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The Berran.

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

VOLUME V.—No. 4.]

QUEBEC, THURSDAY, APRIL 20, 1848.

[WHOLE NUMBER 212

THE CRUCIFIED AND RISEN SAVIOUR.

PSALM LIX. v. 23 to 31.
Deep from this heart the accents pour,
"My God, the man of sorrows own"
He hears him in the mournful hour,
And sends salvation from his throne!
Lo! rising from his conquer'd grave,
"His Jesus leads the rapt'rous song"
Let those, who feel his power to save,
The triumph join, the strain proclaim.
The Lord beholds his cross and crown:
He views, through him, our pray'rs arise!
He looks with awe and pleasure down,
Upon the daughter of his love.
Then check your sorrows as they flow,
Ye humble sinners—bless his grace:
Jesus will redress life-bestow
On all who seek Jehovah's face.

W. Good.

GOOD FRIDAY.

They pierced my hands and my feet.
Palm XXII. 16.

Our Jesus is thus THE PIERCED ONE. He was pierced in his hand by the thorns; he was pierced in his back by the scourge; he was pierced in his hands and feet by the nails; and he was pierced in his side by the spear. "This form, one proof that he is the true Messiah." O Jew, reach hither thy finger, and behold his hands; reach hither thy hand, and thrust it into his side, and be not faithless, but believing! The promise is sure that this shall one day be the case; and may the Lord speedily fulfil his word! "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace and of supplications; and they shall look upon Him whom they have pierced, and they shall mourn for him as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his firstborn." Zech. XII. 10. Our New Testament testifies the same truth with the Old Testament, which the disciples of Moses venerate. They were written by the same Spirit of inspiration. The light which guided the pen of Zechariah, directed that of John; and because the period of accomplishment is so much nearer, the latter prophesies, "Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him, even so, amen." Rev. i. 7. That multitudes of Jews and Gentiles may be prepared for that day! May the Spirit of Life come into the dry bones, and may an exceeding great army be raised up, who, as faithful soldiers of the cross, will not be ashamed to confess the faith of Christ crucified, but will fight manfully under his banner against sin and the world, against Satan and the flesh!

Look hither, alas, O Christian! The bleeding Saviour is raised up, that whosoever looketh unto him may be healed. As the Israelites of old were saved from instant and painful dissolution, by turning their weeping eyes to the brazen serpent; so now by the eye of faith, when thou lookest to Jesus exalted on the cross, thou shalt be delivered from spiritual and eternal death. "Look unto Me, and be ye saved, all the ends of the earth." As it is a spiritual or moral looking, so it is a spiritual or moral salvation. We behold in Christ's body the effects of sin, and we learn to hate it, as the cause of evil to our BEST FRIEND. We see the nails driven through the quivering flesh, and we would fain pluck them out again, and cast them away. But we learn that our sins were the sharpest piercings which our Saviour felt, and we hasten to remove them. As we would turn, with dismay and abhorrence, from the sharp spear, and bloody nails, that pierced the Saviour's body, so should we from our own sins and transgressions. This is the healing of the soul by the wounds of Jesus, when the piercing of his body affects our heart with hatred against sin. It is for this reason that he is named Jesus, for he saved his people from their sins. Matt. i. 21. The salvation of heaven is not only secured to them at last, but the salvation of holiness is imparted to them at present. They are saved from the love of sin, saved from the practice of sin, and saved from the dominion of sin. The sight of a crucified and pierced Saviour accomplishes this great work in their hearts. When the Spirit of Light opens their naturally darkened understanding to apprehend what Christ the Lord has suffered on their behalf; when they thus "look on him whom they have pierced," they learn to mourn that their best friend should so severely suffer, and that their sins should be the cause. A full and generous grief takes possession of their breasts. They feel as if they had a right to weep over One, whom they have slain, and yet who loved them. Like Mary, his mother, a sword now pierces through their own soul also (Luke ii. 35), when they think of their torn and pierced Saviour. Every one mourns apart. In the secret of the closet, when no eye sees them, they bitterly mourn over the sins by which they have pierced their Lord. And in proportion as the Spirit of grace and supplication is received, so is the depth of their sorrow, and the bitterness of their lamentation. In this world alone do they weep. The days of their mourning terminate, when they behold the Saviour in his glory. Therefore they will not now restrain their tears, since God himself is to wipe them away forever. And though they would gladly rather depart and be with Christ, which is far better; yet do they feel it to be a sacred, unutterable blessing, to lie down, at his bleeding feet, and to water them, as it were, with genuine, grateful, tears; for, after pierced and broken hearts—

Stephen's Christ on the Cross.

THE CROSS OF CHRIST, A CON- STRAINING MOTIVE.

"Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich." 2. Cor. VIII. 9.

What Christian can read the above, and not be struck with the powerful motive it offers to devote our whole selves into the service of that precious Saviour who hath loved us with a love stronger than death, even the death of the cross.

Think of him in heaven, "one with God." View him on earth, "in the form of a servant." See him there in the bosom of his Father; but on earth "he had not where to lay his head." In heaven he was adored by angels and archangels; on earth he beheld him "despised and rejected of men." There he wore a crown of glory; but here a crown of thorns. And why all this? "that we through his poverty might be made rich." Who can have tasted of this stupendous love, and not feel desirous of drawing others to drink of the same refreshing stream. O! the exalted enjoyment of labouring in the cause of such a precious Saviour! Our labours must be labours of love; not cold, formal duties, proceeding from selfish or interested motives. These secure no enjoyment; but are wearying and dull. The love of Christ must constrain us. He gave up all, yea, himself, for us. What could he have done more? Let us give up our whole selves unto his service. What can we do less? When we consider how swiftly every opportunity of doing good passes by, and how at the hour of our death we shall regret lost opportunities of speaking a word for Christ, and seeking to draw sinners unto him, it behoves us to seize the present moment. Christ, though he was rich, yet "became poor for our sakes;" and if we are placed in this world in higher and more influential stations, let not that prevent our entering the Sunday-school or the poor man's cottage, that we may instruct the ignorant and "those who are out of the way." Let us become all things to all men, so that we may gain the more, remembering that their souls are as precious in the sight of God as those of the mighty and learned in this world. Be not discouraged if you see not the fruits of your labours. In heaven you shall know whether you have been useful or not. One promise, amongst many others, may comfort you—"He that watereth, shall himself be watered abundantly."—C. S.—Teacher's Visitor.

A SERMON,

BY THE REV. OFFICIAL MACKIE, D. D.
Preached in the Cathedral Church, Quebec, on the 2nd April, 1848.
[Fourth Sunday in Lent.]
PUBLISHED BY REQUEST.

GENESIS xlv. part of the 8th verse.
"So now it was not you that sent me hither, but God."

It needs not that I dwell upon the history of Joseph, or review the varied incidents of that wondrous plan which wrought out the deliverance of his father and his father's house. Such is the provision which the Church has made for the instruction of her children, that we are all more or less familiar with the outlines of the narrative. Let me then, assuming that you are acquainted with the circumstances under which the words of the text were spoken, address myself at once to the consideration of that their weightier import as setting forth the sovereignty of a God, who worketh all things according to the counsel of His will.

We can readily conceive with what shame and confusion of face the brethren of Joseph must have seen in the Governor of the land, for whose favour they were supplicants, him whom they had despitely used and sold into bondage; while, from our knowledge of Joseph's character, we can as readily believe that he would not "break the bruised reed," but with all tenderness of feeling would so assure them of his full and free forgiveness as to minister consolation to their wounded spirits. But we cannot suppose that one accustomed to fear before the Lord, would have been moved by any generous impulse to tender such consolation as that which here stands on record, without having well and duly reflected upon the character of the work, which he proclaimed to have been wrought of God. It is as pleasing as it is natural to find him engaged in soothing the torments of conscious guilt with which his brethren were visited; entreating them not to lay to heart a matter which, though evil in design, had in effect turned out to the so great benefit of all the parties concerned. We are gratified in noting that affectionate remembrance: "Now, therefore, be not grieved nor angry with yourselves that ye sold me hither;—but when we turn to the grounds of consolation suggested, we feel that they are such as, if lightly advanced, could not be justified on any plea of compassion or tenderness of feeling. The Divine Interposition is a something so sacred and so awful that, unless in any evil which may happen upon earth, the finger of the Lord is revealed to the soberness of faith; men are, guilty of worse than folly and presumption who would associate with it that Holy Name which may never be taken in vain.

