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The Breeze.

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

VOLUME IV.—No. 37.]

QUEBEC, THURSDAY, DECEMBER 9, 1847.

[WHOLE NUMBER 193

SOLEMN QUESTIONS,

Suggested by attending a Funeral.

Death at every hour I see,
When will it approach to me?
Is the arrow in the bow?
Ready for the destined blow?
When shall I the summons hear,
Is it distant, is it near?

Death in every place I see,
Where will it approach to me?
In the field, or on the flood?
In the calm, or on the flood?
Or amid the city's noise,
Or amid domestic joys?

Death in every shape I see,
How will it approach to me?
Like the spirit of the storm?
Or seraph of a gentler form?
Cloth'd in terrors and alarms,
Or array'd in heavenly charms?

Death, I know, will come to me,
Why must I its victim be?
'Tis the portion which the fall
Made the common lot of all;
From the immutable decree
None of Adam's race are free.

Death, I must thy captive be,
Written with thine entry me?
On to the celestial plains?
Or to everlasting pains?
To the realms of perfect bliss,
Or the fathomless abyss?

Death, I'm not afraid of thee:
Jesus bore the cross for me;
Christ for me was crucified,
I through him am justified;
Jesus took thy sting away,
I shall live in endless day.

J. S. Harvey.

ZACHARY, SLOW TO BELIEVE.

He, that had went to live and serve in the presence of the master, was now astonished at the presence of the servant. So much difference there is betwixt our faith and our senses, that the apprehension of the presence of the God of spirits by faith goes down sweetly with us, whereas the sensible apprehension of an angel dismays us. Holy Zachary, that had went to live by faith, thought he should die, when his sense began to be set on work. It was the weakness of him, that serv'd at the altar without horror, to be daunted with the face of his fellow-servant. In vain do we look for such ministers of God as are without infirmities, when just Zachary was troubled in his devotions, with that wherewith he should have been comforted.

It was partly the suddenness, and partly the glory of the apparition that affrighted him. The good angel was both apprehensive and compassionate of Zachary's weakness; and presently encourages him with a cheerful exhortation: 'Fear not, Zacharias.' The blessed spirits, though they do not often vocally express it, do pity our human frailties; and secretly suggest comfort unto us when we perceive it not.

Good and evil angels, as they are contrary in estate, so also in disposition: the good desire to take away fear; the evil to bring it. It is a fruit of that deadly enmity, which is betwixt Satan and us, that he would, if he might, kill us with terror; whereas the good spirits, affecting our relief and happiness, take no pleasure in terrifying us, but labour altogether for our tranquillity and cheerfulness.

There was no more fear in the face than comfort in the speech; 'Thy prayer is heard.' No angel could have told him better news. Our desires are uttered in our prayers. What can we wish, but to have what we would?

Many good suits had Zachary made, and amongst the rest for a son. Doubtless, it was now some space of years, since he made that request: for he was now stricken in age, and had ceased to hope; yet had God laid it up all the while; and when he thinks not of it, brings it forth to effect. Thus doth the mercy of our God deal with his patient and faithful suppliants. In the fervour of their expectation, he many times holds them off; and when they least think of it, and have forgotten their own suits, he graciously condescends. Delay of effect may not discourage our faith. It may be, God hath long granted, ere we shall know of this grant.

Many a father repents him of his fruitfulness, and hath sons as he wishes unborn; but to have so gracious and happy a son; as the angel foretold, could not be less comfort than honour to the age of Zachary. The proof of children makes them either the blessings or crosses of their parents. To hear what his son should be before he was, to hear that he should have such a son, a son whose birth should concern the joy of many, a son that should be great in the sight of the Lord, a son that should be sacred to God, filled with God, beneficial to man, a harbinger to him that was God and man, was news enough to prevent the angel, and to take away that tongue with amazement, which was after lost with incredulity.

The speech was so good, that it found not a sudden belief. This good news surprised Zachary. If the intelligence had taken leisure, that his thoughts might have had time to debate the matter, he had easily apprehended the infinite power of him that had promised; the pattern of Abraham and Sarah; and would soon have concluded the appearance of the angel more miraculous than his prediction; whereas now, like a man mink'd with the strangeness of that, he saw and heard, he misdoubts the message, and asks, 'How shall I know?' Nature was on his side, and alleged the impossibility of the event both from age and barrenness. Supernatural tidings, at the first hearing, astonish the heart; and are entertained with doubts by those, which, on farther acquaintance, give them the best welcome. The weak apprehensions of our imperfect faith are not so much to be censured, as pitied.

It is a sure way for the heart, to be prevented with the assurance of the omnipotent power of God, to whom nothing is impossible; so shall the hardest point of faith go down easily with us. If the eye of our mind look upward, it shall meet with nothing to avert or interrupt it; but if it right forward, or downward, or round about, every thing is a block in our way.

There is a difference betwixt desire of assurance and unbelief. We cannot be too careful, to raise up ourselves arguments to settle our faith; although it should be no faith, if it had no feet to stand on, but discursive. In matters of faith, if reasons may be brought for the conviction of the gainsayers, it is well; if they be helps, they cannot be grounds, of our belief.

In the most faithful heart there are some sparks of infidelity. So to believe, that we should have no doubt at all; is scarce incident unto flesh and blood. It is a great perfection, if we have attained to overcome our doubts.

What did mislead Zachary, but that which uses to guide others, reason? 'I am old, and my wife is of great age; as if years and dry loins could be any let to him, which is able of very stones to raise up children unto Abraham.'

Faith and reason have their limits; where reason ends, faith begins; and if reason will be encroaching on the bounds of faith, she is straight taken captive by infidelity. We are not fit to follow Christ, if we have not denied ourselves; and the chief piece of ourselves is our reason. We must yield God able to do that which we cannot comprehend; and we must comprehend that by our faith which is disclaimed by reason. Hagar must be driven out of doors, that Sarah may rule alone.

The authority of the reporter makes way for belief in things, which are otherwise hard to pass; although in the matters of God, we should not so much care who speaks, as what is spoken and from whom. The angel tells his name, place, office, unasked; that Zachary might not think any news impossible, that was brought him by a heavenly messenger.—Bishop Hall's Contemplations; being the continuation of the article in the last number.

THE PROTESTANT MONITOR.

[From the "Preliminary Essay" of a publication (edited by R. M., published by Seeley's, London) under the above title, which bears date February 6, 1847, the following extract is taken. The introductory paragraphs I. II. III. and IV. set forth the need there seems to be for a publication "intended to illustrate and establish the simple Truth; to refute Religious Error by an Appeal to Scripture and History; to vindicate the Reformation; to oppose Romanism and Tractarianism; to confirm the wavering, and to give strength to the weak."]

V.—The actual secession of some of the most eminent of the Tractarian writers to the Church of Rome, though to be regretted, is not without a leave of goodness: as proving, first, the certain result of their principles, and secondly, as affording conviction to many minds, who refused to be convinced by the ordinary instruments of argument, or evidence. Not only do we witness Clergymen going over to the Church of Rome, but others also, who not being chargeable with misapprehension, must have been seduced by the plausible doctrines of the Oxford writers. To refute these doctrines shall be one of our chief objects: not after the loose manner of the Tractarians, adopting any thing for true which accords with their prejudices; or assuming to be what is absolutely false; or enunciating bold assertions for arguments; or appealing to authorities which are antagonistic to the letter as well as to the spirit of the Gospel; but by showing, on solid arguments that, if these principles be once admitted as fundamental, the religion of Christ would be essentially revolutionized, and the death of our Lord, (and the consequent doctrines of Redemption, Atonement, &c.) a circumstance not necessary for the salvation of the human soul.

VI.—We shall clearly prove that the ultimate object of these crafty theologians, is not to vivify or restore the quasi lapsed condition of Christians, but, by setting up a ceremonial worship, in which the priest is intended to assume a purely sacerdotal office, to lead men's minds away from the simple truth as revealed, and substitute a subserviency to priestcraft and church—a supremacy similar in kind to that which is exemplified to so great an extent in the Roman Catholic Church. The love of power is at the root of this new theology. They know from the experience of history, as well as by a superficial knowledge of human nature, how easily the wisest men and not learned are soon brought to a superstitious reverence for church and priest. And as living examples of the weakness of man, and his proneness to superstition, they see how the Roman Catholic, otherwise independent, and clear-sighted, bends his neck to the power of a priest, and falls into a species of idolization scarcely exceeded by the popular mythology of Greece. They perceive that, however magnanimous a man may be, or however gifted with reason in relation to other things, and however endowed with common sense in the affairs of life, nevertheless on the point of religion he shall exhibit all the weakness of credulity, and the reason of a child.

VII.—The influence which they have acquired, accordingly, is much greater and more diffused than we are willing to allow. Tractarianism does not always assume the conspicuous form represented by the recognized party, but its spirit of change, and above all, its tendency to a mere external worship have been felt where least suspected. We must not believe there is no Tractarianism, because the more obvious doctrines, which distinguish that school, are not brought prominently before the mind. If we are wise, and clear-sighted, we should judge by the spirit and not by the letter. The spirit, if we may so say, is the essence of the Christian religion; but the spirit of this Theology is an outward observance of certain rites, and an implicit credulity in what is taught, whether opposed to our religion or not; whether supported by the Church or by the Bible; whether fundamentally true as a doctrine of our religion, or only probable as a human hypothesis. They leave no discretion to the believer. They repudiate all human reason, though their dogmas are drawn from thence. They will not allow that man should search the Scriptures, or work out his own salvation, as he is clearly directed to do, but, like a Roman Catholic, he must submit himself to the church (or, what is meant, the priest), he must believe by the priest, and confide in the church for that salvation, which he may endanger out of it.

