

South's Corner.

THE LITTLE RED BOOK.

A stage-coach was driving rapidly on its road between Newburgh and Catskill, in the State of New York. Among the passengers was a young lady, about seventeen years old; several elderly men, one of whom turned out to be a very sensible farmer from Ohio; and a young gentleman, about twenty-two, who had been to college, and was studying for the law, I think. As conversation went on, the Ohio farmer spoke of the western country and the progress to be seen there; he remarked that the people were more orderly, moral, and sober, for five or six miles round a church and a stated Minister, than in other parts where no provision was made for the worship of God. At this, the young man new from college had a great deal to say, about superstitions and the expense of keeping up a priestcraft and the expense of keeping up the laws of the heathen, Lycurgus, and thought they were much better than those of Moses; and in the Koran of the Turks he had found more truth than in the Bible. The stories about hell and the evil spirit were only fit to scare ignorant people; and as to death, that was just a leap in the dark, and nothing more.

The Ohio farmer took the word, as soon as the young man's tongue would let him have a chance: he told him that a leap in the dark was bad enough, for it might send a man down a precipice where he must be dashed to pieces; that the laws of Lycurgus had passed away, but the moral law of Moses was in force still; that the condition of the Turks who looked for truth in the Koran, and the state of the people in New York who looked for it in the Bible, would lead most people to think differently of the two books from what the young man had expressed. There was not time for an answer; the attention of the passengers was drawn to the road which the driver was about to take. This man had been drinking too much; and as he found the road very bad from melted snow and ice, he took it into his head to take to the river which was frozen. All the passengers begged of him not to do so, for we could see the ice covered with water from the hills on each side, so that it would be impossible for him to see the air-holes, even should the ice itself not have been weakened by the thaw. The driver would listen to nothing; he declared with an oath, he feared neither death nor Satan, and he would take the road he thought fit.

The elderly passengers, all of them, were uneasy, but they seemed to think it would make the driver only more reckless to speak to him any further: so they kept silence, but their eyes and lips showed that they knew we were in no slight danger. The young man, who had talked so bravely about danger, was pale, and trembled in every limb. The "leap in the dark" seemed to be at hand, and his courage failed him. The "leap" was before him in the shape of probably breaking through the ice and being drowned—"nothing more," as he had said before; but it was evidently quite too much for him to look forward to, without terror.

The young lady had said nothing; she looked pale and thoughtful, and when the remonstrances with the driver had ceased, she took a little red book out of a small willow-basket on her lap, turned a few leaves, fixed her eyes, and read about a minute. She then shut her eyes, and her lips slightly moved. I thought I could see the colour returning to her cheek; and certainly she appeared perfectly composed when she opened her eyes again, though not the less thoughtful.

One of the passengers had quietly made his way from the inside of the stage to the driver's seat, and sat chatting with him in an easy, pleasant way. He did this, I suppose, in order to put him in good humour, and then to get him away from the perilous road he was taking. At this time, God also ordered it so that the rain ceased, and snow began to fall in broad flakes, so thick and so fast that the driver could hardly see the heads of his forward horses. The change of weather may have helped to make him give up his first purpose. He certainly turned his horses' heads towards land again, and presently we found ourselves on our former road.

All alarm ceased, and conversation commenced again. The Ohio farmer significantly observed to the young man from College: "We have been very near a leap in the dark, and I think we all felt it to be no light matter." The young man half-smiled and half-blushed, but he made no answer. The farmer now turned towards the young lady, and said: "To you it seems to have caused a little alarm as to any one of us. Would you allow me to see the little book which you opened just about the time when our case seemed to be most dangerous?" She handed it to him, blushing, and it opened to his hand where she had been reading; there was a passage from the 125th Psalm: "As the mountains are round about Jerusalem; so the Lord is round about his people from henceforth even for ever." To this was appended a portion of a Hymn, commencing—

"Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head."

