronomy and great circle sailing, was entitled to be rated extra.

PROPOSED EXPEDITION UNDER GEN. FLORES.—On the 19th ult., Mr. Forsyth, the principal searcher of the customs, accompanied by other officers, boarded the ship Glencly lying off Gravesend, and, after inspection, seized her for a contemplated breach of the foreign enlistment and equipment act; and next morning he, also upon the same grounds, seized the Monarch and Neptune steam vessels, lying in the East India Docks, Blackwall.

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fire broke out; and as it was some time before the engines were actively employed, owing to a scarcity of water, the flames made great progress among the wooden buildings of the quarter where the fire originated, and burnt for seven hours before they were finally extinguished.

WRECK AND BURNER OF A VESSEL IN IRELAND.—The schooner Sea Lark, belonging to Mr. Russell, an Irish merchant, and laden with flour, meal &c. for Tralee, where there is much distress for want of food, was cast ashore, during a gale, at Ballyhullion near Listowel, when the Captain, mate and four of the crew perished.

CAPTAIN WARNER, whose experiments in naval gunnery at a "long range" have made his name familiar to the public, has had another trial lately, before some commissioners appointed by the Admiralty, to test the value of his invention; and the thing is pronounced a total failure.

MR. ROWLAND HILL, the projector of that exceedingly successful and beneficial measure, the Penny Postage, has been appointed Secretary to the Post Master General. It is a situation calculated to afford him opportunity for introducing other improvements in that important department.

GOVERNMENT INSPECTOR GENERAL OF RAILWAYS.—Captain Joshua Codrington, of the Royal Engineers, hitherto Deputy Inspector, has been appointed to the above situation, in the room of Major General Pasley, resigned.

THE CONTINENT.—Much annoyance has been felt in France on account of the annexation of the Republic of Cracow to the Austrian Empire. The treaty of Vienna secured the independence of this territory; but the Governments of Austria and Russia, on the plea of the late insurrectionary movements in Poland, have determined to extinguish the Republic of Cracow.

IN PORTUGAL there is no improvement. In fact, the Royal cause was at one time considered in so critical a state that rumours were circulated of the Queen's intention to take refuge in England: since that, the accounts have been a little more favourable.

SPAIN, it is said, is threatened with another insurrection by the remains of the Catalists: the present government is very unpopular.

DON CARLOS, the former claimant of the throne of Spain, is in London.

ITALY.—The expected ordinance of the Pope, authorizing the formation of four lines of railway, has at length appeared, to the great satisfaction of the people.

THE DUKES OF LUCCA, having had experience of the ruin which gambling tables have entailed on many visitors to the Baths of Lucca, has, by a royal ordinance, dated the 6th Nov. suppressed all games of hazard in his dukedom; and has directed that the casino erected at the Baths of Lucca for the convenience of strangers be converted into a reading-room, &c., as well as that at Viareggio.

LUCCAN MINES.—The report of the engineer, appointed by the administration of roads and bridges in France, states, that that country is in the third rank as regards the production of coal: England and Belgium being the first and second.

THE FRENCH GOVERNMENT has received information of the discovery, at Guadeloupe, of a considerable mine of sulphur, in the *souffriere* of Basse Terre, the surface of which sank during the late earthquake.

THE BEY OF TEXIS is on a visit to Paris, and has received much attention.

THE GRAND DUKE OF MECKLENBURG-SCHWERIN has just addressed a rescript to the head of the Jewish communion in his dominions, declaring that after St. John's day, 1817, the annual tax paid by the Jews shall be suppressed.

ABD-EL-KADER is reported to have entered the province of Oran, at the head of 500 cavalry.

CAPT. OF GOOD HOPE.—Advices from this distant colony are to the 20th of Sept. The Kafir war continued to disturb the peace of the country; and it is feared that these daring savages will molest the settlers until they are thoroughly routed by a force so equipped and trained as to be able to follow them into the bush with success.

NOVA-SCOTIA.—CUMBERLAND COAL MINES.—The General Mining Association, under the direction of their able agent, are about to open a Coal Mine in the County of Cumberland.

PA. EDW. ISLAND.—The Packet which runs between Bedouque, in this island, and Baie de Verte, sailed from its port on the 23rd ult., and the next morning was seen a wreck, on the reef 3 miles from land.

CLOSING OF THE WELLAND CANAL.—The *St. Catherine's Journal* announces that the navigation of the Canal was to be closed for this season, on Tuesday the 15th instant.

by Mr. Keefer, the Engineer, in repairing the late breaches in the canal, have produced a very favourable impression on all parties interested in the navigation of this communication, as but for such exertions near 100 vessels, with large cargoes would have been prevented from reaching their destination this season.

MONTREAL.—At a meeting of the City Council on the 14th inst., John E. Mills, Esq., was elected Mayor of the City for the current year, and Messrs. Bourrel, Ferrier, Jodoin, Beaubien, and Stuart appointed aldermen.

