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

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QUEBEC, THURSDAY, AUGUST 28, 1845.

WHOLE NUMBER 74.

THE BRIDE'S REPLY TO THE MIS-SIONARY. (See last number of the Berean.) is there a danger I might not share, A sorrow with thee that I could not bear? A sorrow with thee that a count not bear?
Nor perils around me, nor griefs from above,
can rival the might of deathless love;
In the flood, in the flame, no terrors I see; I go for my Lord, and I go with thee !

In panoply arm'd, to the world unknown. We'll brave the conflict, and snatch the crown; Hope be our anchor, the veil within, And our bliss the souls that for Christ we win ! I hear his voice o'er the distant sen, And I come to the help of the mighty with thee From Sacred Poetry, Second Series.

COINCIDENCE OF IRVINGISM WITH TRACTARIANISM.

A Review from the Dublin Christian Examiner. Abstract Principles of Revealed Religion. By Henry Drummond, Esq. London. John Murray. 1845.

WHEN the legislature, which was bound to protect, used the trust to rob, when, not content with robbing, it exercised an arbitrary ower, and entering on the very spiritualities of the Irish branch of the united church, at one fell swoop ten of her bishoprics were crushed, when blow after blow was dealt at that establishment by those who obtained the power to injure, in virtue of solemn engagements to protect, the consequences were felt not only or chiefly by the individuals robbed, or the particular institutions crushed : the sensation extended itself of necessity to all the members of that united church, yea, to all who professed the faith which that church was commissioned to uphold. When the wave strikes the bow of the storm-tossed vessel, tears away her bulwarks, and sweeps some of her gallant crew into the deep, not only does the ship quiver from stem to stern. while every plank groans under the blow in-flicted on one; but the passenger who had been reposing comfortably in his berth is necessarily roused to sensibility and to fear, if not for others, for himself. It was his to lie at ease while others were struggling with the tempest, faint with fatigue and hunger, while their dripping garments chilled rather than sheltered their almost benumbed limbs; but should an hour of deeper trial come, should the gallant vessel fail, and each be left to his individual energies, the picture will be awfully eversed, and the poor child of ease and indulgence will, find it difficult indeed to learn to strip, to struggle, to suffer like the hardy sons of the ocean. The spoliation of the Irish Church was accomplished not by the enmity of Popery, or truckling o Whiggery, but by the indifference (may we the cruel indifference) of the English Church herself. This is frankly avowed by no less an authority than the Quarterly Review, in an article currently, and, we believe, correctly supposed to emanate from the pen of Professor Sewell.

The consequences to the Irish branch, with some slight exceptions which we must hereafter notice, were such as might be expected even from natural causes, looking at the better feelings which still are found in fallen

"And as a child, when scaring sounds molest, Clings close and closer to his mother's breast; So the loud torrent and the whirlwind's roor, But bind him to his native mountains more."

But there was found in that stricken body something more than the mere impulse of generous and high-minded devotedness; there was a something which was not of the flesh, or of the world; there was that faith which enabled an apostle to tread the wave as on a marble pavement, or to utter the cry, the sure precursor of safety, "Lord save or I perish;" that love which when one member suffers makes all the members suffer with it binding them together in one as the body of the one Christ. The result, therefore, to this branch of the church we may safely affirm has been not merely to quicken their desires for their Master's appearing, to warm their zeal, to call forth their energies, to deeper their spirituality, but to lead to a fuller understanding and juster appreciation of, and more simple and devoted affection to the forms, ordinances, and constitution of that church which they see to be trodden under foot of men, even in proportion as it is owned of God in the calling and building up of those who shall be heirs of salvation. But to her who looked on and smiled while her sister suffered, the reaction was fearful. Alms, it is true, were liberally showered when the servants of that sister came before her in forma pauperis, but had the English Church made common cause with us, had they resisted the wrong to us with half the energy exhibited in resisting the increased grant to Maynooth, the "heavy blow and deep discouragement" never could have been inflicted. But what was the result to her? Let those who have done der far more injury than the fall of all her cathedrals and all her palaces could inflict, answer for themselves. We do not believe that Tractarianism as existing in the minds; of its originators was the result of anything like a deep and well digested plan; but we firmly believe that the shock which public opinion, received in the treatment of the Irish branch of the church gave the opportunity so readily and so wisely seized, for sunding out their poison; so that Tractarianism (not in its origin, but in its extension in the English branch,) is the result of the injuries and insults heaped upon the weaker member in Ircland. But apart from these two great results or reactions from the unrighteons interference of the socular power, there was another of little comparative importance to the nation or the national church, but involving vast numbers of im- taking advantage of the common error, such as the lapse of years brings to all men, mortal souls in dangerous, if not falal errors, which, in defiance of plain Scripture, de- contains in substance the very same view of

The gifted Edward Irving, after having scribes Babylon as a religious system, instead | Christianity which we find in the epistles to perfection. So far, then, was the perfection because the above the above the church form consisting in the brought before the church truth after truth which had been overlooked or neglected, intoxicated with success and flattery, began to lose all spiritual discernment, and, utterly confounding truth and falsehood, sought only to bring forward what was novel and exciting. He had, in the climax of his popularity, brought forward what at the time appeared to us very unsound propositions regarding the divine nature of Christ, propositions which, so far as our observation extended, passed without censure; and he next proceeded, doubtless expecting equal impunity, to announce doctrines equally erroneous and more startling respecting his humanity. He was brought before the tribunal of the Church of Scotland, to which, though exercising his ministry in England, he belonged, and was formally deposed and driven from the chapel he had rendered so celebrated; and from this moment his downward career (we will not say commenced, but) progressed with railroad speed. The heresy was to be attested by supernatural voices, and the voices were to be interpreted to suit the exigency of the case, miracles were to be wrought and they did not succeed, (which was generally the case, for they were fanatics, not impostors, and therefore could produce no extaticas or addoloratas,) therefore, the nature of miracles must be explained away to bring the bungling quackery under the desired classification.

Then it was discovered that miracles were

not wrought because the church was not duly constituted, and apostles, masters, evange lists, pillars, prophets, and prophetesses, were called into being, to shadow forth the tabernacle, and restore the simplicity of primitive Christianity! These ordinances were devised as a means to an end, to place the church in such a position that miracles might be restored to it; but that end appearing as remote as ever, it was necessary to direct attention from the end to the means, and therefore to magnify the ordinances, and to make them the important object. Irving had done good service in directing attention to the character of the church, as developed in Scripture, and it was his misfortune to dwell on every truth he contemplated, till he magnified or perverted it into error; so that the character of the church and her ordinances seems to have become, after a time, the essential difference of the sect which bears his name. This sect was just in the most exciting point of its exciting progress at the period of our history to which we have referred, and the wonder is not that so many of our younger brethren were attracted by its pretensions, but that so few were, even for a time, drawn away, when to the discouraged, disappointed, heart-broken labourer, were offered chariots of fire to convey him through the air, with all, and more than all the magnificent privileges of an anostle. Just at the same time arose another sect, as though Satan had, like an oriental sportsman, placed his nets at either end of the wood while he beat the bushes, so that the fugitives who turned to the right might fall into the one, and those who turned to the left, into the other. For the intellectual, the speculative, the inquiring, was prepared Irvingism, with all her mystic rites and hourly developing ordinances—her profound investigations and shadowing inspirations—her high sounding names and glowing hopes—her views of real and substantial grandeur, which gave an uppearance of truth to the whole; while for the vain, the shallow, and the self-conceited, Darbyism offered allurements as attractive as Irvingism offered to those of nobler mould. To one was offered the fiery chariot, the apostolic office, the tongue of power, and the eye of vision, instead of trudging through the bogs of Connemara. To another it was found not less delightful to exchange the practice of self-denial in the unpitied desolation of a remote parish, for talking of self-denial around the glowing hearth of an uncarpeted palace. Each sect obtained her votaries; but to some minds mediocrity seems essential, while to others it is impossible. The one sect has been scarcely able to invent a passable heresy to give them a characteristic feature. while the others have rushed from point to point of error, till they seem, though holding some truths tenaciously, and expressing them with a largeness of view which only mighty minds are capable of, to have made shipwreck concerning the very first principles of the While we mourn we wonder, and behold them scarcely

" Less than archangel ruined."

In order to understand the peculiar character of Irvingism as it now presents itself to our view, we must call to mind the circumstances in which the founder stood in the latter years of his life. He had been from the beginning of his career the supporter of national establishments, not clinging with secturian tenacity to the Presbyterianism of his native land, but maintaining them on the broad and grand principles of the national testimony for the truth. When, therefore, he found himself reluctantly placed in the position of a schismatic, he could not, without doing violence to his own long cherished feelings, take the ordinary ground of dissent, and represent his own little community as a separated few, who differed on some small ground of faith or practice from those who hold the great truths of the Gospel in common. It was necessary that he should aseject many of his followers, as having fallen from their high and holy standing, and, therefore, bring in a state of apostacy; and

of a local church, he represented all Christendom as Babylon, one national church differing from another only as the streets of the same city; while he stood forth as Elijah, a rejected witness against their abominations. We have seen too that, partly in the natural progress of fanaticism, partly to support his pretensions, he had called out a spirit of prophecy, which, if admitted to be any thing but fanatical and diabolical, must be infallible. This event his master-mind found it impossible either to resist or regulate; so like a charioteer who has utterly lost the command of his horses, he was obliged to let them choose their own road and pace, content to guard them against such collisions as would be fatal, in the hope of regaining his power when their spirits were exhausted. With the same pleasure with which such a driver would see his horses dash towards a wide and open common, must be have found his prophets enter on the arrangements of the externals of church regulations; to-day requiring the appointment of apostles, to-morrow of elders, then evangelists, then pillars, till af-most the whole of his male, and the more excitable of his female followers had been placed in offices, which while they gave them a certain employment, restricted them from all extra official efforts. What might have been the result had he survived this ebullition of excitement, it were vain to inquire; but just at the moment when the eyes of his flocks, apostles, elders, pillars, pro-phets, and all were directed to the visible, the master spirit was taken away! He who had gained a name and place among the thousands of Israel, and gathered around him admiring (alas! too admiring) multitudes, by the fulness with which he preached a crucified Saviour-who had mingled the warmth and freshness with which our clergy, when taught of God, announce the Gospel, with the more systematic theology of the Scottish Church—who ranging over the wide fields of divinity, and presenting speculations sometimes just as they were magnificent, sometimes false and dangerous, always returned to give unfeigned praise to the Lamb of God, and to lay every power, as well as every emotion at the foot of the cross; he expired just when his people had been led by him to contemplate orders and buildings, and names and forms, leaving his name to those who have departed further from the faith than the Galatians of old; for surely something stronger than the words, "I am afraid of you," will be extracted from every follower of the Lord Jesus who reads the book whose name stands at the head of this article, or even reads the extracts we are about to present.