The title of the book was "Daily Food for Christians," and it is one of the publications of the Religious Tract Society of which, I think, several hundred thousand have by this time been sold, and have proved a comfort to many, many a soul amidst dangers and threatenings.

But the comfort which the little book offers, is drawn from God's own holy Book, the Bible. There it is, that the "Food" for Christians is to be found. And the dear girl who, by her simple faith and confidence, put to shame the boasting infidel with his learning, was a diligent Bible-scholar, who followed up her study of God's word by devout prayer for a blessing. She prayed over the passage from David's Psalm which the little book had furnished for her soul's Food, and God gave her a trusting heart and composed mind. If the driver's drunkenness had caused her death, she would not have taken a "leap in the dark," for she was in her Saviour's keeping, and she knew that the

death of her body would place her soul in habitations of rest and happiness. Whether the young man took the occurrence to heart, and sought for a sure ground of confidence, since he discovered that his unbelief left him shivering with terror at the prospect of death, I am not able to tell. The passengers separated at the end of their journey, and perhaps they will not meet again on earth. But a faithful testimony had been borne by the farmer in the few words which he spoke, and by the young lady who did not speak at all, though her light was made to shine with beams so inviting that we may well hope, some good effect was produced by it upon the young man and others, who were fellow-passengers in that journey. This is the Christian disciple's calling: a city set on an hill, which cannot be hid—the salt of the earth, thrown in to stay the world's corruption.

SUNDAY TRADING.

A CONVERSATION AT A SHOP-DOOR ON A FRIDAY MORNING BETWEEN A TRADESMAN AND A CUSTOMER.

Tradesman. Good morning.—
Customer. Good morning. You are just going out; but I want to look at—

T. I do not sell anything to-day; you know what day this is.

C. Yes; but there can be no harm in your selling me what I want; it is not time to go to church yet.

T. That makes no difference; the whole of this day belongs to the Lord, and we are commanded not to do work of any kind to-day.

C. Oh, as for that, I am obliged to work to-day, for it is the only time I have to attend to my garden, as I am obliged to go to work every morning at six o'clock, and I do not leave until it is dark; besides, I do not get my wages till late on Saturday night.

T. This is very sad. It is a pity the masters do not pay their men on Friday night or Saturday morning, to enable them to go to market in proper time. But it does not follow, because some people do wrong, that others must follow their example. By a little prudence and economy, you might be enabled to save your week's wages, and lay it out the following week to advantage.

C. How so? I find it difficult to manage now, though I go to good shops to get what I want.

T. In the first place, you perhaps buy your meat on a Saturday night, when all the best pieces are gone, and then you are obliged to take what you can get; then perhaps you leave some things to be bought on the Sunday morning, when those who then serve you make you pay more for it than if you had gone to their (or some other) shop on the Saturday. And then again, how can you expect a blessing to rest upon you, when you deliberately break God's commands?

C. How, then, would you have me manage?

T. If you cannot get your money before Saturday night, I would recommend you to lay out as little as possible that night, then you will have most of it for the following week; then buy sparingly, resolving that the money you received should last you a fortnight; or make two weeks' money last for three; by that time the whole of the week's wages would be in hand, and not want to be touched till the next week; so, by this means, you would always be a week in advance of your wants.

C. This is very good; but how am I to live through the first week?

T. I have told you. Be as saving as possible.

C. But you said something about not expecting a blessing.

T. Yes; I said you cannot expect the blessing of God to rest upon you if you deliberately break his commands.

C. I always go to church on a Sunday morning, unless I am very busy in my garden; and surely God will pardon my doing that, as I go to church at all other times.

T. Suppose your boy were commanded by you to do three things, and he should only do two of them, would you forgive him for not doing the third, because he had done the others?

C. It would depend on what it was.

T. Well, then, we will suppose they were three things of the greatest importance, and you threatened him that you would assuredly punish him if he did not do the whole of them by a given time, and he were only to do two, and were to say, I have done two, surely father will forgive the other.