VIII.—In truth it cannot be denied by any one who understands the religion of Jesus Christ, as conveyed in the New Testament, that the new system of Oxford Theology, if carried into force, would subvert the essentially spiritual character of

our religion, and substitute in its place a tyrannical code of formalism and superstition, of which the Church (as an aristocratic priesthood) would be the lawgiver, and each parish priest the executive power. The Church, or Kingdom, of which Christ is the sole high-priest and King, declared in emphatic language not to be of this world, would, according to the construction of the Tractarians, become an earthly spiritual dominion in which ecclesiastical power would constitute the main feature, and excommunication from the Church and from heaven, the penalties against those who refused to burn incense to the new idol, and who dared to hope for salvation without the intervention of Church or priest. Moreover, for the attainment of this spiritual power, they are compelled to commit a palpable fraud on the Scriptures, by representing the Gospel in a light contrary to its essential nature; for instead of honouring Christ by developing the spirit of his Gospel, and its unworldly character, they do dishonour him by misrepresenting his expressed language, and declare, contrary to the Apostles, that man can save his own soul by an implicit obedience to certain formal rites of the Church. In a word, the system of the Oxford writers is only a kind of bastard Romanism. The same spirit of evil pervades both alike. The same ignorance of the nature of the Christian religion is conspicuous in both. The same reliance on tradition, and human authority. The same disregard of the plain meaning of Scripture. And as the Roman Catholic Church found it necessary to debar the laity from searching the Scriptures, lest they should discover the irreconcilable repugnance of the New Testament with the established version of it, so do the Tractarians first desire the same thing, but, wanting the power, insist that man should placidly resign his reason into the hands of the Church, or, what is virtually the same thing in their opinion, read and understand the Book of Life only by the mouth of the priest.

SUFFICIENCY OF THE SCRIPTURES.

This is the discourse of the great Christian philosopher St. Clement; from which, besides the direct testimony given to the fulness and sufficiency of Scripture in all matters of faith or questions in religion, we find him affirming that the Scriptures are a certain, and the only, demonstration of these things; they are the criterion, the rule, of judging the controversies of faith; that the tradition ecclesiastical, that is, the whole doctrine taught by the Church of God, and preached to all men, is in the Scripture; and therefore that it is the plenary and perfect repository of tradition, that is, of the doctrine delivered by Christ and his Apostles; and they who believe not these, are impious. And lest any man should say that 'suppose Scripture do contain all things necessary to salvation, yet it is necessary that tradition, or some infallible Church, do expound them, and then it is as long as it is broad, and comes to the same issue,' St. Clement tells us how the Scriptures are to be expounded, saying that 'they who rely upon them must expound Scriptures by Scriptures and by the analogy of faith, comparing spiritual things with spiritual, one place with another, a part with the whole, and all by the proportion to the Divine attributes.' This was the way of the Church in St. Clement's time, and this is the way of our Churches.—Jeremy Taylor.

THE PRIESTHOOD AND THE UNIVERSITY, IN FRANCE.

An abbé, named Masson, has recently published a pamphlet under the following title: "The Mirror of the Colleges; or The Frightful Evils of University Education, in its threefold aspect, Physical, Intellectual, and Moral."

This is one of the most abominable libels that ever came from the pen of a priest. Abuse, calumny, false quotations, mutilated texts, all are showered forth in endless profusion by this Abbé Masson.

The author says that the students in the State Colleges become masters of impiety, that they are taught to do evil, and that the professors are puntheists, materialists, fatalists, and atheists. The picture is a finished one. If France were to listen to this abbé, all the professors of the University would be sent to the pillory and the galleys. But when any one prefers grave accusations against public functionaries, he ought certainly to furnish substantial proofs. What are the Abbé Masson's? Believe me: this priest is not at all embarrassed. He himself invents impious propositions, and then he says: "This sentence is in such a book of M. Vilemain, of M. Quinet, of M. Michelet." &c. You take the book, look at the page indicated, and are unable to find any of the enormities which he attacks. But what matters that to our abbé? He does not write for intelligent readers. His libel is intended for ignorant bigots, and superstitious women, who believe that a priest never lies; and when he has awakened blind passion and prejudice in the minds of an intolerant multitude, his end is answered.

The hatred of the Popish clergy to our University establishments is always very intense. The priests cannot resign themselves to being no longer the supreme directors of national education. They remember the happy time (happy for them, not for the country) when they were absolute masters of all our colleges, and trained the young men of our land according to the maxims of Jesuitism. Public instruction is in the present day superintended by laymen; and the ministers of Rome never pardon the collegiate professors for having taken their place; they cry that all is lost, that materialism and atheism are the daily bread of our scholars, and that our educational establishments are abodes of impiety and immorality, for the sole reason that they have no longer the government of them.

But the scurrilous attacks of these abbés will be powerless. The French nation is more attached to the laic spirit than to the sacerdotal yoke; it knows how dearly it paid in former times for confiding the rising generation to the ferule of the priests. The Romish clergy may indeed obtain, by their intrigues, and by the connivance of government, a few favours; they will have money, ornaments for their churches, gorgeous processions, splendid festivals, all the external accompaniments of prosperity; but he well assured, they will never have the direction of the University.—Corresp. of Evangelical Christendom.

ABOLITION OF SUTTEES IN THE PUNJAB.

We have recently had occasion to bring to the notice of the reader the very laudable and successful efforts which have been made by the Governor General's agents in Rajpootana and in Bundelcund, to induce the various chiefs to order the abolition of female immolation throughout their principalities. We have now the gratification of announcing that the Lahore Durbar has yielded to the solicitations of Colonel Lawrence, and prohibited the practice not only of suttees, but also of infanticide and child-stealing throughout the kingdom. Since the abolition of suttees in the British dominions, the Punjab has been the stronghold of this most revolting practice. The number and barbarity of the various suttees, which have been perpetrated in that country during the last five years, on the death of successive chiefs, since the decease of Runjeet Sing, have filled the civilized world with emotions of disgust and horror, and it was felt that until we could procure the abolition of suttees in that country, the work of humanity in India would not be complete. But other aspirations have, we fear, filled the minds of too many of our Hindoo fellow-subjects. There is reason to believe, that when the report of the battles on the Sutlej reached this part of the country, and the fate of India seemed to tremble in the balance, and the dim prospect of the restoration of a Hindoo dynasty floated before the eyes of the native community, one chief motive of the sympathy which was felt with the Punjab cause arose from the prospect of its being eventually associated with the revival of this rite. But matters have taken a different turn, and those hopes have been blasted for ever. The tide of invasion has rolled back; the entire administration of the Punjab has been transferred to the officers of the British Government; and instead of the Punjab armies restoring suttees in British India, the success of our armies has extinguished suttees in the Punjab. Thus while the success of the Lahore armies would have given a new lease of life to those barbarous rites which we have suppressed, humanity and civilization follow in the train of our triumphs, and establish their reign in the countries which our armies have subjugated. That the assistance which the Durbar of the Punjab has given to the extinction of a rite for which they entertain so strong an attachment, is constrained, and not voluntary, we may readily suppose; and their concurrence may, therefore, be considered as an additional proof of the hold we now possess on that country, and the confidence which Colonel Lawrence entertains in the strength of our position, so different from that which Sir William Macnaghten entertained regarding his position at Cabul. But whatever may have been the impulse which has led the Lahore Durbar to denounce suttees as "most iniquitous," we believe we may now congratulate ourselves on the absolute abolition of this diabolical rite in the country of the five rivers; as long as the Rajah Duleep Sing continues a minor. It is not likely that any violation of the rule established by the Lahore Durbar, will be perpetrated more than once; the first infraction will bring so thundering a reprobation down on the Ministry from the British Resident, whose agency we are told in this work of mercy was confined to his concurrence in approval of it, as will, we think, effectually prevent its repetition. The prohibition will not be nominal, but real.

It must be a source of the most genuine satisfaction to the wise and good in all countries, and must serve in a great measure to blunt the edge of those irrevocable feelings with which the expansion of our empire is regarded, that the establishment of our uncontrolled sovereignty throughout the empire of the Great Mogul, has been immediately followed by the abolition of inhuman and revolting rites, and that the British rule in India is intimately identified with the reign of humanity.—Friend of India.

THE SOCIETY ISLANDS.

Declaration of their Independence.

Letter from a Missionary, dated Borabora, May 17, 1847.

I am happy to inform you, that the people of Borabora are at length assured of the independence of this island, and of all the Leeward Group.

Her Britannic Majesty's ship Grampus, Captain H. B. Martin, arrived here on the 4th of this month, and she is still at anchor in the harbour.

On Saturday, the 15th instant, the French steamer, Gassendi, brought back the native adherents of the French from Tahiti. They were allowed to land in peace, and are now repairing to their respective localities in the settlement to rebuild their houses.

The steamer brought official documents from Admiral Sir G. Seymour, conveying the final decision of the French and English Governments. Our chief Tapoa, who accompanied Pomare to Tahiti, is still there, but is expected to return shortly to his own land.

I send annexed the copy of a letter written by the chiefs to Captain Martin, on receiving the above documents, and his reply:—

"Borabora, May 12, 1847.
"Peace be to you from the true God.
"This is what we have to say to you. It has frequently been reported here that our lands will become independent, and not be included in the Protectorate. With these reports we are much pleased, rejoicing in the thought that we shall not be under the Protectorate.

"We think that if our independence is obtained, we shall be left to ourselves. And this is what we wish,—that Britain should protect us, our country, our people, and our religion, that we may not in future be troubled. We are afraid of any other powerful kingdom; and on that account we desire you to come and protect us for ever."

This letter was signed by the Regent on behalf of Tapoa, and by all the principal chiefs.

The following is the reply of Captain Martin:—
"H. B. M. Ship, Grampus,
Borabora, May 14, 1847.

"To Teriamaevava, and the Chiefs Tevivi, Haapou, Tiana, Tacaeta, Pa, Mare, Huria, Rai-tabi, Tehuairi, Ren, Butoi,
"Peace be to you.

"I have received your letter of the 12th of May, and this is what I have to say to you in reply.
"It gives me great satisfaction to relieve the anxiety with which you have so long and so pa-

tiently waited for the decision of the Governments of England and France respecting the independence of Borabora and the neighbouring islands.

"I am now able to communicate to you, that your complete independence will be acknowledged. In order that you may live in peace, you must not concern yourselves with the affairs of Tahiti; nor must you permit yourselves nor your people to excite the Tahitians to rebel against the Protectorate. Thus you will, I trust, continue on friendly terms with the French as with other nations.