Joseph, however, does not hesitate to express his conviction that the work, so marvellous in the eyes of his brethren, was the Lord's doing. "Be not grieved nor angry with yourselves that ye sold me hither;"—and wherefore? Because "God did send me before you to preserve life. For these two years hath the famine been in the land, and yet there are five years in the which there shall neither be eating nor harvest. And God sent me before you to preserve you; and so that he might be as one dead to his father; God, too, had conceived His design—which was, "to preserve life;" and this He had effected through the instrumentality of those who had opposed themselves to Him: God had triumphed; it was for them at once in deepest contrition, and with liveliest adoration, to bow before Him. It was God who, by His providence, had arranged the timely arrival of the Midianites;—It was God who, by a series of wonderful events, had enabled Joseph to win the favour of those to whom he had been sold as a bond-servant;—It was God who, by the graces of His Spirit, had empowered Joseph to turn to good account the favour which he had secured;—It was God who had constrained Pharaoh to make him lord of all his house and ruler of all his substance;—And it was God who had so ordered this advancement that it should happen at a season when protection, obtained from one raised to so high a station, would be for the deliverance of Jacob and his family from the horrors of famine.

Shall we then go further, and say that God put it into the hearts of Joseph's brethren to sell him to the Midianites? This were to suppose that God had prompted them to the commission of a crime—less heinous indeed than that which they had meditated at the first—but a crime nevertheless, for under no circumstances could they have been warranted in selling a brother to the taskmaster, certainly not because that brother had been regarded by his father with a too partial eye. God tempeh not any man: He did not send Joseph into Egypt by insinuating his brethren to send him thither. We can only conceive of the Divine Interposition as that which put a restraint upon their fierce passions, and prevented them from committing the more fearful sin upon committing which they had been bent. As for the other sin of which God did allow the commission, in such sort that He did not interfere to prevent it by any supernatural exercise of His power—He overruled it to the promotion of His own purposes of mercy. Joseph's brethren were not less guilty on that account, nor had they greater encouragement to expect mercy, but they had greater encouragement to plead for it in the view so strikingly afforded to them of God's more abundant goodness. That God overrules the wickedness of man by causing it to work out His own designs, does not alter the character of man's desert, but it does serve to commend the loving kindness of the Lord, and to convince the believer, when disquieted with fears, that all the ways of the Lord are mercy and truth to such as keep His covenant and His testimonies, and that His grace can and will triumph in spite of all counteracting influences.

If we go deeper into the matter, and endeavour to reconcile the sovereignty of God with the wide-spread dominion of moral evil, we shall perchance find it as difficult to understand why God, a sin-hating God, ever suffered any one sin to go unpunished in this life, as why He suffers so much of sin to prevail. But wherefore perplex ourselves with curious questions, and things to no profit? Let us confine our inquiry to that which is of real moment: That God can make even the wickedness of man to praise Him;—this it is which gives us the most exalted idea of His power and wisdom. If we could trace to the growing virtues of mankind, as a predisposing cause, the triumphs of religion in the world, we should feel that we had whereof to boast; but when we cannot but trace to the overruling goodness of God whatever of real and permanent reformation has at any time been effected—when we perceive, as if we calmly look around, we cannot but perceive, that all the most successful efforts for the amelioration of our race, or the well-being of our kind, have been carried out by an instrumentality turned, so to speak, against our very selves—that the grace of God has forced an entrance through avenues opened with far other objects, foiling our pride, our covetousness, or our ambition; with the iron-pens forged for the prosecution of their own ends;—then indeed are we compelled to exclaim: "Not unto us, O Lord, not unto us, but unto Thy Name give the praise, for Thy loving mercy, and for Thy truth's sake." The redemption of man was consummated through the wickedness of man overruled to the glory of God. Although Jesus was slain in the deterministic counsel of God from the foundation of the world, yet, in the stern language of Peter, he suffered "at the Jews' who had taken Him and with wicked hands had crucified and slain Him;" they were not the less "murderers" and "murderers" because, in gratifying their own revenge, they were unconsciously to themselves fulfilling the eternal purposes of God.

And as it was, so is it now. The Gospel most commonly finds its way through openings which war and the lust of conquest have made, or obtains an ingress under the sheltering wing of that greed of gain which is dignified by the name of enterprise. And thus to God belongs all the glory of the end attained. He is justified in the end, though the means employed have been evil; but we are not thereby justified, since ours were the means alone, and not the power which brought good out of evil, and made the end what it is. Take, in illustration of our argument, one familiar case. Of all the institutions which a hateful sophistry has defended, none is so utterly indefensible as that of slavery; and yet some may be not hope many—of those who have been brought under bondage by their fellow men have had reason to bless that mysterious Providence which made the house of bondage the scene to them of a translation into the glorious liberty of the children of God. It is pleasing to reflect that one and another bondman has been enabled to say to his oppressors: "It was not you that sent me hither, but God." This, my Brethren, should seem to be our position in the world. If, as taught by the Spirit, we covet the distinction of being fellow-workers with God, He will work for us, or deal with us as though we had actually helped forward His work. If we care not to work with Him, or oppose ourselves, He will in spite of us, or at our expense carry on unto perfection the economy of His gracious Providence.

It is by a practical and devout acquiescence in the Divine Sovereignty that the true Christian knows to "inherit the earth;" even though he possess not of earth whereon to lay his head. Expecting nothing as of right, and receiving every thing as of grace, he is not harassed by those many disappointments, that vanity and vexation of spirit which fall to the lot of such as are otherwise minded. True, the man who takes the Bible for his guide, who esteems the philosophy of godliness as the only science rightly so called, and who has learnt to become a fool that he may be wise, can no longer indulge in day-dreams as to the perfectibility of our nature; he will not seek "to gather grapes of thorns, or figs of thistles." He will not regard the diffusion of useful knowledge or the removal of commercial restrictions as a sufficient guarantee for quietness and good order and good will among the nations of the world. He cannot chime in with that jargon of our times, that men, when enlightened as to their material interests, will cease to evince their natural disposition to be hateful and hating. He can only believe that wars will then cease in all the world, when the influences of the Gospel shall have been extensive with the world. But what though he fail to discern an augury of hope in much which serves to inspire the worldly wise with cheering anticipations—in seasons of gloom he can see light when all around is darkness, for this is the beacon of his confidence: "The Lord is King, be the people never so impatient, He sitteth between the cherubims, be the earth never so unquiet."

Indeed, but for his implicit trust in the ruling and overruling Providence of God, the Christian would be sorely perplexed to account for the progress of events, for that inevitable association so often to be witnessed between the righteous and the wicked—may more, for that stern necessity which connects in one bond of affliction the innocent and the guilty. How are we members one of another in such sense that we are called to be partakers of evils with the causes of which we are in no respect concerned, in the cure of which we can take no part, but from the consequences of which we do not the less suffer! The harrowing scenes of the last season will not soon be forgotten by those who beheld them. Now what share have the dwellers in this land in causing the wretchedness which brooded and still broods over that portion of the Empire from which the larger portion of the famine-stricken emigrants were sent forth? And yet, how many of the excellent of the land were cut off by the disease which followed in their train—how many more may be cut off before the plague is stayed! Whence has arisen such misery, in a country so favoured of the God of nature, is a problem which supplies abundant scope for passionate declamation, perhaps because it is really so difficult of solution; but by whatever cause produced, that misery is not unfeelingly a harbinger of death to those whose only concern with it is an earnest and disinterested endeavour to alleviate it.