Mr. Drummond, the author of this book, by his talents, his station, his wealth and generosity, early acquired a high standing among this people; being, we believe, for we have not the documents before us, the only person who filled more offices than one—being head of the apostles, and chief of the pillars, as well as a prophet, while his lady was the principal of the prophetesses. Those who from these absurd and presumptive designations expect to find a jumble of wild fanati-cism will be much disappointed; fanaticism, excitement, enthusiasm, have all past away; the sober reality of a grave denial of the truth remains, a denial rendered the more pointed and powerful by the author's familiarity with the subject, so that he is not like many o ponents combating the wind, or dealing his blows at his own shadow. mind, wars against the faith once delivered to the saints.

To be continued.

SUFFICIENCY OF THE SCRIPTURES. It may be said, that the New Testament

refers only to the beginnings of the Gospel; that the new converts received, indeed, ra άναγκαιότατα τῆς παιδείας του Χριστου, -such truths as were most indispensable, and without which they could not have been Christians at all; but that the full development of the system of Christianity was reserved for a later season; that the Scriptures themselves imply this, inasmuch as, in the epistle to the Hebrews, a distinction is expressly drawn between the first principles of the beginning of the gospel. And the ex-the doctrine of Christ and the going on unto pressions already alluded to in the epistle to perfection, and the writer of that epistle com- the Hebrews, like the whole of that epistle, plains that they whom he was addressing are, in fact, directly opposed to the notion were not yet fit for this more perfect truth. That in this manner the doctrine of the Christian priesthood and of the mystic virtue the first principles of Christian knowledge of the sacraments is not, indeed, fully de- already communicated. The "perfection" veloped in the New Testament, but was taught by the Apostles at the very close of their coreer, and received by the Church as their last and most perfect instruction, which was to complete the revelation of Christi-

It has pleased God that of the peculiar teaching of the great majority of the Apostles we should know nothing; we cannot say with certainty what they taught individually at any period of their lives. But we can say pos-itively that the latest teaching of St. Paul, St. Peter, and St. John, contained in it no the converts themselves would have been more perfect revelation concerning the priestfood and the sacraments than they had made known at the beginning of the gospel. St. Paul's second epistle to Timothy must surely be considered as containing his latest views of Christianity; and as being addressed to some a grander position, and denounce the one who was himself a teachery it must have church which had ejected him, and that contained those views fully edited annot be contained those views fully ; it cannot be which had approved of his ejection, and did pretended that St. Paul had any doctrine too esoterical to be communicated to Timothy. But his latest opistle, amidst many differencus of expression from his earlier writings,

Paul's gospel is still the Thessalonians. Christ's resurrection, God's free salvation, Christ's coming to judgment. He is still as averse as ever to strifes about words; he warns Timothy that the time will come when Christians shall turn away their ears from the trut! , and shal! be turned unto fables. as that very system which he earnestly wished to save from corruption and interpoation. This was Paul's language at a period when he declares that he had finished his course on earth, and had only to enter into his

As we learn St. Paul's latest sentiments rom his second epistle to Timothy, so we learn those of St. Peter from his second epistle general. He too speaks of himself in that he was gone. Does this epistle contain that great doctrine of the priesthood and sacraments which, when he wrote his first epistle, the Church was too weak to bear? In that first epistle, having used the expression " that baptism saved Christians," he hastens at once to explain his meaning, lest any should understand him superstitiously; and says that he does not mean by baptism's saving us, that the bodily washing with water saves; but the answer of a good conscience towards God, when men in repentance and faith were admitted into the fellowship of Christ's relemption. His explanation is clearly intended to draw off our attention from the outward rite to the moral state of the person receiving it : it was the repentance and faith of the person baptized, which, through God's mercy in Christ, saved him; and not the outward rite of immersion in water. Now nothing is to be found in the second epistle which in any degree qualifies this : every word of his latest charge turns upon moral points; upon growth in all Christian graces, on improving to the utmost their knowledge of Christ. He speaks, indeed, of some who would soon introduce grievous heresies and corruptions of Christianity; but for himself he has nothing to add to his former teaching; he is only anxious that it should be remembered, and practically turned to account.

Lastly, Christ's beloved disciple; he who lived so long that some of the brethren supposed that he was never to die at all; he who in an especial manner connects the first age of the Church with the second : -do his epistles, written evidently late in his life,—does his revelation, which so emphatically bears the character of a final declaration of God's will,—contain this sup-posed perfect doctrine of the priesthood and the sacraments? Not one word of either. Written to those who had an unction from the Holy One, and know all things, to the Church of Christ, with no distinction of priest and layman, St. John's epistle contains no new commandment, but the same which the Church had received from the beginning : his gospel is Paul's gospel also; God's infinite love in Christ, Christ dying for us; faith working by love; holiness being the mark of God's people; sin the mark of false brethren. Of pri-sthoods, of one body of men ministering grace to the rest through certain outward rites which, unless administered by He them, lose their edicacy, St. John, like St. knows whom he opposes, and with all the Peter and St. Paul, says nothing. Some-powers of an enlarged and highly cultivated thing, indeed, he does say of the spirit of thing, indeed, he does say of the spirit of priestcraft, in order to condemn it; there was one Diotrephes who leved to exercise authority, and to cast out of the Church those of God's people who were strangers to his particular portion of it; and reproved those who knew better the largeness of Christian Charity. But Diotrephes, the true prototype of priestly and fanatical presumption, is condemned by Christ's beloved Apostle, as prating against him with malicious words: as disobeving by his higotry the authority of the loving apostles of Christ Jesus.

The latest writings, then, of these three great Apostles-Paul, Peter, and John,contain no traces of any other or more mysterious doctrines than they had received from our Lord and taught to their first converts at of a more mystical Christianity, which was to be the reward of a due improvement of of which the writer speaks as opposed to the principles or the elementary doctrine of Christ, is an understanding that the law, its priesthood, and its sacrifices were no longer necessary, inasmuch as Christ, by his eternal priesthood and one sacrifice, had done effectually that work which they could but typically foreshadow. It is well known that the Jewish Christians still observed the ceremonial law; and the Apostles sanctioned this, not only to avoid unnecessary offence to the unbelieving Jews, but also because shocked at the notion of renouncing it. St. Paul, however, and those who fol-lowed him, were well aware that this observance of the law was very upt to be coupled with a belief of its necessity in a spiritual point of view, and therefore they represent the full grown Christian as one who feels the unimportance of all Jewish ceremonies, and who places his whole reliance upon Christ. "Let us, as many as are perfect," says St. Paul to the Philippians, " be thus minded ;" where his meaning is exactly the same with that of the epistle to the Hebraws, where he speaks of going on unto

of Christian doctrine from consisting in the belief in a human priesthooil, and in the mystic virtue of outward ordinances, that it was the very opposite of this, and consisted in clearly understanding that Christ's death and resurrection had rendered all priesthoods, sacrifices, and ceremonies, for the time to He refers him to his part doctrine ever since come, unimportant. It was because this per-Timothy first knew him, not as to an imper- fection was not generally attained to, because lect system, to which he was now going to the minds of so many Christians could not add some great truth hitherto suppressed, but embrace principles so pure, that the doctrine as that very system which he carnestly of the priesthood and the sacraments gradually made its way into the church, as the natural successor of Judaism. For when the Jewish temple and sacrifices were destroyed, those Christians who had till then regarded hem as important parts of Christianity, were naturally led to substitute another priesthood and another sacrifice of the same sort in the place of those which they had lot ; and as hey had joined the Levitical priesthood with epistle as leaving to the church his dying admonition, as telling them the things which they might have always in remembrance after the chief the Christian minister. hood out of the Christian ministry, and a new sacrifice out of the communion of the Lord's

Supper. It may be safely said, that whatever we find in the New Testament, as to a gradual communication of Christian truth, relates to this one point : that the disciples were to be led on gently to a full sense of the unimportance of the ceremonies of the Jewish law. Christianity was given complete, as to its own truths, from the beginning of the gospel, but the absolute sufficiency of these truths, and the needlessness of any other system as joined with them, was to be learned only by legrees; and, unhappily, it never was learned The perfection of which the epistle to the Hebrews speaks as not having been yet reached by those to whom the author was writing, was, by the great mass of the Church, never reached at all. The errors of the Judaizers continued, and assumed a shape for more mischievous; because the Judaism of the succession-priesthood, and the sacrifice of the communion, did not, like the older Judaism, simply exist by the side of pure Christianity, but incorporated itself with Christianity, and destroyed Christian truths to substitute in the place of them its own falsehood.—The Rev. Thomas Arnold, D. D., Head Master of Rugby School.

GOD'S PROVIDENCE.

Here [in an extract preceding, from Dr. Thomas Brown.] we see it is taken for granted hat the existence of general laws is contradictory to the supposition of the existence of a particular providence; in other words, that, by establishing what is called the course of nature, God necessarily binds himself from every instance of particular interference, in suspending their operation, or regulating their direction. But there is in the supposed case no contradiction whatever. Is it a contradiction to say, that, by the laws of nature, fire burns, but that the three Israelites in the furnace, intensely heated, were not burned? God may establish general laws, and interrupt them at his pleasure. But a particular providence does not suppose miracle. The great glory of the government of God is, that he performs his providential purposes through the very opera-tion of his general laws. How many houses fell on the night of the late storm, and how few persons comparatively were killed? That fell right over the head of that person but it fell so as to constitute an arch over him for his protection, and not for his destruction. The chimney fell and crushed the floor over that bed, but the person who usually slept in it was absent, or had left it a few moments before the fall. The wonders of Providence are usually performed in perfect accordance with the laws of nature. The philosopher tells us that we cannot think of a combination of both these advantages. We can both think of them and point to ten thousand examples that display the combination. But our conceptions are not the test of possibility with God. That which we cannot conceive may be quite possible to the Almighty, All-wise Jehovah. is not quite enough that the thing is not seen to be necessarily impossible. If it is not necessarily impossible, it may be true, and, if the Scriptures assert it, must be true. The storm of the seventh of January may have happened. according to the operation of general laws, but it is no less on that account to be believed in as a work of a particular providence. Not a being perished on that morning, or was preserved in the midst of danger, but by the particular providence of God. A gloomy world it would be, indeed, if God governed by laws which he could not at any moment regulate. The God of the philosopher is not God. He sits bound on his throne, and looks on the wild confusion created by the operation of his general laws, and cannot interfere. It is vain to oray to him. He can do neither good nor evil, but according to the course of nature. Is this the God of creation? Is this the Governor of the universe? No, this is not the God of creation and of providence, more than he is the God of the Bible. This is Jupiter bound by the hundred-handed Briarcus.

