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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 V.—No. 36.]

QUEBEC, THURSDAY, NOVEMBER 30, 1848.

[WHOLE NUMBER 244

SADNESS BETTER THAN MIRTH.
You ask if all my days are sad,
And I would answer, No;
But though, at times, my themes are glad,
They are not often so.

I'd rather go to sorrow's bowyer,
And wipe her tears away,
Than join, amidst the festive hour,
The laughter of the gay.

Affliction is a sacred thing,
As many a soul has found;
For while her scenes the heart may wring,
There's balm attends the wound.

And when the chamber-lights are dim,
And drowsy comforts fall,
Tis sweet to hear and think of Him
Who dwells within the veil.

'Tis true, the season oft is dark,
And while earth's joys decay,
The soul may go without a spark
Of light, to cheer its way.

Yet homeward point the sufferer's eyes,
And ere death snaps the strings
Of life, a glorious Sun shall rise
With hallelujah in his wings.

'Tis not to sink, but prove, our souls
That God appoints us to;
A Father's hand the blast controls,
And curls the billows' flow.

The storm may rage and thunder loud,
And wave contend with sky,
But faith will, on the darkest cloud,
The rainbow's tints descry.

Quebec, 1846.

SKETCH OF A SERMON

Preached on the first of November, 1848,
in Trinity Church, Montreal,
BY THE REV. A. DIGBY CAMPBELL,
INCUMBENT.

Rejoice greatly, O daughter of Zion; shout,
O daughter of Jerusalem: behold, thy King
cometh unto thee: he is just, and having sal-
vation; lowly, and riding upon an ass, and
upon a colt the foal of an ass.

And I will cut off the chariot from Ephraim,
and the horse from Jerusalem, and the battle-
bow shall be cut off: and he shall speak peace
unto the heathen: and his dominion shall be
from sea even to sea, and from the river even
to the ends of the earth. ZECCHARIAH ix. 9, 10.

The occasion which has brought us to-
gether this day is of no ordinary character.
This day we assemble with others—"from
the river even unto the ends of the earth"
—with a vast multitude out of every
kindred and nation and tongue, to anticipate
with songs of holy joy—in some degree to
realize a foretaste of that eternal Jubilee
which the Angelic Host with the redeemed
Church will celebrate in triumphant and
celestial strains around the heavenly throne:
Here, our Jubilee, hallowed and delightful
as it is, will last but the brief period of a
day;—there, it will know no end—eternity
alone will be the limit of the everlasting
song. Here, jarring notes and imperfect
spiritual sense interrupt the harmony of
this brief season of spiritual joy;—there,
the ransomed spirit and glorified body—the
perfect man, bearing the image of the Heav-
enly—knows no alloy; in him every power
divinely attuned swells the heavenly chorus.
Here, the Church, divided by sea and
land, realizes not by the seeing of the eye
and the hearing of the ear this UNITED
burst of joy—it can only catch here and
there the sweet music of a few feeble
voices: THERE the ten thousand times ten
thousand and thousands of thousands all
see face to face, and hear, with enraptured
ecstasy, the united harmony of heaven's
choir. Yet, imperfect as must be our ex-
perience, compared with the full fruition—
blessed be our gracious God, we
may on earth quaff at the streams
—the sweet earnest of larger and more deli-
cious draughts at the fountain of eternal
Love. Each sinner, redeemed by the
blood of the Lamb, is even now "brought
nigh," and has access to the eternal throne
—he feels the warmth of heaven's sunshine
in his heart, and its enlightening power in
his mind; he sees in Him who is "just and
having salvation" full reconciliation—he
feels that Jehovah is gracious—he can look
up to Him in the spirit, and address Him in
the accents of filial confidence; and in a word
—he believes—he loves—he has peace—he
rejoices, yea, "with joy unspeakable and
full of glory." This is the privilege pur-
chased at a costly price, and hence, the re-
peated exhortations to Christians individual-
ly on this point: Paul, to the Church at
Philippi, says in chap. iii. verse 1:—"Finally,
my brethren, rejoice in the Lord;"—again
chap. iv. verse 4:—"Rejoice in the Lord
always, and again I say, rejoice;"—so to
the Church of Thessalonica—1 Ep. ch. v.
verse 15:—"Rejoice evermore."—Witness
Paul's own experience in the midst of con-
stant sorrow, "yet always rejoicing;"—2
Cor. ch. 6, verse 10:—"again witness the
happy experimental response of God's dear
children—the Ethiopian eunuch, having heard
the gospel's glad news, "went on his
way rejoicing;"—the Apostles, after cruel
scourging, went from the council "rejoicing;"
—the persecuted dispersion of Israel, in the
midst of fiery trials; "yet believing in Jesus
rejoiced with joy unspeakable and full of
glory;"—1 Peter ch. i. verse 8.

Again, not only individuals, but churches
collectively, are exhorted to, and have
realized, this rejoicing: In this glorious
Jubilee-prophecy the exhortation is: "Re-
joice greatly, O daughter of Zion, shout,
O daughter of Jerusalem;"—this, taken
literally and in its just and immediate ap-
plication, is addressed to the Jewish Church
and nation, as we find it so applied by the
angelic Evangelist, John, ch. xix. verses 14, 15.
Since that Jubilee entry of Zion's King into
Jerusalem—though then "lowly and riding
upon an ass, and a colt the foal of an ass,"

many a ransomed son and daughter of Israel
after the flesh have entered into this joy;
and, to this day, glory be to God, a remnant
of this beloved people are being gathered
out of all countries into the fold of the great
and good Shepherd of Israel "who lead-
est Joseph like a flock and who dwellest be-
tween the cherubim." Psalm lxxxv. verse
1. This call to rejoicing, however, taken in
its full sense of application to Israel, awaits
a more glorious fulfilment, namely, when as
a nation they will look on, and behold, in the
once despised "man of sorrows"—the cruci-
fied Jesus of Nazareth—their Messiah and
their King:—"when the Jubilee trumpet"
will proclaim "the acceptable year of the
Lord."—THEN will Zion put on her strength,
and Jerusalem her beautiful garments, and
the captive daughter, loosed from her neck
every band:—in that day the daughter of
Zion will greatly rejoice, and the daughter of
Jerusalem shout for joy.

With distinct reference to this bright day
of liberty, an ordinance of Jehovah was
graciously vouchsafed to Israel—its celebration
was attended with every circumstance that
could externally minister to a NATIONAL RE-
JOICING; this season is called a JUBILEE—
as some suppose signifying "loud rejoicing"
—or as others (*ἀφῆσιον*) "deliverance
or remission," as, at this season, by sound of
trumpet, full deliverance and restoration of
every kind was proclaimed throughout Is-
rael.—Most interesting and important is it to
examine into the remarkable institution as
recorded in Leviticus xxv. vv. 8-17. After
seven Sabbaths of years, the direction is,
"then shalt thou cause the trumpet of the Ju-
bilee to sound on the tenth day of the seventh
month; in the day of the atonement shall ye
make the trumpet sound throughout all
your land. And ye shall hallow the fiftieth
year, and proclaim liberty throughout all
the land unto all the inhabitants thereof: it shall
be a Jubilee unto you." That this was a
typical institution, there can be no doubt—
the day on which the trumpet was to be
sounded was no common day, but the day of
the atonement, pointing thus distinctly to
the great atonement hereafter to be offer-
ed on the accursed tree, and the blessed result
flowing therefrom. But we are not left in
doubt or mere conjecture on this point: a
remarkable prophecy, applied by our blessed
Lord, as the great Deliverer—to whom it
specially belonged to proclaim liberty—at
once decides the question: (Compare Isaiah
lxi. 2, with Luke iv. 16-21).

Again, if we take a wider range, and
look beyond this gracious dispensation, at its
close, when the final deliverance of the
Church is accomplished, we find a trumpet
sounding, which in its highest and most
glorious character we may emphatically
call "the Jubilee Trumpet."—"The trumpet
shall sound, and the dead shall be raised
incorruptible, and we shall be changed.
For this corruptible must put on incorrup-
tion, and this mortal must put on immor-
tality;"—1 Cor. xv. 52 &c.—Here indeed is
deliverance—here is glorious liberty—the
last enemy destroyed—"Death swallowed
up in victory;" here also is restoration,
with heavenly interest to all we lost in
the first Adam. In the Jubilee trumpet, as
now sounded, and as applied and command-
ed by the great Herald, there is no restric-
tion as to locality or people; the Jewish
nation alone were benefited by the typical
institution, and the deliverance was con-
fined to their own border; in that pre-
figured under it, ALL, Jew and Gentile,
equally share; while in this striking pro-
phesy the daughter of Zion is exhorted to
rejoice greatly and shout for joy, yet He
that is just and bringeth salvation is repre-
sented as breaking down all opposition to
His righteous rule, and it is there graciously
added, "He shall speak peace unto THE
HEATHEN; and his dominion shall be from
sea to sea and from the river even to the
ends of the earth." To this accords the
Father's promise to the Son—"Ask of me
and I shall give thee THE HEATHEN for
thine inheritance, and the uttermost parts
of the earth for thy possession." Psalm ii. 8.
Jehovah's love knows no limit, "for
God so loved the world that He gave His
only begotten Son, to the end that all that
believe in Him should not perish but have
everlasting life." John iii. 16. Hence the
positive and plain command of the Saviour:
"Go ye into all the world and preach the
Gospel to every creature." It was His
merciful appointment "that repentance and
remission of sins should be preached among
all nations."

In carrying out this its plain duty, and
thus fulfilling the gracious behests of divine
love, the Church is comforted and cheered in
the many tribulations attendant thereon, with
the most glorious promises of the immediate
presence of its great Head, and the most
solemn assurances of its triumphant success.
Animated with the bright prospect of setting
free, from their galling bondage, the captives
of error, superstition, and sin, the primitive
Church of the Redeemer, a little and despised
flock, went forth sounding the Gospel Jubilee
in all lands. To this missionary zeal are we
indebted for the inestimable blessings we so
largely enjoy. We should ever, my brethren,
remember that our fathers were heathen,
"miserable idolaters, the slaves of every
debauching superstition and grovelling vice.
Had the Apostles and first Evangelists been
influenced by local selfishness, how should
we have been?