Is there, then, unrighteousness with God? God forbid! Ought we to grudge to our brethren the refuge which they need? may we not rather believe that God hath sent hither those who, in the claim which they bring with them to "our sympathy, our benevolence, and our Christian courage, are marked, as by the finger of God, to be the very persons whom we should especially love and cherish? Moreover, this continent on which we dwell, already so rich and prosperous in the number and the energy of its inhabitants—is it not a trophy to the overruling goodness of the Lord who furnished such an asylum to thousands, when adverse fortune prompted to seek a resting place on a kinder shore? (thus making a way for the spread of the glorious Gospel through the agency of men who, because scattered abroad, carried with them, themselves, often unconcerned and while the tidings of salvation which they over they went. Much, doubtless, there yet is of evil about us, and around us—still, if we consider the present appearance of this

continent of America with what we know it to have been three centuries ago, we shall not doubt but that God sent those hither who, though driven it may be, for the most part, by the force of circumstances, rather than influenced by their own free choice, were permitted here to set up the standard of the cross, here to diffuse the blessings of civilization and refinement, and both physically and morally to convert a wilderness into a fruitful field.

My Brethren, let it be our study to cherish a simple alliance in the Sovereignty of God. The times are eventful: In the older settled portions of the globe, what up-heavings may be seen in the surface of society! how are thrones and dominions rocking to and fro! what distress of nations with perplexity! A state of things does exist which may well excite our solicitude. Whether the fault have been with the governing or with the governed or with both, we at least have in nowise contributed to produce it—how soon nevertheless may the sad consequences in wars and fighting reach even unto us! How little are men dependent upon themselves for their own security, how much upon others—how entirely upon God!

Of this, meanwhile, we are assured that, be the consequences what they may, they must needs be among the "all things" which "work together for good" to them that fear God.

QUESTIONS FOR CONTRIBUTORS TO CHARITABLE OBJECTS.

When do any of us in our pleasure, in our journeys, in our visits, in the reception of our friends, or in the purchase of any article of dress, make the same hesitation in the expenditure of a half dollar or a shilling, as we do in the case of a collection? And is, after all, the ever-blessed gospel of truth, with all its consolations for faint, and its glorious hopes for eternity, a thing of so little consequence with us to be weighed in the balance against a shilling? Christians! let us take the matter more to heart, and not thus acknowledge to ourselves and proclaim to others what a trifling value we put upon the gospel. Did you never, when preparing to set out for the house of God, in recollecting that a charity sermon, or a collection was appointed for that day, suddenly feel an unusual desire to be profited by the ministry of some servant of the Most High, whom you had never heard, and who preached in a place of worship that you had never before entered?

Did you never actually, on such an occasion, "go farther and fare worse" than you would have done in hearing your own minister, returning home more than half dissatisfied with yourself in the course you had taken?

Did you never, after putting yourself to such inconvenience to avoid one collection, stumble upon another, giving your money grudgingly, and resolving never again to be caught by a trap of your own baiting?

Did you never, after having made up your mind to give a certain sum, set it down into the prudential belief that half the amount would be more consistent with your circumstances?

Did you never, after having been wrought up to unwonted liberality by the affectionate earnestness and pious fervour of a Christian minister, cool in your resolutions, approaching the plate shorn of your strength, and giving merely as another man?

Did you never fumble in your pocket before a collection, holding in your hand a half dollar and a shilling, or a shilling and a sixpence, prepared to give the larger or the lesser coin as circumstances may determine?

Did you never give to secure the good opinion of the collector that you would not have given to the advocated cause? In one word, have you not, over and over again, given that to a human being, which you would not have given to God?

I am ashamed to propose such questions, and perhaps some of you are equally ashamed honestly to answer them. Away, then with all parsimonious pinching and contriving, fumbling and shuffling, grudging and withholding in the Redeemer's cause. We have been mercifully dealt with: let us thankfully acknowledge that mercy, remembering that "the liberal soul deviseth liberal things; and by liberal things shall he stand." God has been good to us, let us at least show that we set some value on his gifts, and as the glorious gospel has been lovingly given to us, freely let us support it.—O. D. Humphrey.

THE MARCH OF REVOLUTIONS.

From Allcott's History of Europe.
Within six months after the Revolution broke out, it was discovered that the revenue had fallen, in consequence of the general uncertainty of the future, from £21,000,000 a year to £17,000,000 and that at the very time when the embarrassment of the finances had been the principal cause of the convocation of the States-General. No resource could be found to meet the pressing necessities of the Exchequer, but the confiscation of the property of the church and subsequently that of the emigrant nobles. These measures again engendered evils which tended to perpetuate the difficulties from which they sprung. The confiscation of the church property rendered necessary the laws against the refractory priests, and thereby lighted the flames of civil war in La Vendée; while the severe enactments against the emigrant nobles produced a war of life and death with the aristocratic monarchs in Europe. Pressed by civil war within, and the forces of Europe without, the Convention found themselves compelled to have recourse to the system of assigns, and carried on the enormous expenditure of a hundred and seventy millions sterling a year, by drawing from more than half of France. This prodigious issue of paper necessarily led to its rapid depreciation; all obligations of debt and credit were extinguished by the necessity of accepting payment in a nominal currency; the rapid rise of the price of provisions compelled the government to adopt a maximum, and interfered with the arm of force in the care of public subsistence. Thence the forced requisitions, the compulsory sales, the distribution of rations, and all the innumerable tyrannical regulations which fettered industry in every department; and, at length, by exciting the passions of the people against each other, brought down even to the humblest class the horrors which they had originally inflicted on their superiors.

Such a survey of the consequences of human violence, both vindicates the justice of Providence, by demonstrating how rapidly and unavoidably the guilt of every class in society brings upon itself its own punishment, and tends to make us place charityably of the conduct of men placed in such a terrible crisis of society. Harshly as we may think of the atrocities of the Revolution, let no man be sure, that, placed in similar circumstances, he would not have been betrayed into the same excesses. It is the insensible gradation in violence, the experienced necessity of advancing with the tide, which renders such convulsions so perilous to the morals as well as the welfare of nations. The authors of many of the worst measures in the Revolution were restored to private life, as innocent and inoffensive as other men; the most atrocious violations of right had been so long foreseen and discussed, that their occurrence produced little or no sensation. "Of all the lessons derived from the history of human passions," says Lavolette, "the most important is the utter impossibility which the best men will always experience of stopping, if they are once led into the path of error. If, a few years before they were perpetrated, the crimes of the Revolution could have been portrayed to those who afterwards committed them, even Robespierre himself would have recoiled with horror. Men are seduced, in the first instance, by plausible theories; their heated imaginations represent them as beneficial and easy of execution; they advance unconsciously from errors to faults, and from faults to crimes, till sensibility is destroyed by the spectacle of guilt, and the most savage atrocities are dignified by the name of state policy." Such always will be the case; it is the pressure of external circumstances which ultimately produces guilt, as much as guilt which at first induces the difficulties of public affairs. The leaders of a revolution are constantly advancing before the fire which they themselves have lighted; the moment they stop, they are consumed in the flames.