But if the Ruler of the world is to be retrained from interfering with his general laws, to effect his particular purposes, which I maintain is not a philosophic truth, more than it is a scriptural one, still, could not almighty power, guided by perfect wisdom, have established such general laws that no degree of misery could have had existence? The existence of any degree of misery is not the necessary consequence of general laws. If general laws could have produced universal happiness, there must have been a deficiency either of wisdom or of power. God is to be excluded from the particular government of the world, as much as the gods of Epicurus, still the question must be

laws by which the world is governed are the work of God? Dr. Brown foresaw this objection to his doctrines, and pretends to account for the sufferings of men on the ground of the benefits of suffering itself. Now this, instead of being an additional support to his theory of human suffering, is an abandonment of it, and accounts for the phenomenon on a different ground. If the ex-istence of misery is to be justified by its utility, then it is not owing to the supposed con-tradiction between general laws and a par-ticular providence. In this view it is as much the effect of design as are the effects of Divine goodness. In this view man must have been as miserable in his original state as he is yet. In this view, also, the angels in heaven must be miserable. Indeed, according to this wisdom, I can see no prospect of an end to misery. According to this frantic philosophy, to be miserable may be the very perfection of the happiness of heaven, as well as the punishment in hell. It one hour's misery is necessary on any account, for an innocent being, there is no security that eternal misery is not necessary even to the perfectly innocent. The gravest philosophers will adopt the most fanatical extravagance, rather than admit that men are miserable because they are sinful. They make even misery a blessing. In this work it does not lie before me to examine the theories of philosophers, accounting for the existence of evil, any further than they affect the attributes of God. And we have seen that the God of the philosopher is in wisdom and power inferior to the God of the most ignorant and illiterate. The illiterate man speaks and thinks of God as altogether almighty; the wisdom of the philosopher teaches him to limit omniscience and omnipotence. The illiterate man sees and feels evil, and confesses that it is the consequence of sin; the God of the philosopher permits evil, because, though men were all as holy as angels, he cannot prevent it. Human misery is the result of general laws, which have a good tendency on the whole, but which have some necessary evils. The God of the philosopher, then, is not the Almighty. From "The Knowledge of Jesus the most excellent of the Sciences, by Alexander Carson, A. M."

GRATITUDE FOR REDEMPTION.

He, who in his heart believes that he was once exposed to destruction, both of body and soul, as a transgressor of the law of God: and has been rescued from that tremendous peril, by the interposition of the Lord Jesus, cannot but cherish sentiments of gratitude and love, towards the Deliverer.

When, therefore, he hears that Deliverer saying, "If ye love me, keep my command-ments," can be be deaf to that voice? Can he refuse to obey? Surely not.

If, at any time, his love should unhappily grow cold; if he should be tempted to slight any one of his Lord's commands, let him look into that bottomless pit, on the very edge of which he was once standing, and remember wno it was, that prevented him from plunging into it! Then let him look up to that unspeakable felicity, to that fulness of joy, in the presence of his heavenly Father, which shall (through rich mercy) be his portion, hereafter; and remember who it was that purchased it for him! Surely, while beholding (by a lively faith) these great realities, with all their unutterable importance, his love will be kindled afresh: his gratitude will become more ar-dent: his obedience will be powerfully quick-J. R. S. L. 20th Dec. 1844.

The Berean.

A portion of our columns having recently been occupied with extracts on Union among God's people, extracted from Edward Bickersteth's works, to which we added some remarks of our own, it has agreeably struck us to find, by the last arrival from the mother-country, that this valued Clergyman's mind is at the present time engaged in further thoughts on this important subject. He has commenced addressing a series of letters on Christian Union to the London Record, from the second of which (dated Watton Rectory, 29th July) we lay before our readers the following extract which has particularly arrested our attention by the reference it contains to an incident in the Gospel narrative to which we ourselves referred in a similar sense in our paper of the 14th instant. It is always gratifying to find one'sself on the same platform with the Rev. E. Bickersteth.

G John, in zeal for his Divine Master, would improperly have stopped one really aiding the cause of Christ. 'Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not with us. But Jesus said, Forbid him not, for he that is not against us is for us.' Hence the Anostle Paul rejoiced, even amidst very serious defects, that Christ was made known: · Every way, whether in pretence or in truth Christ is preached, and I therein do rejoice, yea, and will rejoice. (Phil. i. 15-19.) The sense of our own sins and of our own blindness, where there is real self-knowledge. may well make us forbearing to others. All who have attained the truth, in the midst of abounding errors, know the difficulty of gaining clear truth as well as truth in its fulness. Many prejudices have to he cast off. Well does St. Augustine address those whom he opposed on this difficulty, Let those rage against you who know not with what labour truth is found, and how hard it is to avoid errors; who know not with what difficulty the eye of the interior man is healed, and with what groans and sichs we get to understand the least of God.2 In no way, however, are we more effectually taught to he forhearing and forgiving, than in considering the forbearance and compassion of our great High Priests How much infirmity, ignorance of Conterbury's conciliating letters on the

burdens, and so fulfil the law of Christ."

We add one more piece, taken from that part of the letter which sets forth the progressive character of Christian Union.

"Just as we grow in grace, and in the knowledge of our Lord Jesus Christ, we become more really and more closely united to all the children of God. Every attainment in scriptural knowledge, and in the work of the Spirit is an advance in union. Let us then endeavour to seek more carnestly the Holy Spirit to guide us into all truth, and to sanctify us by the truth, that, there being in each a real progress, there may be an in-creasing oneness with the whole Church of Christ. In this progress our knowledge will be increasing, our love abounding more and more, our forbearance becoming more deep and constant, and our longing for full communion with all who love our Lord Jesus Christ in sincerity, stronger and stronger."

EPISCOPAL LABOURS IN INDIA.

From answer to an Address of congratulation from the Clergy and other inhabitants of Islington, to the Right Rev. Daniel Wilson, D. D., Lord Bishop of Calcutta.

You speak with too much favour of what I have attempted in India. I have simply endeavoured to carry with me there the same Gospel which I had been preaching for more than thirty years previously at Chobham, Oxford, Worton, St. John's Bedford-row, and Islington. I have simply aimed to maintain, also, in subordination to this Gospel, that mild order and discipline of our own Church, that due administration of the sacraments, and that paternal superintendence of the clergy and their flocks which my consecration vows as hishop imposed.

And I ought, surely, to thank God that, from the time of this my awful appointment, I have been permitted to deliver 1,400 sermons, charges, lectures, and addresses; whereas I only preached 640 before I went to St. John's in 1809; at St. John's itself 1,187 up to my removal to Islington in 1824; where again I delivered only \$20.

I have also been a longer time already Bishop of Calcutta than I was actually minister of any of the previous flocks committed to my care, except, perhaps, St. John's, where I was for twelve years fully discharging its duties, and partially so for fifteen. Blessed be God, I had been in India twelve years and a half before the hand of his fatherly chastisement was laid upon me, and I was sent home, in the fourteenth year of my consecration, for the recovery of my health; and now I am hoping once again to return to the East, towards the close of next year, after an absence from it of eighteen months, if my health is restored.

One of the chief duties I have had to discharge in the three immense dioceses of India as Bishop and Metropolitan, has been to raise a barrier against the inundation of semi-Popery, which was pouring out its defiling and death-conveying streams over our Protestant Church there, as at home. I have endeavoured to do this as became me as Bishop, by ordaining none who entertained the gross and superstitious Tractarian sentiments, by refuting and condemning them openly all over India, in my sermons and charges and private advice, and by following out every particular instance of a tendency to these power dectrines are represented. to these novel doctrines, ceremonies, or practices which came to my knowledge, with all the measures which the case demanded and my duty allowed.

At the same time I have most anxiously endeavoured not to overstep the just and mild powers of my office, both for conscience? sake and lest my example should be quoted by those of other sentiments from myself to the disturbance of peace and charity. Many therefore, no doubt, remain in the Indian as in other dioceses, human nature being what it is. To oppose and check this Popish movement, which is now, I trust, expiring, was, however, one branch, if I am not mistaken, of what may be termed my call to

EXPECTED SECESSION TO ROME. The reports of Mr. Newman's approaching secession have been frequent, but we have not, hitherto, found them proceeding from any quarter from which we were disposed to borrow them. We find, however, the expectation strongly pronounced in a letter addressed by the Lord Bishop of Chichester to Colonel Charles Wyndham, M. P., under date July 11, 1845, from which we copy the paragraph containing it:

"I believe there is no one of those among the clergy who have watched the progress of late events in the Church, including my brethren on the bench, who is not aware, that the adherents of Mr. Newman (for he is the real leader of the party) are few in number. A short time will now probably suffice to prove this fact. It is well known that Mr. Newman is preparing for secession; and when that event takes place, it will be seen how few will go with him."

We suppose the Bishop's expectation in both respects will be verified. Mr. Newman will go, and few will go with him. Whether the fewness of the seceders will be a cause for congratulation or otherwise, that is a different question. If the great number who have been influenced by his teaching, oral or written, should be brought, by his defection, to see the dangers to which they were exposed by taking him for their leader; if they renounce the errors which, then at least, they cannot any longer mistake; and if they return to soundness in the faith, we shall have reason to rejoice in retaining them among us. But if they are only not prepared to forfeit temporal prospects or present advantages, and so continue romanizing in the Protestant Church, it certainly were to be wished they should go with their leader.

The Bishon's letter to Col. Wyndham was written with reference to innovations in conducting public worship, which had been brought to His Lordship's notice by a number of the parishioners of Shoreham. It speaks on these points by way of advisement only, and winds up with a reference to the Archbishop and sin has He borne with from his most same subject in general.

asked, Why is misery in the world, if the faithful followers. Bear ye one another's pissolution of the alliance between THE BRITISH COVERNMENT AND

BUDDHISM. We are happy to find that the representations which have been made from time to time on the impropriety and disgrace of the connexion which subsisted between our Govern-ment and Buddhist superstitions in Ceylon, have at length produced a decided result Lord Stanley appears to have become fully alive to the ridiculous position of the Queen's representative at Kandy, when he was re- Cathedral. Though the office be merely of quired to exhibit the sacred relic of Buddha's an honorary nature, yet the appointment is tooth to the credulous. His Lordship has of considerable importance at the present therefore sent out peremptory orders that this time, as marking the Bishop's approval of connexion, which served to strengthen the the Rev. Gentleman's useful, honourable, and local superstitions, at the expense of our consistent public career. It appears that national character, should absolutely cease; ten of these bonorary canonries are in the that the chief priests should no longer be gift of his Lordship, two of which are to be appointed under the seal and signature of the appropriated each year until the whole are Governor of Kandy; that the Government disposed of. The first two were conferred Governor of Kandy; that the Government agent should no longer be permitted to officiate in his official character in Buddhist should no longer remain in his custody. The Queen's Government has at length adopted the sound principle that the religious affairs of the Buddhist community should be managed by a Committee of their own laity and it may be satisfactory to know, will not sen-priesthood. The chiefs and priests, to whom sibly impair the regularity of the Rev. priesthood. The chiefs and priests, to whom this communication was made at Kandy by his Excellency in person, expressed their surprise at it, and a meeting was subsequently held, to petition the Queen against disconnecting Buddhism from the Government. The result of this Memorial may be easily foreseen.—Friend of India.