It was also ordered that the materials of the long wooden building known as the "New Market" be sold, on the premises, by public auction, at twelve o'clock (noon) on Tuesday, the 5th January next.

The Superintendent of Police has again made a large seizure of light bread: 400 loaves, all deficient from 1 to 5 oz. in weight, being confiscated and distributed among the different charitable institutions of the city.

The *Echo des Campagnes* says, that loaded vehicles passed over the ice opposite the village of Berthier, on the 10th inst.

A lad, aged 15, named Henri Blais, son of a farmer at Berthier, was drowned while skating, near the Ile du Foie, on the 9th inst.

CHAMBLAY.—The opening of the bridge over the Chamblay River, erected by John Yrie, Esq., took place with great rejoicing on the 1st of this month. The *Montreal Herald* describes the work thus:—"The principle of its construction is that known as Howe's patent suspension Truss, with a double roadway eighteen feet wide. It is supported by six piers, of rock faced masonry, of which the end facing the current terminates in an acute angle, sloping away from the stream upwards so as to offer no direct resistance to the floating masses of ice."

SHERBROOKE, Dec. 17th.—FIRE.—The large building at Derby Lower Village, occupied by Mr. Harvey Chase as a Woollen Factory, was totally destroyed by fire, with most of its contents, last Tuesday evening. The fire is supposed to have originated in the attic story. Loss unknown.

FIRE.—A new cabinet and chair shop belonging to Mr. B. Burpee, of this town, was consumed by fire on the evening of the 2d instant, with its contents, including 40 bushels of corn. Loss estimated at £150.—*Standard Journal*, Dec. 10.

A letter from Trois-Pistoles, of the 14th instant, states that the dwelling house of Mr. NAZARET TERC at the river of Trois-Pistoles, was burned down in the night of the 11th instant.

THE ARMY.—PROMOTION.—Brevet Major W. H. BERT, R. A., to be Lieut. Colonel, vice Hornby, deceased; Second Captain R. E. DUNNORR, to be Captain, vice Gasset, prom.; First Lieut. H. St. G. ORR, R. E., to be Second Captain, vice Williams, prom.

MARITIME EXTRACTS.

Bristol, Nov. 26.—The Nottingham, Ball, of Beauvois, from Quebec to Liverpool, was abandoned 18th inst., waterlogged and dismantled: crew saved by the Ocean Queen, Day, arrived at this port.

Dunmore East, (Waterford), Nov. 30.—The Margaretta, Hodge, of and from Quebec for Liverpool, in 21 days, was up as far as Tuskar, and had to bear up with strong N.E. gales.

Exeter, Nov. 22.—The brig Agenora, of this port, sailed from Quebec, for Terquay, 28th August last, and has not since been heard of.

Glocester, Nov. 23.—The Ann Kenny, arrived from Quebec, with loss of maintopail, bulwarks, &c., and with decks swept, in a gale 20th inst.

Kilkevan House (near Clonakilty), Nov. 29.—The Jessie Torrance, Skane, from Quebec for Liverpool, is totally wrecked near this place; it is supposed that nine or ten only, out of twenty-one, are saved.

Kingstown, Nov. 23.—The Wave, Smallman, from Quebec to Dublin, struck on the Arklow Bank last evening, but came off waterlogged and with loss of rudder, and is now at anchor off Bray Head.

Plymouth, Nov. 23.—The Bilton arrived from Montreal, with loss of main and mizen masts, decks swept, &c., having been thrown on her beamends in a hurricane, lat 50 N, lon 11 W.

The Queen Victoria, from Quebec, arrived at this port yesterday, has lost bulwarks, and is very leaky.

The Emma arrived from Quebec, experienced a hurricane 19th inst.: lost five men, had decks swept, and bulwarks carried away.

St. Michael's, November 14.—The wreck of the Cromwell, was passed 4th ult., in lat 42, lon 17, by the Jane arrived here.

Sligo, November 29.—The Dromshair, Pyne, from Quebec, in entering this harbour, 23rd inst., got on the Perch Rock, but came off the following tide, making five or six inches water per hour.

The arrivals in Great Britain from Quebec and Montreal, during the preceding fortnight were, 238; of which 224 were from Quebec.

The *Limerick Chronicle* says: Two shipwrecks have occurred off the coast in Dunny Cove Bay, one vessel the *Chester*, from Quebec, for Liverpool, completely lost, all hands perished. The other the *Jessie Torrance*. There were on board 21 hands, including a gentleman's son on his return home to Edinburgh; the Captain's wife, a young woman of 18 years; was washed overboard, and not as yet found. Mr. Croker, of Ballyva house, aided by his son George, at the risk of their lives, were let by a rope down a cliff, at least 100 feet, and rescued one of the crew.