"England will not forsake you. She will watch with interest your improvement and progressive advance towards civilization; and the English Admiral will send his ships to visit you as often as their other duties will permit.

"In conclusion, I advise you to cultivate your lands, to educate your children, and to strive by honesty, industry, and sobriety, and by a steady adherence to the religious truths which the missionaries have taught you, to improve the moral and social condition of yourselves and your people.—I am your sincere friend,
"H. B. MARTIN."

This letter, as might be expected, gave much pleasure and satisfaction to the people, and has, I hope, filled them with joy and gratitude.

Those who went over to the French are again the subjects of Tapoa, and will, we trust, in future live in peace, and in the observance of the laws of the country. They all attended chapel yesterday, with their children, about 100 in number, and perhaps, a ninth or tenth of the whole population. After being landed, the French authorities gave up all claim to the island.—London Patriot.

APPARENT MOVEMENTS OF THE SUN.

The apparent movements of the Sun appear very different at different seasons of the year, and in different regions of the globe. In describing these apparent motions, we shall suppose ourselves, in the first instance, in the latitude of fifty-two degrees north, which is nearly the latitude of London and several other large towns in England. The sun's apparent motion in this latitude will be nearly the same as when he is viewed from Holland, Denmark, Scotland, Nova Scotia, Canada, and the northern states of America. Suppose we begin our observations in winter, about the 21st December, when the days in our northern hemisphere are shortest. In this case, turning our eyes to the south-east quarter of the sky, a little after eight o'clock in the morning, we shall see the sun rising nearly on the south-eastern point of the compass, and gradually ascending the celestial vault. In about four hours, he comes to the meridian, or due south, the highest point of his elevation at that season; after which he gradually descends towards the west; and sets in the south-western part of the heavens, about four small arcs of a circle above the horizon. At this time, when he arrives at the meridian, or the highest point of his diurnal course, he is only about fourteen degrees above the horizon. If, after this period, the point at which the sun rises be observed, it will be found a little to the northward, every day; from the point at which he rose before. On the 21st of March, the sun rises due east, about 45 degrees to the north of the point at which he rose on the 21st of December. The time of his rising is exactly six in the morning; six hours afterwards, he passes the meridian, at an elevation of thirty-eight degrees; and sets due west, at six o'clock in the evening. At this time, the day and the night are of an equal length; namely, twelve hours each. If, again, we view the rising sun on the 21st of June, we shall find that he rises near the north-east, forty-five degrees farther to the northward than on the 21st of March. At this period, the sun describes a large circuit around the heavens; rising fifteen minutes before four in the morning and advancing to an elevation of more than sixty degrees at noon day; after which he declines towards the west, and sets near the north-west quarter of the heavens, about a quarter past eight in the evening. The length of the day at this time, is about sixteen and a half hours; and as his course during the night is not far below the horizon, there is no absolute darkness during the absence of the sun; and his course may be traced by observing the motion of the twilight, or the aurora, gradually proceeding to the northern point of the heavens, and from that point to the north-east, where the solar orb again emerges from the horizon. After this period, the sun begins, every succeeding day, to rise in points nearer the south, and to take less extensive circuits round the heavens, till the 23rd of September, when he again rises on the eastern point of the horizon, and sets in the west, which is the time of the autumnal equinox, when day and night are equal. From this period the sun gradually verges to points of the horizon south of the east, at the time of his rising, and the days rapidly shorten, till he again arrives near the south-eastern quarter of the heavens, where he is seen to rise on the 21st of December. Such are some of the apparent motions of the sun, in our quarter of the globe, throughout the different seasons of the year; and every one who resides in the country has an opportunity, every clear day, of observing these diversified movements.—The solar System, published by the Religious Tract Society.

A CONVERT FROM ONE IDOL TO ANOTHER IDOL.

On leaving Shanghai, the author met with some Korean Roman Catholics, who had come to request a bishop from the Popish mission in that place. An incident occurred which illustrates the unity of the system in China as in Ireland.

"When on the point of embarking I went in a boat to make a final visit to the Korean junk. I took with me a copy of the Gospel of St. Luke, and a copy of the Epistle to the Romans, and a manual of prayers, for the captain. The books were readily received by the crew, who pressed me with urgent invitations to come on board, which I was unable to do, being in hourly expectation of sailing. About an hour had elapsed, after my embarkation, when one of the Korean crew boarded our vessel, and, with many protestations of respect, begged permission to return the whole of the books, and to decline the present. The reason I more than suspected was the subsequent return of the captain, a Romanish deacon, educated by the priests at Macao

Before my departure I had a brief conversation with him, being desirous to ascertain whether he had any intellectual perception of the prominent truths of the Gospel. He soon showed the amount of external zeal which may co-exist with ignorance of the Gospel. Oh my asking him to whom a sinner can flee for refuge and pray for forgiveness, he returned the reply, Yoy soo teih mou-lain Ah-le-a. Jesus's mother, Mary.—Review of Narrative by Rev. George Smith, of the Church Missionary Society.

The Berean.

QUEBEC, THURSDAY, DECEMBER 9, 1847.

The Roman Catholic hierarchy in Ireland have taken occasion from the existing and further threatening distress in that unhappy country, to present a memorial to the Lord Lieutenant, setting forth the insufficiency of the present poor-law to afford a remedy to the evil, and soliciting from Her Majesty's Government "measures of relief commensurate with the magnitude of the calamity."

The business which the prelates then had in hand afforded them an opportunity of attributing the distress now felt to "unjust and penal enactments"—these enactments springing from "the violation of the principles of justice and of Christian morality" and "extensively enforced with reckless and unrelenting rigour." All this might not be very surprising, considering the language in which the former policy of the British Government towards Ireland has often been spoken of by English politicians; but it is surprising to hear these ecclesiastics contrast, with the legal provision for the poor which the British legislature has made, the working of monastic institutions under the dominion of the papacy, as dispensers of relief to the infirm and indigent.

They look on such a legal provision for the poor as quite inadequate; they discover in it evidence of the decay of the charitable spirit of former times, and the grinding oppression of the poor that follows the destruction of those asylums in which were treasured, in trust, for the indigent, the accumulations of piety, cheaply feeding the hungry, clothing the naked, educating the ignorant, and affording consolation under every infirmity that affects human nature.

The Earl of Clarendon has had such opportunities of observation upon the working of those "asylums" which still exist in Spain (that land of beggary, where His Excellency made a residence of some duration) that it must have been somewhat trying to him to substitute—for the obvious answer "Now really, gentlemen, I can't stand such nonsense as that"—the following pill sugared over by diplomatic courtesy:

"It would be unbecoming on my part to contest the judgment of your Lordships respecting the abolition of those asylums alluded to by you, nor shall I advert to the opposite conclusion to which I have myself arrived after long residence in countries where similar establishments existed; but I fully admit that, with the rapid increase of population, the charitable spirit of former times may have fallen into decay, and on that account the necessity of rendering it more compulsory is all the more stringent."

British legislators, it must be hoped, will take the hint afforded by this portion of the memorial from the Bishops, and pause before they facilitate, for the purposes of the Roman Church, the re-edification of those religious houses which, in all the countries where they exist as the dispensers of alms to the poor, have encouraged idleness and mendicancy, broken down self-respect among the labouring classes, and created a tenfold increase of want and wretchedness. Who that ever stepped across the frontier of a Protestant Canton in Switzerland into the Roman Catholic adjacent territory, but has been struck by the prevalence of obtuse beggary in the latter, while in the former it is scarcely met with?

The memorial and reply are too long for insertion; it seems to be generally admitted that the Lord Lieutenant meets the prelates at all points, directing them to look for relief to the resources which the people have at their own disposal, rather than to supplies to come from those who have their own difficulties, and owe it to the manfulness, perseverance, and self-reliance, with which they struggle against adverse circumstances, that they are somewhat better off than the Irish. He assures them, however, that relief will be provided so far as that "the sacred and paramount duty of Government—the preservation of human life—be performed." We subjoin, by way of specimen, the closing paragraph of the memorial: it just shows how the Irish poor are taught, by those who are their guides and profess to be their friends, that they need not go a fishing nor a digging, unless Government give them "encouragement." An English labourer considers an empty stomach and holes in his jacket ample encouragement for him to bestir himself. Not so in Ireland.

"Large tracts of land capable of cultivation are now lying waste; the coasts abound in fish, which would give a large supply of food; encouragement to work those and other mines of wealth with which the country is teeming, would be well worthy of the solicitude of her Majesty's Government. The poor are patient and long enduring, though suffering grievously; they are looking with hope and confidence to her Majesty's Government for relief; and a prompt and humane attention to their wants will save the lives and secure the lasting gratitude of her Majesty's most faithful people."

This will be profitably followed up with the following extract from the Earl of Clarendon's reply. "It is my duty to state that, although in many parts of Ireland the landowners and farmers are strenuously and with manly courage exerting themselves and proving that they are fully alive, not to their own interests alone, but to the wants and sufferings of those around them, yet that their conduct is painfully contrasted with that of others, where no such sense of obligation appears to exist; and with entire confidence I appeal to the candour of your Lordships, whether land-owners who have contributed little or nothing towards the support of

the poor, and do not avail themselves of the facilities afforded by the Legislature for improving their estates—whether persons in easy circumstances who resist the payment of rates—whether farmers who refused last season to cultivate their land, unmindful of the will of their Creator that by the sweat of his brow man shall live, while others now, although well able to afford it, absolutely refuse to give employment to a single man, and who after harvest time have turned away their servants—whether people not really in distress, who promote tumultuous assemblages, in the vain hope of intimidating the Government to resume the public works, which led to so much demoralization—I will ask, whether such men, who will make neither sacrifice nor exertion themselves, are in a condition to insist that duties, which the precepts of religion and the interests of society impose upon them, should be performed by others? or rather that the means for this should be exacted by the Government from classes all struggling with difficulties, and at a moment when in England trade and credit are disastrously low, with the immediate prospect of hundreds of thousands being thrown out of employment, and being as destitute of the means of existence as the poorest peasant in Ireland?"