FANATICISM IN WALES .- The principality of South Wales is now being agitated by a new "religious" movement, emanating in a Mr. Prince, formerly a student at Lampeter College, and afterwards a minister of the Established Church. He has already visited several of the principal towns in Wales, accompanied by the Rev. Messrs. Thomas, Price, Cobbe, and Starkie, formerly ministers of the Church, but now members of this new religious sect. The three first-named of these gentlemen were married, under peculiar cirweek, and they usually accompany the first-named gentleman in his peregrinations, who appears to be chief spokesman of the party. Lord is hand-the servant of the Lord will to the Secretary. declare the testimony of Jesus-Behold! He cometh," &c. The address of the speaker at these Meetings was of a perfectly novel character, and was delivered in a style of MR. EDITOR, impassioned energy to a crowded audience.

ROMAN CATHOLIC MISSIONS .- The receipts of the Association for the Propagation of the Catholic Faith amounted, in 1844, to 4,035,207f., and the expenditure to 3,743,908f. eaving a balance in the receips of 291,299f. The following table shows the proportion in to that fund :---

	Francs.
France	1,933,809
Sardinia	258,628
The British Islands and Colonies	236,914
Prussia	182,126
Belgium	
The Papal States	114,620
The Two Sicilies	100,953
The Low Countries	96,927
The Lombardo-Venetian Kingdom	86,990
North America	63.117
Tuscany	59,356
Germany	57, 590
Switzerland	55,937
Portugal	
Minor amounts seem to be quitte	

sibutad in 18.14 among the different mission of the globe :--

			Francs.	١
lissions	in	Europe	655,984	
	111	Asia	966,947	
	in	Africa	300,846	
-	in	America	1,127,162	
	in	Oceania	430,889	•
				ŧ

CHINESE TOLERATION .-- Accounts have of the French Ambassador; but it appears that the relaxation does not extend beyond the five ports open for foreign trade. prohibition against proselytising in the in terior is as much in force as ever.

MERLE D'AUBIGNE .- One object of D'Aubigné's visit is to publish another volume of his history, in England, so that he may have the benefit of the copyright in this country where his book sells more than, in any other, The personal appearance of D'Aubigné is commanding. A tall and portly figure,strong but not coarse features, - a countenance marked with the lines of study, and expressing at once resolution and benevolence,—a pair of dark straight eye-brows and an ample forehead, -a manner simple, manly, and engaging, -a firm and clear voice, -sparing and unstudied hut still dignified action,—such are the principal outward characteristics of the President of the Genevese Theological Seminary. His age may be about fifty-five, and his black hair is beginning to turn iron gray. He speaks idiomatic and excellent English, but of course with a foreign accent. In addressing an assembly he uses copious notes. written on cards held in his hand; but this does not interfere with the freedom and energy of his delivery; and when he puts his notes aside, he speaks with undiminished fluency. His study of the history of the Church, from the time of its founder down to the present, has led him to the following conclusion as to the alliance between Church and State: "If," said he in substance, "I morally and religiously qualified to exercise dominion in the Church—which at present I do not see, either in England or elsewhere— I should offer this counsel to it;— The best claration was received on the Manchester niary risk—the cause is worth so much.

Com Exchange, as it would be in every as
We feel, if possible, more strongly, since

Churchmen, with a burst of appliance. We | gency of our suggestions respecting a co tried to bring D'Aubigno to Leeds; but his engagements are such as to make it impossible. Leeds Mercury.

ECCLESIASTIC AL.

CHESTER CANONILES.—It affords us sincere deasure to state that that excellent man, the Bishop of Chester, has appointed the Rev. Hugh M'Neile one of the canons of Chester last year upon Chancellor Raikes and the Rev. Mr. Thurlow, Rector of Malpas. The ceremonies, and that the keys of the shrine third has been conferred upon Mr. M'Neile, and it is stated, that the fourth will be conferred upon the Rev. Hugh Stowell. Mr. M'Neile's installation took place at Chester Cathedral on Sunday last. The new office, Canon's Liverpool ministrations. He will he entitled to a vote in the chapter of the diocese, and from time to time he will have an opportunity of preaching at Chester Cathedral. - Liverpool Courier.

DIOCESE OF OHIO .- The Rev. Sherlock A Bronson, A. M., late Rector of St. Luke's, Granville, has been unanimously elected to the office of President of Kenyon College, Gambier, the duties of which he had been most acceptably discharging during the preceding Term.

COMMON SCHOOLS .- The Protestant Board of School Commissioners for this City met, according to law, on Monday of last week. The Honble A. W. Cochran, D. C. L., was appointed Chairman, and the Rev. J. McMo-RINE, Secretary and Treasurer. They have cumstances, to three sisters at Swansea, last given public notice, that they will recommend no Teachers, for the public Allowance, under the School Act, 8 Vict. Chap. 40, except such as shall have been examined, approved, Immense Meetings have been held at Llann-dilo, Carmarthen, &c., where handbills were their Schools as directed by the Act. Comliberally distributed to the effect, that "The munications respecting Schools, to be directed

To the Editor of the Berean.

I have for some time been turning over in my mind, the best means for obtaining redress of what may after all be only a funcied grievance, (as it only rests upon Dr. Meilleur's opinion)—and after much deliberation, I can see no better plan than giving publicity to the matter which disturbs me, through your upright and independent Journal.

It seems to be the opinion of Dr. Meilleur which the different nations have contributed that Dissentients from the School Commissioners are not entitled either to any existing School-houses or to aid from the School-building-fund. Now if this be correct, they are placed in circumstances of great hardship. If they do not go contrary to the dictates of their consciences, and send their children to schools that they cannot approve of, they must submit to what I can call nothing else but punishment for dissenting. They are called upon, in the first instance, to give up buildings which were put up for them and have con-tinued in their hands to this moment; they are obliged 2ndly, to contribute towards a general fund for School building from which they can derive no benefit, but which is altogether applied to the use of a majority who mitted, even as have in some cases paid less than the minority in the following statement of the manner in towards the fund;—and then, lastly, if they which the funds of the Association were dis- would have School-house they must set about own expense. Is not this persecution? It is well known that the hardship will almost invariably fall upon one class of persons in this part of the Province.
But permit me to controvert Dr. Meilleur's

position: by the xxvi. clause of the Bill the Dissentient Trustees are invested with "the same powers as School Commissioners" and permitted to "establish Schools which shall be entitled to receive such sum out of the een circulated, as if a measure for tolerating general or local School fund as shall be pro-Christianity in the extensive empire of China portionate to the population they represent. had been obtained through the influence I am, therefore, of opinion that those " same powers as School Commissioners," as they include the privilege of establishing Schools, and The the right to receive their proportion out of the in general or local School fund, so they confer the claim upon aid for the building, &c. of School-houses, or else by what law of right or justice can Dissentients be called on to pay towards a tax of which they can neither directly nor indirectly reap the fruits?

I wish you could give us some suggestions as to how we should proceed to counteract any efforts that may be made to enforce this iniquitous opinion of the Superintendent of Schools, and am truly yours,

A SCHOOL-DISSENTIENT. tWe perceive that the case to which we adverted, under the head "Common School Act" in our last number, taken from the corresnondence of the Montreal Gazette, is not the only one where already the hardship is felt under which School-Dissentients have to labour, if the Superintendent's interpretation of the Act prevail. Unquestionably it should not remain with him to interpret the law, for he lies under a bias against Dissentient Schools-conscientiously so, we will readily admit, because he may naturally wish to have the operations within his department as much simplified as possible. We think it would be very desirable to have the question tried in some case of evident hardship; let measures be taken for the building of a School-house by Trustees duly constituted and accredited at the Education-Office-let the application for aid be made in due form-it refused by the Superintendent, a memorial to shall ever see a Government which I thought the Governor would probably cause the claim to be referred to the Crown-lawyers-if they disown it, the case would be one of grievance to come before the Legislature at their next I should offer this counsel to it; The best session, in order to apprize them of a defect thing you can do to promote the interests of in the law they have made. This course the Church is, to let it alone. ? The da- certainly would be attended with some pecu-

bination of Dissentient Schools. A unit remonstrance would meet with a degice, attention which complaints from isolate parties can never be expected to obtain.—Er

The Rev. C. L. F. Haensel begs to acknow. ledge, with many thanks, the receipt of One Pound from Mrs. F. Hotham, being the contents of a Missionary Box, to be remitted with the funds of the Quebec Juvenile Church Missionary Association,

PAYMENTS RECEIVED :- From Messis. John Kemp, No. 53 to 104; S. Goddard, No. 73 to 104; George Nelson, No. 73 to 124; Mrs. D. Davidson, No. 49 to 100; Rev. R. C. Plees, No. 53 to 104; Captain Fitzgerald, Pices, No. 55 to 104; Captain Fitzgerald, No. 1 to 52; and No. 53 to 104 two copies; Col. Wolff, No. 53 to 104; Messis. M. Hammond, No. 1 to 52; P. Lepper, No. 10 to 61 Lowndes, No. 53 to 101.

Bolitical and Local Intelligence.

FRANCE.—The horrible atrocity of the rench army in Algiers, is a subject of gene al interest. In the Chamber of Peers, Mar. shal Soult undertook to palliate the aboni-nable massacre. "It would," he said, "have been atrocious in Europe; but such things are necessary in Africa; and the exterminated tribe had committed cruelties on French soldiers." The French papers loudly renew their indignant protest on this extenuation of the atrocity. The following paragraph, from a long article in the National, is a specimen of their tone.

"Let. therefore, no attempt be made to excuse that which is inexcusable; a general reprobation must reject such infamous violence and if the government accepts it-if a shameful tolerance absolves these burners of women and children—it is the government that must henceforward be responsible before public opinion; it is we that shall have to bear reproach for having allowed the history of our conquest to be sullied by these atrocities, which remind one of what was most abominable in the conquest of the New World. It is war which France carries on in Africa. We send soldiers there, and not fire-raisers." CHINA .- OUTRAGE UPON EUROPEANS .- About

seven o'clock on the morning of the 18th inst., [March] three gentlemen, while walking along the North Wall, outside the city, were attacked by a body of Chinese, who used the most insulting terms and threats, and pelted them with stones, in which they were aided by other Chinese, who had their position upon the city wall. Mr. Jackson, who was a short distance behind the others, had his arms pi-nioned, his clothes torn, and a gold chain taken from his neck. Mr. Martin and Mr. Staunton having returned to his assistance, were themselves assailed, Mr. Martin narrowly escaping with his life from a thrust with a dagger aimed at his breast, and Mr. Staunton being robbed of his watch and everything valuable upon him. While endeavouring to reach the liver side, they were attacked by another party, who tore the roof from a house to furnish themselves with missiles; but upon reaching a more populous part of the suburbs, the gentlemen were enabled to secure the service of a guide, by whose assistance they tried to regain the factories by flight. This attack was entirely unprovoked, and when we add that the objects of it have the sympathy of the whole foreign community, they must excuse us for saying that it is not unfortunate for the general interest that this outrage has been committed upon gentlemen holding the position they do. - China Mail.