The brig Lady Sale, Gosbee, in 14 days from Quebec, and the schr. Emily Garrett, from Montreal, both arrived at Halifax on the 5th instant.

BIRTH.

At Montreal, on the 12th inst., Mrs. Thos. Tait, of a daughter.

At Ballymena, Ireland, on the 22nd ultimo, the Lady of R. A. Young, Esquire, of Quebec, Canada, of a son.

MARRIED.

On the 16th instant, at Christ's Church, Montreal, by the Revd. W. A. Adams, William F. A. Elliott, Esq., 93rd Highlanders, eldest son of Sir

Wm. Francis Elliott, Bart., to Charlotte Maria, third daughter of Robert Wood, Esq., of this city. On Saturday evening, 19th instant, by the Revd. G. Mackie, B. A., Mr. George G. Ardouin, to Mary, eldest daughter of the late Mr. John Teed.

DIED.

Lady Augusta Sophia Cathcart, died at Cathcart House, Renfrewshire, the seat of her noble relative, the Earl Cathcart, on the 18th ult.

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 22d Dec., 1846.

Table with 4 columns: Commodity, Price, and other details. Includes items like Beef, Mutton, Ditto, Lamb, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Ditto, Veal, Pork, Eggs.

ENGLISH MAIL.

LETTERS for the above Mail will be received at the Quebec Post Office, till SATURDAY, the 26th December.—PAID Letters till THREE o'clock and UN-PAID till FOUR P. M.

FOR SALE.

150 QUINTALS Merchantable large Table Cod-fish, 127 Barrels Green do., 35 do. Salmon, 63 do. Mackerel, 29 do. Herrings, 6 Kegs Cod Scales and Tongues, 23 Barrels Cod Oil.

5 Hogheads Bright Muscovado Sugar, 6 do. do. Bastard do., 20 Boxes Twankay Tea, 15 do. Superior Maccaroni and Vermicelli, 70 Boxes, half do. and quarters Bunch Muscatel Raisins.

50 Tinnets River Ouelle Butter, 30 Boxes Scheidam Gin, 45 do. English Starch, 10 do. Pig Blue, 12 do. Composite Candles, 15 do. English Wax Wick do., 65 Dozens Corn Brooms.

His usual assortment of Liquors and Groceries consisting of— Champagne, Sherry, Madeira, and Port Wines, Martell's Pale and Cognac Brandy, Spanish White do., Holland and English Gin.

Scotch Whiskey, Jamaica, Demerata, and St. Croix Rum, French Liqueurs, Teas, Coffee, English and American Cheese, Pickles and Sauces, Spanish Nuts, Walnuts, Almonds, Sperm, Olive and Seal Oils, &c. &c.

By A. LENEVEVEY, 17 St. Peter St. Quebec 24 Decr. 1846.

BRADFORD'S

Coffee, Tea, French and Italian Sauce & Pickle Warehouse, No. 63, St. Louis Street.

JUST received, by the DOUGLAS and other vessels, and for sale, a choice assortment of ENGLISH GROCERIES, comprising the finest qualities of Scotch Whisky, Old Hyson, Young Hyson, and FLOWERY PEKOE TEAS: MOCHA and JAMAICA COFFEE; also 25 baskets of CHESTNUT and 10 cases of NORTH WILTSHIRE CHEESE.

Quebec, 26th Nov. 1846. J. BRADFORD.

FRENCH AND ITALIAN WAREHOUSE,

65, ST. LEWIS STREET, JUST received and for sale— 75 Fresh Smoked Salmon, in good order, 300 Canisters of Fresh Lobsters, 200 Do. do. Salmon, 700 Do. do. Mackerel, 200 Tins of Sardines in Oil, 100 Boxes Table Raisins, 75 Do. Bunch Muscatels, 50 Quarter-Boxes do., 20 Boxes of Fresh Lemons, 21 Jars of Fresh Prunes, 25 Baskets of Cheshire Cheese, 10 Cases of North Wiltshire do.

Quebec, 10th December, 1846. J. BRADFORD.

WANTED.

A CLASSICAL MASTER, to take charge of a small SCHOOL, a short distance from Montreal. He must be qualified to direct the children in the ordinary branches of a classical and general education. Address (post paid) stating qualifications and references, to the Rev. A. B. at the Rev. D. B. PAINTIER'S, Montreal.

FOR SALE.

SIXTY HIDS. MUSCOVADO SUGAR, 150 do Guysborough Herrings, 60 do No. 3, Mackerel, 20 do Roasted Coffee, 1000 Lbs. Bees' Wax, 100 Bundles Palm Leaf, 10 Tons Fustic, 1 do Cocoa Wood, 20 M Yara Cigars, 30 M Cuba do., 30 Boxes Twankay, Bohea, Congou and Gunpowder Teas, 6 Tons Logwood, 50 Lanceswood Spars.