At an early period, Britain, and conse-
quently her children in whatever lands they
now are, received the Gospel—hence, on
the one hand, the peculiar position of privi-

lege she has long occupied, and on the other
the peculiar responsibility that position en-
tails: emphatically binding on us is the
Saviour's command—"FREELY ye have receiv-
ed, FREELY give."

Alas, my brethren, Britain's Church and
children long forgot this their high call-
ing in the gracious providence of God, while
Britain's enterprise led her merchants into
the remotest regions of the earth, and Brit-
ain's prowess made conquests in every land
—while her navy floated on every sea, and
her flag was hoisted on every shore—while
she was daily drawing from earth's bound-
less resources every thing that could minister
to the wealth, or luxury, or comfort of her
own sons, alas! what return did she make
to the benighted inhabitants of those lands
from which she had so largely bene-
fited? Too often we have been more
than indifferent, alas! to promote our own
love of earthly treasure, how frequently have
we done homage to heathen blindness and su-
perstition! Well might the heathen say for
centuries, as regards our guilty land: "No
man cared for my soul."

From this too true but humbling review,
blest be our long-suffering God, we can
turn to a brighter period in the History of
Britain's Church—a change has taken place,
and to-day the God of love is repaying on
earth the rich reward of a Jubilee Year of
Blessing among the heathen in all
lands through the agency of our beloved
Church.

THE CHURCH MISSIONARY SOCIETY this
day commemorates this happy event—small
in its rise, and little regarded in its noble
design; frowned on by the great—both ecclesi-
astical and lay—laughed at by the thoughtless
mass, and scorned by the Infidel—the project
was thought on, and prayed over, and the
vast design at length entertained of convert-
ing heathendom to the dominion of the Prince
of Peace—for years it struggled through a
lingering ordeal—its funds barely sufficient
to defray the expenses of the London office—
for four years unable to procure a single
Missionary—for fourteen years unsupported
by the countenance or adherence of a single
Bishop—yet FORTH, that can remove
mountains, outlived and overcame all opposing
difficulties, and "the day of small things,"
not despised by the believing few who origi-
nated this glorious work and labour of love,
is now magnified into a Jubilee year of joy-
ous thanksgiving in all lands—1 shall not,
however, my brethren, anticipate details
which will be more fully brought before you
at the meeting this evening:—in conclusion,
we, my beloved flock, are to day privileged
to partake somewhat of the holy joy of coun-
tless multitudes in all lands—whether, as with
some in this congregation, they have for years,
by their prayers and contributions, aided in
this great work of heathen salvation, and can
now bless the Lord with grateful heart that
they have been so highly privileged, and have
been permitted to see so largely the fruit of
their faith and love; or as with others who
now for the first time—though it be but at
the eleventh hour—are called on in this depart-
ment of His vineyard—whose hearts are
thus stirred up to holy zeal for the salvation
of souls—not in one locality—not in their
own land or neighbourhood only—but
throughout the world's range—who now for
the first time on behalf of their dear Saviour
are invited to aid in missionary work, and
thus "speak peace to the heathen:"—the
duty is plain—the privilege is exalted—the
reward glorious;—may each of us awake to
a keen sense of our responsibility in this
matter, that hereafter, when the number of
the elect out of all lands is accomplished, we
may hear from the lips of eternal love "in-
asmuch as ye have done it unto one of the least
of these my brethren, ye have done it unto
me"—"well done, good and faithful servant,
enter thou into the joy of thy Lord!"

CONFIRMATION.
An Address by the Rev. C. Bridges, M. A.,
Vicar of St. Andrew.
Continued.
THE BAPTISMAL VOW.—I am now
about to speak to you of your Baptismal
vow, that you may know what you confess
and promise in this ordinance of Confirma-
tion. But many make very great mis-
takes. I will endeavour to show them to
you, and to mark the only ground on which
you can make any promise to God, or give
yourself up to his service. Many have
trusted to their sincerity in making this pro-
mise; but being ignorant of the Gospel,
they did not know or feel themselves to be
guilty and helpless sinners. They thought
they were doing something to recommend
them to God, and which their own resolu-
tions would be enough—perhaps with a
little help from God—to enable them to
perform. Soon, however, their "good-
ness" proved "as a morning cloud, and as
the early dew it went away." 1 The Gos-
pel alone, understood and heartily received,
can enable you to begin and continue in the
service of God.

Now by the Gospel, I mean that revela-
tion which God in infinite mercy has given
you in His word. It shows you what you
are, what you want, and what is provided
for you. It teaches you, that you were
"by nature born in sin, and a child of
wrath;" 2 and that your whole life, in your
natural state, has been to live as far as pos-
sible from God, pleasing yourself in every
way, instead of God. 3 It shows you that
1 Hosea vi. 4.
2 Catechism, Comp. Ps. li. 5. Eph. ii. 3.
3 Job xxxi. 14. Ps. x. 4; lili. 1-3. Rom.
ix. 10-19; 23. Eph. ii. 3.

God is justly angry with you; 4 that you
are under this dreadful and everlasting
curse; 5 and that by no way of your own
devising can you escape His wrath, much
less deserve His favour. 6 This is the state
of sin, wrath, and condemnation, in which
every child of man naturally lies before
God.

But God sent his only beloved Son as
the Saviour of the world. 7 He obeyed the
law which we had broken. 8 He endured
the curse which we had deserved. 9 He
died; 10 he rose again; 11 and "Him hath
God exalted with his right hand to be a
Prince and a Saviour, for to give repentance
to Israel, and forgiveness of sins." 12 Now
all sinners are invited to "look to Him, and
be saved." 13 No works are to be done
first—no fitness is necessary on our part.
As poor, guilty, unworthy sinners, Christ
calls us to come to Him—"Whosoever will,
let him come; and him that cometh unto
me, I will in no wise cast out." 14 And,
since we have of ourselves neither the will
nor the power to come, the Holy Spirit
convinces sinners of their guilt and dan-
ger, 15 and by His Almighty power draws
them to Christ. 16 Then they are enabled
to believe in Him as their only, sufficient,
appointed, willing Saviour. Their "faith
works by love; 17 purifies their hearts; 18
and overcomes the world. 19 Thus they are
renewed in the image of their God and
Saviour; they long to sanctify Him upon
earth; and they look forward to enjoy Him
for ever in heaven."

Here you see, that our salvation from first
to last is the work of God's sovereign, al-
mighty grace. He chooses the sinner,
when he is choosing his own destruction.
He turns his wandering steps back to Him-
self. He bends his stubborn back to his
easy yoke. Now the guilty rebel becomes
the humble, living, obedient child. He
cries—"Abba, Father, Lord, what wilt
thou have me to do? Teach me to do thy
will, for thou art my God." 20

My dear young friend, what does your con-
science say to these things? Have you felt
this work upon your own heart? Is it your
earnest desire that it should be done for
you and in you? These things may easily be
learnt in the head. But it is the teaching of
the Spirit in your heart, that can alone enable
you to understand, receive, and enjoy the
Gospel. To know Jesus Christ as "the
way, the truth, and the life," 21 is the only
way in which you can ever find acceptance
with God, or ever obtain strength to renounce
the enemies of your soul, and to live as a
true servant of God, in the faith, obedience,
and happiness of the Gospel.

Taking, therefore, the Gospel as our founda-
tion, we now come to consider the vow
made for you at your baptism, and which
you are called upon, in Confirmation, to make
for yourself. It consists, as the Catechism
teaches you, of things to be renounced,
believed, and done.

1. In confirmation you engage to re-
nounce those three great enemies of your
soul—the devil, the world, and the flesh.
To renounce, means to give up something or
person, that you used to love and follow;
and therefore to "renounce the devil, the
world, and the flesh" means that you are
ready to turn your back upon every thing
that till now you have loved and followed—
every thing that has hindered you from the
happy service of God. 2

First, you are to renounce the devil. Now if
you turn to the word of God, and look into
your own heart, you will see what power the
devil has had over you as a sinful creature—
how he has "deceived you and the world;"
how he has "led you captive at his will;"
how many times he has taken "the word
out of your heart, lest you should believe and
be saved." 3 His works are sin of every
kind. 4 He has a part in every sin that
you commit. Some sins, however, are es-
pecially his own—such as lying, 5 murder,
and evil tempers that lead to murder, 6—
slander, 7—tempting others to sin. 8 And
therefore, your promise to renounce these
things, means—4 I will have nothing more
willingly to do with Satan. I will think of
him from this moment as God's enemy, and
as my worst enemy. 9—him who is seeking
my everlasting ruin. I will shut my eyes
and ears to all his temptations. I will pray
heartily—"lead me not into temptation." 10
I will "put on the whole armour of God,
that I may be able to stand against the wiles
of the devil." 11 Is this what you mean,

and what you intend to perform? Or do
you think, that because you may have lived
steadily, you have little or nothing to do with
him? All by nature walk according to his
will, and under his rule. 12 All under
the power of grace "renounce," resist, over-
come him. 13

Secondly—we are called to "renounce the
pomps and vanities of this wicked world."
What these are, and how solemnly you are
warned against them, read in 1 John ii. 15,
16—"Love not the world, neither the
things that are in the world. If any man
love the world, the love of the Father is not
in him. For all that is in the world—the
lust of the flesh, and the lust of the eyes, and
the pride of life—is not of the Father, but is
of the world." These verses tell you, gen-
erally, what are meant by the pomps and
vanities of the world:—"All that is in the
world"—whatsoever "is not of the Father"
—whatever hinders you from giving your
whole heart and affections to God.