THE WAY TO PROCURE SLAVES .- In August, 1823, Mr. Ashmun wrote :- " I wish to afford the Board a full view of our situation, and of the African character. The following incident I relate not for its singularity, for similar every month in the year, but because it has fallen under my own observation, and I can vouch for its authenticity. King Boatswain received a quantity of goods in trade from a French slaver, for which he stipulated to pay young slaves. He makes it a point of honour to be punctual to his engagements. The time was at hand when he expected the return of the slaver. He had not the slaves. Looking round on the peaceable tribes about him, for his victims, he singled out the Queahs, a small agricultural and trading people of most inoffensive character. His warriors were skilkully distributed to the different hamlets, and making a simultaneous assault on the sleeping occupants, in the dead of the night, accomplished, without difficulty or resistance, the annihilation, with the exception of a few towns, of the whole tribe. Every adult man and woman was murdered; very young children generally shared the same fate of their parents; the boys and girls alone were reserved to pay the Frenchman."

King Boutswain was not such an untaught barbarian as some may suppose. He began life without hereditary rank, served in the British Navy till he attained the rank of boatswain, and gradually rose among his own people by his superior intelligence and force of character .- African Repository, March

Scenes connected with the GUANO TRADE .-- Upon a Sunday, in the month of July last, a party of English masters of vessels left for the mainland, followed by mates and a lawless band of seamen, armed with mus-kets, &c. They rushed into the village, shooting at the natives, who fled in all directions. The marauders then took possession of the humble dwellings of the unoffending llottentots, robbed them of their hows and arrows, and the ostrich eggs which contained their scanty and irregular supply of water. Not content with this, they shot their dogs and other domestic animals, and, to crown all, these civilized barbarians burned their huts to the ground. The well-disposed of the Captains refused, after this outrage, to hold communication with their unworthy countrynien, but immediately after subscribed a sum of £200 for the purpose of sending to the Cape for a war ship; as well for their own protection as from humanity to the natives. The Thunderbolt steamer shortly arrived, and before Captuin Colledge came away she was relieved by the Thunderer, 84 guns. The natives Captain Colledge describes as simple, sembly of Dissenters, and in some even of teading our Correspondent's letter, the ur- kind, and unsuspicious, till the late outroges

were committed. and tobacco. Their language is a wild gib-

During the time the steamer remained, a file of marines was landed every night at five o'clock, who cleared the island of everybody, and kept guard over the guano; of course they went with the steamer, and the scenes and are still going on are most awful. There are some thousands of the greatest villains unhung nightly assembled here, and as spirits are as plentiful as water among them, you may imagine what are the consequences. The first night they mustered all the wheelbarrows, planks, &c., and kindled a fire that the New Zealand mission. illuminated sea and sky for many a mile. It certainly was a splendid sight from the shipping; the lurid glare from the fires throwing a peculiar shade upon the raging surf that foamed within a few yards of them, while occasionally the figure of some drunken reveller would be seen standing on the more elevated parts of the island, his tall form strikingly relieved against the dark shade of the western sky,—the whooping, the yelling, and the awful cursing, reminded me more of the orgies of some thousand cannibals over their loathsome feasts, than an assemblage of Europeans-I cannot call them Christians. Nearly the same thing is repeated every night, although within the last three days upwards of thirty men have perished by drowning and falls of guano; but death here is of so common occurrence, that it is thought nothing of. Eight hoats were smashed to atoms the other night, and we had a very narrow escape ourselves .- Glusgow Citizen.

THE SAVAGE CIVILIZED, AND THE CIVILIZED SAVAGE.

During a debate in the House of Commons on the affairs of New Zealand, on the 21st of July, Sir Robert Harry Inglis called the attention of the House to the animus manifested by the advocates of the New Zealand Company toward the missionaries in that country. "Mr. Roebuck, in that part of his speech which referred to the recent unhappy disturbances, told the house that this was the very quarter of the island which had for so many years enjoyed the benefits of Missionary superintendence. The inference from these passages was clear. But let the Honourable and Learned gentleman recollect what was the state of New Zealand before the Missionaries entered that country. (Hear, hear.) Was not the falsely called sporting meetings (since it is character of the chief Heki, even in the lan- any thing but sport to the unfortunate animals guage of those opposed to him, characterized who play the principal part; we regret to find by chivalry and heroism that would have done that an affray occurred at the close of the races, honour to a civilized nation? (Hear, hear.) by which many persons were severely injured And as the Honourable and Learned Member for Liskeard said, a chivalry which one Eu- of Two Mountains, so severely that his life ropean nation at least, that claimed to be the was despaired of. Troops were sent for from most civilized, would not, unhappily, have ex-hibited in that part of the world in which it they reached the scene, the rioters had dishad so long carried on war with the natives. If he might venture to contrast the conduct of Heki with that of Colonel Pelissier on a late occasion, he would say that the influence of Christianity, if not manifested by the white man in Africa, was at least exhibited by the dark man in New Zealand. At the time of the onslaught which was made by the natives on the colonists of New Zealand, there were displayed a self-denial, a courtesy, and kindwere not exceeded, in the days of Bayard. The Hon, and Learned Member for Liskeard no longer talked of the New Zealanders as a nation of children and savages: the experience of the last battle deprived every one of the right to speak of them in those terms." (Hear,

In proof of Sir Robert's assertions, we find itzroy :

remarks :

umph with so much humanity. He has com- had driven intoxicating drinks out of the manded respect from two of the greatest place.—Sherbrooke Gazette. nations in the world (this country and the) United States). No barbarism was seen; but a chivalrous conduct not excelled in the history of our own country. Two officers of the Hazard were made prisoners, their swords and pistols returned, and they sent back to their camp unburt. A flag of truce was sent by each party, and respected, to bury their dead. The Europeans were given up to be buried, and the natives were carried off for the same purpose." It may not be amiss here to mention that Bishop Selwyn and Archdeacon Williams are spoken of in the highest terms for their indefatigable zeal in relieving misery-but they have not escaped a share of abuse, notwithstanding.

The question naturally arises, how is the chief Heki's hostility to be accounted for? From all that has been learned, it seems evident that a set of loose foreigners residing about the Bay of Islands, chiefly Americans, have stirred up this chief against the surrender of the sovereignty of the Islands to the British Crown, which they find disadvantageous to their private interests, and which they have persuaded Heki and his party must end in their abject servitude to the white settlers who would never rest until they had deprived the natives of their lands. It is well known that the New Zealand Company have all along disputed the recognition of the native title to lands to the extent that the British Government has gone; it must have been easy, therefore for designing persons to of a chief, jenious of his pre-aminence, and, it seems cyident, considerably advanced beyond a state of harbarism. The British flagstuff came to be looked upon by him as a badge, of degradation to him and his country ; three

They are fond of brandy fourth time. It will now become necessary | fication of receiving from Her Majesty's | Brigt. Thomas Edward, Cowell, Montego Bay, J. to assert the British sovereignty by means Their hair is woolly, and they are scantily a strong party of them are on the side of the clothed in the skins of the buffalo."—Times government alreade, and civil man of the government already, and civil war, consequently, may be looked for, with all its horrors. But the very circumstance of such a state of things having arisen, out of such causes, among a people of whom but yes-terday, as it were, we knew only as of wretched cannibals, speaks of effects of misof riot, dissipation, and brutality that ensued, sionary labours, in raising the character of the and are still going on are most awful. There population, with a voice which at all events the mere worldly philanthropist cannot gainsay, though he may think lightly of the work of conversion which to the enlightened of conversion which to the entightened Christian is the true source of joy in contemplating the efforts made and treasure spent in

The name of Colonel Pelissier having obtained so unenviable a notoriety, it is but right to say that he acted in accordance with orders received by him from his chief, Marshal Bugeaud.

Lower Provinces .-- Halifax papers of the 19th inst. mention the arrival of the Steam-Ship Unicorn from St. John (Newfoundland) in the short passage of 52 hours. Prince Henry, third son of the King of Holland, reached St. John on the 9th inst. in the Dutch Frigate, the Rhine of 60 guns.

KINGSTON, CAPE VINCENT, AND ROME RAIL-HOAD.—Mr. J. Counter of Kingston has presented a Report to the Committee appointed to promote the formation of this means of communication, and he speaks in strong terms of the encouragement given by Capitalists on the line of road and in the Eastern Cities of the States. The proposed plan is for a Branch from the great Western Railway, commencing at Rome in the State of New York, to Watertown and Cape Vincent, and across Long Island, with suitable boats for the short water-distances; the necessity of a Railroad then from Kingston to Toronto, and farther on to the river Detroit is also taken into the account. It is proposed to make an application to the Legislature for an Act to make such a Road.

MONTREAL.—The Races took place in this city last week and the "sport" was so poor as to induce the Montreal Courier to recommend that "they should be given up entirely unless they can be carried on with more spirit." Besides the usual allowance of quarrelling, drinking, and gambling attendant upon these and one, Mr. Scott, M. P. P. for the County persed.

CREDITABLE TO SHERBROOKE .- The Zoological Exhibition in this town on the 13th was attended by about 3,000 people, and was really worthy the attention of the public. The four Elephants were splendid animals and made a most imposing and grand ap-pearance as they came into the place, draw-ing the carriage containing the Band of Music, followed by a long train of other carness, that were unequalled, or at all events riages. The great feature of the entertainment was the performance of Herr Driesbach, with his carniverous family of Leopards. Lions, &c., over which he seemed to exercise the same control that we witness in the best trained spaniels, notwithstanding some of them, as the exhibitor assured us, were six months roaming wild in their native forest. While we bear testimony to the gentlemanly the following extract from a letter written by Lieutenant Philipotts (son to the Bishop of Exeter) to Governor Fitzroy:

While we bear testimony to the gentlemanty behaviour of the manager, and all the members of the company while in Sherbrooke, it is but just to cheeve that among the number of the company while in Sherbrooke, it is but just to observe, that among the nu-"It is but justice to mention an instance of merous assembly convened, some of them noble conduct on the part of the natives, in their from a distance of 20 or 30 miles, there was from a distance of 20 or 30 miles, there was samong miners which is so fruitful a sending, under the protection of a white flag, from the first block-house, the wife and child of John Tapper, signal-man at the flag-staff, who was wounded whilst bravely working one of the guns." The same act is reported in similar terms by Mr. Beckham, the chief civil officer in the Bay of Islands. Another writer remarks:

from a distance of 20 or 30 miles, there was samong miners which is so fruitful a cause of accidents. Having gone down to inspect the Haswell colliery, in order to ascertain the causes of the terrible explosion there, he was watching some miners which is so fruitful a cause of accidents. Having gone down to inspect the Haswell colliery, in order to ascertain the causes of the terrible explosion there, he was watching some miners which is so fruitful a cause of accidents. Having gone down to inspect the Haswell colliery, in order to ascertain the causes of the terrible explosion there, he was watching some miners which is so fruitful a cause of accidents. Having gone down to inspect the Haswell colliery, in order to ascertain the causes of the terrible explosion there, he was watching some miners which is so fruitful a cause of accidents. Having gone down to inspect the Haswell colliery, in order to ascertain the causes of the terrible explosion there, he was watching some miners which is so fruitful a cause of accidents. Having gone down to inspect the Haswell colliery, in order to ascertain the causes of the terrible explosion there, he was watching some miners which is so fruitful a cause of accidents. Having gone down to inspect the Haswell colliery, in order to ascertain the causes of the terrible explosion the guns of the causes of the terrible explosion the causes of the terrible explosion there, he was watching some miners which is accertain the cause of accidents. Having gone down to inspect the Haswell colliery, in order to ascertain the causes of the terrible explosion the causes of the terrible expl called forth the remark from the Manager, "Heki's conduct, during the battle and that he had never witnessed so quiet and afterwards, was noble. All declared that no derly an audience, unless it was in some New civilized power would have used their tri- England town, where Temperance Societies

The Menagerie proceeded to Montreal, where it was exhibited till this week.