Quebec, 17th December, 1846. J. W. LEAYCRAFT.

FOR SALE,

NOTRE DAME STREET, LOWER TOWN, THREE Cases North Wiltshire Cheese, 200 Boxes and Qr. boxes Raisins, 50 Bbls. Raisins (50 bls. each), 100 Drums Figs, 50 Boxes Starch, 28 do. Valencia Almonds (28 lbs.), 1 Bale Fresh Almonds, 20 Hds. & 10 bbls. Sugar.

—ALSO— 10 Puncheons Molasses, 10 do. Jamaica Rum. JOHN R. HEALEY, Quebec, 9th December, 1846.

NOTICE.

THE BRITANNIA LIFE ASSURANCE COMPANY having reduced their rate of Premiums, the scriber is prepared to receive proposals according to the new scale.

R. PENISTON, Agent. India Wharf, 29th October, 1846.

ROBERT CAIRNS,

MERCHANT TAILOR, No. 2, St. Louis Street, Place d'Armes, IN thanking those Gentlemen who have for so many years extended their support to him; begs respectfully to announce the receipt of a choice assortment of Goods suitable for the season per Douglas, from London; and as every care has been taken in their selection, he can confidently recommend them as being superior to anything hitherto imported. He would therefore solicit a continuance of their patronage, and all orders intrusted to him shall be executed with every care and attention to ensure satisfaction.

Quebec, 5th November, 1846. 2 m

HARDWARE! No. 20, HARDWARE!! FABRIQUE STREET. MCKILL & BLIGHT, BEG respectfully to inform their friends and the public, that they have now received their Fall supplies, comprising a very general and well selected assortment, which they will dispose of on the lowest terms for CASH or approved credit. Quebec, 26th November, 1846.

FALL AND WINTER CLOTHING.

HENRY KNIGHT begs to thank the Military and Gentry of Quebec, and the public generally, for the very flattering patronage with which he has been favoured since he commenced business, and pledges himself to spare no effort to ensure a continuance of their support.

H. K. also invites an inspection of his stock of Cloths, Cassimeres, Tweeds, Vestings, &c., &c., having just received per "Safeguard" and "Pearl" 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 prices. No. 12, Palace Street. Quebec, 19th Nov. 1846.

W. LEHEMINANT,

No. 4, Fabrique Street. HAS just received and offers for sale the following choice lot of HAND PICKED APPLES, viz:— 75 Barrels Greenings, 50 Do. Fameuses, 20 Do. Spitznburgs, —ALSO— Daily expected a small lot of Spanish Grapes. Quebec, 19th Nov. 1846.

PIANOS.

IN addition to their Stock of PIANOS on hand, the undersigned have just received a new assortment, which they will sell at low prices. J. H. WYSE & Co. No. 26, Mountain Street, 11, Palace Street. N. B. Pianos to let. Quebec, 26th November, 1846.

QUEBEC BANK.

NOTICE is hereby given that a Semi-annual Dividend of Three per Cent has been declared upon the amount of the Capital Stock, and the same will be payable at the Bank, on or after TUESDAY, the 1st of DECEMBER next. The Transfer Book will be closed on SATURDAY, the 14th of NOVEMBER next. By Order of the Board. NOAH FREER, Cashier. Quebec, 19th November, 1846.

BUCK-WHEAT AND INDIAN CORN MEAL.

THE Subscriber has just received a small supply of the above. —ON HAND— Sperm, Belmont Sperm, Imperial, and Composite Candles, Sperm, Olive, Porpoise, and Pale Seal Oils. M. G. MOUNTAIN, No. 13, Fabrique St. 5th Novr. 1846.

NOTICE TO CREDITORS.

A DIVIDEND will be paid to the Creditors of the Estate of the late J. J. SMY, on the 15th inst., at the office of Messrs. C. & W. WURTELE, St. Paul's Street. CHRISTIAN WURTELE, Trustee. Quebec, 10th Decr. 1846.

SPLENDID NEW & FASHIONABLE JEWELLERY,

WATCHES, GLOVES, &c. THE Subscribers have just received per "Lady Seaton" and "Douglas," from London, a splendid assortment of JEWELLERY, WATCHES, &c. far surpassing in richness, variety, and extent, any they have hitherto imported; also, CHESSMEN, BOARDS, LADY'S COMPANIONS, and Mechanical Railway or Fantasmata Chimney Ornaments. M. ARDOUIN & SON, 60, St. John Street. N. B.—Old Gold, Silver, Plate and Watches bought or taken in exchange. Quebec, 12th November, 1846.

YOUTH'S CORNER.

THE OLD OAK-TREE.