The progressive destruction of all classes during these melancholy years, and the successive elevation of one faction more guilty and extravagant than another to the head of affairs, has given rise to a general opinion among the French Republican writers, that there is a fatality in the march of revolutions, and that an invincible necessity drives the actors in those tempestuous scenes into deeds of bloodshed and cruelty. In truth, there is a necessity under which they act; but it is not the blind impulse of fatality, but the moral law of Nature, destined to provide for the expulsion from society of passions inconsistent with its existence. Excitatory in every age has abundantly proved, that the ferocity of man is fatal to the best interests of mankind, and rapidly leads to the greatest miseries to all classes, because it subjects society to the guidance of those who are least qualified to direct it; but yet that it is of all passions the most difficult to eradicate from the human heart, and that when once it is generally diffused, whole generations of political fanatics must be destroyed before it can be reduced to a degree consistent with the existence of order. Ages might elapse, therefore, during the contest with this devoting principle, were it not that in its very nature it involves the cause of its speedy destruction. The successive ambition and passions of the different bodies who rise to eminence, soon occasion that frightful effusion of blood, or those wild and anarchical measures which, by involving whole classes in destruction, necessarily lead, though by a painful process, to a restoration of the natural order of society. This is the great moral to be derived from the history of the French Revolution; it is this which in every age has made democratic madness terminate in military despotism. In nations, as well as individuals, Providence has a sure method of dealing with the passions and sins of men, which is to leave them to the consequences of their own extravagance.

Even under circumstances, however, in appearance the most adverse, the laws of Nature provide an antidote to the greatest evils which afflict society. The march of democracy, though not prevented by the wisdom of man, is speedily sloth by the laws of Nature. The people in the end learn from their own suffering, if they will not from the experience of others, that the gift of unbounded political power is fatal to those who receive it; that despotism may flow from the workshop of the artisan, as well as the palace of the sovereign; and that those who, yielding to the wishes of the tempter, will eat of the forbidden fruit, must be driven from the joys of Paradise to wander in the suffering of a guilty world. Nations, long a stranger to the cause of order, assume its place by her side, she gives to a suffering what she refused to a ruling cause. The indignity of virtues, the satire of talents, comes to be bestowed on their painters (of popular baseness); the cynicism of joyous the greatness of the press, the tyranny of the mob, employ the means of the nation's horrors; the people are led to such excesses, which has been seen by such convulsions. It is this reaction of Genius against Violence which heightens the march of human events, which heightens the misery of one age, the source of elevation and instruction to those which it succeeds it; and whatever may be the stem, it is the same which it has produced to class.

porary ascendancy of violence or anarchy; there can be but one opinion as to the final tendency of such changes to mankind, how fatal soever they may be to the people among whom they arise; we can discern the rainbow of peace, though not ourselves destined to reach the ark of salvation; and look on with confidence to the future triumph of the species, from amidst the signs which subvert the Monarchies of Europe.

Ch. screen.

THURSDAY, APRIL 20, 1848.

God condescends to grant to us at present safety and peace, while we hear of agitation and rumours of war in distant lands. Most of us are hindered by nothing, except the backwardness of our own minds, from enjoying in stillness and retirement the precious season which our Church has appointed for the more especial contemplation of the Saviour's sufferings and of his resurrection. They are themes which ought never to be strange to our thoughts; and meditation upon them ought not at any time to be laid aside for a season, as if it had to be taken up only when in the course of the year those days come round with which special religious services are connected for the remembrance of Christ's death and rising again. But such is our tendency to lukewarmness and taking things for granted that when, from time to time, any call for stricter self-inquiry brings us really to look deep into our heart, we generally find that our impressions of the Saviour's dying love, and of his remembrance of us in his exalted state, ought to be more lively, more influential.

Those who thus use the present sacred season, and have arrived at a humbling sense of deficiency in their affections towards a Saviour who bought them with a price, will be far from longing for the Easter festival as for a release from the obligation of sober mien and religious deportment. They will bless God for the communications of his love in assuring them of a part in the benefit of the Saviour's passion, and will be solicitous to testify to the value of it by living apart from the world—from its frivolities as well as its glaring sins, not as a slavish duty from fear or constraint, but as a reasonable and ennobling service.

We pray that our readers may have refreshing testimony of their personal interest in the mighty work which the Saviour "finished" on Calvary; testimony constraining them to love with all their hearts and minds and strength Him who so tenderly loved them first—and that they may be enabled to testify, in their walk and conversation, to the transforming, renewing, and elevating power of lively faith in Him who was delivered for our offences, and rose again for our justification.

The conviction which has been carried to the minds of the Sovereigns of Germany—from the ruler of the little Dukedom of Brunswick up to him who claims authority over the vast dominions of Austria—that they must so frame the institutions under which their subjects are governed as to secure their crowns by the affections of a contented and united people, gives rise to a wish that the changes, about to take place, may prove such as to draw close the bond of union between Great Britain and Germany. The King of Prussia has issued a proclamation to which we have given a place on the fourth page of this number—as a document of abiding value, possibly useful for reference. It would have been more satisfactory if that respectable and well-meaning Sovereign had seen the way clear, for the "demands" he proposes to address to his confederates on the behalf of the German people, before his tardiness had called forth a spirit of dissatisfaction among his subjects which he vainly attempted to subdue by sending troops against them. But as the conflict which took place at Berlin, taken in conjunction with the intelligence received from Vienna, has decided King Frederick William to stand forward and take the lead in a proposal for securing to Germany a constitution which, instead of its being a LEAGUE OF STATES (Swaten-Bund) shall form it into a STATE BY MEANS OF LEAGUE (Bundes-Staat), we will express our wish that this sound-minded Protestant monarch may be so successful in his enterprise as to effect a union of German princes without restoring to the bigoted and imbecile house of Austria that predominance in German affairs which in former days effectually impeded the progress of national prosperity and religious freedom. It is most likely that the King of Prussia perceives the advantage which may be secured to himself and his royal house, by taking the lead, at this juncture, in the popular movement in Germany; and it seems to be every way desirable that the leading influence, in the confederation, should proceed from Berlin rather than from Vienna. Should this scheme be carried into effect, to do to oppose a strong and united people to the ambition of France on the one side, and Russia on the other, it would only require Great Britain and Germany to be one in a holy alliance for the maintenance of peace, and the advancement of the best interests of nations, and it were strange if Europe, then, enjoy lasting peace.

then, enjoy lasting peace. Bishop White, for the express purpose of building churches, and yet we have not one that has the essential parts of such an edifice. The writer knows that every reader would instinctively ask, what are the essential parts to which you refer, and therefore proceeds to answer the inquiry, by stating, that "this void is about to be filled under the exertions of a few churchmen," by the erection of a building having all the essential parts of a Church, on the north side of Locust street, West of Schuylkill 7th street. Now then for "the essential parts."

"The Church will consist of a chancel 38 feet long, by 23 feet wide, with sacristy on north side, nave 100 feet long 23 feet wide, with aisles 14 feet wide, clerestory, and tower and spire 175 feet high, the tower which is 22 feet square, will be in second bay of south aisles, and used as a porch; the chancel will possess a screen, and be furnished with sedilia, Bishop's seat, and credence; with a rich five light window at the east end, and two-light windows on the sides.

"Orientation will of course be preserved; the style of Gothic selected, is probably best technically known as "Decorated;" the material to be brown sand stone, with all the arches, doorways and windows finely dressed, the roofs of oak are all to be open; and the floors (if desired) to be of encaustic tiles.

Which of these are essential parts? Is it a chancel 38 feet long, or a tower 175 feet high? Does it consist in the sacristy being on the north side, or in the chancel being furnished with sedilia, or screen or credence? Or in a rich five light window at the east end. We confess our ignorance, but truly these "few churchmen" must be liberal-minded men, and very willing to spend their money, by placing huge brown stones in the air to the height of 175 feet. We suppose they are; nevertheless there is an intimation given that churchmen generally will be expected to help them in raising the hundred thousand dollars, or whatever sum it may cost to "preserve orientation," for we are told, "it being intended to have a large number of free sittings, claims for co-operation can and will be made upon churchmen generally, and which 'tis hoped will be cheerfully responded to."