It is satisfactory to perceive that the "Canada Life Assurance Company" to which our attention was drawn, some time ago (by SELDEN, in our number for September 30, and following) is now in actual operation, and has appointed an agency in this city—as will be seen by the very full advertisement in another column. Our Correspondent, just referred to, was led to address us on the subject, by the deaths of several Clergymen, leaving widows and orphans, deprived of the source to which they had, till then, looked for their daily support and maintenance. Cases not very dissimilar occur among families in other occupations; yet there is this peculiarity in the circumstances of a Clergyman, that his prospects of advancement in point of income are less than those of men in other departments of life—that a solicitude to increase it, which is considered lawful in others, brings him under censure as one that ought more especially to live above the world—and that in the course of his pastoral duties the wants of the poor meet him with more irresistible frequency than they do most of even the active and zealous lay-members of the Church in their walks of benevolence. The result has been, that on the death of Clergymen, in such fields as this Diocese presents, widows and orphans are likely to remain in embarrassing situations, so much the more as the deceased has been more unreservedly devoted to his ministerial duties.

It will, perhaps, be thought by some, not intimately acquainted with a Clergyman's peculiar difficulties in mind and purse, that if he has a wife and children, he ought to afford some security to them by obtaining a Life Insurance. Now, the fact is, that many a Clergyman feels a repugnance to take that course, because the bias of his mind is in favour of an implicit confidence in the care of the Master whom he serves, and the immediate demands upon his purse are so many and urgent, that he finds it difficult to receive any of its contents for the payment of an annual premium. A very timid suggestion might be offered to Church Wardens, Vestries, or other bodies interested in the Clergy and their families, whether they might not take this matter in hand on the behalf of the Clergy—a congregation, for instance, insuring their Pastor's life and paying the premium for him; as long as his connection with them lasts—a transfer of which could probably be effected in every case of a removal, and so the demands upon the Widows' and Orphans' Fund be prevented from becoming so suddenly inconvenient as it may be concluded that it is in this Diocese at the present time.

Though our thoughts on this occasion have been peculiarly directed towards the applicability of Life Insurance to the Clergy, and the mode of applying it effectually to their benefit, its advantages to persons in every other branch of society, who are likely to leave at their death some one or more who have depended upon them for support, must be obvious; and among the various Companies which solicit patronage, the one above referred to seems to have a fair prospect of presenting advantages which must attract towards it a good share of public favour.

The following correspondence, from the columns of one of our city-periodicals, comes convenient towards bringing before the readers of the Berean a matter which has a close bearing upon their domestic comfort and religious prosperity. No one denies that many Roman Catholics, if left to themselves, would make very valuable servants, but their refusal to assemble with Protestants at domestic worship is a matter of notoriety; and we have had more than one opportunity of tracing it, not to the reluctance of the servant to attend, but to the positive prohibition of the Priest, as soon as the question comes under his cognizance,—which it does at the confessional, if not before.

The comprehensive charity which has drawn from Pax the loving strain of his letter, would unquestionably derive much food from having a spy in every Protestant family; and it is not to be wondered at, that so gentle a spirit feels uneasy at the defeat of such a scheme, and seeks to discharge its virulent grief into a "short article" for the public press.

(To the Editor of the Quebec Gazette.) "None but Protestants need apply." Observing this delicious hint in the public papers, one might fancy himself in the land of the old Covenanters, within the precincts of fair Enniskillen, or anticipate the revival of the penal Laws, one more the tender mercies of the virgin Queen Bess. Yet, great would be the mistake: let him glance over the columns of your otherwise valuable paper, or bear the lecture of your confrère the Mercury, and periodically will stare him in the face, the startling and loathsome announcement: What bigotry this betrays, what evils might thence ensue, what reprobation it deserves, common sense and sound judgment will easily tell.

Should this exclusive principle be acted upon by the Catholic community, should they, in justifiable defence, invoke the *lex talionis*, and retreat to the Aventine Mount, drying up the pure stream of social intercourse, and letting loose the bitter waters of sectarian strife, what a delightful spectacle would not our good city exhibit, what enviable scenes would not hourly strike the public eye! And then what awful denunciations of popery, &c., would not fill the charitable columns of the devout Berean? How intolerant, how unsocial, aye, and how inquisitorial! . . . Perpetrated by Papists, exclusion would be downright tyranny; advocated by Protestants, it resumes itself into strict justice.

The heavy charge implied in the above lines, should not be laid at the door of Protestants as a body, being applicable only to a few individuals; but as this odious feeling seems to spread latterly, it is but right to brand and hold it up to public contempt and detestation. To avert impending evils, and promote social harmony, has induced me to pen this short article, for which I beg insertion in your paper.

PAX.
"NONE BUT PROTESTANTS NEED APPLY."
(To the Editor of the Quebec Gazette.)

Sir,—Your paper lately contained an article by "PAX," commenting upon the above words, which are not unfrequently seen affixed to advertisements for servants; and since, as far as I know, it has only been noticed by a Montreal journal, I venture to intrude upon your attention a few of the remarks which the perusal of it suggested to my mind.

Considering the high ecclesiastical quarter from which the article in question reached your hands, I have no desire to style the author of it, as the Montreal Editor does, "a simple blockhead," for not being able to "conceive a case in which it might be very inconvenient, indeed, for a Protestant family to have Romish domestics." Neither is it my object to "invoke the *lex talionis*" of which he speaks, by pointing out the sundry quarters in which no Protestants need apply when there are Romanist competitors.

Nor, further, do I much care to expose the disagreement between his language and his signature, and to remark how little one would have expected to find such expressions as—"bigotry," "loathsome," "odious," "contempt and detestation," or an ironical allusion to the "charitable and devout Berean," in a letter from "PAX" avowing great concern for the promotion of that social harmony which such epithets and sarcasms are admirably adapted to destroy.

But I merely wish to state that I am one of those Protestants, not I hope "only a few," who are in the habit of assembling their households for domestic worship, reading to them a portion of the word of God morning and evening, and joining with them in invoking the Divine blessing on the whole family.

I find that this excellent practice ministers in many ways to the comfort, edification, and harmony of my establishment, and believe that it is calculated to avert many of the evils impending over "the families that call not upon God's name." When servants apply for admission to my family, I apprise them of this rule: but as I have found that Roman Catholics object to how the knee at my family altar, and would thus, if admitted to my circle, create the very division which is otherwise avoided; is it loathsome bigotry, deserving of public detestation, when, to spare them and myself the trouble of a useless and unpleasant interview, I at once frankly announce that I want a Protestant servant? And is it "the best signifier under which to brand my consideration for their feelings and convenience as well as my own, with the epithets to which I have referred?"

"PAX" may be your correspondent's signature; but if there be not "Man in his heart," there is at least more of it in his letter, than in my kindly notice that "none but Protestants need apply," which, therefore, I shall continue to use whenever advertising for a servant. And I doubt not that no sensible reader of your paper will imagine that my dog's name has any thing more to do with "Queen Bess," or the "Old Covenanters," than a molehill has to do with a mountain.

C.
27th November, 1847.

The question respecting the property of King's College, Toronto, has suddenly acquired renewed interest by declarations of sentiment and intended action, from two very different quarters. A Special Committee of the Wesleyan Methodist Conference in Canada has addressed the members of that body on behalf of united action in favour of the plan of distribution proposed by the present ministry, which would give £1500 a-year to Victoria College at Cobourg, under the auspices of the Conference. The Roman Catholic Bishop of Kingston, (Phelan) together with the Priests under his jurisdiction, has issued a long address which, even in an abridgment given by the Montreal Herald, occupies more than a closely printed column, and which introduces resolutions, thus condensed by the Herald:—

"Here follow a string of five resolutions.—The second sets forth that the attendance of Catholic students at the University of Toronto is dangerous to their religious faith; the 3rd that the Clergy will oppose any settlement of the question, which does not provide adequate means of Catholic instruction and supervision for the Catholics of Upper Canada, not in connexion with the University. The 4th, that the endowment of the College of Regiopolis, with means taken from the Jesuits' Estates, or the University of Toronto, is the most suitable way of procuring education for the Catholics of Upper Canada; the 5th, that the Clergy will endeavour in every becoming and constitutional way, 'to use our influence with our flocks, to prevent any Member being returned to the Provincial Parliament, who will not previously pledge himself in explicit terms, and in a public manner, to use Parliamentary exertions, in efficiently providing for the suitable education, as aforesaid, of the Catholics of Upper Canada.'"

The address is one of the most inflammatory papers it has ever been our lot to meet with, coming from professedly religious teachers. The "none but Romanists need apply" tenor of this document from Upper Canada would be so instructive, in contrast with the solicitude evinced by Pax (see the above article) in the city of Quebec, that we are sorry it is not in our power to do more than cut the following specimen from it for this number.

"From the inevitable antagonism, then, of Protestantism to Catholicity, the consequence obviously follows, that Catholics should not, and, therefore, it is to be hoped will not, receive their education promiscuously with Protestants. Let then, as it is

their bounden and solemn duty, unite all their efforts; and without relaxing them in public and private, steadily endeavour to obtain from the Government of the country they so powerfully contribute to support, their equitable and rightful share of educational distributive justice."

The University question is of sufficient general interest to require our recurring to it in our next number.

The Guernsey Gazette of the 30th October announces the arrival in that Island of the Rev. C. H. Williamson, Rector of the French Protestant Episcopal Church Du St. Sauveur in the city of New York, who was expected to preach on Sunday Evening, 31st October, at the French Service in the Parochial Church of St. Peter Port.—Communicated.

MISSIONARY LABOUR IN CANADA.

To the Editor of the Berean.
Your Correspondent Verax having lately furnished you with an account of missionary labours in Canada, perhaps something of a similar nature comprising the engagements of a month may not be unacceptable from

VERAX.
First Sunday of the month.—Morning service as usual; congregation pretty good. Rode to the rear of the township, where I found a smaller congregation than usual. People complain of the want of decent clothes—any excuse for being absent!

Monday.—At the Bible-Class, attendance larger than usual. This is a means for reaching individuals whose attention may not be fully awake during public worship. After this service, I rode towards home, overtaken by great thunder and lightning.