Picking up an acorn from the ground, Aunt Phebe bade each of the children examine it. "Such an acorn," said she, "was once this tree, which now reaches almost to the clouds, and spreads its refreshing shade around. Such, dear children, is sin in your hearts. If it is suffered to remain, it will grow and grow till nothing can take it away; now the Saviour is willing to destroy its power, and he only can do it; but if you do not desire it, and do not pray to him to take away your sinful heart, and make it clean, he does not promise to do it. You know the time will come when it will be too late, for there is no repentance in the grave, and thither we are all hastening." The children listened attentively, and Aunt Phebe continued,—"The spot where we are now assembled, was once a forest, this tree in the midst of thousands—a house stood upon yonder hill, where lived a gentleman, his wife, and an only son; these, with two men and two women servants, composed the family. Their nearest neighbour was three miles distant; with the exception of this neighbour, and an occasional visit from the missionary, they saw no one but Indians, who were continually passing and repassing the house. Notwithstanding, this was a happy family, for the fear of God was with them.

"One day William, a lad of fourteen, was directed to a spot in the forest where, the day previous, the man had been cutting wood. 'Remember, William,' said his father, 'to return as soon as you have collected it together in a heap.' William followed the path, and though alone in the mighty forest, felt no alarm, for he was accustomed to spend many hours there. He diligently pursued his work, till becoming weary, he sat down to rest. A beautiful butterfly fluttered above his head, of a very uncommon kind—'I'll have you,' thought he, and cautiously approaching, tried to catch it with his hat; but the insect eluded the attempt, and soaring above his head, flew away: still William pursued it, forgetful of everything but the securing of his prize. He made his way with difficulty through the tangled underwood of the forest, till at length, heated and completely out of breath, he was compelled to desist. 'You have led me a pretty chase,' said he, 'taking off his hat to wipe the perspiration from his head, and after all, I must go back to my work without you.'

"William returned, as he supposed, in the direction he had come; but after wandering till he was weary, he was obliged to sit down to rest. Then it was that he began to reflect on the danger of his situation. He had often in his own snug little bed, listened to the howling wolves, and the cries of the panther, which he well knew came forth in the dark to seek their prey, and roamed up and down the forest. He might have wandered several miles from home, or he might be a very short distance: he was completely lost in the forest, and in all probability, he might have to pass the night there, and perhaps, if not devoured by the wild beasts, perish from hunger. William was a boy of courage, and, moreover, had learned to put his trust in God. This is the secret of true courage; if we love God, and feel that he so loved us as to give his only Son for us, we will never be afraid, for we will believe He is both able and willing to take care of us. Dreadful as was the thought to William of meeting such a death, he comforted himself with this reflection, and kneeling down, prayed God to take care of him in his distress. When he thought of his parents he wept, for he said 'they have no son but me.' But committing them and himself to God, he endeavoured to consider what he could do towards extricating himself from the wood.

"It occurred to him if he fastened his handkerchief to one of the highest limbs of a tree, it might be a signal to his friends who he knew would come in search of him. As he climbed the tree to effect his purpose, what was his astonishment to find an Indian baby, fastened, as is their custom, to a board, and fixed securely in the tree. 'Poor little thing,' thought he, 'you are lost too, and he carefully took it down. The child soon began to cry, and as it was now getting dark in the forest, William's distress increased. Again he knelt in prayer, and was comforted, and indeed the poor child needed consolation. He had some bread and meat in his pocket, a part of which only he ate, though very hungry, reserving some for the next day, in case he was still in the forest. Just as he finished his meal, he heard the distant barking of a dog; exerting his voice to the utmost, he hallooed with all his might. The barking came nearer, he was sure it was his own Rover; and then it became more distant, and poor William burst into tears as the sound died away, but again he heard it, then it ceased; there was a long pause, he was sure he heard a foot-fall on the dry leaves, and in another moment, with a look of joy, Rover sprang to his master's feet. Overcome with fatigue and delight, poor William sank upon the ground. Rover did every thing but say 'follow me,' to induce him to get up and go with him, but finding him unable, bounded from his side, and in the course of half an hour returned with his father and the men who were in quest of him.

"It was under this very oak tree, dear children," said Aunt Phebe, "where the father and son knelt down together to return thanks for this deliverance. With his own hand the gentleman marked the tree, saying, 'My son, whenever you see this oak, let it remind you of the mercy you have this day experienced from the hand of God, and when in future years you or your children shall have turned this forest into a fruitful field, let the axe of the woodman never be lifted against this memorial of God's goodness to us.' The servant was directed to carry the little 'papoose' home—where every care was bestowed upon it. The babe was

baptized, and the Christian name of Ruth was given to it. 'Who knows,' the gentleman used to say to his family, 'but God designs our little Ruth to become a gospel messenger to her poor blinded people. He brings good out of seeming evil, and perhaps he sent William into the forest for this very purpose.' Thus was this child trained up and instructed in the way of salvation, in the hope that she might be the means of a blessing to the Indians. Ruth became a missionary, and a little Christian church sprang up in the Indian settlements. At the foot of this oak lies buried poor old Rover, and William, as long as he lived, loved to look upon this tree. His descendants value it as highly as he did himself, and I am very certain nothing but the hand of time will ever injure it.