COLONIAL POSTAGE.

"Civil Secretary's Office, Montreal, 20th August, 1845.

"SIR,-Referring to the Petition from the Board to the Queen, praying that a uniform low rate of postage may be substituted for the rates now levied in the British North American Provinces, I have the honour, by command of the Governor General, to inform you that His Excellency has received a despatch on the subject from Her Majesty's Secretary of State for the Colonies, stating that having referred the Petition for the consideration of the Lords Commissioners of the Treasury, and their Lordships having directed the Post Master General to make a report to them upon the subject, Her Majesty's Government concurs in the opinion of the Post Master General to the effect that it would be unadvisable to sanction, at present, any diminution in the rates of Postage in the British North American Provinces.

"I have the honour to be, Sir, your obe-

dient, humble servant, "J. M. Hidginson. "To the Secretary of the Board of Trade, Quebec."

We have been permitted to publish the following official correspondence received by His Honor the Mayor this morning, which will be produce the deplorable effect upon the mind read with gratification by those who have suffered by the late fires :---

Secretary's Office, Montreal, 25th August, 1845. Srn,-I have the honor, by command of the Governor General, to transmit to you for the exerting hostilities; the late collision arose Quebec, the accompanying copy of a Despatch out of his determination to cut it down a which His Excellency has had the great gratilines he successfully cut it down without information of the sufferers by the late fires at

Secretary of State for the Colonies. I have the honor to be, Sir, your most

obedient servant, (Signed) D. DALY, Hon. R. E. Canon, Mayor, &c. &c. &c.

(Copy.) No. 403. DOWNING-STREET, 4th August, 1845.

My Loud,-I have laid before Her Majesty your Despatches Nos. 299 and 311, of the 20th June and 9th July last, communica-ting the melancholy intelligence of the two Fires by which the Town of Quebec has been successively desolated.

I have received her Majesty's command to express the deep sorrow with which she has received the information, and sympathy which she feels for the many sufferers by these misfortunes. Her Majesty has felt great pleasure in giving effect to an address from the House of Commons, requesting that a sum not exceeding Twenty thousand pounds be applied to the relief of the sufferers by these calamitous fires; and I am commanded by Her Majesty to inform you that the sum of Twenty thousand pounds is accordingly placed at your disposal to be applied in whatever manner you conside,r most conducive to that object. I have, &c.

STANLEY. (Signed) The Right Honble. The LORD METCALFE, G. C. B. &c. &c. &c. [Mercury.]

WINTER COMMUNICATION WITH EUROPE. -Amidst the discouragements under which the inhabitants of this city labour, in consequence of the long interruption of direct com-munication with the mother-country by the severity of our climate, it is cheering to hear of a plan proposed which, if found to answer, would go far to remove one of the most formidable obstacles to the increase of commercial prosperity in Quebec. Mr. John Ryan has addressed a letter to the Mercantile Shipping Interests in Canada, in which among other subjects, he adopts opinions given by Mr. W. B. Mever in a letter addressed to him. to the effect that the St. Lawrence navigation need not be considered as closed during our six winter-months. That Gentleman says: "Having spent two winters down below, I observe that one half of the river is always clear of ice; I feel satisfied that, if our enter-prising neighbours were masters of this country, our Noble River would not be idle for sixmonths in the year, but that strong and powerful steamers would be able to bring vessels at all times, as far as the Island of Orleans where they must wait for a chance to come

into port." It must be hoped that these suggestions will not remain unexamined, nor unimproved,

	11 Jouint practicable.			
֡	GENERAL RELIEF FUND The	follo	owi	n
	sums have been received by the	Tre	as!!1	·e
	since the last statement:			
	Elias LeBas, Esq. Jersey	£5	0	(
	St. Andrew's Church, Fergus, C.W.	5	Ō	1
	Shipmasters, by H. Jessopp, Esq	32	2	
	Dundas, C. W., and vicinity	67	12	ļ,
	George Rolph, Esq., Hemel Hemp-			
	stead, Hants,	5	0	
	Collected in Cornwallis and Wolf-			
	ville, Nova Scotia,	18	5	٠,
	Robert Dudley, Esq. Kingswinford,		-	
	Staffordshire	30	0	
	On account of Collections in Man-	••	•	
	chester, England3,	708	6	
	Inverness		7	
	New York.			
			10	

BRICKS BY THE BRIG BRITON, from Wicklow, arrived on Tuesday; a very welcome cargo to this city under present circumstances.

RECKLESSNESS.—At the late Meeting of the British Association, Professor Faraday related a remarkable instance of that recklessness among miners which is so fruitful a asked the men where the gunpowder was? on which one of them coolly answered, "You are sitting upon it, Sir."

MARRIED.

MARKED.

At the Cathedral, Quebec, on the 26th instant, by the Right Rev. The Lord Bishop of Montreal, G. B. Shakespear, Esq., Royal Artillery, to Henrietta Louisa, only daughter of B. A. Panet, Esq., At Christ Church, Montreal, on Tuesday last, by the Rev. W. A. Adamson, R. S. Fylee, Esq., Marchant to Marchant Company. Merchant, to Mary Jane, voungest daughter of the late David Ross, Esq., Queen's Counsel.

At No. 28, India street, Edinburgh, on the 7th of July, by the Rev. Professor Campbell, of Queen's College, Kingston, Canada, the Rev. James Williamson, Professor of Mathematics and Natural Philosophy, Queen's College, Kingston, Canada. to Margaret, youngest daughter of Mr. John Gilchrist,

BIRTH. On the 24th instant, at Beauport, the lady of Captain T. H. Zouch, of a son.

DIED. On the 16th inst., after a few days' illness, at the residence of the Rev. Mr. McDonough, St. Catherine's, Maria Caroline, the wife of Major Richardson, Superintendent of Police on the

On Tuesday, Mr. John Nicholson, Ship Builder, aged 50 years.

PORT OF QUEBEC.

ARRIVEDA N. B. It will be observed that the shipping eport below only gives the names of vessels arriving with cargo.

Aug. 21st.
Bark British King, Gortley, Liverpool, Olivers, general.

Rory O'More, McMaster, do. Moore,
Granger & Co., do.
22nd.
Schr. J. Boynton, Galt, Jamaica, Lenycraft,

Leslie & Co. do Bark Tain O'Shanter, Price, Liverpool, Gillespie

& Co., do. Brig Wm Skinner, Robinson. Liverpool, Twiname, Brothers & Co. do. 23rd.

Schr. Chance, Bears, Arichat, Atkinson & Co. fish. Bark Mahaica, Jump. Liverpool, J. Ross, gen. Brig Allan, Halley, St. John, Newfld., J. W.

Lenycraft, molasses. Schr. Miscou, Coulson, Miramichi, order, fish. Bark Hutchinson, Harrison, Thurso, H. & E.

Hutchinson, Burstall, coals. Brig Briton, Lightfoot, Wicklow, C. E. Levey & Co. bricks, &c.

MARITIME EXTRACTS.

The bark Tum O'Shanter, Price, arrived on Friday night last, reports having come through the Straits of Belle-Isle. Capt. P. also reports having seen a good deal of ice, and two large brigs aground about half way through the Straits. On the 19th instant, off Little Matane, passed the bark John Hutchinson, 40 days from Glasgow,

with passengers.

A vessel, arrived at New York, reports having spoken on the 30th July, in lat. 47, 23, long. 34, 19, the ship Calcutta. Smith, (previously reported here) from Quebec for Liverpool, timber laden. full of water, and the plank starting from her sides—supplied her with water and provisions The Capt, and crew, 25 in number, intended to stick to the vessel and endeavour to get her into port. She made about 2 or 3 knots when the wind was fair.

PASSENGERS.

In the Steam-ship Cambria, from Boston for Liverpool, The Rev. F. Hotham and Mrs. Hotham, Mr. Raiph Gore. of Quebec, Capt. Warburton R. A., Sir J. E. Alexander, Capt. Chester, Capt Gough, Messrs. Bowie, Maxwell and Stewart

QUEBEC MARKETS.

Corrected by the Clerks of the Markets up to Tuesday, 26th August, 1845.

• • • • • • • • • • • • • • • • • • • •	ś.	d.		э.	đ.
Beef, per lb	ü	2	a	ů.	5
	ŭ	$\tilde{3}$	a		
Mutton, per lb	-			0	6
Ditto, per quarter	()	Ü	а	Ų	0
Lamb, per quarter,	ı	Ö	и	4	0
Veal, per lb	0	3	α	U	6
Do., per quarter	1	6	и	5	()
Pork, per lb	0	5	\boldsymbol{a}	U	6
Eggs, per dozen	υ	6	α	U	7
Potatoes, per bushel,	2	U	C4	2	6
Maple Sugar, per 1b	0	3	a	0	4
Venison, per lb	U	0	a	Ú	Ü
Hagis, per lb	0	5	4	U	6
Bacon, per lb	U	4	а	0	5
Fowls, per couple	2	ũ	a	3	Ğ
Ducks, per couple	2	()	a	2	6
Flour, per tarrel	$2\overline{5}$	ö			6
Do. per quintal	11	6	••	-0	a
Oats per bushel,	'n	ี่ย		0	0
Harry new handlesd boundless	0.5		a	2	0
Hay per hundred bundles,	. 20	0	a		
Straw ditto	. 17	Û		20	0
Fire-wood, per cord	. 10	0	а	12	G
Cheese per lb	· O	44	i a	U	5
Butter, fresh, per lb		7	а	O	9
Ditto, salt, in tinnets, per lb	. 0	5	a	O	7
D + 1-1					

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

ENGLISH MAIL.

ETTERS for the above Mail will be received LI at the Quebec Post Office, till THIS AF-TERNOON. - PAID Letters to THREE o'clock, and UNPAID to FOUR, P.M.

Mutual Life Assurance

SCOTTISH AMICABLE LIFE ASSUR-ANCE SOCIETY,

HEAD OFFICE, 141, BUCHANAN-STREET, GLASGOW.

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

popular principles.
It is provided by the Rules, that the whole Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Po-licies of Insurance for Life with it, of more lemen who appear as Directors of the Society, have practically approved of its principles. For further particulars, with tables of Pre-

miums, apply to R. M. HARRISON.

Agent for Canada. Quebec, August, 1845.

THE MOST EXTENSIVE SHOEING ESTABLISHMENT IN QUEBEC.