Would you not say, I commanded you to do three things, and because you have not done them, I shall fulfil my promise, and punish you?

C. Why, I must say, I certainly should. But what has this to do with my working in the garden and going to the shop on a Sunday morning?

T. A great deal. God, our heavenly Father, has given us various commands, and has told us that he requires us to keep the whole, and that "whosoever shall offend in one point, he is guilty of all." James i. 10.

C. But is it possible for us to do all that God has commanded?

T. He has given us no more to do than he will enable us to perform, if we continual, for instance, were commanded by you to do a certain thing, and he were to ask you how he should do it, you would tell him, would you not?

C. Yes. But how am I to ask God? I cannot go to him as my boy can come to me.

T. Yes, you can; though you cannot see your heavenly Father as your boy can see you; yet you can go to him by prayer; and if you pray in faith, He will assuredly answer your prayer.

C. What do you mean by praying in faith?

T. Asking for what you really desire should be granted.

C. But if I ask Him to make me more prosperous in my worldly affairs, will he grant me my request?

T. Yes; if it is for your good.

C. I should think they were, then. If I had plenty of money, I think I should be quite happy.

T. So many have thought, but found it otherwise; and you must remember you have a soul that will live for ever; and if your sins are not pardoned before your soul leaves the body, it will dwell for ever in everlasting torment.

C. But God will not condemn me for ever because I am not able to do all that he requires of me.

T. He has said "The soul that sinneth it shall die." Ezek. xviii. 20; but he has provided a Mediator or substitute, that all who believe on him shall not perish but have everlasting life.

C. Who is this Mediator you speak of?

T. Jesus Christ, the Son of God.

C. How will he become my Mediator or substitute?

T. He knew by the fall of Adam, our first parent, that all mankind through him had broken the commands of God, and would for ever have perished, had He not offered by his crucifixion and death to atone for the sins of all the human race.

C. Will not his death, then, save me from everlasting destruction?

T. Not unless you believe on him with all your heart, soul, and spirit; and pray to him to intercede for you with the Father; you must also pray for the pardon of your sins, for the sake of what he has done and suffered.

C. Will he hear me if I pray to him?

T. Yes; He has said, "Him that cometh to me I will in no wise cast out," John vi. 37.

C. How then must I pray?

T. As I have said before, you must pray in faith; pray for the pardon of your sins; pray for a new heart; pray that you may be led to see yourself a sinner; and pray that Christ may dwell in your heart by faith; pray that old things may pass away, and that all things may become new; pray that Christ may be formed within you, the hope of glory.

C. I am very much obliged to you for thus talking to me; I will think over what you have been saying.

T. Do, my friend; and attend the preaching of the gospel regularly, read God's holy word every day, and do not neglect prayer; and you will, through the Divine blessing, feel very differently in a short time.—Tract Magazine.

NOTES TO THE SERMON ON THE FIRST PAGE.

1. Communion-office.

The declaration of Bishop Ridley in the Conference between him and Latimer during their imprisonment, are remarkably illustrative of the above passage from the Homilies. Ridley supposes the Romish adversary, whom he calls Antonius, to say: "Without the Church (saith St. Augustine,) be the life never so well spent, it shall not inherit the kingdom of heaven." To which Ridley answers by defining what the Church is—and how it is made up of the true and the false, provided the Church spoken of were rightly understood. He says: "The holy Catholic or universal Church, which is the communion of the saints, the house of God, the city of God, the spouse of Christ, the body of Christ, the pillar and stay of truth; this Church, I believe, according to the Creed; this Church I do reverence and honour in the Lord.—The marks whereby this Church are known to me in this dark world are these, the sincere preaching of God's word; the due administration of the sacraments; charity; and faithful observing of ecclesiastical discipline, according to the word of God. And that Church which is garnished with these marks, is in very deed that heavenly Jerusalem which consisteth of those that be born from above. Forth of this I grant there is no salvation." Soon after, Bishop Ridley more particularly describing the consistency of the Church, says: "That Church which is Christ's body, and of which he is the head, standeth only of living stones and true Christians, not only outwardly in name and title, but inwardly in heart and in truth." Ridley's Works, Parker's Society Edition, pages 123 and 126.