Tuesday.—Went to marry a couple, and thence to visit some distant families:—intend, please God, to call upon every family within a day's journey, and speak with them upon those things which concern their souls' salvation. Many families, really, are so distant in the woods—it seems hard to require their attendance at any of the stations.

Wednesday.—Went to a man, a native of Wexford in Ireland, and spoke to him on his awful condition, living in drunkenness, and in the neglect of every ordinance of religion. I have never seen him at public worship, although he professes to be a member of the Church. He, indeed, acknowledged that he was leading an ungodly life, and promised to attend in future. Some people in this quarter asked me to establish divine service on some weekday, they being so far distant from the usual places appointed for the Lord's day worship: I promised to make arrangements, as far as other duties would permit.

Thursday and Friday.—Baptized a child, and had an application for the baptism of two others at a distance. Visited some families.

Second Sunday of the month.—The usual divine service here in the morning, and at the rear of the township in the evening. On my way I met a man to whom I have often spoken on the errors of his way. He used to pride himself in universalist opinions, while he had health and strength; at present he expresses a desire to attend my ministry, but is too weak to walk to my place of appointment. Oh, that the Lord would grant him to feel his errors and so flee for mercy while it is to be found!

Monday.—The attendance at Bible-Class was good. I proceeded the distance of four miles, where I preached to a large congregation; after this, I went in search of some Irish Protestants who, I had been told, lived in a very secluded spot. I found them out, and was very gladly received. From their habitation I returned after dark, and lectured at one of the houses. Two adults—mother and daughter—presented themselves for baptism. I entreated them to make it a matter of earnest prayer that God would vouchsafe to send his Holy Spirit into their hearts to guide them into all truth; I gave them portions of Scripture and the Catechism to study, and promised to see them shortly.

Tuesday.—Bent my steps homewards. On my way I called to see a sick man who holds very erroneous views; I could not discover that he had abandoned them—indeed he said little, though he seemed to attend to what was spoken. His wife is a pious woman, and a steady member of the Church. After prayer, and before I left, the sick man begged that I would call again.—I called at the habitation of the adult candidates for baptism, in order to have an opportunity of examining them somewhat closely; I was greatly pleased with their answers.—At the distance of four miles further on, I left my horse at the road-side, and took a steep path into the woods, to look for a man who has hitherto entirely neglected public worship, and has conducted himself very badly since the death of his father, who was some check upon him. Soon I lost almost every vestige of a path in the woods—had to stoop in order to get along under the branches of trees—then there was a rapid stream to be crossed:—but I found the man at last, spoke to him of his conduct, reminded him of his duty, and set his danger before him. I had the satisfaction of finding him express sorrow for his past behaviour, and a desire to reform. He gave me his promise that he would in future attend public worship. I returned to the road, well wet; proceeded homewards, and arrived in the midst of my family after dusk.

Thursday.—I was not called from home yesterday. To-day I visited a sick man with whose pious conversation I was pleased and encouraged. After spending some time with him, I visited a school about four miles distant. The children are trying to learn a little of the Church Catechism, which seems very strange to them, as they have been hitherto brought up without any instruction of the kind.

Friday.—This day I rode the distance of about sixteen miles, in order to baptize some children whose parents were unable to bring them to any of my stations for public worship. After performing this solemnity, and endeavouring to make the opportunity as profitable as possible, I set out on my return home, which I reached after night-fall.

Saturday.—A quiet day, in the bosom of my family, engaged in preparation for the duties of the coming Lord's day.

To be concluded in our next number.

To the Editor of the Berean.
It is commonly rumoured that application has been made to the Corporation for the use of the Hall of Assembly in the Parliament building, for Theatrical exhibitions during the winter; and that the idea was favourably entertained at the last meeting of the City Council,—having been referred for consideration to a Sub-Committee.

Is the burning of one theatre, under the auspices of the Corporation, not enough, that another public building must be put in jeopardy by scenery, drapery, and lamps? What does the Government say to this? And what the Insurance Office?

Besides, Sir, there are many valuable Institutions which have been in the habit, under the proper countenance of the Corporation, of holding public meetings for lectures, &c. in the spacious apartment now proposed to be converted into a theatre. If I

mistake not, this has been the case with the Literary and Historical Society, the Mercantile Library Association, the Bible Society, the Quebec Temperance Society, the Union Temperance Society, the Mechanics' Institute. And are all these useful institutions, representing a large portion of the intelligence and benevolence of our citizens, to be deprived of the advantages they have heretofore enjoyed, to gratify a much smaller section of the community, who take pleasure in theatrical exhibitions? Many of the members of all these Institutions, and several of the Institutions themselves, would be virtually excluded from the room in question, so long as it may be dressed up in stage furniture. They have conscientious objections to the stage, and would not meet in a theatre. And as no other room can be obtained, their meetings must be stopped if the application to the Corporation be granted. It remains, therefore, for our City fathers, with science, literature, morality, and religion, in one scale, and amateur theatricals in the other, to make their choice. And I cannot yet believe, Mr. Editor, that the guardians of our well-being will do otherwise than decide that the preponderance is immensely against the stage. HOPK.

Quebec, 7th Decr. 1847.

[Common rumour, surely, cannot be right in concluding that the application referred to in the above was "favourably entertained" by the City Council, simply from its "having been referred for consideration to a Sub-Committee." Such a reference we can attribute quite naturally to a wish of showing respect to the parties from whom the application may have come; but we shall quite as naturally expect that the Sub-Committee will report against the measure, and that the matter will be disposed of by the adoption of their report. It was a subject of regret to see the Corporation encourage Theatricals by the loan of the old riding-school—a building separate and applied for by no other parties: that by any act of the Council the important interests named by our Correspondent should have to give way to the gratification of those who patronize the stage, is not to be thought of without injustice to our City Fathers. If we could think that the remotest probability exists of such a destructive measure being contemplated by them, we should recommend the use of every imaginable means for making that influence bear upon their proceedings which shall induce them to reserve, whatever aid they may be willing to bestow upon Theatricals, for action in their private capacity, continuing their official countenance to objects of acknowledged importance to the public.—EDITOR.]

To the Editor of the Berean.

I perceive with much regret that an attempt is to be made to open the Rooms of the Library Association on the Sunday afternoon. I can not but hope that the movers of this innovation are a very small and uninfluential portion of the subscribers to that Institution; and that the great majority of the members will show their regard for the laws of God and the sanctity of the Sabbath by giving this proposal a decided negative. The Library Association has been successfully conducted for a number of years; its rooms are open six days of the week from 9 A. M. to 10 P. M., during which hours the Superintendent and his assistant must be in attendance; and surely here is time enough for every one to read the news. Humanity and common fairness then demand that we should not encroach upon the one day which is left; and which all laws human and Divine set apart as a day of rest; even had we no higher and more weighty reasons against the step.

It is unnecessary for me to do more than simply advert to the open violation of God's law which this proposal, if carried out, must produce. The evils which are likely to ensue will readily present themselves to every reflecting mind, and should not be thought of with indifference. In addition to this, I can not but believe that the opening of the Rooms on the Sunday would prove decidedly injurious to the interests of the association. It would be the means of creating discord among the members, would, I am persuaded, cause many subscribers to withdraw their support; and would provoke the anger of God, whose positive commands would thus be broken. K.

Quebec, 7th Decr. 1847.

[We are painfully surprised at the above information. The commandment of God ought to be sufficient—and we trust it will be—to settle the matter.—Remember that thou keep holy the Sabbath day." But it may be useful to suggest the reflection that, if it were possible for the Managers of the Association to view the matter differently, the opening of the rooms on the Lord's day would no doubt cause the loss of some of those subscribers who have been the most regular in paying their subscriptions, while those who would be gained by such a measure are not quite so likely to accompany their patronage of public institutions with ready money towards the payment of their expenses.—EDITOR.]

We understand that, as the Corporation do not appear disposed to move in the matter of a General Hospital, the attention of a Committee, composed of representatives from the different Protestant denominations, which was formed in August last, has been recalled to the subject of making temporary provision for fever cases which may occur in Protestant families; and suitable measures are likely to be soon adopted. The experience of the past season has sufficiently proved that a separation of Protestants and Roman Catholics in hospitals contributes to mutual comfort; and as a movement is contemplated in behalf of Protestant patients, it is probable that our Roman Catholic fellow-citizens will gladly apply their ample means towards making similar provision for their sick, whereby the inaction of the Corporation will be met in the way most conducive to the cultivation of charitable feelings on the part of both classes of the community towards each other.

To CORRESPONDENTS.—Received S. B. A.—J. S. B.—F. R. S.: the paper has not reached us, though the letter has: we have made inquiry at our Publishers', and purpose writing ere long;—pamphlet from R.—D.'s letter may be a reprint to us, or a suggestion to another party; we think it would be considered wrong in us to make use of it for the latter purpose; regarding it as the former, we receive it thankfully, but some consideration is due to us, if we think such articles might come to us first hand;—for parcel from R. B. many thanks; we shall extract the substance of it.

Mr. THOMAS JONES, No. 1, Erie Street, is collecting Agent for the Berean, for Montreal and neighbourhood.

The closing of the Mail for England, has been postponed till to-morrow.—See notice.

Local and Political Intelligence.

An extra from the Morning Chronicle office conveyed the information, on Tuesday morning, obtained by telegraph at a late hour of the preceding night, that the Provincial Parliament was dissolved, by Proclamation from His Excellency the Governor General issued on Monday last.

The Morning Chronicle makes the following acknowledgment of the good management of the Quebec Telegraph office:

"We take the opportunity of mentioning that the above report was given to us with the greatest precision, while on other parts of the line great difficulty was experienced in obtaining it."

MODEL LODGING-HOUSE IN THE MINT, SOUTHWARK.—A new model lodging-house, for the accommodation of the labouring classes, has been opened in Mint-street, Southwark.

There were buyers to-day, but there seems little disposition to sell at present rates, on the part of holders. For Flour \$4, 75 is freely offered, but none will sell at that figure.

Mexico.—Advices via Bermuda.—Mr. Trist had re-opened communications with the Mexican Government, and sent in his ultimatum, which would be placed before Congress.