The last clause of this article has struck us with more surprise than any that precede it. We are told that "St. Mark's day has been chosen for laying the corner-stone, and this with great propriety, inasmuch as that holy Apostle has been selected as the Patron Saint."

"Although Constantine and other Princes of good zeal to our religion," says the Homily against the peril of idolatry, "did sumptuously deck and adorn Christian" temples, yet did they dedicate at that time all churches and temples to God, or to our Saviour Christ, and to no Saint; for that abuse began long after in Justinian's time. And that gorgeousness then used, as it was borne with, as rising of a good zeal; so was it signified of the golly learned even at that time, that such cost might have been better bestowed. Let St. Jerome (although otherwise too great a liker and allower of external and outward things) be a proof hereof, who hath these words in his epistle to Demetriades: 'Let others (saith St. Jerome) build churches, cover walls with tables of marble, carry together huge pillars, and gild their tops or heads, which do not feel or understand the precious decking or adorning; let them deck the doors with ivory and silver, and set the golden altars with precious stones; I blame it not; let every man abound in his own sense; and better is it so to do, than carelessly to keep their riches laid up in store. But thou hast another way appointed thee, to clothe Christ in the poor, to visit him in the sick, feel him in the hungry, lodge him in those who do lack harbour, and especially such as be of the household of faith.'

This announcement reminds us of an article published in a cotemporary two weeks ago, which, for its unblushing frontness, we concluded to pass without note or comment. But as this new voluntary society springing up within the conclave of the famous N. Y. Seminary, may enlighten our ignorance on sundry points, we are tempted to transcribe this article for future reference. It opens out in joyous strains of gratulation. One would almost think the advent of a Saviour, or the outbursting glories of the millennial, were about to break upon our city.

"I imagine that no more gratifying intelligence could be given to the majority of your readers in this city, than the announcement that Philadelphia at last is to have a church—such a building as will require the exercise of no courtesy in applying the term—an edifice that will need no guide to define its intended use; but far above all this, such a structure as will be worthy of Him to whose glory it is to be erected, and whose praise is to be sung therein."

"Better late than never," is an adage well established by experience. "Philadelphia is at last to have a Church." Surely, old St. Peter's and Christ buildings (we must not call them churches) will cause their bells to send forth a merry peal over this joyful news. And then it is to be "such a structure as will be worthy of Him to whose glory it is to be erected." We would not attribute a spirit of impiety to the unguarded sentiment—nor yet would we charge its writer with a creature-boasting pride over the works of men's hands—but we would venture to suggest to him that after he has done all that it is possible for him to do in the service of God, building churches and otherwise; that he write under his own name and over his own actions, "I am not worthy of the least of thy mercies."

"The need of such a building the coldest hearted churchman, or the merest scoiast in Ecclesiology must sadly feel, for, with the exception of old Christ Church, and this even in its present condition much mutilated (if I err not) from the original, there is not in our midst an isolated edifice having so much as the essential parts of a church; for the edifice of modern erection no excuse as to the good intentions of the originators can be urged.

nothing can change my opinion of the excellence of that Society, which will always find me faithful to its interests and anxious for its prosperity. And now, Gentlemen, in bidding you farewell, permit me to express, together with my thanks for your kind feelings towards me, an earnest prayer for your welfare, both spiritual and temporal. May you be guided through life by the principles of the volume which you have presented to me, and experience their support when every thing else has lost its value."

OBITUARY OF AN INDIAN YOUTH.—Died, March 14th—at the Indian School, CHRISTIEVILLE—the residence of Mr. FOREST—after a few days' illness, PETER LEBOBE, aged fifteen. He was the son of the late Capt. Leboce, a chief of the Micmac tribe of Indians, settled at Ristigouche, New Brunswick, and one of the Warriors chosen to represent the Indian nations before the British Government, about the year 1840.

The parents of the deceased Indian boy were both Roman Catholics. But his father, after visiting England, resolved to have his son trained up in the Protestant religion, and to secure for him an English education. For this purpose he applied to the Lord Bishop of Montreal, by whose influence he was admitted into the Indian Institution under Mr. Forest, where he remained during the last three years of his life.

Of good understanding, and quiet perception, his progress in education was satisfactory; and his own desire was to become fitted to instruct others of his native tribe. He was well informed in the Holy Scriptures, a regular attendant at the Sunday School, and much attached to his Minister, and to the English Church, from whose services he was never absent. Through much of the native pride and self-will of the Indian—or rather of human nature—remained to be subdued, his kind and faithful Preceptor feels assured, from long and intimate knowledge of his character, that the word and Spirit of God had reached his heart. His last few days, though clouded with occasional delirium, were chiefly spent in fervent prayers for mercy and acceptance, till he sank into insensibility, which continued till death.

DIPLOMATIC RELATIONS WITH THE COURT OF ROME.—A numerous Meeting of Roman Catholics was held at the Freemasons' Tavern, London, to take into consideration the measure introduced by Government relative to the above object. W. J. Amherst, Esq. was called to the chair. The first Resolution was proposed by the Hon. E. Lucas, the proprietor of the Tablet newspaper. It was to the following effect:—"That the Meeting views with the greatest distrust the Bill to enable Her Majesty to establish diplomatic relations with the holy see, in consequence of the sentiments notoriously entertained by the majority of the Members of the Legislature to make use of the holy see for their own purposes in this country, but particularly in Ireland."

The Resolution was seconded by Ward, Esq., late a clergyman of the Established Church, and carried unanimously. Other resolutions condemnatory of the measure, were passed. Among the several speakers who addressed the Meeting was Mr. Thomas Stier, the faithful associate and co-adjutor of the late Mr. O'Connell. The proceedings did not terminate until a late hour.

St. George's Society.—The anniversary of this Society will be held on Monday next; the members to meet at the St. George's Hotel, Place D'Armes, at 10 o'clock, and to proceed thence in procession to the Cathedral, where a Sermon, appropriate to the occasion, will be preached by the Rev. George Mackie, D. D., one of the Society's Chaplains, and a collection will be made in aid of the charitable fund, for the relief of distressed natives or descendants of natives of England and Wales.

ECCLESIASTICAL.

PARISH OF QUEBEC. To-morrow, being GOOD FRIDAY, divine service will be performed at the Cathedral Church in the morning and afternoon, and in the Chapel of the Holy Trinity, also in St. Peter's, and St. Paul's, in the morning; and in All Saints' Chapel and the Chapel on the Burying Ground in the evening. Divine service will also be performed at the Cathedral Church on Saturday morning, as well as on the Monday and Tuesday of Easter-week.

On Saturday evening, being the Eve of the Festival of Easter, divine service will be performed in the Chapel of the Holy Trinity, at the usual hour of a quarter to seven.

DIOCESE OF TORONTO.

The LORD BISHOP OF TORONTO has issued a Circular to the Clergy of the District of Gore and of the several Districts of the Diocese westward of Toronto, to inform them that it is His Lordship's intention, God willing, to hold Confirmations at all their Parishes and Stations during the coming summer, also to visit the Malnetoanish Island, and, if found of advantage, to proceed as far as the Sault St. Marie. It is therefore requested of the Clergy to signify to the Bishop the number of their stations, and their distances from each other, in order that His Lordship's journey may be so arranged as to include them in his list of appointments.

DIOCESE OF CHESTER.

The Rev. John Graham, D. D., Master of Christ's College, Cambridge, has been nominated by Her Majesty to be the new Bishop of this Diocese.

The undersigned acknowledges with thanks the receipt of Two Shillings Six Pence from B. for the ACQUIT Mission. C. H. GATES. Quebec, April 19, 1848.

TO CORRESPONDENTS.—Received J. P. B. 17X; W. C. E.; Pr. M.; T. J.; R. V. R.; Remittance from Pr. Edw. Island, we shall send receipted accounts by mail.