But the word "world" has a different mean-
ing with different persons, according to their
taste, age, education, or rank in life. The
world of rich people may mean balls, com-
pany, races, money, vain pomp, show, and in-
dulgence, like that wretched man, who was
"clothed in purple and fine linen, and fared
sumptuously every day." 14 The poor
man's world is the public-house, the fair,
noise and mirth. These, however, are only
two or three ways, in which the world is loved
and followed. There are many, both among
rich and poor, who are most quiet, and
steady; and such things as I have men-
tioned would be no temptation to them. But
have they no world to renounce? The re-
spect and good opinion of their friends—the
praise of men—this is the world which they
are called to renounce, because this is the
world which they love more than God. 15
For such persons are afraid of being thought
"righteous overmuch," lest they should be
laughed at for their religion, and counted
among the saints. They dare not follow their
consciences. They would be ashamed to be
seen upon their knees, or to be known to
love their Bibles. And, therefore, they be-
long to this wicked world, and are as much
slaves to it, as if they were living in all its
ungodly pleasures.

Others again, have no objection to religion,
or to religious people. They are sober, seri-
ous minded people. They have been
brought up in the practice of certain duties,
and would think it very wrong not to say
their prayers, read their Bibles, and attend
their churches, or to blame those who do.
They are thought to be religious, and they
think themselves so. And yet very often
we find such persons as ignorant of God and
of His Gospel, as those who have never bent
their knees in prayer, never read their Bibles,
never entered the Church at all. Their
hearts and all their care are engaged
with the world; and the "one thing
needful"—Christ the Saviour of their souls
—is neglected.

Now I do not know to which class you
belong. If to the first—"lovers of pleasure,
more than lovers of God" 16—you will
say, "I really cannot see the harm of a little
innocent pleasure." Nor can I, if it be in-
nocent. But remember, what you call
innocent, God's word calls sinful, and
therefore hurtful. Besides, are those per-
sons who indulge in those things content
with a little? And do they ever think of
giving any of their heart to God? If the
pleasures of the world are no hindrance to
their serving God—if the pomps and vanities
of this wicked world, (mark the word
wicked, 1 John v. 19.) and God, Christ, and
heaven, can all be followed and obtained at
the same time, then I would not wish you
to renounce the world. But whilst these
worlds remain in God's book,—"Ye cannot
serve God and Mammon," 17—do not at-
tempt to mock Him with vain promises,
whilst you know that you have no real in-
tention to give up one pleasure that your
heart is set upon; that you intend, after a
while, to be as worldly and trifling as ever;
that you have no wish to separate from the
friendship of the world, or to be "a com-
panion of them that fear God." 18 Be honest
with yourself, and do not dare to attempt to
deceive God. He has a claim upon your
whole heart; he will not suffer you to give
half or any part of it to the world. Think
on what he has given to you—his own
dear Son to die for you. Pray that he
would show you your need of him, and
teach you to know him in your heart; and
you will then be ashamed and grieved that
you should ever have loved the world, and
neglected him so much. Do not make up
your mind hastily, and without much and
earnest prayer. Recollect you must re-
nounce either the world or Christ. To
"love the world," is to give up all hope of
Christ, of happiness, and heaven. Do not
hastily give up the matter. 19

Thirdly—you are called to renounce
the sinful lusts of the flesh; that is, the de-

12 1 John v. 18.
13 Eph. ii. 2.
14 Luke vi. 19.
15 John xii. 42, 43.
16 2 Tim. iii. 4.
17 Matt. vi. 24.
18 Psalm cxix. 63.
19 Read, meditate, and pray much over such
texts as these: Gen. xiii. 10-13. Psalm cxix.
73, 63. Matt. vi. 24; xiii. 22; xvi. 26;
xix. 21; 22. Luke xii. 16-20; xvi. 18-31.
Rom. xii. 2. 2 Cor. vi. 17, 18. 1 Tim. vi.
6-12. 2 Tim. iv. 10. James i. 27; iv. 4.
1 John v. 4, 5. Heb. xi. 6, 24-26. These
texts show the great sin and danger of loving
the world, the duty, the happiness, and the
means of renouncing it.

sires of your own heart. This is the worst
enemy of all: for the devil could have no
power over you to hurt you—the pomps
and vanities of a wicked world, could
never draw your heart from God—were it
not for "the sinful lusts of the flesh," it is
because your heart is so vain and worldly,
that Satan and the world entice you so
much into sin. What power would the
world have over an angel? What power
had it over our Saviour? He was tempted
by the world and the devil: but he could
say—"I am not of the world." The prince
of this world cometh, and hath nothing in
me. 20 We cannot say so; and therefore
we must watch over, resist, and "renounce
the sinful lusts of the flesh." The word of
God declares, that in you, that is, in your
flesh, dwelleth no good thing; that out of
your heart cometh nothing that will please
God. 1 And do you not often find that
bad tempers have great power over you?
How soon do you feel envy and jealousy!
How easily are you offended by a word,
and sometimes think that you "do well to
be angry!" Remember that sinful lusts mean
much more than the indulgence of what
are called great sins. They include all and
everything that is sinful; so that a person
who has left off drinking and loose conver-
sation, and yet gives way to secret envy, or
covetousness, has not, "renounced the
sinful lusts of the flesh." Or, if he
should attend his church, and read his Bible
daily; yet if he willfully indulges a proud or
obstinate temper, he is still the slave of sin.

Again—mark, not only sinful words, or
deeds only; but "sinful lusts," or desires,
must be "renounced." You intend, prob-
ably, to forsake some of your sinful ways;
but this will not satisfy God. Much more
than this was promised for you. A "sinful
lust," in the heart as well as that sin com-
mitted in the outward conduct, is condemned
by his holy law, and therefore must be re-
nounced by you.

Such desires often come from what you
see and hear. Bad and loose words and
sings, improper conversation and behaviour,
stir up wickedness in your heart. Thus,
when an idle tale is told, or idle conver-
sation is going on, you feel curious to hear it,
and instead of trying to keep at a distance,
you take pleasure in what you would be
ashamed to listen to, before your parent or
minister. This is a "sinful lust of the
flesh," which you have promised to "re-
nounce." This part of your baptismal vow
is what our Saviour expects from each of
his followers.—Deny thyself. 22

To be continued.

REPORTED MURDER OF MISSION- ARIES.

To the Subscribers and Friends of the Loochoo
Mission.

DEAR CHRISTIAN FRIENDS,—Dark and
inscrutable are some of the providences
of our gracious God, and his ways past
finding out; deep and mysterious to hu-
man ken, are many of his dealings with
his Church and people.

We have been led to these reflections
by circumstances which have made it ne-
cessary that we should address you in a
strain far different from what we had ex-
pected when extracting Letter No. X
from Dr. Bettelheim's Journal; we pro-
mised you a further treat in our next let-
ter; but so it is. A report which has
been published in a Manchester paper by
the Rev. R. G. Alfine, of Tintwistle, near
Manchester, relative to Dr. Bettelheim,
leaves us no alternative but that of dis-
closing to you a rumour which reached us
some time since, in the following letter
from a friend—of the most painful nature,
but on which it was the intention of the
Committee to be silent, lest they should
unnecessarily wound the feelings of Dr.
Bettelheim's relatives and friends, until
they could ascertain whether there was
any truth in the report; they accordingly
applied to the Admiralty, and were pro-
mised that every enquiry should be made
by the Admiral on the coast of China,
and the result of this they proposed to
await before saying anything on the sub-
ject. The statement in the paper alluded
to has determined the Committee now to
give their friends a copy of Lieut. Davis's
letter, still hoping the rumour may prove
false.

Copy of Lieut. Davis's letter to Captain
Downes, R. N.
"2, Garden Row, Walworth, 5th July,
1848.

MY DEAR SIR,—On my return from
Yorkshire yesterday evening, I had the
pleasure of finding a letter from my very
dear friends, the Stauntons (at Hong
Kong), but I was grieved to hear the sad
report of the murder of our mutual friend,
Dr. Bettelheim, by the Loochoos.

"The following is an extract from the
letter, as you will doubtless be anxious on
the subject:—
"You will grieve to hear of the report
that Dr. Bettelheim has been murdered by
the natives, but the truth of it cannot possi-
bly be ascertained. The way that it
reached this, was by the master of a whal-
ing ship, who said that the master of
another whaling ship had given the news
to them. Of course so vague a report was
not sufficient to act upon; and we feel that
nothing can be done but to wait patiently."

20 John xvii. 14; xiv. 30.
1 Rom. vii. 13; viii. 6.
2 Matt. xvi. 24. Read, Gen. vi. 6. Rom.
vii. 18; viii. 5, 8, 13. Gal. v. 19-21; 24.
Ephes. iv. 21-32; v. 3-5. 2 Tim. ii. 22;
1 Peter ii. 11.

"There is another unfavourable feature in the case—that, before Sir John Davis left, he received a communication from K-ying, who is at Peking, requesting that Dr. Rettelheim should be removed from Lochoo, for that there were disturbances amongst the JAPANESE, and that his life was in danger.

"Communicate this to Captain Coote, R. N., or the Secretary of the Society, and say that (Rev. V. Staunton) and Mr. Gutzloff will, when they see it possible, take means of ascertaining the truth of the report." Such, dear sir, is the account I have received. I earnestly trust it is not a true report; but let us ever remember that the Lord reigns, and though the devil may have many and powerful subjects in Lochoo, yet they can do nothing beyond the Lord's permission. He will glorify HIMSELF, and cause the wrath of man to praise HIM. May He be ever with you, dear sir, and fill you with all joy and peace.

"Ever your's faithfully,
"FREDERICK WILLIAM DAVIS,
"Lieut. R. M. A."

"P. S.—My letter was dated Hong Kong, April 24th, 1848."

And now, dear friends, what more can we do than leave our cause in the hands of our gracious God, and ask you to pray that He may enable us to wait patiently the result of enquiries, and give your Committee wisdom and prudence to act under such trying circumstances, and so afflictions, should they prove true. And let us ask you not to stay your hands, as whether true or false, we would hope, under God, still to prosecute this good work, and assist, if recovered, the widow and orphans of our martyred Missionary.

Signed by Order,
HERBERT J. CLIFFORD,
Hon. Secretary.
Framore, Waterford,
20th September, 1848.
Schill Herald.