THE HALIFAX AND QUEBEC RAILWAY.—The Commissioners for the exploratory survey of a route for this great and truly important national undertaking, Major Robinson and Captain Henderson of the Royal Engineers, arrived in this City from Fredericton yesterday.

It is said that the Post Office has entered into arrangements by which the mails will reach Quebec from Halifax in four days.—Yesterday's Gazette.

QUICK PASSAGE.—The Gossypium arrived at Liverpool on the 22d October, from Quebec, in twenty days, being the quickest passage on record.

Facilities of Communication.—It is with pleasure we learn that the formation of the plank roads from Brampton to Port Credit, and from Streetsville to Dundas Street, is now a matter of absolute certainty, and operations will be commenced as regards both of them, as soon as the season permits.—Church.

The Kingston papers give an account of a fatal accident, which happened to the steamer Wawa, by the bursting of her boiler, while engaged in towing a raft on the Rideau Canal, on the 29th ultimo.

hundred yards, over the tops of the trees, and have not yet been found.

Mr. Hiram Ives, the Captain of the boat, fell in the water about 20 yards from the boat, when he was picked up. He nevertheless, we are happy to state, suffered little injury.

Verdict of the Coroner's jury in the case of William Paris Vincent, son of General Vincent of the East India Company's Service, on Thursday the 4th instant:—That the said W. Paris Vincent, on the 3rd day of Nov., departed this life by delirium tremens, induced by habits of excessive drinking; and they [the jury] considered Mr. Sutherland highly blameable in supplying him with Wines in large quantities within the last ten days, he knowing the young man's previous habits.—Toronto Examiner.

THE Disinfecting Fluids.—The experiments with these fluids have been brought to a close, and from all that we have heard and read upon the subject, our opinion as to any disinfecting properties possessed by either Sir W. Burnett or M. Ledoyen's, is still unaltered.

THE Catalogue of Books, Caricatures, &c., commenced by the Subscriber on Monday and Tuesday last, (direct from E. LUMLEY, Esq., London.) will be continued on MONDAY and TUESDAY next, the 13th and 14th of December, from No. 760, on catalogue, amongst which will be found some valuable works on Law, Medicine, Religion, Architecture, Travels, Natural History, Fancy Books, &c., &c.

MONTEAL AND LACHINE RAILROAD.—We are informed that what might have been a serious but which, happily, proved a trifling accident, occurred yesterday on the Lachine Railroad.

Montreal Correspondence mentions the resignation of the Hon. D. B. PAPINEAU, Commissioner of Crown Lands.

It is said that the Post Office has entered into arrangements by which the mails will reach Quebec from Halifax in four days.—Yesterday's Gazette.

SHIPPING NEWS.—Laurent Tremblay, the pilot who took down the Indus, returned here on Saturday morning and reports that all the outward bound vessels which were at or on this side of the Brandy Potts, got under weigh last Tuesday morning with a fine breeze from the west, which continued Wednesday and Thursday.

THE WEATHER has favoured the formation of good winter-roads since our last, and has been sufficiently moderate to make out-door exercise very pleasant. It is very mild this morning.

Semi-Annual Report of the Lunatic Asylum at Beauport, from the 1st April to the 30th September, 1847, inclusive:—

Table with columns: M. F. Total, Admitted from 1st April to 30th September, 1847, Discharged, recovered, improved, unimproved, Removed to the Hospital, in consequence of an injury, Died.

Remaining on the 30th Sept., 1847, 63 54 117 A. VON IFFLAND, M.D., Resident Physician.

P. S.—The arrival of the Britannia mail-steamer, at Boston, yesterday at half-past five, p. m., became known in town, from telegraphic communication, last evening.

BIRTHS.—At Boston, U. S., on the 26th ult., Mrs. G. W. BLODGETT, of a daughter.

DIED.—At Charlotte Town, P. E. Island, on the 2nd ultimo, after a long and painful illness, the Hon. JOHN HARRISON, member of the Executive and Legislative Councils of that Island, aged 47 years.

QUEBEC MARKETS.

Table of market prices for various goods including Beef, Mutton, Potatoes, Maple Sugar, Oats, Hay, Straw, Fire-wood, Cheese, Butter, Dried Fruit, etc.

POST-OFFICE NOTICE.—The next Mail for ENGLAND, (per Express to Halifax,) will be closed at the Quebec Post-Office, on FRIDAY the 10th December.

BOOKS—BOOKS—BOOKS.—EVENING SALE.—THE Catalogue of Books, Caricatures, &c., commenced by the Subscriber on Monday and Tuesday last.

THE above will be on show on SATURDAY previous to Sale. The whole to be Sold without the least reserve.

Quebec, 9th Dec., 1847.

Quebec Provident and Savings Bank. (ABSTRACT.)

Table showing bank account details: Aug. 31—Balance at the credit of Depositors, £20,410 3 9; Nov. 30—Balance at the credit of Depositors this day, £27,051 5 0.

FOR SALE.—BRIGHT MUSCOVADO SUGAR, Yara Tobacco, for making Cigars, Lance Wood Spars, for Carriage Shafts.

WANTS A SITUATION.—A resident or daily GOVERNESS, a young person, a Protestant, competent to teach in all branches of an English education.

W. LECHENINANT, No. 1, Fabrique Street, OFFERS FOR SALE the following articles, all warranted of the very best quality.

JUST RECEIVED AND FOR SALE, VALUABLE and extensive assortment of TEAS.—Fine Old Hyson; Imperial; Sonchong and Young Hyson; Gunpowder Tea, of very superior quality.

At Boston, U. S., on the 26th ult., Mrs. G. W. BLODGETT, of a daughter.

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THE CANADA LIFE ASSURANCE COMPANY.

Established, 21st August, 1847.

FOR THE THREE-FOLD PURPOSE of making the knowledge and practice of Life Assurance, in its various branches, general amongst all classes in British North America; of affording to all residents therein the opportunity of availing themselves of these important benefits at the lowest cost compatible with safety; and of retaining within this Province the accumulations thus made, to the equal benefit of our country and the assured.

CAPITAL, £50,000.

HEAD OFFICE, HAMILTON, CANADA WEST.

BOARD OF DIRECTORS: HUGH C. BAKER, PRESIDENT. JOHN T. BRONDGEEST, VICE PRESIDENT.

The Hon. Geo. S. Boulton, Sir Allan N. MacNab, John Davidson, Nehemiah Merritt, Richard O. Duggan, Miles O'Reilly, The Hon. Adam Ferguson, James Osborne, Daniel C. Gunn, Richard P. Street, John O. Hall, E. Cartwright Thomas, Archibald Kerr, George S. Tiffany, Samuel Kerr, John Wettenhall, William P. McLaren, John Young.

BANKERS—THE BANK OF MONTREAL. SECRETARY—J. M. SIMONS. SOLICITOR—G. W. BURTON.

AGENTS AT QUEBEC, WELCH & DAVIES.

MEDICAL REFEREE—J. MORRIN, Esq., M. D. Office, No. 3, St. James Street, Quebec.

Premiums to Insure £100 upon a Single Life.

Table showing life insurance premiums for various ages and terms, including columns for Age, Sex, and Premium.

The Premiums for LIFE may be paid in quarterly or half-yearly instalments, with the understanding, that should death occur in any year before the payment of all the instalments, those remaining unpaid shall be deducted from the policy.

EXAMPLE.—A person aged 26 next birth-day, can, by the payment of £1 11s. 1d., secure the sum of £100, should he die within the year.

By an annual payment of £1 12s. 7d. he can secure the same sum should his death occur in Seven years.

By an annual payment of £1 15s. 8d. he can insure the same sum at his death, whenever it may happen.

By the increased yearly payment, of £2 4s. he can secure the same sum at his death, whenever it may happen, and participate in all the profits of this branch of the Company's business.

Policies will be granted upon a single life at the above rates, for any sum from £50 to £1000. The lives of Females will be insured at one year below actual age.

to make an absolute Contract with the Company, (being interested neither in its profits nor risks) this Company offers a scale of premiums from 10 to 15 per cent below the rates of the generality of British offices—an important reduction in an annually recurring payment.

TABLE OF IMMEDIATE ANNUITIES, For every £100 invested with the Company.

Table showing annuity rates for different ages, with columns for Age, Amount, and Rate.

EXAMPLE.—A gentleman aged 55, depositing £1000 with the Company, will receive a Deed, guaranteeing to him a payment of £96 12 6 for every year he may survive; or, for a trifling reduction in the amount, he may receive the same either half-yearly or quarterly.

Forms of Application, together with any additional information, can be obtained by application at the Office of

WELCH & DAVIES, AGENTS FOR QUEBEC.

No. 3, ST. JAMES STREET.

MR. EDGAR, having been appointed Second Master of the GRAMMAR SCHOOL, in connexion with BISHOP'S COLLEGE, Lennoxville, has procured a large and convenient house adjacent to the School premises, for the purpose of receiving as boarders such of the pupils as may be entrusted to his care.

Lennoxville, 22nd Sept. 1847.

REED & MEAKINS, Cabinet Makers, ST. DENIS STREET, MONTREAL.

EDUCATION.

A GRADUATE, who teaches in one of the Institutions of this City, can devote a few hours every afternoon to give instructions in the Classics, Mathematics, French, or any of the general branches of an English Education, to those young persons who may feel desirous to study.

For particulars and references, apply at the office this paper. Quebec, 4th November, 1847.

FALL AND WINTER CLOTHING.

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

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

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

JOHN MICHAEL PFEIFFER, FROM GERMANY, Musical Instrument Maker, TUNER OF PIANOS, &c., HAVING recently established himself in this city, and being provided with a complete set of Tools and Apparatus, is able to solicit public patronage with just ground of confidence that he will give satisfaction in the MAKING, REPAIRING, and TUNING of PIANOS and other Musical Instruments.

Orders intended for him, left at Mr. Mott's, St. Angele Street, will be promptly attended to. Quebec, 21st Sept., 1847.