JOHN HOUGHTON, Smith and Farrier,

St. Joachim Street, St. John's Suburbs, about two hundred yards from John's Gate,

) EGS to return his sincere thanks to Genl. f D Sir J. Hope, the Officers of the Garrison, the Gentry of Quebec and the public in general, for the very liberal support he received previous to the late fire; that from the last Twenty-four years' experience in that department in Quebec, coupled with his precise knowledge of the diseases of the horse, and functions of the foot, he is fully confident he can give perfect satisfaction to all persons who may employ him; the greater portion of cases of lameness being produced by bad shoeing; and it will be his constant care, to prevent lameness from such causes.

tensive opening will receive that encouragement hitherto experienced. Quehec, 1st August, 1845.

J. Houghton trusts that this new and ex-

PHIENIX FIRE ASSURANCE COM-PANY OF LONDON.

HIS Company, which established its Agency in Canada in 1804, continues to assure against fire.

Office, Gillespie's Wharf, open from 10.
A. M. to 4 P. M.
GILLESPIE, GREENSHIELDS & Co
Quebec, 7th July, 1315.

NOTICE.

THE undersigned has been appointed Agent for the ÆTNA INSURANCE COM-PANY, of Hartford, Ct., and is now prepared to take risks against Fire.—This office has now an Agency in Montreal, which has been in operation for the last 20 years, has been always prompt and liberal in settlement of losses. Such being its character, the undersigned 100Ks 10. - 1 fidence and patronage.

DANIEL McGIF.

Tunt's W signed looks for a portion of the public con-

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

TEACHER WANTED.

A N Assistant for a respectable Boys' School; he should be fully master of the English branches and well acquainted either with French or with the Junior Classics. Enquire at the Publisher's. Quebec, 8th May, 1815.

JUST RECEIVED, FOR SALE BY THE SUBSCRIBERS,

DEST Window Glass, in Boxes and Half-Boxes, a great variety of sizes from 6½ x 7½ assorted, to 36 x 40 in.

C. & W. WURTELL.

Quebec, 14th July, 1845.

ÆOLOPHON FOR SALE. BARREL ÆOLOPHON by Myens, London, playing eight tunes of different Metres and two chants for singing the Glo-ria Patri. A linger-board has been also con-structed by which the number of tunes can

be greatly increased. It is offered for sale in order to replace t by an instrument of greater compass.

For particulars apply to the Rev. R. Knight, Frampton, or at the office of this paper. Quebec, 9th July, 1845.

AN ASTRONOMICAL TELESCOPE, A LUCERNAL MICROSCOPE. The above mentioned articles, the property of a private individual, for sale at the office of this paper.

MONTREAL TYPE FOUNDRY.

To the Printers and Proprietors or NEWSPAPERS IN CANADA, NOVA SCOTIA, Sec. Sec.

THE Undersigned having purchased the above Establishment, begs to solicit a continuance of the Patronage which has been heretofore so liberally bestowed upon him as

Agent to the Foundry.

Having revised and greatly added to the material, he can confidently recommend the Type now manufactured by him as equal to any manufactured on this Continent.

The services of an experienced practical man, from New York, have been engaged in the mechanical department, and the Printers, in this City are confidently appealed to as to the beauty and quality of the Type cast in

this Foundry.
A specimen will be shortly issued, when the Proprietor will do himself the pleasure of waiting upon the Trade; in the meantime, he will be happy to see or hear from those inclined to give him their support.
Old Type taken in Exchange at 6d- per

Pound. Printers' Materials, and any article not manufactured in Montreal, brought in from

New York at 20 per cent. in advance. CHAS. T. PALSGRAVE. Jnne 12th, 1845.

BRITISH AND CANADIAN SCHOOL.

TV ANTED—Either in St. Paul Street, or St. Roch, St. John, or St. Louis Sub-urbs—a suitable BULDING for the tempo-Society insure to its Members the full rary use of the British and Canadian School.

JEFFERY HALE,

President. Quebec, 26th June, 1845.

MRS. STANLEY'S SCHOOL FOR YOUNG LADIES,

37, St. Anne Street,

TILL be re-opened on MONDAY, the W 4th August. To meet the wishes of many of her friends

who are desirous that Music should form one than three years' standing. This rule secures of the accomplishments imparted to her Puto the Public that those Noblemen and Gent-pils, Mrs. S. has engaged an Assistant fully competent to give instruction in that depart-

For terms, &c. apply at the Bible Depository, No. 4, Anne Street. Quebec, 24th July, 1845.

MISS EVANS' SEMINARY will re-open No. 1, Des Grisons-street, Cape. Quebec, 22d July, 1845.

RECEIVING per 'Vesper,' 'Douglas,' Carthaginian,' and 'Emmanuel,' Patent proved Chain Cables, Coil Chain

and Anchors, Pit Saws, Mill Saws, Files, &c. Shoe Thread and Seine Twines. -ALSO-

Double Boiled and Raw Linseed Oil in Pipes, Hhds. Qr. Casks & Octaves, Gunpowder, Blasting F. FF, FFF, &c. C. & W. WURTELE, St. Paul's Street.

Quebec, June 26, 1845.

CHINA, EARTHENWARE, GLASS-WARE, &c.
DECEIVING per "Auckland" & "Aurora," a

R general assortment of the above, and expected by other ressels, a further supply, selected by the subscriber during his visit to England, the last winter.

THOMAS BICKELL, Agent for Grimstone's Eye Snuff. St. John Street, Quebec. Quebec, 12th June, 1845.

FOR SALE,
NGLISH Linseed Oil,
French Burr Stones,
this London Bottled Porter, Sanson.
WELCH & DAVIES,
No. 2, Arthur St.
Quebec, 26th May, 1845.

Vouth's Corner.

TELLER, THE SAXON MINER.

On the bright Easter morning of the year 1570, the inhabitants of the small town of Wiesenthal in Saxony had assembled themselves in their church, and the organist commenced playing an animating tune of praise to the God who gave his Son to die for sinners, but raised him from the grave and has exalted him to great glory : one man was seen to stop under the church-door; he seemed to feel as if in his ordinary working-apparel he ought not to seek a place amidst the well-dressed congregation which was occupying the seats within.

It was poor Teller, a workman belonging to a mine which had for some time been abandoned, and he had remained without work. With a wife and three little boys to maintain, he had done well and been contented, as long as he had employment; but he had not been able to save money, and at the very time when he was out of work, his wife was taken ill, and she had been confined to her bed four weeks, when the Easter festival arrived. The whole town seemed to be rejoicing, but Teller had been obliged even to part with his best clothes. He had come out in a most disconsolate state to be found at least near the house of prayer: but when he stood there under the church-door, it struck him that his poverty excluded him from the happy crowd of worshippers before God, and his feelings became bitter. He maid to himself with anger, what had he to do with praise—and of what use was it for him to pray- and what comfort could preaching be to him and his sick wife and his hungry children? In this sad state of mind he turned away from the solemn scene within, wending his way towards the abandoned mine-he hardly knew why; only a sullen thought was beginning to lie upon his heart like a rock: where should I be in my working-dress but at the place where I used to work? Thither he went, and when he looked into the deep shaft where he Sink down to the regions of endless despair. used to descend by the windlass, there was something which wanted to make him believe that a resolute jump down there would put an end to all his troubles. The longer he looked, the more willing he became to try: he began to feel giddy, when suddenly he thought he heard the bells ringing again, and the organ striking up, and the congregation sounding forth thanks to God for raising again the Lord of life. All at once he started back from the shaft's mouth, and ran with all speed towards the town, with strong crying to God that he would deliver him from such temptations as that by which he had just been assailed.

He was hurrying on with such earnestness as made him nearly blind and deaf to all around him: but he was stopped at last by some one's tapping him on his shoulder, Teller looked up; a grave person, whom he did not know stood before him and asked, where had he been in his working-diess on Easterday, when every body else was resting from labour and worshipping God? By this time, the poor man's heart was quite melted, he burst into tears, and explained the sad condition to which, with his family, he was reduced. The stranger spoke to him kindly, told him to hope for better things, and put a silver do'lar into his hand to provide for immediate wants.

Full of courage and thankfulness, poor Teller now returned to his hut, spoke cheerfully to his wife and children, and then went to borrow food for them from his neighbours whom he had been unwilling to ask before, when he did not know how to pay for it. Easter-day was now turned to him into a blessed season, for he was humbled for his unbelief; he felt that he had been wonderfully preserved from an awful temptation; he trusted that the same God who had sent him the silver dollar to-day, had mines of silver at his command; and he resolved to try the abandoned mine and work there, as long as he had not more certain work offered him.

According to this resolve, he went to ask for the privilege of working the mine, the very next morning. That was granted willingly enough, since no one else was disposed to bestow labour upon it. Teller went to his work with a lantern and a piece of bread; and he laboured hard in the places which he could reach, but to no purpose, until he became both fired and hungry. He sat down, then, opened the little glass-door of his lantern to give him more light while he was eating; and so he made his meal, rather down cast, it is true, after his profitless toil, and in his solitude. Presently he was cheered up again by seeing a companion come to share his meal, with him: it was a hungry little mouse which picked up every crumb of bread dropped by the poor miner. Well, said he, then I am not so badly off yet, but one of God's creatures desires to eat of the crumbs which fall from my loaf as I am taking my dinner. It made the tears come into his eyes, and when he had ended his meal, he hid his face in his hands, and sat there a long while, in deep meditation. At one time he was condemning himself, and cherishing a lively faith in God's he heard a strike of his lantern: he looked

tallow-candle. Now this liberty put the King, his family, and retinue from any poor man rather out of humour. What, species of bustle, pomp, or theatrical said he, you have caten of my dinner, and show, in their participation in the public now you want to deyour my candle too? worship of God: on the contrary it was And with that, he took up his hammer, and his high earnestness, his quiet attention threw it violently after the little thing which to the holy subject, and his example,-was galloping off, terribly frightened. The which caused the peaceful devotion and hammer fell against a jutting out, which elevation so visible in the ever numerous broke off with the violence of the blow and assemblage of the parishioners, during o! a beautiful vein of silver glittered in the the whole service. The thought and dim light from the miner's lantern. As consciousness that they were met in a soon as he could believe his eyes, he fell holy place for general edification with upon his knees, humbled in the dust by this their revered and dearly loved country's new discovery of divine goodness to him in king and father, neted on every heart; the midst of his unworthiness, his waver- and every one, the distinguished as the ing, and his passion. When he had thus sought peace with God, the thought of vivilied."-Western Episcopalian. his sick wife made him hasten home to bring her the good news. It was the best medicine that could have been given, for she revived at the very thought of prosperity to her husband and children. The mine was soon filled with workmen, and Teller had the profits of discovery. He became rich, but neither proud nor worldly-minded. It became his principle that, as the mouse fed with him in his poverty, so the poor should ever be nourished by him in the time of his riches. His neighbours saw the increase of his wealth gladly; he was an obliging friend to the rich, and a willing benefactor to the needy. He built a substantial house for each of his three boys, as they grew up; they may be seen among the trees between Wiesenthal and Rittersgreen and to this day they go by the name of Teller's Houses.