The Berean.

QUEBEC, THURSDAY, NOV. 30, 1848.

The last mail from England brings detailed accounts of the edifying religious exercises by which the CHURCH MISSIONARY SOCIETY'S JUBILEE was celebrated in London as well as in almost every part of the kingdom. The following is cut from an English paper—it gives but a small portion of the services which were performed:

"On the 31st of October the Archbishop of York preached in the city of York, and presided at the meeting. On the 1st of November the Archbishop of Canterbury preached in the Church of St. Ann, Blackfriars, London; the Bishop of London preached on the same day at St. George's, Bloomsbury; the Bishop of Oxford, in Oxford Cathedral; the Bishop of Winchester, in Winchester Cathedral; the Bishop of Hereford, in Hereford; the Bishop of Ripon, in Ripon Cathedral; the Bishop of Lincoln, in Lincoln Cathedral; and the Bishop of Lincoln took the chair in Lincoln on the 2nd of November, at the Jubilee meeting. The Archbishop of Calcutta preached in Huddersfield parish Church on the same occasion; and on Sunday afternoon the Rev. Canon Dale advocates the claims of the society in St. Paul's Cathedral, The Birmingham, Hull, Shrewsbury, and many of the country auxiliaries made arrangements for the celebration of the jubilee."

A very crowded meeting of the Society's friends was held in the large room at Exeter Hall, London, on Thursday the 2nd inst., the Earl of Chichester, President of the Society, in the chair. It was opened with singing the 100th Psalm, and prayer offered by the Rev. Mr. Tucker; after an opening address by the noble chairman, a statement on the part of the Committee was read by the Rev. Mr. Child, Principal of the Missionary College;—Sir Robert Harry Inglis, J. M. Strachan, Esq., the Bishop of Oxford, the Rev. J. W. Cunningham, the Ven. Archdeacon Dealey (of Calcutta), the Revs. G. Pettit, Edward Bickersteth, and Edward Hoare spoke in support of a series of Resolutions, one of which embodied an affectionate letter from the Committee to the Native Converts in various parts, the insertion of which will, we think, be pleasing and profitable to our readers.

To our much loved brethren in the Lord Jesus Christ, gathered out from among the Heathen, and Mahomedans, and others in Africa, North-West America, British Guiana, and the West Indies; in New Zealand, China, India, Ceylon, Egypt, and the Islands of the Mediterranean, the Church Missionary Society sends peace in the name of the Lord.

Dear Brethren,—It has pleased God in his great goodness, to call you out of darkness into light, and to bring you from the bondage of Satan into the fold of his dear Son, through our instrumentality. For this we humbly praise and adore our heavenly Father; and to him alone be all the glory. He alone is worthy! Our fathers were once as you and your fathers, bowing down to dumb idols, without God and without Christ and without hope. But God has long since given to our fathers the knowledge of the Gospel, and they have told us their children the same;—and we, thus knowing the love of Christ, have desired that his name and his salvation may be published through the whole world;—God has in part fulfilled our desires, and missionaries have gone forth from us with love and pity in their hearts, giving themselves to their work, and not counting their lives dear to them, so that they might

exalt that Saviour who was precious to them, and win souls to him who should be his portion and inheritance and joy for ever and ever.

Blessed be God's holy name that his labours and sufferings and prayers of his servants have not been in vain! Many are the spirits of just men made perfect, now with Christ, who were once dead in trespasses and sins, but who received the word of God which they heard of our missionaries, with joy of the Holy Ghost, who wrought effectually in them, and by whom they were sanctified. And you, beloved brethren, are living witnesses of the faithfulness of that gracious Saviour, who, when he bids his servants go forth to all the world to preach the Gospel to every creature, gave them his sure word of promise: "Lo, I am with you always, even to the end of the world." It is God who hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; ye are God's husbandry, ye are God's building; and you and we are those "other sheep" whom our Shepherd declared he must bring: the Father gave us to him; he laid down his life for us; he purchased us with his blood; he gave us eternal life.

How wonderful and how glorious is the work of God! We have never seen each other face to face. Some of us are living in the furthest north, and some in the furthest south; some in the east, some in the west; the children of Ham, and Shem, and Japheth. Our countries, languages, climate, complexion, habits, all different, yet members of one body! quickened by one Spirit! called in one hope of our calling! having one Lord, one faith, one baptism, one God and father of all, who is above all, and through all, and in us all! Could we meet together on the earth, we should all have to tell the same history, and make the same confession, how in us—that is, in our flesh—dwelleth no good thing; how we have found Jesus Christ sufficient, and the Holy Ghost the Sanctifier of us. We are persuaded that (through grace alone) we should be able to bear witness to each other, that the secret of the Lord is with them that fear him, and he will show them his covenant.

We thus address, as elder brethren, the younger, at this our Jubilee season, that our hearts may be comforted by the consideration of the mutual faith both of you and us, and that we may testify of the grace of God our Saviour. We trust that yesterday, in the midst of the abounding wickedness of these last days, and the confusion that is spread among the nations, one continued sound of special supplications and thanksgivings and praises ascended to the throne of God and of the Lamb, as the same arose successively on our different Missions and ourselves; that the earth, in the midst of desolation, was encompassed with the crown of the Jubilee adorations of the elder and younger brethren; and that God has mercifully accepted the sacrifice, through his dear Son, and will give us his blessing.

And now speaking from this our assembly to all of you in different parts of the world, we desire to assure you of our brotherly love and care for you, our joy over you in the Lord, and our prayers to God for you, that we may produce you to love and to good works. Partakers with you of the grace of God, we entreat you to remember that God has called you out of darkness into his marvellous light, that you may show forth his praises by having your conversation honest among your Heathen and Mahomedan fellow-countrymen and neighbours, that if it be that they speak against you as evildoers, they may by your good works which they behold glorify God, whose will it is that with well doing ye should put to silence the ignorance of foolish men. And if you suffer persecution, remember the words of the apostles, that "if when ye do well and suffer for it, ye take it patiently, this is acceptable with God, for even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps."

One thing further we desire to impress upon your minds, viz., that on each individual of us is laid the responsibility of endeavouring to win souls to Christ. We hope, therefore, that you think of, speak to, and pray for those in your own families, villages, towns, and neighbourhoods, who are still far from God; that you are not content to leave them alone, but that with a holy jealousy for that God who will not give his glory to another, neither his praise to graven images—with a love that seeketh not her own, rejoiceth not in iniquity, but rejoiceth in the truth; and with a tenderness that beholds the transgressors and is grieved because they keep not God's word, you endeavour to persuade them to follow Christ remembering that it is written by St. James that "he which converteth the sinner from the error of his way shall save a soul from death, and shall bring a multitude of sinners; and again it is recorded by the Prophet Daniel, that "they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever."

And now, brethren, let us remember that the time is short, that the Lord is at hand, and that the sure word of the promise is, that them which sleep in Jesus God will bring with him, and that they which are alive and remain unto his coming shall be caught up together with them in the clouds to meet the Lord in the air. Let us, therefore, keep our loins girded and our lamps burning, and ourselves as men that are waiting for their Lord, that when he cometh and knocketh we may open to him immediately. O blessed hour! when Jesus shall come again; when, if we continue in the faith grounded and settled, he will present us holy and unblameable and unreprouvable in his sight, and you and all your missionaries whose joy and crown of rejoicing ye are, and we and all the redeemed of the Lord, shall meet around the throne of the Lamb, and be for ever with the Lord.

Finally, beloved in the Lord, we pray to the Lord for you, that he may make you to increase and abound in love one toward another, and toward all men, even as we do toward you; to the end he may establish your hearts unblameable in holiness before

God, even our Father, at the coming of our Lord Jesus Christ with all his saints. We are, your affectionate friends and brethren in the Lord.

The rescript by which the Pope's condemnation of the Irish Government Colleges is signified to the Bishops who own him as their Most Holy Lord, is now before the public. The document is of sufficient interest to deserve insertion.

"Most Illustrious and Rev. Lord,—Some extracts from the statutes which are compiled for the new Colleges in Ireland, as well as the suffrages given by the bishops regarding them, have afforded the Sacred Congregation an occasion of again thoroughly treating of the aforesaid Colleges, chiefly under that respect, and of weighing diligently and maturely whatever it should deem its duty to answer regarding the spiritual interests of the Catholic people of Ireland. For though the aforesaid statutes are in such form, that it is difficult to judge what may be their authority concerning the constitution of the English realm; still all things maturely weighed, the Sacred Congregation could not be induced, on account of the grievous and intrinsic dangers of the Colleges, to mitigate the decision passed on them, and with the authority of our Most Holy Lord promulgated to the four metropolitan archbishops on the 26th of October last year.

"But since it is manifest with what zeal the clergy and the entire people labour for these things which have for object to promote the good of the Church, the most eminent fathers judged that the erection of a Catholic university should not be desisted of, nay, they have again and again recommended a project of this sort, in order that all may lead their best endeavours towards its execution, and that their sufficient provision be made for giving the Catholics more ample instruction with their religion suffering danger from that source.

"This decision of the Sacred Congregation, our Most Holy Lord having, with all maturity and candour, strictly examined, he resolved to sanction and ratify it with the vestiture of his authority, and signified his wish that it should be sent to the four archbishops respectively, by them to be communicated to their suffragans."