PAYMENTS RECEIVED.—Col. Wilgess, two copies, No. 209 to 260; Dr. Crawford, No. 209 to 260; Mr. Platt, No. 209 to 260; Rev. R. G. Peck, No. 209 to 260; Messrs. J. Hummel, No. 209 to 260; J. Kennedy, No. 130 to 195; Jas. Anderson, No. 156 to 208; J. P. Battersby, two copies, No. 209 to 260; John Robertson, No. 209 to 260; E. M. Stewart, No. 150 to 240; Mrs. Whiteford, No. 209 to 234.

Local and Political Intelligence.

The arrival of the English letter-bags, by extra from Halifax, was mentioned by Postscript in our last number. The newspapers came to hand on Monday afternoon. The attachment of Britons to the royal house, under whose constitutional rule they have so many years enjoyed personal freedom and national prosperity, evinces itself in the satisfaction with which they have received the tidings

of the birth of another Princess, and the favourable state of health of both the illustrious mother and the infant.

While in France the general distrust with regard to the financial operations of the present and future republican governments causes a disastrous fall in the value of national securities, in England Consols have made a remarkable movement upward; they were quoted at 83 on the 25 ulto, and this rise (of more than 3 per cent since the despatch of the previous mail-steamer) is in some measure to be attributed to extensive investments in English funds made by French capitalists. They purchase English securities at high quotations, rather than their own national funds at the low prices to which they are reduced, since the expulsion of Louis Philippe.

The extravagant and, as regards the originator of it, whoever he may be, very culpable report of the loss of 2000 lives in Dublin, is fully disproved by the detailed account of Irish affairs now before us. The European Times of the 25th thus describes the last attempt at the exhibition of physical force on the part of the disaffected: "The Irish Confederation having resolved to have a demonstration in the open air, assembled at the North-Wall on Monday last, when the elder Mr. Richard O'Gorman took the chair. Mr. W. S. O'Brien, M. P., and Messrs. Meagher, Mitchell, Duffy, and O'Gorman figured in the proceedings. Mr. John Mitchell, of the United Irishman, was the first spokesman, who extolled the present revolution of France usque ad nauseam; the rest of the speeches, including that of Mr. W. S. O'Brien, who intends, he says, to form a new combination of the Irish people, were upon the usual exciting topics, with little or no novelty. The meeting afterwards separated. About 1000 of them, however, marched through the city, four abreast, gave a few hisses at the Castle gates, but were so well watched by the police that no breach of the peace took place. The Commandant of the Forces, Sir E. Blakeney, was loudly cheered by the mob."

The arrest of "the leader of Young Ireland," mentioned in the telegraphic report of last week, is thus reported in the European Times, showing that not one only, but three of the misguided men who are disseminating inducements to sedition among their excitable countrymen, have prosecutions hanging over them.

The outrageous language spouted forth at the Music Hall, and the seditious libels published in the United Irishman, have at length roused the Government to take steps to prosecute the parties. Warrants have been issued against Mr. John Mitchell, for a seditious libel published in his paper, and also against Mr. W. S. O'Brien, M. P., and Mr. T. Meagher of Waterford, who are charged with uttering seditious speeches at the Music Hall in Dublin. The report in the London clubs is that information having reached the Government that the above parties, with others, were carrying on a clandestine correspondence with certain persons in France, of a highly dangerous character, any further leniency shown to such misguided men would be wholly misapplied.

CHARLES WILLIAMS'S EUR. MAIL gives a detailed account of their appearance at the Head Police Office in Dublin, on the 22nd ulto, when they severally gave bail to the amount of £200 personally, and two securities of £100 each, to appear in the Queen's Bench on the first day of Easter Term. They were numerous, attended and loudly cheered, in going to the Office and on leaving it, by the unfortunate people whom their influence deceives into agitation for the removal of evils which nothing would be more likely to remove than every one's sickling to some honest trade instead of agitating for changes in the government which, if they were effected, would not supply the wants of the idle nor satisfy the restless. They addressed the multitude in D'Olier Street in their accustomed blustering and inflammatory strain.

As specimens of the seditious language orally delivered or published in print by these culpable men, we select the following; the first being from a speech of Mr. O'Brien's: "The people of England should know this fact, that if the French invaded them not a hand would be raised in Ireland for their defence. (Cheers.) For his part, he certainly would not (cheers)—and indeed the soil of Ireland they would not be treated as intruders (loud cheers.) He had no desire to discuss whether servitude was better under England than France, as he wished to be independent of either. But while England oppressed them, they would not take any interest in her condition. He then read extracts from the late circulars of Messieurs Lamartine, Rollin, and Louis Blanc, to show that the Provisional Government of France was pledged to support Ireland—if Ireland thought proper to rebel. From the United States and Canada they had assurances of sympathy and support. The time had clearly arrived, when every man prepared to lay down his life for his country should tender his name for enrolment in the National Guard. They had agitated quite long enough. The time for action was at hand, and it should not be passed over. Young men of a scientific turn of mind should study the art of defending weak places, and taking strong ones."

Mr. Meagher suggested that "a deputation from the Repealers of Ireland should proceed to St. James's, demand an audience of the Queen, and if refused, then and there swear they would never again appear at the Palace, but by the Ambassador of the Irish Republic. (Cheers.) If the rights of the Irish nation continued to be denied, they would be justified in fighting for them, as soon as hope had passed. When the stillness which reigned over Waterloo should be broken, let the Irish take care and convert their petitions into waddling. (Loud cheers.) If the Government of Ireland was to be a Government of artillery and bombardiers, then he would say, 'Up with the barricades, and invoke the God of battles.' (Immense applause.) Should we succeed (continued he), think of the joy, the ecstasy, the happiness to old Ireland. 'Should we fail, the country will not be worse than it is now. The sword of famine is less sparing than the bayonet of the soldier. If those who use this language fall into the jaws of the vultures of the law, we shall repeat the promise given by France, to aid nations struggling for their rights, and our last cry on the scaffold shall be 'France, France, revenge us!' (Tremendous cheers.)"

Of Mr. Mitchell's reasonable articles in the United Irishman the following will give some idea; the writer comments upon the conduct of the French revolutionists as highly judicious and effectual: "They knew well that if railroads, telegraphs, mills, boards, councils, and centralized institutions of one sort or another, enable a King or Vice-king, a Government or Governor, to sit in a capital, and therefrom rule a whole land, they place at the mercy of the citizen, of that capital the whole government of the land—that, in fact, to master Paris was to master the existing Government of France; and, if we seized Dublin, we would hold in our grasp English rule in Ireland; its head and body limbs—to choke it, or let it off again, as we pleased. A centralized city, which thus enables a Government to send its orders

every point, and bring its engines and machinery by steam from every point; is also, for these reasons, admirably adapted to be cut off from every point by a people within. The Parisians accordingly blocked up or destroyed every road leading into the city, seized on the railway stations and burned some of them, tore up every railway round Paris, broke down embankments, and cut through bridges with ease and dexterity. Paris was thus isolated and the citizens and troops within left to fight it out. Should any train, laden with voracious mercenaries, dash on there, puffing, and panting, and screaming, it and its burthen would tumble down to Erebus of its own accord, without troubling any one."

He goes on describing how within the city supposed to be in possession of the insurgent (the position being introduced in the above as if we seized Dublin) the troops could be assailed in the streets with "window-pots, logs of wood, chimney-pieces, pokers &c.," thrown vertically on the heads of a column below from the elevation of a parapet or top story. "The worse the damage and the greater the security." A receipt is given, how soda-water bottles or small flasks of thick glass may be filled with bits of iron nails, and rammed, corked and fitted with fuses, &c. so as to form domestic bombs or grenades. Boiling water, or grease, or cold vitriol are pointed out as calculated to do good service. This introduces the following passage: "Molten lead is good, but too valuable—it should be always cast in bullets and allowed to cool. The house-top and spouts furnish every city abundance, but care should be taken, as they do in Paris, to run the balls solid— you cannot calculate on a hollow ball, and that might be the very one selected to shoot a field officer."