Nothing can be plainer than the above distinction of Ridley's between the Church, as consisting of all, and only of those who are true Christians in heart and truth, and as made known or visible by the sacraments, &c.

For want of a due observance of the key given above, none of the great divines of the Church of England has been more misunderstood than Bishop Beveridge. The Tractarian writers have put him into the list of the advocates of their doctrine of the spiritual and saving efficacy of the sacrament of baptism. Their *Catechism*, on the subject, contains extracts from his works, in proof. It has been the custom of their followers and sympathizers, to quote him on that side, as if his agreement with them could not be questioned. And yet no man has ever more positively denied their favourite dogma of Baptismal Regeneration, or more plainly taught the precise reverse. His sermon on "The new Creature in Christianity," (2 Cor. v. 17,) is full of the doctrine we have taught above, and is precisely such, in tone and sentiment, as the Romish school among us are used to loathe and ridicule. For example, he says:

"Again, we may observe from hence, that as he who is not in Christ, is not a new creature; so on the other side, he who is not a new creature, is not in Christ: For the Apostle saith expressly, 'If any man be in Christ, he is a new creature.' And therefore men may pretend what they will, and make what they can of Christ's religion, they may be baptised into his name, and continue members of his Church, &c., &c., and yet after all, unless they become new creatures, they have nothing to do with him; they do not truly believe; and so have no part or interest in him. For they are not in him, and so have no ground to expect anything at all from him. This is a thing which I heartily wish you would all take special notice of, and remember as long as ye live.—All that are in Christ are sure to go to heaven; the members must needs be where the head is. But none it seems can go thither, but only such as are made new creatures. And by consequence, all that are not such may be confident they are not in Christ, they are not true Christians, whosoever they may pretend. And this suggests unto me another thing, even what a miserable condition they are in, who are not converted and made new creatures. For saith the Apostle speaks, 'Are without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.' And how miserable must they needs be, who are in such a condition as this; they are without Christ, being no more concerned in him, than as if he had never come into the world. They are alien to the commonwealth of Israel, foreigners to the

true Church of God; they have no portion or inheritance in it, as not being naturalized and made free denizens of it: they are strangers to the covenant of promise, having no interest in any of the promises that God made to mankind in the new covenant, &c., and all because they are not in Christ, in whom alone the Church is founded."

All this the reader will observe is said of those who have been baptised, and are members of the Church (visible) in the popular sense of that expression, as appears in the beginning of the extract. Baptised, yet not in Christ—not members of his body—foreigners to the true Church of God—without God—having no part in any Gospel promise. Such is Bishop Beveridge on baptismal regeneration.

And to make his views the plainer, he gives us a valuable comment on John xv. 2, "Every branch in me that beareth not fruit, he taketh away." He supposes it to be objected that in this passage the fruitless branch is called a branch in Christ. And he says, the verse "is not to be so understood as if any fruitless branch were really in him, but only that it seemeth to be so." (Fruitly, professedly, not really.) According as he himself explains in a parallel case. "In one place he saith, 'Whosoever hath not fruit, he shall be taken away even that which he hath.' Matt. xiii. 12. How can that be? How can a man have and not have? And how can he that hath nothing, have anything taken from him? This looks like a contradiction; but he himself clears it in another place, by saying, 'Whosoever hath not fruit, he shall be taken even that which he seemeth to have.'" Luke xviii. 18. So here—"Every branch in me," that is, every branch that seemeth to be in me, and beareth not fruit, he taketh away, so that it shall not so much as seem to be in him. For that this is the proper meaning of the place appears from what follows: "I saith he) on the vine, ye are the branches; I that abide in me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." From hence it is manifest, that no man can do any good without him, so no man can abide really in him, but he brings forth much fruit, and therefore is a new creature."