"But, whilst I perform this duty, I ought also to signify that it is the peculiar desire of the Sacred Congregation, nay, also of our Most Holy Lord, that sacerdotal concord be preserved, and that you have at heart to cultivate the unity of spirit which the sacred dogmas ought to have been very much recommended by Christ our Lord to his apostles. And since I am addressing prelates who are well versed in the history of the Church, and the excellent adomments of the Holy Fathers, I deem it, indeed, superfluous to quote them, or to mention what benefits the union of bishops conferred on the Church, and what evils on the other hand flowed from their dissensions; and whereas you are all unanimously wishing anxiously for this union, it will not be amiss to remind you to cherish and cherish to apply the most reasonable means towards securing it. These are prominent in the sacred canon, and in the other rules of ecclesiastical discipline, which, if you will faithfully follow in your ministry, and if in your duties will apply to the Apostolical See, in order that through it you may know what is to be done; the aforesaid union will become more and more firm and lasting. Amongst other things, the Sacred Congregation deemed it right to remind you, with the sanction of our Most Holy Lord, that sacerdotal Meetings should henceforth be held in the order, and according to the path chalked out by the canons and Liturgical books; otherwise difference of opinions will daily increase, and from Meetings of this kind, which may rather wear a sectarian than a religious appearance, no good will result; regulating ecclesiastical discipline, to which alone they should be subservient; and, therefore, it will be most useful to transmit the acts of the synods to the Apostolical See, as also to write at certain times, concerning the state of your churches as has been ordained, in order that you may receive from hence reasonable answers."

"But those things are signified to you, not that any doubt arises regarding your submission to the Apostolical See, since it has been proved to the whole world how far and constant it is, and a fresh testimony has been borne to it, by your letters written on the aforesaid subject of the Colleges, but that by these manifestations it may again be actually proved. And when reference to the more weighty concerns is accurately made to that Church, from whence sacerdotal unity is derived, the same unity will, by this means, the more easily abide among yourselves.

"In the meantime, I pray God long to preserve your Grace in health.
"Your Grace's most obedient, &c.,
"J. P. FRASER, Prefect.
"ALEXANDER BARRAZO, Secretary.
"To his Grace the Most Illustrious and Rev. John Hill, Archbishop of Tuam."

Coupled with this announcement of unmitigated disregard of the attempts of the British Government at conciliating the Roman Catholic hierarchy, there is found, in the Dublin Freeman's Journal, a letter from Archbishop McHale himself, addressed to "the Clergy and Faithful of the Diocese of Tuam," in which he describes the Pope's decision as "the triumph of truth over error—the triumph of faith over the powers of the world—the triumph of Christ over his enemies, who are labouring to sever the members from the head—his representative on earth—and again to sever those members themselves of the one mystical body from each other; but they shall not succeed. Neither now, nor at any other time, however lowering the prospect, shall the enemy prevail against the Irish faithful portion of the Catholic Church. We shall not forget to keep the most powerful bond of unity by having recourse, in our doubts and difficulties, to that 'See from which sacerdotal unity is derived.'"

The Archbishop takes the opportunity of indulging in various other civilities—his usual style—towards those who do not with him fall down and "worship the beast." He speaks of certain "recent institutions" which, after grinding the poor, and crushing the rich down to their level, are now, we understand, turned into so many citadels to war against the spiritual jurisdiction of the ordinary of the diocese. "The offer of pensioning the R. C. priesthood is dealt with in terms of similar courtesy: 'Slaves of the Ministers—inolent oppressors—poisonous humors—crucial and profligate in the high places'—these are among the gems of pastoral style exhibited by this Roman Catholic dignitary. His opinion of Lord John Russell and his colleagues' mind in entertaining the plan of pensioning the R. C. priesthood is thus disposed of, 'after an allusion to the manner in which the late State trials were conducted.' 'It

is an abuse of confidence to think that men who thus insult our religion could mean well in pensioning its pastors.'"

No wonder that the Irish, thus guided by those who profess to be their spiritual Pastors, are discontented, turbulent, restless, and wretched.

The Archbishop alludes to a second document accompanying his letter, but we do not find it in any of the papers before us. By it, it would seem, the Pope comes forward, in the approach of another season of distress, to "dispense those spiritual treasures with which he is entrusted;" the offer of pardon of sin, we suppose, by virtue of the amount of works of supererogation wrought by the saints—whose consideration on the part of the Pope towards those who will be charitable towards the distressed. "By appealing to their hopes of eternal bliss, will secure the lives as well as the faith of the people?"

Has the Church of Rome changed since the days of Tetzels, the Dominican? In contradistinction to the contentedness with which the Irish hierarchy and people admit the Pope's assumption of the title which belongs to God alone, "Our Most Holy Lord," we insert an article which we find in the last number of "Evangelical Christianity." It is a translation, by Lewis H. J. Tonn, Esq., from the Italian of *Il Popolo*, a Florentine Journal, communicating upon the statement put forth by another periodical of Florence, *La Patria*, that the Pope wept when he heard of the surrender of Milan.

"If Papa PIANDE!"—The Pope weeps! Weep, ill-controlled pontiff, weep for your country!—acquired at so light a price, and lost at so costly a sacrifice of the blood of men, who idolized a vain man, an image of clay—the shadow of a man.

"Weep, pontiff—weep for the nations you have betrayed; for the destinies of Italy which your fearful, timid, paltry mind could not grasp; sheathing yourself under the sublime mantle of a religion which you might have led back to its pure fountain heads, but to which, on the contrary, following the old custom of your predecessors, you have added your own contribution of shame and defilement!

"Weep, O Pontiff!—How sorrowful also Lorenzo Arrighetti (a Genoese) cries out—'weep for your dearly beloved Germany, and had at the heads of their slaughterers, he had found Milan and unconquered Bologna, and all your thunderbolts—they have no weight nor edge.'"

"The Pope weeps. Weep, Count Mastai, weep that the providence thou trustest in has not yet granted the results aimed at in the destinies of Italy; for it is plain that the providence to which thou hast committed thy people means nothing more than their ancient ally, the empire—that ever faithless prop of the Simoniacal Papacy."

"In order that Rome might lie tranquil under the double yoke of those who demoralizing policy and of northern Despotism, thou hast, in vain, commanded thyself to all thy saints—and so it should be. Hast thou not in thy delirium of fear, resorted to very blasphemy? Hast thou not detested the Eternal, and placed in his stead the Virgin, with the chief of the apostles for responsible ministers? Hast thou not, to those, rather than to Him, committed the guardianship of Rome, hoping, perhaps, that this Provisional Government in heaven, like Provisional Governments on earth, would be weaker and less watchful than that of the God of vengeance, the terrible God who stands for the defence of nations, as thou dost for kings?"

"Weep, weep, Pontiff—no longer! Holy—weep that your orders to assist from fighting were treated like a light breeze; and, as the idle wind, your orders of blind obedience to the compact with the enemies of Italy, concluded in the silent and sinister depths of the Vatican."

"Weep, thou favoured of Loyola, for even if the followers of freedom fall by the German sword, the followers of Ignatius will not go scatheless.

"Weep, Pope—weep burning tears, over the tomb thou hast dug for thyself; weep, for Italy will yet be a great and glorious fact, while the Papedom becomes a polluted name; weep, for while Italy rises more beautiful from the stake to which thou condemnest her, the Papedom will sink into putrefaction and decay, amidst the joyous shout of emancipated nations."

Our readers may wish to know whether such language as this remained unrebuked at Florence. Oh! how could it be! They have an Archbishop at Florence, as they have in Tuam; and that dignitary issued a censure against "that execrable writing, in which the writer has even applied to the chief Pontiff the LUTHERAN name of living Antichrist." Unfortunately the Archbishop of Florence can do no more than censure: he has not power to burn alive; *non mi è dato riparare in altro modo a questo gravissimo scandalo*, he says: "it is not given me to apply any other remedy to this most grave offence."

Of course, we do not endorse the character of the publication from which the article is taken: it is probably one of those which, while they abhor the blasphemous assumptions of the Papacy, are no nearer to the devout reception of the truth. But what a shaking must the papal power have received in Italy, to allow of the publication of such an article as that in the *Zoppolano*!

One of the truest statements of Mercy.—The German Correspondent of "Evangelical Christianity," in giving an account of the dreadful suffering which arose from the famine and typhus fever in Upper Silesia last year, and which left 6,000 orphans helpless by the end of last February, makes favourable mention of the "Brethren of Mercy," who hastened to the scene of desolation at the call of the Roman Catholic Prince-Primate of Silesia. In showing that Protestants did not disregard the call addressed to them, unfettered by monastic vows, and unprompted by the deceitful promise of a reward of superior merit on account of these works of self-denial, he writes:—

All these considerations serve to place in a strong light the heroic self-devotion of a Prussian lady, Fraulein Stach von Golsheim, a canoness of the convent of Heiligengraber, in

the Margrave of Brandenburg, who, in the month of January last, and before any of the other sexes had taken the lead in the venturesome attempt to be induced, by the sale of his human suffering related in the public journals, to enter the path of self-denying benevolence marked out by Him who went about doing good, and who so specially enforced the claim which helpless childhood ought to make, on all who bear His name, and desire to bear His image.

All alone, and wholly unacquainted with the language and habits of the country, this lady hastened to Pless, the centre of infection, (and that known to be so virulent a nature, that few, indeed, of those brought into immediate contact with the disease escaped an attack,) well aware that equal misery, sickness, and death would form her immediate companionship for months to come. In the midst of the rigours of a Silesian winter, when the thermometer often shows, for weeks together, a cold of twenty-six of Reaumur, she reached her point of destination, but only to find unexpected and almost insurmountable difficulties in the way of the realisation of her humane intentions.

At length, an assemblage of orphans, which had been gathered from various localities, and congregated in the upper story of a large house, situated in the market-place of Pless, were assigned over to her management, and on these she commenced her arduous, self-denying labours. Forced to rely almost entirely, not merely on her own mental resources, but on her own physical exertions, since no Polish maid-servant after another had to be dismissed for some grave fault, and all the male assistants, recommended by the local magistracy, proved without exception, useless, as this lady underwent the most incredible fatigue of caring for fifty-four orphans of both sexes, some of whom had attained to the age of fifteen. With her own hands she washed and combed those dispiritedly filthy orphans; re-clothed, and—as far as time could be redeemed in the twenty-four hours for such a purpose—daily instructed the healthy, and tended the sick.

Wonderfully indeed was the power over matter exhibited, not only in the almost super-natural conquest which her strong resolutions enabled her to make and sustain over her own bodily frame, but in the authority and discipline which she introduced and maintained over a long unsubsidiated body of such young savages, many of whom united the untamed wilfulness of the children of the desert, to the cunning, sly, and thievish propensities of civilized vice; and her labours of love were accompanied by a special and evident blessing on the temper and hearts, as well as bodies, of her orphan charge.