"This, my dear children, is the story of the old oak tree; there are many things you may learn from it: let me see if you have learned them. What do you learn? 'Cornelia!'—'I learn that sin in my heart is like the acorn now, while the Saviour is willing to pardon it; but it will be like the big tree by and by, so strong and mighty, it will destroy my soul.' Aunt Phebe,—"What have you learned George?" George,—"I learn that if God is my friend I need not be afraid of any thing."—"And you, Henry?"—"I learn that religion is worth more than the whole world; if William had had no religion, he would have been without any comfort in that dreary forest."—"And you, George, what do you learn?"—"When I heard about the gentleman taking such pains with the little Indian girl, I thought of the text I learned last Sunday, 'My word shall not return unto me void, but shall prosper in the thing whereunto I send it,' for it did prosper, Aunt Phebe, when she was a missionary, and the little church was formed."—*Ep. Recorder, 1842.*

FILIAL CONDUCT OF THE STORK.

The Stork has long been remarkable for its love to its parents, whom it never forsakes, but tenderly feeds and cherishes when they have become old, and unable to provide for themselves. Bechart has collected a variety of passages from the ancients, wherein they testify this curious particular, that the stork is eminent for its performance of what St. Paul enjoins, "children's requiting their parents." Bucherrodde, a Dane, says, "the two parents guard and feed each brood, one always remaining on it, while the other goes for food. They keep the young ones much longer in the nest than any other bird, and after they have led them out of it by day, they bring them back at night; preserving it as their natural and proper home.

"When they first take out the young, they practise them to fly: and they lead them to the marshes and to the hedge-sides, pointing them out the frogs, and serpents, and lizards, which are their proper food; and they seek out toads, which they never eat, and take great pains to make their young distinguish them. In the end of autumn, not being able to bear the winter of Denmark, they gather in a great body about the sea coasts, as we see swallows do, and go off together; the old ones leading the young ones in the centre, and a second body of the old behind. At this time it is not uncommon to see several of the old birds, which are tired and feeble with the long flight, supported at times on the backs of the young; and the Danish peasants speak of it as a certainty, that many of these are, when they return to their home, laid carefully in the old nests, and cherished by the young ones which they reared with so much care the spring before."—*Children's Friend.*

AS POOR, YET MAKING MANY RICH.

The owner of a fine estate, and of a large fortune, one evening took a walk near his mansion. Though surrounded with blessings, and rolling in wealth, he was insensible to the claims of God, and careless about his soul. Upon the border of his estate, there was a miserable hut, in which dwelt a large family, very poor. As he passed by the door, he heard a voice, the sound of which continued for some time. The curiosity of the gentleman was excited, and he drew near to listen. He found that the poor man was at prayer with his wife and children, and he heard him thanking God for his mercy in giving him food to eat, and raiment to put on, and the supplies which their immediate wants required. The conscience of the gentleman was affected. "What," said he, "does this poor man, who has nothing but the meaneast fare, and that, too, by the severest labour, give thanks to God for his goodness to himself and his family, and I who enjoy ease and honour, and every thing which makes life desirable, have hardly ever bent my knee, or made any acknowledgement to my Maker or Preserver?" This reflection was the beginning of a new life. He became a penitent before the throne of grace, and he ever after continued to devote the benefits he had received from his Creator, to his glory and honour.—*Children's Friend.*

THE TELESCOPE AND MICROSCOPE.

While the telescope enables us to see a system in every star, the microscope unfolds to us a world in every atom. The one instructs us that this mighty globe, with the whole buthen of its people and its countries, is but a grain of sand in the vast field of immensity—the other that every atom may harbour the tribes and families of a busy population. The one shows us the insignificance of the world we inhabit—the other redeems it from all insignificance, for it tells us that in the leaves of every forest, in the flowers of every garden, in the waters of every rivulet, there are worlds teeming with life, and numberless as are the stars of the firmament. The one suggests to us that above and beyond all that is visible to man there may be regions of creation which sweep immeasurably along, and carry the impress of the Almighty's hand to the remotest scenes of

the universe—the other, that within and beneath all that minuteness which the aided eye of man is able to explore there may be a world of invisible beings; and that, could we draw aside the mysterious veil which shrouds us from our senses, we might behold a theatre of as many wonders as astronomy can unfold—a universe within the compass of a point so small as to elude all the powers of the microscope, but where the Almighty Ruler of all things finds room for the exercise of his attributes, where he can raise another mechanism of worlds, and fill and animate them all with evidences of his glory.—*Dr. Chalmers.*

THE EMIGRANT'S DANGERS.