—Beveridge's Works, Series six.

PAUPER JUVENILE EMIGRATION.

The state and prospects of children and other young persons supported in workhouses have long been an object of deep anxiety among the philanthropic and patriotic. It is extremely difficult to employ them suitably—still more difficult to provide for them. At present the children in all unions receive an excellent education, but this is seldom of much use to them. The pauper-breed seems to leave an indelible taint.

Some have proposed that parishes should hire land for the purpose of employing their inmates in spade cultivation. In France, in an institution for reforming young criminals, agricultural pursuits have been used advantageously. But in the first place, there is a great doubt whether agriculture could be pursued by parishes, so as to pay the current expenses of rent, taxes, tithes, &c., and next, there is the same popular objection to manufacturing wheat or potatoes by pauper labour, that has been fairly urged against shirtmaking and tailoring by the same class. The poorer rate-payers among farmers, hosiery, and tailors, protest against the competition of those whom they support. The other day it came out at a police-office in London, that the competition of work-houses had brought the price of making a shirt down to three half-pence.

The result is, that orphans and deserted children brought up in workhouses are chiefly trained to sedentary pursuits. On leaving they do not readily settle down to the irregular hardships of living which our working classes endure. The boys, when apprenticed, seldom turn out well—the girls, too, often take to the streets. These facts are in evidence.

Archdeacon Sinclair, the much respected Chairman of the Kensington Union, has favoured us with the heads of a plan (printed for private circulation) of parish colonization, which is not only admirable in its intentions, but, unlike a great many philanthropic propositions, perfectly practicable. The Archdeacon proposes that the following clause be inserted in the next Act of Parliament relating either to pauperism or emigration:—

"Be it further enacted, that in case the Legislature of any of Her Majesty's colonies or dependencies shall see fit, at its own cost, to establish schools of industry, in which boys and girls, from their eleventh or twelfth, to their fourteenth year, shall receive religious and moral training, and be instructed in the arts best adapted to make them useful colonists, under regulations satisfactory to the governor of the colony and the bishop of the diocese; it shall be lawful for the Lords Commissioners of Her Majesty's Treasury to contribute, from the Consolidated Fund, the sums required for the removal of pauper children from any of the outports to such colony. And it shall be further lawful for the Board of Guardians of any parish or union, in any part of the United Kingdom, to defray out of the poor's-rates under their management, the expense of removing a child to the outport, and maintaining it in such colonial school of industry; provided always that the expense thereby incurred shall not exceed the cost of supporting such child during a period of two years in the parish workhouse, or in the pauper union school of the district, within which it may have a settlement, provided also that such child be an orphan, or abandoned by its parents; or that its parents or guardians consent to its removal."

He observes—

The following are the advantages of the above scheme to the child, to the colony, and to the mother country.

1. As regards the child, a colonial school of industry would be far preferable to the workhouse or pauper union school. For in the colonial school, the children being nearly of the same age, and admitted at the same time and for the same period, would be free from many sources of moral contamination, especially that of new inmates imported fresh from scenes of profligacy.

2. As the school would be surrounded with 300 or 400 acres of land, in pasture and under tillage, the inmates would easily be provided with a variety of useful and healthy employments, and might be classified in any way most conducive to their moral improvement.

3. During the period of training they would be often visited by the colonists, who would acquire an interest in them and would prefer their services to those of young persons sent directly from ragged schools or pauper schools at home, and recently contaminated by unrestricted intercourse with each other during the confinement of a long voyage at a critical period of life.

4. On leaving school, instead of suffering the misery of being looked upon as supernumeraries and an oppressive burden by the overcrowded society of the mother country, they would find their services in demand, wages high, provisions cheap, rates and taxes almost unknown.