We make one more selection, in which the French Minister's manifesto is referred to as pledging the revolutionary government in France to come to the aid of Ireland, if that country broke out in rebellion: "If Ireland rose in insurrection against the Government which rules it for England, against the garrison which the English call 'classes' here, and if England or any other foreign power landed one man on this island to intimidate or defeat us in the assertion of our natural and national right, then the French Republic would believe itself entitled, i. e., justified, necessitated, to protect, by force of arms, that 'legitimate movement' of an oppressed nation for life, for nationality, for greatness. This is the plain enunciation of M. de Lamartine on behalf of the Republic. But to merit this sympathy, to be in a position to demand it, we must make known to the world that the decrees of Providence have sounded for our resurrection. We must utter and maintain the God-sent truth—the decree that is in the hearts of us all—late of England to the death."

That men capable of uttering sentiments as these should be looked upon as leaders by any portion of the Irish people, is sufficient account for any amount of misery found to exist among a population led by such influence. Sympathy on behalf of the revolutionary movement in France, might well be taught at least to suspend its movement towards imitation, while the accounts from that country are coming in more gloomy every day, more full of fearful forebodings. The following, from the European Times, describes the state of public credit: "We have adverted elsewhere to the suspension of payments by the Bank of France, and the two great banks of Belgium. We further learn that the Roman Bank has temporarily suspended its payments; besides which, almost every banker in Paris has virtually put a stop to his business. The Irish brothers Rothchild have assembled at Paris in this emergency, and are in daily communication with the Government. All confidence and credit being at an end, a permanent guard has been offered to that eminent banking-house for their personal protection, which, however, has been declined. It is superfluous to say that under such circumstances the foreign trade of France has ceased, and production, in consequence of the operative classes having deserted their ateliers, is scarcely going on in any branch of industry. The decree postponing the payment of all bills, the suspension of all law process for the recovery of debts, the forced contribution of 15 per cent, on the direct taxes, together with the system of allowances to all unemployed workmen, render it impossible for any man in his senses to engage in any transaction in trade. The ingenuity of the Provisional Government, or, as a witty contemporary has designated it, the provision-government, is taxed to the uttermost for the invention of schemes for satisfying their masters—the masses of the people. A gigantic project is under consideration for taking the whole of the railroads of France under the control of the Government, the shareholders to receive for their property, such as it is, an equivalent amount in French rentes. Indeed, it seems to be the aim of the powers which now dispose of the destinies of France in this wholesale manner, to unsettle everything, and drag down the industrious man, the man of intelligence, the man of property and of rank to the level of brute ignorance and folly. Under this system of communism, business in Paris is reduced to a state of barter. Gold has disappeared, and has been as high as 10 to 15 per cent. premium. Considerable amounts of capital have been transferred to the English funds, which have risen accordingly. In the manufacturing districts some partial relief has been afforded by the establishment of the bank of discount, but when once an inconceivable system of paper money finds root, an excessive issue becomes inevitable; and there can be no doubt that in a short time, if matters continue in their present course, the whole paper fabric will give way and engulf the entire country in universal and hideous ruin."

The English Government has demanded compensation for those numbers of English workmen who having been dismissed from employment in France at the bidding of the mob, were obliged to remove with such precipitation that they could not obtain the payment of their wages, or even take away their clothes. The gentlemen at the Hotel de Ville no doubt regret the injury done to these poor people; but what power have they to afford them redress? Under their very eye, a revolution of a similar character, and, as it were, in the republican vocabulary, and Liberty, that a man is to be free to select the people whom he chooses to place confidence in, who are willing to enter into an agreement for the performance of work which he wishes to do, well and faithfully executed.

In Paris is the same system of persecution carried out against domestic servants. Millions of French domestics out of place, have been held and permitted, or at least not interfered with by the Government, in which the most violent denunciations were held out against all parties retaining English servants and against the servants themselves. Dupont (his name has gone round to the different saloons where English servants were known to be kept), and notice has been given that if they do not instantly dismiss the English servants, they must abide by the consequences. The Prince de Beaureau was ordered by a verdict

deputation to dismiss his English groom, coachman and jockeys, and a threat was held out to him that if he did not obey the order...

The National Guard has lost that standing which had remained unimpaired, might have exercised a conservative influence in the midst of the prevailing tendencies towards anarchy.

LOUIS PHILIPPE'S FINANCES AT PRESENT.—The reception of the Royal family of France in this country has been marked by sound judgment and good feeling.

THE NEW STEAM SHIP "AMERICA".—The river Mersey, and our capacious and splendid docks, received, on Sunday last, a new visitor.

The interior arrangements are of the most admirable and perfect description. The saloon, which is on deck, is constructed from beams of great strength, and although chaste and elegant, is evidently fitted up more for use than ornament.

The America sets out on her first voyage to New York, via Halifax, on the 15th April, and we have every confidence that her appearance on the other side of the Atlantic will be as gratifying to our American friends as it has been to the commercial public of Liverpool.

A schooner of 50 tons has been fitted at Hull for the Greenland seal fishery, as it is thought that the fishery may be more successfully prosecuted in small vessels than in the large ships which have hitherto been employed.

JOSEPH HUME, Esq., M.P.—During a recent debate in the House of Commons, Sir Robert Harry Inglis, by mistake, alluded to Mr. Hume as "the Hon. Member for Middlesex."

ITALY.—From Austrian Italy, accounts are circulating. "A Turin paper says: 'The late Viceroy of Lombardy, having left Milan at five o'clock on the morning of the 17th, like a fugitive, escorted by 500 hussars, met at Cassano with the courier, who was the bearer of the latest news from Vienna.'

The European Times adds, "The latest advices from Milan are to the effect that the city was in a state of complete revolution. No faith is placed in the Emperor. Barricades had been erected in all the streets, and fighting was going on between the people and the Government."

GERMANY.—We have elsewhere remarked upon the proclamation by the King of Prussia inserted on our fourth page. We are afraid there was in his case, as in those of the other German Sovereigns—all of whom have made concessions of some sort or other to their subjects—a reluctance which was not overcome until the people showed a determination to take by force what was not yielded to peacefully.

HUNGARY has obtained concessions from the King—that is, the Emperor of Austria—which, it is hoped, will tend to preserve tranquillity in that part of the Emperor's dominions.

The reluctant Ernest of Hannover has not escaped the rousing which all the Germanic Kings are undergoing. The magistrates and bourgeoisie of Hannover have joined the general movement, and sent in a petition by one of the King's aides-de-camp.

On the 17th a deputation from various States waited on the King. His Majesty, after hearing several of its members, asked it to be considered; but the delay was objected to, as altogether needless, and in half an hour the King's reply was made known to them.

HOLLAND.—A great deal of dissatisfaction has existed in Holland of late. Amsterdam and the surrounding country were in a great ferment, on account of the half-measures of reform proposed by the Government.

Russia.—Let intelligence of the late events in Paris reached the Emperor of Russia on the 1st by means of the telegraph established on the line between Warsaw and Petersburg.

GALLANT AFFAIR WITH A PIRATE SLAYER.—Our correspondence from the coast of Africa says:—"The Philomet, Commander Wood; and the Dart, Lieutenant Commander Glynn, have had a smart affair with their boats, with a felucca pirate, under Spanish colours."

COAL IN CHILE.—We have, on various occasions, alluded to the mineral resources of Chile, which stands pre-eminent among the republics of South America. Lately, several extensive coal-fields have been discovered between Valparaiso and Santiago; but one in particular, belonging to an English firm, a short distance from the port of Valparaiso, is likely to prove a most valuable speculation, as it is being worked, and the coal equal to that of Newcastle.