Having fulfilled the task which an impelling sense of duty had imposed on her, she stepped into the world again, and, in the moment of overwhelming necessity, this admirable lady has again returned to the ordinary duties of her home-sphere, but not without having laid a good foundation for the further continuance of the good work she so conscientiously began.

The eight brethren from the Rauten-Haus, who reached Silesia even before those from Dinsburg, and all a few weeks after the canoness of Heiligengraber, have proved most valuable labourers in the various branches of charitable service, whether as attendants on the sick, supplying the vacant places of deceased schoolmasters, or (and that chiefly) by taking the oversight of orphan asylums.

Typhus fever was at first a great hindrance to them, as well as the other volunteers in the cause of humanity; but though most of them have suffered more or less from disease, none have fallen a sacrifice to it, and all are now again restored to active duty.

PROTESTANTS IN ALGERIA.—From German Correspondence of "Evangelical Christianity."—Another sphere of German missionary labour, which, from its peculiar local difficulties, greatly deserves the notice, sympathy, and prayers of Christian brethren, is the pastoral superintendence demanded by the German-descended Protestants in Algeria.

In this extensive (because scattered) and most laborious pastorate, the Rev. Mr. Bär stands alone, yet unwearyed, in fulfilling the duties of his too often sorrowful vocation. Although a society exists in Strasbourg for the express purpose of supporting the Algerian mission, and notwithstanding that the subscriptions raised by the Society, in 1847, were in themselves highly respectable, the sum obtained was still but small, compared with the amount required by Pastor Bär, not for his own support merely, but in order in any measure to meet the demands, which are continually being made on him by German immigrants—Lombards which it is often impossible to be free from, and which, without resources from Europe, he cannot comply with. It is true, that both the Gustavus Adolphus and the Basle Evangelical Societies have contributed liberally towards the Algerian mission, but all is too little for its support as it is, far less for the needed extension of the work—the necessity for which is daily becoming more apparent in the increasing German population of the colony.

The Algerian Protestant Schools contained, in 1847, 120 children of both sexes, of which 115 speak the German language. Whether this large proportion is to be explained as bearing honourable testimony to German desire for education, or as simply the result of the preponderating German population in the colony, I am unable to determine; but under all circumstances, it is matter of deep regret that these schools were obliged to be closed, in the course of the past year, for want of funds.

The Algiers Consistory is anxious to found an orphan asylum for Protestant children, but only 423 francs having been collected on the spot, and 15,000 being requisite to purchase the land desirable as the site of such an establishment, there seems but small hope of accomplishing its erection at present, since the pecuniary and which was expected from France is not likely to be realized under the present circumstances of that country. And yet the necessity for such an asylum is urgent. For want of it, about forty Protestant children are at this moment consigned to the Roman Catholic Orphan-house, and may be regarded as lost to the Protestant communion, unless they can be speedily withdrawn. A recent instance will serve to illustrate the prompt zeal with which Roman Catholics avail themselves of these cir-

cumstances, in order to obtain accessions to their church. A boy, twelve years of age, whose father was dead, had been placed in the Roman Catholic Orphan-house, and was upon the point of being led to make his first communion according to the Popish ritual, when his mother, having learned the design, eagerly sought to regain possession of her boy. Her entreaties and remonstrances were vain, and nothing but a public declaration of his parish-priest by Pastor Durr, before the competent authorities, saved the minor from this illegal decoyment into the Roman Catholic church.

Pastor Durr's letters afford melancholy glimpses at the state of wretchedness both physical and moral, prevalent in Algeria, and the consequent impotence of a faithful labourer in so waste and desolate a field. "My first visit," says he "to Dely-Ibrahim, showed me a scene of deep human misery. There was but one Protestant in the village, who was naturally the first object of my search, and he was in a deplorable state. Who, indeed, was there to minister to his wants, when all were sick? As I sat beside his wretched bed, to perceive worms actually feeding on his body! An appalling sight, from the thought of which memory recoils with shuddering disgust! Not that this forlorn Protestant was worse off, in outward circumstances, than many of his sick Roman Catholic neighbours, for I found one and all in a state of abject wretchedness." But would that even extreme corporeal distress were the worst feature of society in Algiers! Knavery of all kinds and degrees, with immoralities of the most illicit character, are common among the colonists, whose frauds and various exactions fall heavy on every new comer. A loan of 100 francs can only be obtained by paying ten francs of monthly interest, and similar extortion is customarily practised whenever anything is bought or sold. For Pastor Durr suffers severely at first, from his ignorance of this Algerian mode of reckoning. His wife states, in one of her letters, "We were not at all aware of this custom, and were not a little frightened by having a large sum demanded from us, when we had no suspicion of being indebted above half the amount. But such is the fraudulent custom here; everything purchased is charged exactly double its current price, if not paid for at the moment." "The most abandoned profligacy is practised in the colony, even to the utter disregard of the nearest relations, and when reproof is returned, the ready answer is, 'Oh! we are in Africa!'"

It can excite no surprise to learn, that, in such a state of morals, education is at the lowest ebb. Pastor Durr is often obliged to teach those to read, who come to him for instruction, in order to receiving the Lutheran rite of confirmation.

"There is, at this moment," he says, in one of his last letters, "a girl of fourteen in my confirmation class, who does not know her A B C. She is the daughter of a deceased schoolmaster, but the mother is so poor, that the daughter was at first compelled to earn her bread by breaking stones on the high-road; and although it is expressly forbidden to convey any instruction in the German language (Government being desirous that all should learn French), yet I must and do disobey, for I have now a numerous German children for my disciples."

Pastor Durr's chief source of lamentation is, naturally, the ignorance which the indolence of growing lawlessness, and profound ingratitude of the adject German population, oppose to his success as a preacher of the Gospel. And he is left alone to "bear the burden and heat of the day;" in that wretched African vineyard! Surely there must be many, among the numerous candidates of theology in Germany, to whom, as they hang on, waiting for a Church which has addressed the question, "Why stand ye here all the day idle, when such a sphere of usefulness invites your entrance? May God incline their hearts to hasten thither!" (to the help of the Lord, and the strength thereof.)

Pastor Durr's hands are his arduous labours. His position must at this moment be, I fear, particularly precarious, since, from the generally distressed state of France, and the severe monetary pressure, which has laid heavily against the funds of all religious societies, it is reasonable to expect that that of Strasbourg has not been exempt. While, at the same time, an enormously increased necessity for pastoral exertion is created by the deportation to Algeria of so many thousands of the Prussian insurgents, among whom a vast number are Germans, and professed Protestants. Roman Catholic priests have, in very sufficient numbers, volunteered to accompany the misguided brethren of their confession to their place of banishment. It will be said, if the Protestants share the exhortation Providence is thus kindly sounding in their ears "Go ye, and do likewise?"

SAMPLE OF A WESTERN MISSIONARY BROTHER'S LETTER FROM A LETTER WRITTEN BY THE Right Rev. Philip Barlow, D.D., Bishop of the P. E. Church in America, dated May 1st 1848, and published in "The Atoner." I was riding out in a dismantled chaise in company with Mr. Roberts, formerly a Methodist minister, now a candidate for holy orders in Jubilee College. "To see God's blessings spring from the bosom of our mother earth!" we took a turn through the wide-spreading fields of Indian corn growing ten or twelve feet high on each side of a vista leading from the college college, the residence of the Bishop, to the Roberts' nest, that "place of note in history!" Just as we were about to pass through the east branch of the Kickapoo creek, a pebbly stream fed by perennial springs, we saw before us a weed some six or seven feet long thrown athwart the well-trodden path as if by accident. It was a thistle of a species which grows very high in this country, having long leaves almost white on one side, and a dark green on the other; and being twisted, looked, for all the world, like a large snake; or more like two or three snakes together. At sight of this, the horse, a fine spirited animal, sprang, as if lifting all his feet at once, directly out of the road, thereby capsizing the dismantled chaise with its weighty contents. There had been a piece of iron laid on the side of the chaise on which the calass once turned, and it was on this iron projecting three or four inches, that my ribs were destined in falling out to come in contact. I heard as well as felt the bones crack as I fell. Mr. Roberts caught my coat as I fell, but all would not save me. The garment was torn and the ribs were broken. Some labourers were at hand, and soon I was lifted up and placed in a vehicle, and myself guiding the horse to the college, and I could not when sitting up, but nothing could prevent the pain when attempting a recumbent posture.

I lost two or three Sundays, when I was able to go to Church and preach again. But no rest could I take in bed—All the sleep that visited my eyelids for above thirty nights was taken when sitting in my chair. Whenever I attempted to lie down it seemed as if a sword was passing through my breast. This singular state of my health continued, even after I set out to fulfil my appointments made in the fourth number of the Atoner. On board the canal boat, through the singular kindness of the captain, I took my first nap in a recumbent posture. The same piercing pain afterwards returned, but not of so long duration. The Rev. Mr. Kelly well-

marked peculiarity of every age, and society of corresponding rank; they remove every temptation to the formation of unsuitable or interested marriages, by which worthless females, of the higher rank in England, are sometimes led to degrade themselves. The right of admission to these Protestant convents has hitherto been restricted exclusively to the ancient noblesse, (by whom they were originally endowed) but the individual enrolment, which must take place in infancy, necessitates the paying down of a certain sum, which falling in the event of either death or marriage, to the funds of the institution, forms, in addition to the revenues of convent lands, a sinking fund for the payment of the income of each nun, as well as the general expenses of the establishment. 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came to Ottawa, where I preached in a convenient building. The new Church not being finished, but progressing, I passed directly to Chicago.

I need not tell you how kindly I was received by the Rev. Messrs. Kellogg and Barlow. In St. James' Church I confirmed eight and in Trinity, four persons—and in all preached five times. The subject of my discourses was chiefly the training up of children, somewhat distinctly considered from what is called in modern parlance "Education," a word that has been so abused as to become disgusting to Christian ears.