5. To the colony the advantage is obvious of being abundantly supplied with eligible emigrants; not convicts, nor prostitutes, nor dejected gentlemen and ladies, nor clerks, musicians, artists, or shopmen; nor unreclaimed juvenile offenders, veterans in iniquity; but boys and girls who have spent at least two

years in the colony, under a system of training, designed to make them active, intelligent, and honest servants, as well as faithful Christians.

The advantages to the mother country would be, perhaps, the greatest of all. It would be relieved, at an expense hardly to be mentioned, from a large portion of its redundant population. The colonial school of industry once established, would be nearly self-supporting; for the children would be fed and clothed from the produce of their own industry. Each school accommodating 1,200 children (600 boys and 600 girls), and keeping them two years, would require 600 young emigrants every year. Fifty schools in different parts of Australia, New Zealand, South Africa, and North America, would create an annual demand for 30,000, and the emigrants thus expatriated would not be respectable farmers, small capitalists, or even able-bodied workmen, but children of the lowest class in society, the future inmates of our workhouses, our tramp-sheds, and our jails.

The only practical question in reference to the above scheme is, whether the several parties concerned would take the share assigned to them in carrying it into effect. Would the Government be willing to incur the expense of conveying the children from the outport to the colony? Would the Colonial Legislature, in consideration of the sum which the Board of Guardians might be justified in advancing with each child, be induced to defray the cost of its maintenance in the school, till it should be old enough to be apprenticed, or to earn in any way its own subsistence? And what sum would a Board of Guardians be justified in advancing with each child annually, or in a single payment, not with the hope merely, but with the certainty of being relieved from all further expense on its account?

We have no difficulty in showing that such a scheme might, with some modifications, be most advantageously carried out in any of the Australian colonies, and that, without applying to Government for any pecuniary assistance—an application which would be made in vain.

We have the Archdeacon's authority for stating that the usual charge for supporting a child in the workhouse or pauper union-school is 4s. 6d. a-week or £11. 14s. a-year. The cost for two years alone amounts to £23. 8s., without including the apprenticeship fee often paid with boys. There is no doubt that a contract might be made to carry out 150 boys and 150 girls, under fourteen, at £5. a-head. Their outfit would not exceed £5. a-head; a man's may be obtained for that sum. Thus, a cargo of juvenile emigrants might be landed in an Australian port, for £11. a-head. If then, the Crown Land-Commissioners would settle, in the waste lands of each of these three great colonies, a suitable estate, fitted alike for agricultural and pastoral purposes, situated in the remotest parts of the interior, no doubt the Colonial Legislatures would be inclined to vote the sums necessary for building barracks, stock-yards, and barns. Under suitable superintendents the juvenile emigrants might be employed in cultivating wheat, Indian corn, and potatoes, and shearing sheep and herding cattle which would be sent by contract to be grazed and tended on the usual terms, a half of increase to the establishment for pasture and tending. The girls would be taught the duties of the dairy, and make most of the clothes worn by the inmates. There is no question that these institutions, even if decently managed, would more than pay their expenses, and leave a surplus for the purpose of emigration.

A large tract of wild land would be reclaimed, and increased value given to neighbouring properties. A race of educated shepherds, stockmen, and dairymaids would be trained up, and after the first year or two, arrangements might be made for receiving juvenile emigrants from all parts of the kingdom. The annual new arrival would supply the place of the boy colonists, who at fifteen would take service, and of the girls, who at the same age would either take service or marry. The land, now valueless—in a state of nature—would, in return for a trifling expenditure per acre, yield enough produce to support a large population.—Emigrant's Journal.