MEXICO.—Santa Anna had, by an agent, chartered a brig at Vera Cruz which is to convey him from the country which he has so ill defended to Jamaica.

for his relations, and their children, his son, Wm. B. Astor, being the great residuary legatee. Among bequests for public purposes, the principal one is of \$100,000, for erecting suitable buildings, and establishing a library in New York, for free general use.

OUR RAILROAD.—A party of Surveyors are now engaged locating the road between St. Hyacinthe and Melbourn.

NOVA SCOTIA.—H. M. Troop Ship Herfordshire, Capt. Richardson, arrived at Halifax on the 31st ult., in 19 days from Barbadoes, bringing the 7th Royal Fusiliers. She is to take the 46th Regiment to England.

NEW BRUNSWICK.—His Excellency, Sir Edmund Head, the new Lieutenant Governor of the province, arrived at St. John, on the 7th instant.

THE "DAWN" STEAMER.—On Saturday last, the Dawn, a new boat, lately built at the ship-yard of William Parkin, Esq., of this place, for Messrs. H. & S. Jones & Co., made her first trip for the season to Ogdensburg.

The boat has not been fitted for Cabin passengers, but the room, comfort, and accommodations for Deck passengers, far surpass anything we have yet seen on those waters.

Two Steamers designed for freightage over the lakes and river have been started during the past few days—the Commerce owned by Messrs Macpherson & Crane, and the Dawn, by H. & S. Jones & Co.

APPOINTMENTS BY HIS EXCELLENCY THE GOVERNOR GENERAL: George Okill Stuart, Joseph Morrin, Joseph Parent, Francois Xavier Paradis, Charles Alleyne, Peter Sheppard and Thaddeus Kelly, Esquires, to be Managers of the MARINE HOSPITAL, established in the City of Quebec, and Commissioners of the EMIGRANT HOSPITAL established in the said City.

THE ELECTRIC TELEGRAPH.—We have much pleasure in stating that an important discovery has been made by Mr. TORNEY, the operator in charge of the Quebec Office, whereby a very considerable saving will be effected in the expenses attendant upon the working of this wonderful mode of communication.

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INTERESTING TO EXPORTERS.—We have been favoured with the following extract of a letter, dated Liverpool, 24th March, 1848.

There has been an import of 300 bbls. of Canada Flour from New York, with all the necessary papers to prove its origin; but it is treated as Foreign, because not imported from Canada.

OUR RAILROAD.—A party of Surveyors are now engaged locating the road between St. Hyacinthe and Melbourn.

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VALUABLE SALE OF HOUSEHOLD FURNITURE.

Will be sold on THURSDAY, the 20th instant, at the residence of the Revd. Mr. GLEASON, Grand Battery, near Hope Gate, the whole of his valuable Household Furniture.

HOUSEHOLD FURNITURE. Will be sold, on TUESDAY, the 25th instant, at the residence of a Gentleman, giving up Household Furniture, No 1 St. Helene Street, near Saint Patrick's Church.

FOR SALE BY THE SUBSCRIBERS. A FEW PATENT WATER FILTERERS. MORKILL & BLIGHT. Quebec, 20th April, 1848.

PATENT Revolving Premium Pumps. THE Subscriber offers for Sale the above PUMPS, which, for simplicity of construction and convenience, have secured the premium at several Mechanical Exhibitions.

WANTED. TWO PROTESTANT LAIDS, about 15 years of age, for a RETAIL STORE. Must speak French and English, and write a good hand. Apply at the Office of this paper, Quebec, 11th April, 1848.

FIRE ENGINES. THE Subscriber offers for Sale PORTABLE FIRE ENGINES, made by L. LEWIS, well finished and warranted perfect, capable of being worked by one person, price £3. These Engines are easily conveyed to any part of a house, and are very useful for Gardens, Washing Windows, &c.

W. HOLEHOUSE, Plumber, Glazier, & Painter. No. 3, ARSENAL STREET, NEAR THE ARTILLERY BARRACKS.

WANTS A SITUATION. A resident or daily GOVERNESS, a young person, a Protestant, competent to teach in all branches of an English education, including plain and fancy needle work, and who can produce highly respectable testimonials from England.

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

FAMILY RESIDENCE AND FARM. To be let or sold, BEAUTIFULLY SITUATED ON THE RIVER ST. FRANCIS, Midway between Sherbrooke and Lennoxville.

POST-OFFICE NOTICE. THE next Mail for ENGLAND, (per Express to Halifax) will be closed at the Quebec Post-Office on WEDNESDAY, the 26th APRIL. PAID letters will be received to FOUR o'clock, and UNPAID to FIVE o'clock, afternoon, 18th April, 1848.

WANTS A SITUATION. A STORE-KEEPER or CLERK in a warehouse or dry goods store, in a person who can produce satisfactory testimonials. Inquire at the Publisher's.

GOVERNESS. A FRENCH GOVERNESS is required for a finishing School in Canada. West, to whom a salary will be given according to qualifications. Letters of application, stating terms, &c. addressed to Mrs. PARK, Princess Street, Kingston, will be attended to. April 20th, 1848.

Mutual Life Assurance. SCOTTISH AMICABLE LIFE ASSURANCE SOCIETY, HEAD OFFICE, 141, NICHOLSON STREET, GLASGOW.

It is provided by the Rules, that the Directors, Ordinary and Extraordinary, shall be Members of the Society, by holding Policies of Insurance for Life with it, of more than three years standing.

THE CANADA LIFE ASSURANCE COMPANY. Established 21st August, 1817. CAPITAL, £50,000.

HUGH C. BAKER, PRESIDENT. JOHN YOUNG, VICE PRESIDENT. BURTON & SADLER, SOLICITORS.

PHYSICIANS: G. O'REILLY & W. G. DICKINSON. THIS COMPANY is prepared to effect ASSURANCE UPON LIVES and transact any business dependent upon the value or duration of Human Life; to grant or purchase Annuities or Reversions of all kinds, as also Survivorships and Endowments.

Annual Premium to Assure £100, Whole Term of Life.

Table with 4 columns: Age, With Profits, Without Profits, Half Credit. Rows for ages 15 to 65.

The above rates, For Life without Participation and Half Credit, will, upon comparison, be found to be lower than the similar tables of any other office at present offering to assure in Canada, while the assured with participation will share in three fourths of the whole profit of that Branch of the Company's business.

- Branches: Brantford, William Muirhead; Cobourg, James Cameron; Colborne, Robert M. Boucher; Dundas, Dr. James Hamilton; London, George Scott; Montreal, Dr. Alex. Anderson, Frederick A. Willson, Dr. S. C. Sewell; Paris, David Buchan; Port Sarnia, Malcolm Cameron; Quebec, Welch and Davies; St. Catharines, Lechlan Bell; Toronto, Edmund Bradburne, Dr. Geo. Herrick; Woodstock, William Lapointe, Dr. Samuel J. Stratford.

By order of the Board, THOMAS M. SIMONS, Secretary, Hamilton.

Forms of Application, together with any additional information, can be obtained by application at the Office of WELCH & DAVIES, AGENTS FOR QUEBEC. No. 3, ST. JAMES STREET.

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

FALL AND WINTER CLOTHING. THE Subscriber begs to thank the Military and Gentry of Quebec and the public generally, for their very liberal support, which he has been favoured since he commenced business, and he confidently hopes by a constant attention to his business, to merit with a continuance of their patronage. The Subscriber also invites an inspection of his stock of Double Milled West of England KERSEY CLOTHS, BEAVERS, JODES, KRINS, CASSIMERES, VESTINGS, &c. &c. having just received per "Dorchester" from London a general assortment of these articles, all of the very best quality and durable fashion, which will make up in usual style, at moderate charge, or the same may be made up in the latest style, at a moderate charge. 12, Palace Street, Quebec, 13th Oct., 1847.