In riding through the forest, I often passed deserted log-huts, standing in the middle of what is called "cleared land;" that is to say, the enormous pine trees of the surrounding forest had been chopped down to stumps about a yard high, around which there had rushed up a luxuriant growth of hard brushwood, the height of which denoted that several years must have elapsed since the tenants had retired. There was something which I always felt to be deeply affecting in passing these little monuments of the blight of human expectations—the courage that had been evinced in settling in the heart of the wilderness, and the amount of labour that had been expended in cutting down so many large trees, had all ended in disappointment, and occasionally in sorrows of the severest description. The arm that had wielded the axe had perhaps become gradually emaciated by age (which always ungratefully rises out of cleared ground), until death had slowly terminated the existence of the poor emigrant, leaving a broken-hearted woman and a helpless family with nothing to look to for support but the clear bright blue heavens above them. In many of the spots I passed, I ascertained that these dispensations of Providence had been as sudden as they were awful. The emigrant had arisen in robust health, surrounded by his numerous and happy family—had partaken of a homely breakfast—had left his log-hut with a firm step, and with manly pride had again resumed his attack upon the wilderness, through which every blow of his axe, like the tick of a clock, recorded the steady progress of the hand that belonged to it. But at the hour of dinner he did not return! The wife waited—bid her rosy-faced children be patient—waited—felt anxious—alarmed—stepped beyond the threshold of her log-hut—listened: the axe was not at work! Excepting that indescribable Eolian murmur which the air makes in passing through the stems and branches of the forest, not a sound was to be heard. Her heart misgives her; she walks—runs toward the spot where she knows her husband to have been at work. She finds him, without his jacket or neckcloth, lying, with extended arms, on his back, cold, and crushed to death by the last tree he had felled, which, in falling, jumping from its stump, had knocked him down, and which is now resting with its whole weight upon his bared breast! The widow screams in vain—she endeavours to extricate her husband's corpse, but it is utterly impracticable. She leaves it to satisfy her infant's hunger—to appease her children's cries! The above is but a faint outline of a scene that has so repeatedly occurred in the wilderness of America, that it is usually summed up in the words—*He was killed by the fall of a tree.*—*The Emigrant, by Sir F. B. Head.*

CAVES IN GIBRALTAR ROCK.—The largest, called St. Michael's Cave, is situated about the middle of the rock, and nearly eleven hundred feet above the level of the sea; perhaps there are few caves in similar formations equal to this in picturesque effect, though there are many of larger dimensions. The interior is shown to the public when the rock is visited by some distinguished personage, or a particular friend of the Colonels of Artillery or Engineers; it is then seen to the best advantage: a host of people is assembled near the entrance of the cave at the hour appointed. Martial music sounds. The gates are opened and the cavern is entered with the utmost degree of caution, the ladies of course assisted by the gentlemen, the descent being very slippery from the accumulated moisture. Wax tapers burning at distant intervals, cast a dim light all around; as you proceed, a little stream is passed, and you enter a beautiful grotto sixty-feet high, adorned with many sparry petrifications, and supported by colossal stalactite pillars resembling the most elaborated architecture; the splendid roof looks as if it were chiselled by the hand of the finest sculptor, the whole illumined by coloured lights. Within the last few years this cavern has been explored by several enterprising gentlemen; and I gathered from one of them that the party penetrated the cavern to more than three hundred feet below the level of the grotto just described, and that in their progress they went from one cavern into another, passing thus a series of caverns of various dimensions till they arrived at one, in the centre of which was a small pool of water. Aided by candle-light, they saw stalactite formations very far surpassing in beauty those of the grotto above; and the specimens they brought up were almost pure white, the action of the atmosphere darkening the shades of those found in the upper cave. The tortuous narrow passages through which the explorers had to pass, rendered the adventure rather dangerous; ropes and ladders were in requisition, with the help of which, and stout hearts, they accomplished what few would like to try.—*Dr. Kelaart's Contributions to the Botany and Topography of Gibraltar and its Neighbourhood.*

MASSACRE OF NESTORIAN CHRISTIANS. CONSTANTINOPLE, Nov. 11.—The tidings I sent you in my last of the massacre of the Nes-

torians by Beder Han Bey have been fully confirmed. Cruelties much greater than can be conceived have been perpetrated by that barbarian. The inhabitants of thirty-six villages have been slain and put to death by every form of torture. The number murdered amounts at least to 3,000, whilst throughout the whole mountain district there are flocks of famished fugitives flying across the frontier into Persia, hotly pursued by the Kurds, who are hunting them as if they were game or wild beasts. One large body of emigrants, have, however, accomplished their passage victoriously to Orroumah, on the Persian side of the frontier. But they did not do this without fighting an obstinate battle.