FOR SALE, At the Book-Store of G. Stanley, No. 4, St. Ann Street, Quebec; and R. & A. Miller, St. Francois Xavier St., Montreal, A SERIES OF FAMILY PRAYERS

Selected from various approved manuals, by the Rev. CHARLES BANGROFT, M. A. (Now Rector of St. John's, C. E.) Price 7 1/2d. April 25th, 1846.

FOR SALE.

THREE SHARES in BISHOP'S COLLEGE, Lennoxville.—the property of a Clergyman deceased. Inquire, if by letter, Post Paid, of the Rev. W. BOND, Lachine.

COALS! COALS!!

FOR SALE—NEWCASTLE AND SUNDERLAND GRATE and d. s. NUT COALS. Apply to H. H. PORTER, No. 36, St. Paul Street. Quebec, June 21st 1847.

A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SUBURB. Inquire of the Rev. C. L. F. HANSEL, No. 15, Stanislaus Street.

YOUTH'S CORNER.

TRYING THE ICE.

Described by a boy writing to a play-fellow; in "Rolla's Correspondence," by Jacob Abbott.

When we went down, on Saturday, to try the ice, we had a fine time. Jonas went with me. When we got pretty near the edge of the ice, Jonas stopped, and said, Now I must call for the ferry-man. Then he called out, in a loud voice,

Ferry, ahoi! ferry ahoi! Then he answered himself in another voice, as if it was somebody at a great distance calling out to him in reply. The ferry is shut up. How, then, shall I get across the river? You must come across the bridge! Who is building this bridge? Captain Jack Frost. And who is Captain Jack Frost? He is a great bridge builder. Then Jonas began to pretend to talk to Captain Jack Frost.

How do you do, Captain Jack Frost? said he; I am very glad to see you building a bridge here.

Yes, I have got one begun. It is not finished, then, yet? No, I have not finished it yet; I am at work upon it.

What are you doing to it now? O, I'm strengthening it underneath. Do you think it will bear this boy, here, and me, to go across on it?

Why, yes, I rather think it will. Then Jonas began to go cautiously upon the ice, and it began to crack; but Jonas did not seem to mind the cracking, but went on farther and farther, and presently it cracked a good deal. Then Jonas stopped, and said, Captain Jack Frost, it seems to me your work isn't strong.

Why, I told you it was not finished! Suppose it breaks through, and I get in, will you pay all the damages? No, indeed; nothing like that. What shall you do, then?

I shall bite your toes in the water till they ache well.

Then I had better be pretty careful. However, Jonas told me to come on, and I did. It bore me rather better than it did Jonas. In fact, Jonas said that the cracking was not owing altogether to the weakness of the ice, but to its gradually settling, as the water subsided. He helped me to put on my skates, and then he went sliding about.

We followed the ice along on the interval, until we came to where it passed under a high bank overhung with trees. I skated, and Jonas ran along by my side. He could run and slide as fast as I could skate. We found some beautiful, round, white spots in the ice,—perfectly round, and as white as silver. I asked Jonas what they were, and he said he supposed it must be Captain Jack Frost's money. But afterwards I found out what they really were; for, as I was looking down through some very clear ice, I saw a little stream of bubbles come up from under an old log at the bottom. The bubbles rose until they reached the under side of the ice, and there they had to stop, for, of course, they could not rise any higher; but they began to run along under the ice towards Jonas. They made round, white spots, just like those we had seen before.

That's strange, said I; what is the reason they move off that way, Jonas? That must be up, said Jonas. Up? said I; I did not know what Jonas could mean.

Yes, he said, up. Bubbles always run up; and so, when I see them moving along the under side of the ice, I know the ice must lie sloping upwards a little in the direction that the bubbles go.

The bubbles did not go very far; they got caught against some blades of grass; but we looked along in the direction they were moving in, and we found quite a large bulge in the ice. It was where the ice rested on the end of a log; and so, when the water settled, it bulged it up in that place, and the bubbles ran up the slope upon the under side of the ice.

[Our young readers may learn some useful lessons from the above. First, it shows how a good long letter may be written in very plain, easy words, just the natural way that a boy, twelve years old, would do in talking. Many a boy, when he is far away from his parents, does not know how to set about writing a letter to them;—but he need only write as he would wish to talk to them, if they were near at hand, and he will soon find that he completes a letter, sufficient to send away and to give them pleasure.

Another thing: you perceive how careful Jonas was; he was the older and heavier boy of the two. There was no great risk of "damages;" but if, with all his care, he had broken through, at all events his little friend would not have suffered. He also contentedly goes on running and sliding; while the younger boy has the use of skates: there is no envy nor ill temper about him; he makes the most of the means he has for exercise; though he might have preferred to have the skates, or been sulky because he was not fitted out as well as his companion.

His talk with Captain Jack Frost is very funny; but it is to be supposed that both the boys recollect that Jack Frost is doing a great Master's bidding; and what the frost, and the heat, the wind and the rain are bidden, that is for wise and benevolent purposes, promoting man's happiness and advancing God's glory.—Ed.]

SAMPLE OF A MOHAMMEDAN RULER, Ali Pasha of Albania. Amongst other political manoeuvres which the caution of Ali Pasha led him to adopt,

there was one which consisted in keeping up a spirit of fear and subjection amongst his vassals, by now and then throwing down to the lowest depth of misery some person or other who had risen to the height of prosperity, especially if he had risen by the tyrant's own assistance. In pursuance of this policy he determined upon the ruin of Michael Michelachi, a young man descended from one of the best families in Albania. His father, who had been one of the vizir's most faithful friends, dying whilst his son was yet an infant, left him, with all his fortune, under the guardianship of his sovereign. Ali seemed affected by this appeal to his sensibility and good faith; he took great care of his young ward, procured him the best possible education, and when he arrived at maturity, restored his fortune with all its accumulation; nor did his generosity stop here: he betrothed him to a rich heiress, and made him prime of the city; in which post Michelachi, by his engaging manners and strict integrity, secured the respect both of Turks and Greeks. But it suited the policy of his faithless sovereign to make an example, and this excellent man was doomed to fall: for the semblance of justice a set of false witnesses were suborned, who swore that Michelachi was in possession of the treasures which the widow of Kalou Pasha, Ali's immediate predecessor, had secreted at her husband's death, a pretext to which he often resorted for getting rid of a troublesome subject.

Michelachi was confronted with these wretches, their depositions were shown to him, and he was ordered to deliver up the treasure on pain of death. Conscious innocence, added to surprise and indignation at this base accusation, made him reply in terms probably too high for the haughty spirit of Ali to bear: with a countenance rendered horrible by rage, and in a tremendous tone of voice, he ordered the prisoner to be carried away to the *baldrum*, a dark and damp dungeon near the ditch of the castron, where he was secured to the ground by a heavy chain round his hands and feet and neck. In the mean time his house was rifled, and his fine furniture thrown into the public streets; whilst his afflicted family, bolted and barred in a small inner room, were screened from the insults of the Albanian guards only by the efforts of a venerable and benevolent priest. At this time terror took possession of the city of Jannina; persons of all ranks and religions came to console the wretched family and alleviate their sorrows; many went to the serai to intercede with the vizir; but like a hunted lion he was too indignant to be approached, and he saw no one during the day.

This occurrence happened while Mr. Foresti* was accompanying an officer of the Porte for a few hours on his road towards the Pindus; and when he returned to the city, late in the evening, he found a deputation of the chief Greeks at his house, sent to inform him of poor Michelachi's treatment. It was impossible to see the vizir that night, but next morning he rose with the sun, and made his appearance at the seraglio as soon as Ali had performed his morning ablutions; even at this hour he found the courtyard and ante-rooms of the palace crowded with persons, expecting the result and expressing all the marks of fear and anxiety on their countenances.

Mr. Foresti, being admitted to the presence of the pasha, entered upon a conversation in the ordinary routine of business, that he might not appear to come for the purpose of counteracting his designs. At last he casually observed, "I see a vast number of people about the serai this morning, and the city also is quite in an uproar: I inquired the cause, but no one would explain it to me till my cook† informed me that you have put to death my friend Michelachi. As I knew him to be an excellent and innocent man, I have to thank your Highness for not committing this act whilst the dragoman was here, who might have spread very disgraceful intelligence about us at Constantinople." (V.) In a quick tone, "Ah! but I have not killed him, he is alive at present." (F) "Then God be praised, I am heartily glad of it." (V) "But he treated me shamefully; he has cruelly deceived me; *παιδι μου*, my very heart burns within me at his conduct; if you could see it, it would appear at this moment in a flame! How could a man whom I have brought up from his infancy in my own bosom make me this return?" (F) "Indeed if he has treated you so, I shall be the first to condemn him; but has any opportunity been given him to prove his innocence? and who are his accusers?" (V.) "Oh! a great many persons, both men and women, came here, and took solemn oaths before the archbishop, after kissing the Christian crucifixes, to the truth of their accusation." (F) "That may be; but are these accusers people of credit? and can you even believe their oaths against the word of such a man as you know Michelachi to be? Consider what people will say at the Porte, and what my government will think, when they hear that you have put to death or ruined one of your best friends upon such kind of evidence!" (V.) But *παιδι μου*, what can I now do, implicated as I am in this affair?" (F) "Why, order instantly an examination concerning it to be instituted." (V) "Will you then take it into your hands and examine it?" (F) "To be sure I will do so for your sake, even more than that of Michelachi; but you must release him on security, for he is at this time in chains, and may perish before his innocence can be proved." (V.) "Carry him then to the chamber over the treasury, station there a guard to prevent escape, and God prosper you in the business."

* Agent for the British Government in Albania. † His cook was a Frank, and not a subject of the pasha.

† My son, a familiar expression, which he used to an intimate acquaintance.

Mr. Foresti having gained this point, had little more to do. Taking with him the two primates and the archbishop they released the prisoner, and proceeded to his mansion, where they found his young and beautiful wife surrounded by her children and friends, in the greatest agony: they comforted her with the assurance that her husband was safe, and for form's sake searched every part of the house for a treasure which they knew had no existence. They then interrogated Michelachi and his accusers, which last were of course unable to substantiate any part of their charge: upon this they returned to the vizir, and reported the prisoner guiltless of the accusation. The tyrant then pretended to fall into a terrible rage against the abandoned wretches whom he had himself suborned, declaring they should suffer death by the most cruel tortures; and it was only at the joint entreaties of Mr. Foresti and of Michelachi, who threw himself at the vizir's feet, that this sentence was not executed immediately. By a compromise, made to save his credit, they were thrown into prison for a few months, and then released.