LONDON CLERKS' BUILDING SOCIETY AND SAVINGS FUND.—At the first subscription meeting of this society, held at the Western Literary Institution, Leicester-square, it was explained that in this association, unlike the majority of building societies (a very inappropriate title by the by for many of these institutions), the borrowing members incurred no risk contingent on the success of its operations, but were advanced the money required for the purchase of freehold or leasehold property at the moderate interest of £3 12s per annum for every £100 advanced, with the option of repaying the same by instalments extending over any period not exceeding fifteen years. It was also explained that in the case of respectable parties purchasing the houses in which they resided, the full amount of the purchase money would be advanced by the society, but where the members required advances to purchase property for investment only, it would be necessary, as a rule, to make some reservation with respect to the amount advanced, and that the members who only use the society as a savings fund, would be allowed interest at the rate of £5 per cent. per annum for the first five years, and £7 10s per cent. for the subsequent years of their membership—their savings being invested only upon the mortgage security of approved freehold or leasehold property. It was resolved to hold another meeting in the course of the present month, to give parties an opportunity of joining the society without having to pay up arrears.

WHAT NEXT!—A person has invented an expeditious stomach warmer.—It consists merely of a tin case, so as to fit the roundness of the abdomen, and a little cap to cover the mouth of the vessel. A packet of powder, composed principally, if not entirely, of lime, accompanies the stomach warmer, and one of the parcels being put into it, and a portion of water added, heat is immediately evolved, which lasts for a considerable time. Freezing mixtures have long been used, but no one appeared to think of obtaining warmth through chemical combination, which is to be done quite as readily, and certainly at far less expense.

TAVERN LICENSES.—A novel case came before the Court yesterday. An Inn-keeper residing on Lot 24, near the "French Village," had applied for a renewal of his License, and the application was resisted by a numerous and respectable signed petition on the ground that the applicant's house was one of disorderly character, the resort of persons of ill-fame, and that the rules and regulations imposed by the Magistrates upon Innkeepers had, been frequently violated. The

Magistrates determined to submit the question of violation to a jury, and upon a complaint made by affidavit, the case was so submitted. The defendant's name was Piggally. It was proved that he had permitted tipping on the Sabbath, kept his house open to tipplers after ten o'clock at night, and had otherwise kept a disorderly house. Of this the jury found him guilty, and he was in consequence deprived of his licence for a year. The Judge, in stating the decision of the Bench, remarked that as Piggally's case was the first which had thus been brought before the Court—and as it had been so brought to show that the law should no longer be violated with impunity—the full penalty of the statute would not in this instance be inflicted. The defendant would not receive a licence for the present year, and the penalty would be confined to that deprivation. But it was well that it should be known that the penalty for a violation of the customary rules for the direction of Innkeepers was a forfeiture of the existing licence, and of the right to obtain another for the space of three years, as also a forfeiture of the recognition of the offending Innkeeper and his sureties.—Kingston Chron. & News, 6th January.

The Mining Journal states that Mr. Naber, of Endell-street, Long Acre, London, has introduced a new species of glue, superior in all respects to that in common use by joiners and cabinet makers, and free from its defects. It may be kept in a stopped bottle, always ready for use, dries readily, and is impervious to damp.

New Electric Light.—The second public experimental exhibition of the new electric light took place last night upon the steps leading to the entrance to the National Gallery and the Royal Academy. There was a large attendance of scientific gentlemen and noblemen. Upon the summit of the steps a kind of easel was raised beneath which were placed the battery and a small lamp. About a foot above the battery was the light produced burning upon two pieces of charcoal, backed by a single tin reflector, and the light evolved within a glass case, and the light produced was of most powerful character. The easel on which the machinery was suspended admitted of being turned about, and as its position was altered, objects within several hundred yards' distance were rendered as clearly visible as in the light of day, and persons at a considerable distance beyond the Nelson column were enabled to read a newspaper distinctly. The patentee stated that the light would be particularly applicable for lighthouses, and added that the light then exhibiting (the expense of which would not exceed a halfpenny an hour), if placed at an altitude with the reflector above it, would perfectly illuminate an area of ten miles in circumference, and that it would be possible to produce a light which should illuminate an area of 100 miles.

Mutual Life Assurance.

SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY.
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