Several numerous bands, under the command of Beder Han Bey, fell upon them towards sunset, after a long day's weary march. They, nevertheless, not only repulsed their assailants, but slaughtered so many of them, that they were afterwards allowed unmolested to pursue their route. All their property they have left behind them, and will arrive at their new destination quite destitute. Their Patriarch, who had joined them from Moussoul, and who had counselled this emigration, has fallen into the hands of the Turks, and will probably be brought prisoner to this capital. Beder Han Bey, before he set out on the expedition, swore on the Koran, before two Imams, that he would exterminate the Nestorian race, and this oath he will surely fulfil on all of that persecuted people who cannot effect their escape into Persia. As to the Porte, this chief seems thoroughly to despise it. To show his contempt for its power and authority, he sent 300 of the heads of the Nestorians—the results of a massacre in a village named Bass—to Tayer Pasha, of Moussoul, with a most insulting defiance. It is reported that, subsequent to this horrid present, he has fought a battle with the Pasha at a place called Al Kiosk, and defeated him. The truth of this report is strongly denied at the Porte, but the fact is the Turks say as little as possible about the events which are happening in Kurdistan, and wish to keep them from the knowledge of the public.

How far is the Ottoman Cabinet to blame with reference to this dreadful massacre? To a great extent, according to present appearances; for it is certain that intrigues to depose Beder Han Bey were encouraged at the Porte, which intrigues were principally conducted by the patriarch of the Nestorians. It was, however, not only bad policy to attempt to wrench power from one so powerful, without being fully prepared to act with the utmost promptitude; but it was cruel in the extreme to leave the Nestorians without any protection, exposed to the fury of the barbarian, who, it must have been foreseen, would make them his first victims.—*Eng. Paper.*

PROTESTANTS IN POLAND.

I learn that there are upwards of 200,000 Protestants in what is called Poland; of whom about one third part are Poles, and speak the Polish language. They are the remains of those many hundreds of thousands of Polish Protestants, who lived in this land in the latter part of the XVth century. The other Protestants are Germans or of German descent, and speak German mainly. There are 52 Protestant ministers (exclusive of some nine or ten missionaries labouring among the Jews, who minister to many scattered flocks; some of them having charge of three or four thousand people, who meet in five or six congregations from time to time, at great distances from each other. There are two Protestant churches in Warsaw, one of which is Lutheran, the other Reformed. Something like 15 or 20 of the 52 Protestant pastors are sound and faithful men. All the Protestant churches in Poland are embraced in what is called "The Evangelical Church."

The consistory of this "Evangelical Church," composed for the most part of men who reside in Warsaw, and who are almost without exception Neologists, or worldly men, have great influence with the government, and is the most formidable enemy which the gospel has to encounter in Poland! Alas, go where we may in the Old World, we find that a hierarchy of some sort or other, is the worst opponent which the truth has to encounter. It was just so in the days of the Saviour himself!

There are five missionaries, supported by the London Jewish Missionary Society, labouring in Warsaw, two in Lublin, and two in Kalish. These excellent men are doing much good, not only among the Jews, but also among the Protestants. Whatever of evangelical religion may exist in Poland, it greatly owes its existence to these beloved brethren, some of whom are Englishmen, and some Germans.

The entire population of Poland exceeds 4,800,000 souls, of whom more than 600,000 are Jews. The Protestants, as I have said, are 200,000 and more—perhaps 220,000. The members of the Greek Church may be 100,000. The remaining part of the population—not short of 4,000,000—are Roman Catholics.—*Rev. Dr. Baird.*

SCHOOLS—GREAT SUFFERERS.

Our schools have suffered also from a want of unity of sentiment and action between parents and teachers. In regard to this subject, there are two extremes to be avoided. The one is exemplified in the conduct of those parents who would be ever interfering with the internal management of the school-room, and dictate in regard to the studies and discipline of their children; always complaining of and modes, and forms, and yet professing to know nothing of these things. It is well, indeed, for parents to be interested in school matters; but let it be an interest manifested in some other way than in complaining of teachers and regulations, and in efforts to interfere with school operations. Let them be willing to allow that teachers and committees know, at least, as much about what should be done and

studied in school as those who profess, with much truth, to know nothing at all. The other extreme is, the course taken by those, who, having furnished their children with books, and sent them to school, think there is nothing more for them to do. The teacher must do the rest; he must take care that the children learn. This is not only a great mistake, but a great wrong. Domestic and school education should go hand in hand. Parents can do much, very much, to aid teachers and scholars. What if they do not understand Latin, or algebra, or grammar, or any of the modern modes of teaching? They can make inquiries, give a word of encouragement, visit the school, and shield their children from street influence, which is often a great hindrance both to study and to morals. They can do all this,—and it is a great deal, and what nobody but parents can do. It is just the aid every teacher needs.—*Boston Com. School Journal.*

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