It was desired that these lectures should be printed—and so, if the Lord permit, they will be in the BEREAN. What a blessing is this English present of a Press and font of types—Under God it enables me to breathe and speak my own sentiments as a Bishop should always do.

THE ADVOCATE OF MORAL REFORM.—We have received the first number of a paper under this title, published by the Committee of the Montreal Magdalene Asylum. It is printed by Messrs. Lovell and Gibson, and contains appalling statements of prevailing licentiousness, and its extent; suggesting at the same time remedies which may be applied. Our space will not permit us to do more in this number than express our best wishes for the success of those labours in which the Committee from whom the publication proceeds are engaged.

The Right Reverend RICHARD MANE, D. D., Lord Bishop of Down, Connor, and Downpatrick, departed this life at the Rectory, Ballymore, on the 2nd instant.

JUBILEE FUND OF THE CHURCH MISSIONARY SOCIETY. Table with 2 columns: Name and Amount. Total £164 6 6.

MONTREAL.—Contributions towards the Jubilee Fund of the Church Missionary Society received by the undersigned: Collections in Trinity Church, and at the Meeting, £18 5 0.

The Rev. C. L. F. HANSELL begs to acknowledge, with many thanks, the receipt of Two Pounds Ten Shillings voted by the Committee of the Gospel Aid Society towards the Funds of the QUEBEC JUVENILE CHURCH MISSIONARY ASSOCIATION.

STATEMENT OF MONEY voted by the GOSPEL AID SOCIETY, for charitable purposes since the year 1815, in accordance with the By-Laws and constitution thereof, not including the necessary expenses incurred in the purchase of articles for the working of the society.

Table with 2 columns: Item and Amount. Total £31 17 6.

PAYMENTS RECEIVED.—Lady Caldwell, No. 235 to 236, Mrs. Dr. Campbell, No. 233 to 264; Mrs. Killyall, No. 209 to 260; Mrs. Alex. Buchanan, No. 209 to 260; Mrs. Rae, No. 203 to 254; Miss Blake, No. 244 to 255; Messrs. J. U. Winn, No. 231 to 232; H. Cotton, No. 199 to 250.

TO CORRESPONDENTS.—Received W. C. E. on Friday and yesterday; parcel on THURSDAY last—S. and S., package duly received.

Local and Political Intelligence

The telegraphic announcement late on Saturday of the arrival at New York, that morning, of the Steamship Cambria, was closely followed by the receipt on Monday morning of her letter-bags; the newspapers came in on the following afternoon. We extract largely from Willmer and Smith's European Times.

progress since our last, certain it is that the aggregate returns begin to look formidable. In London and its vicinity the deaths reported last week were 65; whilst the number of fresh cases reported daily varies between 10 and 20; and, as far as we can judge at present, the mortality will be in that district about the same as last week. The general health is now 39 below the weekly average of 1817 and the four preceding years. Reports from all the provinces are now collected, and we are happy to state that they are quite inconsiderable compared with the population. Near Hounslow, on the 8th inst., there were four fatal cases, and on the 9th, two of which have been fatal. The remaining three on that day have occurred in Essex and Sunderland, but all the nine cases, except one, seemed to have proved fatal. It is, however, in Scotland where the disease still commits the greatest ravages. No fewer than 468 cases have occurred in Edinburgh and the vicinity up to the 5th inst., of which 243 proved fatal, 51 recovered, whilst 171 were under treatment, or the result not stated. On the 5th inst. only 27 new cases were reported, whilst there were 49 on the 7th.

The cholera is no longer restricted to Edinburgh; it has broken out at Portobello, Musselburgh, Dalkeith, Lasswade, and Loanhead, all small towns and villages within six miles of Edinburgh, and lying to the east and south-east. The disease has been peculiarly violent in Loanhead, which is an inland village, situated on an eminence, and naturally in a healthy position; but it is generally in habitations of the poorer classes, and is most probably defective in drainage. A young man from Glasgow, who had been attending a funeral in Loanhead, returned to the former place on Sunday, and was shortly after seized, and died after a short illness.

After mentioning that an agreeable change in the weather had occurred, the same Journal remarks:

We hope for a salutary change in the disease also so much rain. The authorities throughout the country seem to be fully alive to the exigency of the moment, and no expense is spared to mitigate the evils arising from this calamitous visitation. At present the great manufacturing towns and districts have escaped the scourge, and we sincerely trust that they will continue to be exempted from its attacks. The malady, however, has appeared on the southern coast of France, at Dunkirk.

The state of Ireland is described as tranquil, though isolated outbreaks have been perpetrated in many parts, as is unfortunately the case at the present time in that unhappy country. The provisional arrangements on the State Trials has passed away, and the principal topic of conversation has been the destination of the peasantry in many parts.

A writ of Error having been obtained in behalf of Mr. Smith O'Brien, expectation is now kept alive on the question whether his trial will be held at the old or a new one granted.

The following from the "Liberator" Reporter, is an illustration of the "rain of the fabled golden shower." In a neighbouring country, the office of a union workhouse was recently vacant, and among the candidates who earnestly urged their claims to this honorable office was a gentleman of ancient family, a magistrate of the county, and a landed proprietor with a nominal net-rol of upwards of £2000 a year. The greater part of this gentleman's estate has been for many years under the courts, and from the state of the country little or no rent has been lately paid. On the poor-rate collector recently waiting on him and intimating that, having repeatedly made fruitless applications, he would be compelled to enforce payment of his demand, this gentleman, who has a large family, solemnly assured him that he and his household had been for several weeks subsisting upon Indian meal and garden stuff.

Sir Robert Gardiner has been appointed Governor of GIBRALTAR, in the place of Sir Robert Wilson, whose period of service has expired. The new Governor is an artillery officer, who served with much distinction throughout the Peninsular war, and at Waterloo. The appointment is the more acceptable, as the artillery, notwithstanding their brilliant achievements, wherever honour was to be gained, have hitherto been almost excluded from this species of reward.

CONTINENTAL NEWS.—On the Continent of Europe matters still continue to preserve their painful interest. In FRANCE fears are entertained of approaching convulsions, and the great fall of the French Funds displays the deep anxiety which the present state of affairs produces. The three per cents have fallen as low as 40; the five per cents to 63.50, but a reaction took place and the former closed at 42. The weekly statement of the Bank of France published on the 3rd instant, shows that the progressive prostration of commerce which has been remarked for so many weeks still continues. The discounts of the Paris Bank are again four millions less this week. Against this there is a small increase of a million and a half in the branches. The Government deposits have been reduced this week from nine millions to one and three-quarter million, and the circulation is augmented by ten millions in Paris, but diminished by eight millions in the

departments. The circulation is fast approaching the limit imposed on it by the law, being now more than 30 millions. It cannot exceed 400 millions. Against this amount of circulation there is 233 millions in specie.

The election of a President is to take place early in December, and it is evident that the contest will be entirely between Gen. Cavaignac and Louis Bonaparte.

Nothing has occurred to alter our opinion that the Bonaparte will be elected by a sufficient, if not a vast majority. In fact it is only the Government influence which Cavaignac holds in his hands that can enable him to make head against his opponent. He has dispatched emissaries to the departments to secure his election, and no fewer than 112 members of the National Assembly have applied for leave of absence, with a view to proceed as secret commissaries for the same object. The party of M. Thiers expresses open distrust of both candidates. M. Thiers plainly says that the undecided policy of Cavaignac, which affects to be moderate, whilst leaning to the Red Republicans, inspires no confidence; and that acute statesman, penetrating through the flimsy veil which covers the designs of the Bonaparte, admits that the majority of the people are affected in his favour, and that, accordingly, it would be hopeless to prevent his election. At present Louis Bonaparte observes a discreet silence.

As regards trade, however, assurances are given that there is a steady but slow progress in the manufacturing and commercial condition of the country, and if a state of political tranquility and quiet were happily brought about, a better state of things would doubtless follow.

The Constitution for the French Republic was finally adopted by the Assembly, on the 24th inst., its 115 articles having been discussed and passed by various amendments during many preceding weeks. The final vote was: For the Constitution, 739; against it, 29. The proclamation of it was to take place, with great military display, celebrating a force of 100,000 men assembled at Paris, on the 24th inst.

The Minister of War made the satisfactory announcement, on the 24th, that the information communicated by the Minister of Foreign Affairs was so far from being as to the dispatch of 50,000 soldiers whose period of service would expire on 31st day. There was, however, a levy of 80,000 men in readiness to depart, according to the anticipated law of conscription.

The Austrian ultimatum and the portion of the Continent next to France is interested. The conflict between the Emperor's forces under his General, Prince Windischgrätz, and the insurgent forces of the Austrian provinces, has ended in the defeat of the latter.

The capture of the 25th and 26th were passed in the most sanguinary manner, with a fearful slaughter took place on both sides. Every hour the Viennese expected the Hungarians to come to their relief, the reckless leaders giving this report out in order to raise the courage of the deluded and excited populace, but the Hungarians hesitated to advance. On the 26th and 27th the contest was renewed, the Imperialists gradually encircling the city with their batteries, and making good their position in the latter city. Jellachich, with a sufficient force, having been detached to keep in check the Hungarians, who threatened to advance upon the capital, the two armies had an encounter, in which the Hungarians were utterly routed, and their position lost.

The building of the new colleges in Cork, Belfast, and Galway, is proceeding, and there will not be the slightest interruption in the arrangements, notwithstanding the recent receipt from Rome. The Presidents and Vice-Presidents have been appointed for a considerable time past, but none of the professors or other officers have yet been announced.

The Arctic Expedition.—The Lord Gambier, Captain Hill, a whaler, which arrived at Stromness on Monday, brings intelligence four days later than any yet received from Sir James Ross. The Lord Gambier spoke Sir James in lat. 74 deg. 20 min., near the point called the Devil's Thumb, on the east side of Baffin's Bay. The Lord Gambier got across the bay, to the west side, on the 4th of August, and Captain Hill expected that the expedition would cross about the middle of the same month. The wind was blowing from the S.W. No news of Sir John Franklin.