THE SUNDAY SCHOOL TEACHER'S RESO-LUTION.

"And let us not be weary in well-doing; for in due season we shall reap, if we faint not." -GAL. vi. 9. Dan. xii. 3.—Eccles. xi. 1.

With such a sweet promise, I'll labour the more, For soon will the season of labour be o'er; But oh! should I trifle, a child may be gone, Far off from instruction, and never return. Great God! make me faithful; and then let me

The work I'm engaged in, a labour of love; And let not a child that is under MY care.

THE SUNDAY SCHOOL TEACHER'S REQUI-SITES.

PRAYER-1 Thes. v. 17. Matt. vii. 7. James i. 5. PATIENCE-Heb. x. 36. Luke, xxi. 19. James i. 4.

PUNCTUALITY—Eccles. ix. 10, 1 Cor. xiv. 40, PERSEVERANCE—Eccles. xi. 6 1 Cor. xv.

THE SUNDAY SCHOOL TEACHER'S QUES-TIONS FOR SELF-EXAMINATION AT THE CONCLUSION OF THE SCHOOL.

58. Ephes. vi. 18.

1.—Have I this day particularly prayed for a plessing on my labours in the School? 2.—Have I done my utmost this day to show an example of early and punctual attendance: 3.- Have the hours I have been in the school this day been fully occupied in my duties as ;

4.- Have I this day spoken pointedly and in dividually to one or more of the scholars of my class respecting the salvation of their souls? 5.—If I never again enter these walls, am clear, in the sight of Him who knows all things from the blood of any child in my class, who may perish in its sins?

-Do I leave the school in peace with all my fellow-labourers? 7.-Am I determined, by God's help, to do myself what I have been teaching others they

THE LATE KING OF PRUSSIA.

He came to divine service, not with pomp and bustle, not adorned by star or order, not attended by a brilliant suitebut on foot, surrounded by his children, meditative, and simply clad, as a true after an official visitation to the mission. Of wardly visible.

He admired the proverb, Watch thy foot when thou goest to the house of God, remembering that thou comest there to worship.-When he had reached his accustomed pew, and inwardly prayed, there was a mild expression of deep veneration before God, visible not only in his open, noble countenance, but also in his

position and demeanor, He stood, sat, and listened-not as a cing, but as a man-a Christian who felt the necessity of God's grace. He was ounctual as the clock, and ever in church before the service commenced: on one occasion, however, he was behindhand, and I waited for his arrival from five to ten minutes; on his entering I gave the organist notice by ringing the vestry bell; -the service over, he sent Colonel von Witzleben to inform me, "The King was hindered on his way to church by the arrival of a courier with dispatches, -that his Majest7 thanked me for my attention which led him to expect a very angry in waiting until his arrival, but that should such a case re-happen, never to do so again; -for he held that the many should not and ought not to wait for the one, and that in the church he only wished to be considered as a simple member of the it is given as a mere occurrence of the parish community.'

It was easy and agrecable enough to fact. posedness of mind he was on all occasions reached the neighbourhood of the Kawaaddresses was correct and fundamental, opposite side of the Bay, his native attenso was it ever of the mildest. What he dants told him that he would not get a sought for, was religious edification and canoe at the Kawakawa, for that the inwatchful providence over him: then again strengthening; and that he found in the habitants of that village would be gone to ha falt discouraged and desolate. Suddenly explanation and practical application of Pathia to Church, it being the Sabbath the biblical text; syntethical oratory dis- day; but that he would be more likely up, and behold, the mouse, having pickel up gusted him. It was not awo of royalty to succeed at another village a little to

lowest, felt himself piously raised and

MERLE D'AUBIGNE'S THEOLOGY. From a speech by him, at a meeting held on behalf of the Foreign-Aid Society, at Manchester, July 2, 1845.

"Mr Chairman,-You said in your introductory speech that I was a Lutherau.-That is a mistake. I am a friend of Luther, but I am rather opposed to some of the special Lutheran principles. What am I then ?-Sir, I do not know whether I shall tell it . . . I am . . . a Calvinist. Calvin and Calvinism have been lately reproached in your country. I come with a desire to see a great Christian union formed; -the Protestants of Great Britain and the Protestants of the Continent, one in spirit, in confession, in action, in love. And perhaps, some will say, these Evangelical people of Switzerland and France are Calvinists; we should not give to them the right hand of fellowship. Sir, do you wish to know our Calvinism, and the Calvinism of our agents? I shall freely give to you a correct exposition of it. Here is our confession, you know perhaps a little of it. 'Predestination to life is the everlasting purpose of God, whereby (before the foundations of the world were faid) he hath constantly decreed by his counsel, secret to us, to deliver from curse and damnation those whom he hath chosen in Christ out of mankind, and to bring them by Christ to everlasting salvation, as vessels made to honour.' Well, Sir, you know our Calvinism. It is yours. I have just quoted the Seventeenth Article of religion of the Church of England. Your Calvinism is my Calvinism, I am satisfied with it. Our agents preach essentially faith in the Son and conversion to God the Father. But though they expressly specify the action of God in the call and conversion of men, I have never heard that they go farther than your Confession of Faith. Yes, English Christians, we are one, we love your Articles of religion, we desire that nothing may be added to, nothing taken from them-we are one."

MISSIONARY INTERFERENCE WITH NEW ZEALAND COLONIZERS.

[The following is taken from a pamphlet, consisting of letters addressed three years ago, to the Right Honourable the Earl of Chichester, by the Rev. William Williams one of the Church Missionaries, who has since then been appointed Archdeacon by the Bishop; they have been printed this year, in consequence of the numerous misrepresentations circulated by parties connected with the New Zealand Company, especially its principal agent, whose qualifications for judging of Christian Missionaries are strikingly exhibited by the writer. The "evidence" referred to in the first paragraph, is a highly commendatory letter in favour of the missionaries, written by the Bishop of Australia Christian whose humility was even out. Mr. Williams' character, the present Bishop says, after mentioning his appointment: "In taking this step, I have acted upon the strongest recommendation of the Bishop of Australia, confirmed by personal intercourse with him at the Bay of Islands. Archdeacon Williams is a man universally beloved, and one who, during twenty years of residence in a savage country, has lost nothing of that high tone of feeling which distinguishes the best class of English Clergymen."]

> To this evidence, which may be viewed as the willing testimony of those who are glad to see the cause of Christianity prosper, may be added the yet more important testimony of Colonel Wakefield.

> In the Journals sent by that Gentleman to the Directors of the New Zealand Land Company, he gives an account of an interview with a native Chief in the Straits, whom he had seen on his first arrival; but some circumstances had transpired. reception. To his surprise, the Chief met him with open hand, telling him that he had laid aside his animosity, for that he was now turned Missionary,

> This little incident needs no comment; day; but stands on record as a weighty

preach before such a master. The ser. A little furtheron, we have an account of mon, to please him, could not be too clear, the Colonel's visit to the Bay of Islands. too simple, too impressive, scriptural, which he approached overland from the pointed and frank. With a pious com- river Kaipard on the Western coast, and i most attentive listener, and as his kawa settlement on the Sunday morning. judgment, with respect to the delivered Wishing to prosecute his journey to the

all the crumbs, was attacking the miner's and regal parade-for far distant was the the right, the inhabitants of which were followers of the Roman Catholic Bishop. Accordingly they bent their steps thither, and were just in time to join a canoe then getting under weigh, the Natives of which were firing guns, dancing and singing, and showing every symptom of hilarity, about to proceed to the religious service of the Romish Bishop. He notices also some little trinkets in their ears, which they told him they had received, together with other things, as payment for attending the Bishop's ser-

Here, again, is a fact surely not intended to set off the disciples of the Church Missionaries to advantage, because the whole drift of his remarks have an opposite bearing. Perhaps it was designed to show the old fashioned and puritanical strictness with which the Natives were infected in the one case, as contrasted with the more rational views held by the followers of M. Pompalier, 'whose enlightened views he afterwards learned in several interviews with that accomplished prelate.'

Now here, I remark, is a fact, a weighty fact, the force of which is increased by the position assumed by the narrator, and the geographical situation of the place where the incident took place.

We all know what unfortunate disclosures are sometimes made when a house is approached by the backway; what disorder and confusion, which would have been most carefully concealed from view could it have been suspected that the stranger's eve would have intruded on that quarter. But let there be due information given, and approach the mansion by the wonted road, and you might suppose that order and social harmony for ever reigned within those walls.

Kawakawa happens to be at the outskirts of the Paihia Station, beyond which is a vast uninhabited district extending to a branch of the river Kaipara. Colonel Wakefield therefore enters the district by the backway, neither is the master near to divert his attention by some skilful manœuvre from aught that is unseemly. But what does the traveller find? He reads a lesson which, for the time at least, is lost upon him. It is the morning of the Sabbath day, the hallowed day of rest; the village lies beneath; but there is a solemn stillness, which plainly indicates that the inhabitants of this place at least are resting from their labour. Nor do they rest from labour that they may spend the day in idleness and vanity: they cease from labour that they may have leisure to worship God: and he is told that they are now assembled at that sacred house where Christians are ever wont to meet. Disappointed, therefore, in his wishes, he turns to those whose religious views afford them greater license.

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THE LATE FIRE. NOTICE is hereby given to those whose Brugs have been burnt in the late fire, that the Quebec Bible Society will supply all such persons with Copies of the Scriptures, either at reduced rates, or gratuitously according as their circum. stances may requires: Application to be made at the Depository in Ann Street (Mr. Haddan's late store,) where attendance will be given by Members of the Com-

mittee between 7 and 8 o'clock every Evening. By order, JEFFERY HALE,

Quebec, 18th June, 1815. TO LET.

THREE OFFICES on Arthur Street Apply to CHRISTIAN WURTELE.

St. Paul's Street.

11th Feby, 1845.

NOTICE.

MHE undersigned has been duly appointed Assignee to the Estate of the late Mr. W. B. JEFFERYS, Plumber and Painter. All persons having claims against the late Mr. Jefferys, are requested to send them in duly attested, without delay.

CHRISTIAN WURTELE,

W. H. A. DAVIES.

St. Paul's Street. Quebec, 26th June, 1845.

NOTICE.

Arthur Street,

Quebec, 25th April, 1845.

THE undersigned having entered into part-nership, will from and after the first of May next, carry on business in this City under the firm of Welcii & Davies. HENRY W. WELCH

12 70 10 C A 55 H O 51.

MISS EVANS begs to inform her friends and the public, that she purposes opening a PRENCH and ENGLISH SEMINARY at No. 1 Des Grisons Street, Cape, on MONDAY, 5th MAY NEXT. Reference can be given to most respectable families in this city, where she has instructed as visiting Governess for some years past.

For terms (which are moderate) apply at the School. An early application is requested, as the number of pupils will be limited.—Particular attention will be paid to Biblical instruction. Quebec, 15th April. 1845.

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