Rev. T. S. Hughes' Travels in Albania.

THE SAILOR ON SHORE.

A—B—and his companion have just returned to the shores of America, after a three years' cruise in the United States' sloop-of-war *Bainbridge*. He landed and was discharged at Norfolk only twelve days since, and went to board with one of the sailor boarding-house keepers in that city. Like all sailors just discharged from our public ships, (and many, it may be added, from merchantmen,) and from the stern discipline of a man-of-war, with their pockets full of money, they were just like boys let out from school, after a long day of confinement at their tasks, and with no more restraint over their elated feelings, the only difference between them being that, in the one case, they were reckless sailors, accustomed to drinking, and the indulgence, when opportunity occurred, of their burning lusts.

It was several days before their ship's crews were paid off. In the mean-time their landlord kept them, night and day, in a state of beastly intoxication, and would supply them with money to spend in houses of wickedness, in which, probably, he had a pecuniary interest, knowing these men had a large amount to be paid them in a few days by the purser of the ship. If any one should be at a loss to understand to what kind of places I refer, let him pass through Water-street in New York, at a late hour at night, when most of the places of business are closed, and the business men have returned up-town to their homes;—there they will see many cellars and rooms, which have been to appearance closed all day, lighted up, and enlivened with music and dancing, and the presence of abandoned, inebriated sailors and females. Such places are the dens into which many a poor sailor is enticed, and ruined, in body and soul, in a short time. These men had been encouraged to drink every day, at sea, at the national grog tub provided by act of Congress, on board their ships, and now, with all the chains of quarter-deck discipline and restraint shaken off, it can hardly be supposed they would abstain, when at this "rum hole" on shore, where every encouragement is given them every hour to "treat" a ship-mate, and indulge freely themselves while they "have liberty!" The landlord's bill for board and sundries to A. B. in less than one week indeed he said, on the fourth day—amounted to sixty-three dollars. When they were both paid off, (the other had less to receive, for he had taken up while absent most of his wages.) A. B. was paid FOUR HUNDRED AND TWELVE DOLLARS, the balance of the amount of his wages for a three years' cruise.—He took off (sailor-like) his black silk neck-cloth which he had on, and the purser filled it with pieces of silver and gold; and it was so large and heavy that it would hardly contain the sum, and bear the weight. He took it home to his boarding-house. He was here invited every half hour to drink or to treat, by his landlord and the other wretches whom he kept in pay around him, for the purpose of robbing men in just his circumstances, elated with their freedom from restraint, and with their pockets full of money in gold and silver. After he got his money, he could not give much account of himself for the next four or five days. All he now knows, is, that he awoke one morning, a short time since, in dreadful pains and sickness and found himself on board of a schooner bound from Norfolk to New York, coming out of Chesapeake Bay, shipped for the run. He was ordered about to do his duty, when he could hardly stand, and feeling more wretched than he could describe. *The wages of the three years were all gone from him, though ten days ago he had in his pocket, of his own money, earned by the toils of thirty-six months at sea, in storms and hard duty and danger, day and night, on board a man-of-war, in the United States' service.—FOUR HUNDRED AND TWELVE DOLLARS.*

Broken-hearted and desolate, without a friend in the city, he and his companion determined yesterday morning to come to the Floating Church, in New York, of which they had heard in a foreign country, and if they had a chance, to speak to the minister, and tell him their wretched, degraded and lost condition. After your sermon in the morning, sir, said A. B., "I felt worse than I ever did before, and was determined to tell you how I felt, but there were others talking to you; so that I didn't get a chance, though I don't know if I should have had the courage to have done so. You began yourself to talk with me just now, and I was glad of it, and I determined then to tell you every thing. I have been, sir, a very bad man, and I wish, with my companion here—for him and me feel just alike—to reform, if I only knew how. I do not know if there is any chance for me or for him."

Poor fellows! I said all I had strength and opportunity to say to them at the time, for the bell was just beginning to toll for the commencement of the afternoon service. They both promised me that they would come to my house to-morrow evening—took my number on a slip of paper, and seemed deeply affected with what I had said. After the services, when the men came up to the chance rail for books, I gave to them, among the rest, each the life of John Newton to read—again encouraged them to come to me, and promised I would be their friend, and try to help them with my advice, and show them what to do. I urged them, however, that night to seek mercy of God, and to go to the Saviour of sinners, who came to seek and save the lost, and assured them if they truly repented, God would forgive them, for Christ's sake, and that I had known many quite as abandoned in sin, and lost, as themselves, who were now rejoicing in a Christian hope, and walking in the way of salvation. They both live at Mr. N. R.'s, at No.—street. They will both be shipped by their landlord and sent to sea before the next Sunday, I fear, as it will be impossible to enable them to change their boarding house before their next voyage. Their present landlord, who has possession of their chests, has an opportunity of getting their advance wages for the little time he may have them at his house. They will, in both cases, be shipped by the landlord, and sent to sea the first call he has for men, and he will receive, for they are able seamen, \$15 for each, for their month's advance, not one cent of which will probably go into their hands. All the benefit I think either will have of this money, will be, perhaps, half a dozen nights' lodging, and an invitation to drink and get drunk every day, as long as they are on shore. They have both promised me to sign the temperance pledge. At any rate, I think they will come to see me to-morrow. While they were waiting for books, after service in the afternoon, my dear wife, to whom I had pointed them out, sitting on the front seat, took the opportunity to talk to the poor fellows. I observed them when they were about to retire from the chapel, shaking hands with her, and thanking her for her kindness in taking notice of such miserable ragabonds (as they told her they were.) They were in tears.

From Journal of the Rev. B. C. C. Parker, Minister of the Floating Church of our Saviour, New York.

A REGIMENT OF INFANTRY IN A FIX. The *Moniteur Parisien* contains the following letter, dated Mayence, 8th November:—"On Sunday last, between eight and nine o'clock in the evening, M. M. Lorentz, a physician, Kaufman, an architect, and Uhling, a master builder, were returning from Weissenau to Darmstadt. In passing near the public gardens they were assaulted by some drunken soldiers wearing the Prussian uniform. M. Lorentz had a finger cut, M. Kaufman was wounded in the head, and M. Uhling in the hand. The following day they complained to the commander of the federal fortress of Mayence, who immediately caused a search to be made in the barracks of the Prussian regiments, but none of the men would betray their comrades. The commander of the fortress then imagined an expedient which completely succeeded. He drew up the regiment in the grand square, commanded them to present arms, and when the command was obeyed, he declared to the troops that they should remain in the same position in which they then were until they declared who were the men who committed the attack on the three civilians. The soldiers held firm during two hours and twenty minutes, when six soldiers declared they were guilty. Their declaration having been confirmed by their comrades, they were handed over to a court-martial."

COMMUNICATION WITH GUARDS OF RAILWAY TRAINS. A lady engineer has at length solved the problem of a convenient and practicable communication between the passengers and guards of railway trains, in a manner exempt from most of the evils that have hitherto deterred railway men from entertaining such projects. The evil of most methods hitherto suggested has been that they alarm only, instead of simply communicating, and that they are of a nature liable to frequent derangement or neglect, or disuse. This invention is neither more nor less than a common talking-tube, such as many business men have in their offices to talk with their clerks in another room. This her ladyship, the inventress, proposes to put in every carriage of a railway train. The apparatus generally will be as follows:—A common tin tube, say an inch in diameter, will pass along every carriage, say just under the roof; and at each end an India-rubber pipe will continue it into the next carriage, so as to be detached with each carriage (by a bayonet point) and attached when the train is formed. Any eye will detect the continuity or discontinuity of the communication from the outside of the train before starting, and the India-rubber will allow any flexure or extension without injury to the communication. There will thus be one continuous speaking-tube all along the train; an orifice, closed with a spring except when in use, will be in each carriage, and the number of each carriage will be legibly inscribed on it; a similar orifice will be placed at the seat of the guard of the train. Each passenger can thus address to the guard any communication that may be required, and the conversation may be conducted as follows:—Passenger speaks: "Guard?"—"Sir?"—"A gentleman in the carriage has been taken suddenly ill, apparently with an apoplectic fit."

"Which carriage?"—"No. 351."—"I will stop the train instead of passing the station, and inquire if there be a medical man at hand." Or thus:—"Guard?"—"Sir?"—"We have a maniac in this carriage, No. 241, pray come to our assistance."—"I will immediately." Or:—"Guard?"—"Sir?"—"No. 271 carriage has a hot axle and is setting fire to the carriage."—"I'll stop the train!"—and so on. There is this difference between this mode of communication and the alarm proposed, that instead of a vague alarm being given, a specific message is communicated, and the guard is left the option of complying with the request or declining, so as to use his discretion coolly with full knowledge of the circumstances. There are sundry matters of convenience to be attended to in this before it is practically quite perfect; but we think our lady correspondent has hit the simplest method, and the least objectionable.—*Railway Chronicle.*

FAMILY RESIDENCE AND FARM, To be Let or Sold, BEAUTIFULLY SITUATED ON THE RIVER ST. FRANCIS, Midway between Sherbrooke and Lennoxville, THE HOUSE comprises every convenience for a Genteel Family: 3 Sitting Rooms, Nursery, Pantries, 2 Kitchens, 8 Bed Rooms, Dressing Room; ample Cellarage, Bath and Store Room &c.; 2 large Barns, double Stables, Coach-House and very complete Outbuildings. The FARM consists of a good Frame Cottage and Dairy, and 196 acres of excellent Land—100 cleared; good Sugary; chief part well fenced, and in a high state of cultivation—1½ miles from the terminus of the St. Lawrence and Atlantic Railroad, and 2½ from Bishop's College. Terms easy—price moderate. The above offers many advantages to a purchaser, (as property must rapidly rise in value directly the Railroad is opened,) at a small present outlay. Address, post paid, G. F. BOWEN, Esquire, Sherbrooke.

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