The National Assembly resolves to call upon the Imperial Ministry to take all possible care—1. That the imperial commissaries make a point of obtaining full consideration and recognition for the German central power in all quarters.—2. That everywhere in Austria they may endeavour to protect the interests of Germany.—3. That they may exert the whole of their influence to disengage the complexities of Austria in a peaceful way, and without bloodshed.—4. And that finally, whatever this engagement may result in, they may take under protection and defend from every attack the rights and liberties accorded to the Austro-German races in the months of March and May.

Hungary can have little chance of making effectual resistance against the authority of King (the Austrian Emperor) now his two victorious Generals Windischgrätz and Jellachich are free to direct the greater part of the forces under their command combined against the Magyars who were unable even to render effectual help to the Viennese when these kept a large portion of the Emperor's troops closely engaged in the operations of siege and bombardment.

Prussia seems to have made no approach to a settled order of things. The ministry headed by General Puel having resigned, the King charged Count Brandenburg with the formation of a Cabinet. The new Premier's monarchical principles being well known, great excitement arose, and the Burgher Guard had to disperse the mob. The Count resigned; but who could form a ministry, remained to be learnt.

NEW YORK.—The election of Gen. Taylor to the presidency of the United States is to be celebrated at New York by an illumination, and a salute of 500 guns next Saturday.

NOVA SCOTIA.—The Hon. WILLIAM FERRENDOZ DES BARRES has been appointed one of the Assistant Justices of the Supreme Court of Judicature, in place of Judge Hill, deceased; and the Hon. ALEXANDER MCDONALD has been appointed to be a Member of the Executive Council, and Her Majesty's Solicitor General, in place of Mr. Des Barres.

THEME next Mail for ENGLAND. (Per Express to Halifax) will be closed at the Quebec Post-office on THIS DAY, 26th NOVEMBER.

GOSPEL AID SOCIETY. NOTICE is hereby given, that the usual MEETINGS of the Ladies of the GOSPEL AID SOCIETY, will be held on WEDNESDAY, at 2 o'clock, at the residence of Mrs. SPENCER, St. Louis Street, commencing WEDNESDAY next, at TWO o'clock, P.M.; members are particularly requested to attend. By order, E. BURTON, Sec. G. A. S.

BUCK WHEAT AND INDIAN CORN MEAL. THE Subscriber has received his usual FALL SUPPLY of the above. —ON HAND— Lobsters, in the hermetically sealed. Salmon and Mackerel do do. North Shore Herrings, No. 1. Mackerel, in 1816, No. 1. Fish from Green do. Preserved Oysters. Kamaussary Butter. Winter Apples—Greenings, Spitzenburgs and Pippins. Virgin Honey—Tomatoes in Jar. Spices, Belmont Spices and Wax Wick Candles. Solar Spices, and Pale Seal Oil. Solar Lamp Wicks and Chimneys.

Genuine HIGHLAND WHISKEY, in Wood and Bottle. M. G. MOUNTAIN. Quebec, 20th Nov. 1818. 2 m

ZOST. A NN ROHADY, aged 14 years, a year ago last July, was left by her parents at the Quarantine Station, Quebec, she is supposed to be living in Ann Street, Quebec. Any information directed to the office of the Canada STAR will be thankfully received.

POST OFFICE ARRANGEMENTS.—The following letter from the Deputy Post Master General is highly gratifying, both as it implies that no alteration of the route of the English mail for Canada from its present direction through the British territory is in contemplation, and as it expresses a confident expectation that the time of transmission—which has been greatly reduced—will be still further shortened.

GENERAL POST OFFICE, Montreal, 10th Nov. 1818. Sir,—With reference to our correspondence on the subject of transmitting the English MAIL to Halifax, I request you will have the goodness to state to the Board of Trade, that, with a view to mortgaging the wishes of the Board, and of the public generally, as far as practicable, his Lordship the Postmaster General, upon recommendation, has been pleased to convey to me an authority under which I trust I shall be able to save (when the roads are in tolerably good order) from 36 to 48 hours in the time hitherto allowed for the service in question. During the present uncertain and broken weather, it would be unwise to attempt shortening the time of conveyance; but as soon as the travelling can be depended upon, I shall commence the change, giving due notice thereof in the Newspapers, and I hope the result will be entirely satisfactory. I have the honour to be, T. A. STAYNER, D. P. M. Genl.

FRED. A. WILSON, Esq., Secretary, Board of Trade, Montreal. Mr. Timothy Marcotte, of DeCochambault, has obtained the contract for the transport of the English Mails between Quebec and Montreal.

PROSECUTION FOR LIBEL.—The case Guy versus The Transcript (at Montreal) has been decided by a verdict for the Plaintiff: £10 damages. In the case Guy versus Bracks, the verdict is for the Defendant.

THE NEW STEAM SHIP "CANADA."—The last of the newly-built ships belonging to the British and North American Royal Mail Steam Ship Company has reached the Messery. The Canada, under the command of Captain Jenkins, arrived here on Tuesday; and, judging from the time she took in running from Glasgow to this port, she induces the belief that if anything she will excel her sister rivals for speed. Like all the other ships belonging to the company, particularly those lately built, the Canada is a beautiful model, and well put together. Her materials, both wood and iron, are of the best description, and the arrangements for passengers of the most ample and satisfactory kind. But we need not further allude to her beauty and appearance, inasmuch as she sets out for New York, on the 25th inst., and both there and at Halifax, our friends will have an opportunity not only of judging her as a model but also of only estimating her great power and speed. It only remains for us to congratulate Captain Jenkins on his new charge, and to express our hope that he may be as successful in his command of the Canada as he has hitherto been in the other ships belonging to the company.

Mr. James John Russell, student at Law with Charles Alley, Esq., passed his examination on Saturday last, before Mr. Justice Aylwin, and was admitted to practice at the bar, after a highly creditable examination. A fire occurred on Saturday night last near the Beauport Lunatic Asylum, by which the

stabling and eight cows belonging to the establishment, were consumed. The residence of Dr. Von Mland, resident Physician to the Asylum, and his family saved. Capt. Baxter and his company (No. 1.) proceeded to the spot, notwithstanding the distance; and they rendered efficient service. The proprietors of the establishment, Drs. J. Douglas, Morin, and Fremont, have presented the Company with £10 to be devoted in the manner which shall best meet the wishes of the Captain and members.

The Hart Steamer, which sunk, a short time, off Silvery Cove, has been raised, and is performing her trips between this port and St. Nicholas as before.

DIED. On Friday, the 24th inst., CHARLES SINCLAIR, infant son of the Rev. G. MACKIE, D. D., Official of the Diocese, aged 11 months and 26 days.

On Saturday, the 25th inst., on St. Lewis Road, Mrs. DEARY, of Leamington, Warwickshire, England.

At Sorel, on the 6th inst., after a painful illness of 21 days, MARY JANE CLIFFORD, wife of Mr. SAUNDY BERTIN, aged 25 years.

At Utica, State of New York, on the 15th inst., the Rev. JOHN C. ROOD, D. D., Editor of the Gospel Messenger.

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

BOOK AND TRACT DEPOSITORY OF THE Church Society, AT MRS. WALTON'S, ODD FELLOWS' HALL, GREAT SAINT JAMES STREET, MONTREAL.

WHERE PRAYER BOOKS, TESTAMENTS, RELIGIOUS BOOKS AND TRACTS are on SALE. Montreal, May 26, 1818.

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 KEMSEY CLOTHS, BEAVERS, DOES, KINS, CASSIMERES, VESTINGS, &c., &c., having just received per "DORCAS," from London, a general assortment of those articles, all of the very best quality and latest fashion, which he will make up in his usual style, at moderate charge. H. KNIGHT, 12, Pallace Street, Quebec, November 1818.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1817.

CAPITAL, £50,000. RUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADDLER, SOLICITORS. PHYSICIANS: G. O'NEILL & W. G. DICKINSON.

THE COMPANY is prepared to effect ASSURANCE upon Lives and to transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments. In addition to the various advantages offered by other Companies, the Directors of this Company are enabled, from the investment of the Premiums in the Province at a rate of compound interest much beyond that which can be obtained in Britain, to promise a most liberal reduction of costs; guaranteeing Assurances, Survivorships or Endowments for a smaller present payment, or yearly premium, and granting increased ANNUITIES whether immediate or deferred, for any sum of money invested with them. They can also point to the local position of the Company as of peculiar importance to intending Assurers, as it enables such Assurers to exercise control over the Company, and facilitates the acceptance of healthy risks, as well as the prompt settlement of claims. Assurances can be effected either with or without participation in the profits of the Company; the premiums may be paid in half yearly or quarterly instalments; and the HALF CREDIT SYSTEM having been adopted by the Board, credit will be given for one half of the first seven premiums, secured upon the Policy alone. Annual Premium to Assure £100, Whole Term of Life.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15 to 60.

The above rates, for Life without Participation and Half Credit, will, upon comparison be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share in three fourths of the whole profit of that Branch of the Company's business. Tables of Rates, Prospectuses, Forms of Application, and any further information respecting the system of the Company or the practice of Life Assurance, can be obtained of the Secretary, or from any of the local Agents. Agents and Medical Officers already appointed:

Table listing agents: Montreal: Dr. James Hamilton, George Scott, Dr. Alex. Anderson, Frederick A. Wilson, Dr. S. C. Sewell. Paris: David Buchan. Port of Spain: Malcom Cameron. Quebec: Welch and Davies. St. Catharines: Lachlan Bell. Toronto: Edmund Bradburn, Dr. Geo. Herrick. Woodstock: William Lapointe, Dr. Samuel J. Stratford.

By order of the Board. THOMAS M. SIMONS, Secretary, Hamilton. 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. MEDICAL REFEREE, J. MORRIN, Esq., M. D. A BUILDING LOT FOR SALE, IN ST. JOACHIM STREET, ST. JOHN'S SURBURB. Inquire at No. 15, Stanislaus Street.

